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

VOLUME XXIV.

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on Gray.... STIAN HEROISM.

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LONDON, ONTARIO, SATURDAY, FEBRUARY 15, 1902

1217

The Catholic Record.

London, Saturday, Feb. 15, 1902.

CATHOLIC EDUCATION.

such a bad thing after all. A few years ago a non-Catholic who would venture to say ought derogatory to the godless school would cause a thrill of apprehension to agitate the souls of his brethren. But the stern logic of facts has compelled many to see that the had accomplished in manhood.

It is for the Philippines, nas, as we see from an exchange, been freeing his mind. He says that the "American Church," the name for the Episcopalian body, must go out to the Philippines one, for it brings us to the consideration of that which accomplished the results observed from the use of medical manhood.

Truth and Justice and High and Noble loss to know what meaning the Bishop system which would have the school room animated by the spirit of religion, and devoted to the education which is at once "the mainstay of religion and the bulwark of citzenship, is worthy of unmitigated censure. Said

another people." We suppose the and honor and purity and humility and and dignified, but wholly devoid of gov-

MEMORIES.

noise and music. The color and artistic gress towards it. everywhere in some degree at all times like to impress upon all guardians of through his mind, take consolation in occasioned us no surprise. But what youth the absolute necessity of giving the fact that we cannot get doctrinally we marvelled at was the joyousness their charge the real meaning of life. ontside the Church of England. We of the expression of the ranks of We are quite sure this is done but per- rather suspect that had an Anglican the rugged faced men who filed functorily in many cases. What we prelate been around that day Theopast us. Poor they were, we knew, have not we cannot give, says an old dosius, with hands still wet with the and toil-driven, but on this day at least adage. The more importance, therefore, blood of Thessalonica, stood on the they seemed to be individuals who we attach to the objects of the senses, threshold of the Church of Milan, he played their part in man fashion, taking the less are we able to realize the would have received a gracious welcome the pain as it came, and the joy, and to things of the great spiritual world and and a seat near the altar. But a real all seeming well content. And as we less capable of imparting that realiza- Bishop, St. Ambrose, was there, and we looked over the processions we im- tion to others. If one hears much know what happened. There is quite a agined, as our eyes rested on the ban- about the prizes of the world and little difference between lawn-sleeved apoloners of St. Joseph and other saints, that about the prize which does not depend getic gentlemen set aside by the people we had discovered their secret, name- on its favor, we may be tempted to rule nothing — and the real prelate ly, that they saw in their trades a to concentrate our energies on the set by the Holy Ghost to rule the areth the lessons which fall unheeding standing are favorite topics of conversaupon the ears of a generation that has forgotten God. It was a bit of another gave things that are considered comwhen men in ministering to the humblest of their fellows knew Who it was that

But much of this is out of fashion. Sympathy, they say, handicaps a man. The body, a mere machine to be propelled on to some material goal, must carry no unnecessary ballast in the shape of pity and tenderness. These are the playthings of women and children. Success, howsoever achieved, is man may strive valiantly on stricken lids and they do not see. the one standard of right-living. A field, but for him, save in the hearts But the huzza is for the one who can

received their pious duty.

vinced that Catholic education is not color and banners, and think how its earthly peace and contentment.

since:

"I, a Protestant, would rather have my children taught by a good Catholic nun than by a wise agnostic. We have gone farther in the elimination of religious teachings than is necessary."

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"I, a Protestant, would rather have my children taught by a good Catholic nun than by a wise agnostic. We have gone farther in the elimination of religious teachings than is necessary." the good and content for all effort with We confess to having harbored the

sacred thing and by the light of Naz- former. If raiment and social Church of God. tion-and they are in many families-the children may see in them all that is Other Protestants, however, who have worthy of their attention. This may be not only the outward form but the inbound to one another by the ties of a common faith, of sympathy and charity: when the radiance of the supernatural when the radiance of the supernatural observed in the first too many of us come the from homes saturated with the spirit of tales set in circulation by the calumwhen the radiance of the supernatural from homes saturated with the spirit of of tales set in circulation by the calumworldliness and in which, whether niator; nay, some of them are outmon both dignity and beauty: and through words and example of foolish parents or through indiscriminate read- Bishop should curb his unprelatical ing, poison has filtered into the soul. zeal. He should possess his soul in pa-Hence we have grown ups who are the despair of their spiritual guides. Not Meanwhile he can direct his eloquence that they are so bad as indifferent. If against abuses which he can doubtless the admonitions of their pastor had a find in his own vicinity. cash basis they could be influenced. They readily believe all he says and they know they are journeying to the world beyond, but it

Talking on this subject to an enof the few, there is no remembrance. thusiastic individual we heard some schemes for a better state of affairs. point exultantly to millions, though But schemes are worth only hundreds were ruined in their making. as much as the men behind There is much prating of altruism that them. This being so, says a writer, is, as we understand it, a benefaction to there is no question as to the immediate the heathens of Borrioboola Gha, and task which it is in every true reformanent it a complimentary reference in er's power to apply himself vigorously, the daily prints; but the men about namely the task of self-reformation who are burdened and stumbling recognizing that this is the nearest, our consideration. The "do not care" own self-care as a means to that nobl-policy of the Pagan is more in evidence than we care to admit. There are own self-care as a means to that nobl-prayer, pray on; pray in spite of your self in peace, and then you will be courage in prayer which our agonizing

glamour of the world is upon their eye-

Bishop Brent, the newly elected prelate for the Philippines, has, as we see system which would have the school Truth and Justice and High and Noble loss to know what meaning the Bishop worthy of unmitigated censure. Said hap, we did not realize the full import natives, and then ere they recover from their utterances, but we realized their astonishment, tender them an invitation, courteously worded of course, enough to make us happy and enthusing invitation, courteously worded of course, that this statement 'begs the question,'

the good and content for all effort with the good and content for all effort with the "largesse" of eternity.

How true to-day are the words of St. Bernard with respect to the circulation yet. We like to think that our enthuspers health Alluding to these. of dangerous books! Alluding to those of Abelard he says: "Violent leaves of Abelard he says: "Violent are scattered on highways: books fly:
in cities and castles darkness is received
in cities and castles darkness is received
the pleasure to assume that we can still
the pleasure that the pleasure th for light: and poison is administered instead of honey. They pass from national form in the devil to light and the devil to light attenuation is reached, it contains and thither by the strings of lay dictafor light: and poison is administered claim kinship with all those who will Bishops are purpets to be pulled hither tion to nation, and from kingdoms to diminish their reverence for sincerity tion and are figures, graceful if you like

through every kind of literary muck, and, because they are either hopelessly degenerate or ignorant, see no evil in the practice. But if they live long degenerate or ignorant, see no evil in the practice. But if they live long enough they may appreciate the wisdom of the saint's remarks. In the selection of reading we should—that is, if we value the beauty of our immortal standards and admonishes him not to we value the beauty of our immortal standards, and admonishes him not to lieve Episcopal ordination necessary souls—hearken to the counsels of those be a fool. It preaches the great doc- for "a valid Eucharist," the matter was whose judgment is based on something trine of the success that means money passed over diplomatically. When the less airy than the current literary puff. and luxury and sends one's name flash- lay deputies voted down their canon on ing over oceans and continents. With marriage they swallowed the rebuff aught else it has nothing to do. One with the greatest dignity imagin-Many years ago we happened to be must, therefore, go with it or against it. able. They were powerless to one day in a little nook of the old world. With it means hopeless mediocrity in elect a Bishop against the The name does not matter; suffice it to aspiration and thought and endeavor; wishes of the House of Deputsay that it was a thriving place for its against it, toll and discouragement, but lies, and in the matter of appointsize and well up on the roll of manu- retention of ideals and a prelude to ing pastors the susceptibilities of confacturing towns. During our stay peace unending. We cannot undoubt- gregations must be sedulously respected. there there was a procession of guilds edly realize our ideals at once. This is We do hear of approving and rejecting. or fraternities of workingmen. At first a process of growth and development. but these are words without meaning. sight it was nowise different from the But if we take care to let religion en- The congregation puts up the money ones we have in our country. There ergize and spiritualize our every action for the minister of its choice and the was the town out for a holiday, and the we may be sure that we are making pro- Bishop must beam benignantly on both, and, should a suspicion of the We are not preaching, but we should orthodoxy of the incumbent flash

> Bishop Brent went out of his way to besmirch the character of the Friars. spoken in their praise of them. The

> > Constancy in Prayer.

Believe me, my dear friends, believe an experience ripened by thirty years in the sacred ministry, I do here affirm does but affect them just now. The in the and even the most serious wanderings, out of the right path, all proceed from this single source—a want of constancy in prayer. Live the life of prayer; learn to bring everything to change everything, into prayer—pains, and trials, and temptations of all kinds.

Pray in the calm, pray in the stor Pray on awakening, and pray during the daytime.

Going and coming, pray. Tired out and distracted, pray. Whatever your repugnance may be,

Pray that you may learn to pray. "But I cannot pray." This along are left to battle alone with their misery as if they had never a claim to our consideration. The "do not care" own self-care as a means to that nobles.

CHRISTIAN SCIENCE.

(Continued.)

N. Y. Freeman's Journal.

is a test by which the one millionth of the unit of medicine can be known to saint's remarks would be considered out of date by the good people who wade world must, unless we take care, have a world must, unless we take care, have a They had every opportunity on that the reach of chemical analysis. It is an of Havana. What matter is more attenuated than electricity, if indeed it be matter and not only a form of it?

And yet a spark of it sank the Maine;

Again, how can you say that the sick ness of the unconscious infant or the condition of the unconscious man is self-inflicted. How can they be victims of a false belief when they are incapable

chemical analysis."

chemical analysis."
Comment. And yet the chemist,
after exhausting the powers of his alembies in vain, must confess that a residuum does remain—a residuum that can
be definitely expressed in figures.

McCracken. "What is it then that

McCracken. "What is it then that produces the effect observable in high potency homoepathic practice?" The homeopathist will tell you that it is the medicinal matter

that still remains in the high attenua-And to prove that the resultswhich you admit to be observable -depend on the action of the medicine and not on faith or imagination, he will tel you the same results are to be observed the child that is incapable of faith or imagination, as in the adult.

McCrackan. "Christian Science ex-

plains these results, generally attrib-uted to medical matter, as due to beliefs of mortal mind."

yet unconscious existence. Thus you see that a sick infant, according to your theory, is incurable because it cannot bring faith or belief to bear on its affliction. But infants do get sick tience until all the evidence is in. and get well again, and its follows that as the cure cannot be the result of faith or belief of any kind, it must be the effect of medicine or some other cause. Whatever this cause may be it is certain that your Christian Science explanation does not account for it. It is the same way with an adult unconscious from a broken skull. He cannot bring belief of any kind to bear on his case, even that all deceptions, all spiritual deficiencies, all miseries, all falls, all faults, skull is not broken and cannot be, until the doctor by material means removes the doctor by material means removes the pressure on the brain. It is a fact you will not deny, that many such adults do get well. And since the re-covery cannot be attributed to any mental action of the patient, such as faith, or belief, or even desire, it must be attributed to some other cover that be attributed to some other cause than that given by Christian Science. These facts and considerations ought to vince you that the Christian Science explanation does not explain.

McCrackan. "In 'Science

McCrackan. "In 'Science and Health,' page 397, Mrs. Eddy, who herself once experimented extensively in homeopathy, writes: 'Homeopathic homeopathy, writes: 'Homeopathic remedies, sometimes not containing a particle of medicine, are known to re-Comment. We must interrupt Mrs. Eddy here to state that a remedy that to their great relief, that a few more columns will conclude these comments.

As much as we hope to obtain of God. For much are we sure of receiving.—St. Gertrude, O. S. B.

remedies, we know, for all social evils, but fashioned and formulated by those who cannot see over the rim of the world, they are of little avail. And whenever we hear of them we hark back to the procession of years ago, with its color and banners, and think how its

able to bring peace to others; first be zealous about yourself, and then you will have some right to be zealous about yourneighbor."

Saviour merited for you by His pangs in Gethsemane and upon Calvary. Pray, for prayer is the strength which saves the courage which perseveres, the mystic bridge, east over the abyss, which joins the soul to God.—Father de Ravignan, S. J.

EPISCOPAL BISHOP ON THE PLATFORM.

Saviour merited for you by His pangs in Gethsemane and upon Calvary. Pray, for prayer is the strength which saves the courage which perseveres, the mystic bridge, east over the abyss, which joins the soul to God.—Father de Ravignan, S. J.

EPISCOPAL BISHOP ON THE PLATFORM. cure him. If he were a Christian Science patient he must begin by be-lieving that he is not sick, that his notion on that subject is a delusion, and tion on that subject is a delusion, and that the material remedy has no existence. In the first case a cure would indicate the power of the mind over the material body it animates. We do not deny that such power exists and that it can work, to a greater or less extent, to the benefit of the afflicted body. But this power Christian Science denies when it denies the existence of the material body and holds that all diseases are mental modes, delusions, or what not. The patient delusions, or what not. The patient of the final end of human endeavor. In Protestant countries, especially in the existence of the ex

who is cured by belief in the efficacy of a supposed medicine never ceases to believe that the remedy and his sick body are real, material things. If belief cures him—as it possibly may—it is his belief in the material remedy and in his material body that effects the cure, and not the Christian Science belief that he has no material body, no disease and no material remedy. The two beliefs are has no material body, no disease and no material remedy. The two beliefs are radically different, and the fact of one does not prove the fact of the other, or even the possibility of it. The first proves the power of mind over matter, the second proves—if it proves anything—the power of mind over itself only. the second proves—if it proves anything
—the power of mind over itself only.
To the Christian Scientist a sick man is only a sick or delusioned mind that can cure its sickness by denying its exist-ence. To the other scientists, including ence. To the other scientists, including homeopathists, a sick man is one whose material body is in a disordered, abnormal state, and may be cured by material means. We will now let Mrs.

Mrs. Eddy. "What produces the self-inflicted sufferings, and produces a new effect upon the body."

Eddy continue.

(we do not say it does) set to work dormant forces that only needed it to unlock them, and the result may lead to health or death. This is illustrated in the sinking of the Maine in the harbor of Hayang. What matter is more as of the years what matter is more as

be matter and not only a form of it? And yet a spark of it sank the Maine; it let loose all the latent forces of her explosives.

McCracken. "When we consider that the two hundredth attenuation is sometimes administered, if not still higher attenuations, it becomes evident higher attenuations, it becomes evident."

Self-inflicted. How can they are incapable of beliefs of any kind? How can the infant produce its cholic by believing it has the cholic, when it is incapable of believing anything? Or how can the unconscious man continue his unconscious man continue

informed that no residuu nof the mother tineture can be detected in these high potency attenuations by the subtlest you talk of body and of effects produced upon it? Why do you not make your language consistent with your doc-

What you should say, to be consistould be something like this: "The faith of mortal mind, acting on the mortal mind's delusions of body and sickness frees it from them.

material body that has been healed, as guard until the end of time. your proof. But if no such body exists, your proof. But it no steen door extensy, as you tell us, how can you point to it as having been healed? Thus insurmountable difficulties confront your ex-

planation at every step.

McCrackan: "On page 46, 49-50 of same work, Mrs. Eddy refers to specific experiments which she made with homeopathic medicine, and on page 369 she writes: 'Homeopathy furnishes this evidence to the senses, namely, symp toms produced by a certain drug, it removes by using the same drug which might cause them. This confirms my theory that faith in the drug is the sole factor in the cure. The effect that a mortal mind produces through a certain belief, it removes through an opposite belief, but it uses the drug in both

Comment: What we have already said negatives this explanation. A man stupefied to unconsciousness by typhoid fever knows not that medicine of any kind is administered to him, and is unable to form any opinion or belief as to the action of the medicine. The result, then, is entirely independent of faith on his part. It must be attributed o some other cause than faith. It is the same with the unconscious child. Independent of all belief or faith—of which it is incapable—a large dose of arsenic will kill it, while a small homeopathic-dose will act on it as a tonic. A large dose of ipecacuanha will cause it to vomit, while a small ose will cause it to cease vomiting. There is no explanation of this except that the effect of medicine varies ac-

tions that ornament almost every page | will result in something very important

THE | CHURCH AND THE

CHURCHES.

With the spectacle of divided Christianity and its manifold failures con-fronting us in this country and in every country where Protestantism has gained a foothold, it should seem criminal to even non-Catholics to push the policy of sectarianism in Catholic countries.
The seed of revolt has borne fruit enough. The world is not more Chris-

heart and center of life. Clubs are unknown. Husbands find comfort and peace in their families, and women are saved from the sterility that finds solace in social functions and platonic intimacies that dry up the sources of

timacies that dry up the sources of womanly modesty.

Wherever the Catholic Church has been deprived of her influence over the minds and hearts of men, in so far have they departed from the virtues that signalize Christianity. Divorce with change (wrought by remedies with no medicine in them)? It is the faith of mortal mind, which reduces its own self-indicted sufferings and such spiral tendence in the suffering all its attendant evils; conjugal innuelity, protracted and often criminal courtships, lust for money and social advantages at any cost, turning away from God, no faith, no respect for the Word of God, no religious worship—all this and much more springs into life when men abandon the true Church.

Protestantism can never build up a strongly moral people, because it does not control the hearts and consciences of its followers. The Catholic Church does. She cares more for the motive than for the act, and by divine appointment she is set to guide the consciences of men, not merely by the preaching of the Word of God but by the searching of the confessional. She knows the minds of her children. She knows their thoughts and regulates them; not only the impure action, but the desire, even the thought of it comes under her cognizance. This occounts for the influ-ence and power of the Church in deal-ing with men and in keeping them in

higher attenuations, it becomes evident that, to all intents and purposes, no part of the original mother tincture can be said to remain."

Comment. And yet as a matter of fact, according to your own figuring, it must be said that a part of the mother tincture does remain in the last attenution.

McCracken. "In point of fact, I am informed that no residuum of the mother tincture can be detected in these high has never been withdrawn or conferred on others. She alone is authorized to continue the work of Christ on earth. Everyone who has gone out from her or opposed her work has acted on his own responsibility. Luther did this: those who differed from Luther and tried some other variation did so. Three or four hundred variations of doctrinal revolt are three or four hundred speci-But then you would be asked: How mens of religious work instituted on ual fact or cure has taken place? You the Church founded by Christ Himself would have, in answer, to point to some and which He has promised to safe-

It will be seen how little authority the Protestant sects have for trying to impose their faulty Christianity on the Porto Ricans and the Filipinos and what the result of their success would be. Instead of the Gospel committed to the Apostles, these races will be submitted to the training of the dis-ciples of that Higher Criticism which knows no reverence for aught except the vagaries and hypotheses of progressive Protestant Christianity: of the morality that makes for domestic purity and peace, a gospel that tends to materialism and sensuality.—Catholic Universe.

The New Crisis in Irish Affai's.

The recent agitation in Irish political affairs is assuming such proportions that it will certainly eventuate in obtaining many political rights for the Irish people. It has been often said that "England's difficulty is Ireland's op-portunity." Things have come to such a pass in the South African imbroglio that a little bit of insisting just now will be fruitful. Never before has the sentiment among the people been so strong, and not in centuries have they been so united. The striking feature of this present agitation is the union of the North with the South. The Orangemen have forgotten their hatred, and are joining hands with the rest of the people in demanding that the land which has been turned into pasturage shall be sold to the people, and that the population that have been driven into the bogs or upon the mounthat the effect of medicine varies according to the doses given. Faith of mortal mind has nothing to do with it.

Mrs. Eddy speaks of experiments with drugs. Then there are drugs—a fact which her dectrine denies. This is one example of the many contradictions that organization are that organization will sent the present agree that the present agreements almost every page. in Ireland's history.

By Christine Faber. CHAPTER LVI.

Dr. Burney was obliged to go up to the city, but as Miss Burram was in no immediate danger, and the nurse had very full and explicit directions, the etor felt he could safely remain away for several hours, and even the entir night, if he found it necessary. Rachel also had her instructions—instructions which the physician felt he need not repeat, so attentively did she listen and so promptly and carefully hitherto carried out every direction But Dr. Burney had hardly gone when both Sarah and Mrs. McElvain were

"May I never be burned nor drowned alive," said Sarah somewhat affrighted, while Mrs. McElvain also looked dismayed. No one had applied for entranee at that door since Dr. Burney came in response to Miss Burram's summons. And Sarah hesitated till another and louder ring sent her in Then her habitual ejaculation almost broke again aloud from her when she opened the door to young Toussel. He carried a large paper parcel about which he seemed to be exceedingly he seemed to be exceedingly and he appeared to be in a

state of great excitement.
"I want to see Miss Rachel, Sarah," he said, forcing his way past her into

'But there's smallpox in the house, Mr. Toussel," Sarah gasped, "and you mustn't come in—nobody's allowed to come in," and then realizing how derelict she had been in permitting the intruder such complete entrance, she felt that she must get him out as soon and as fast as possible; so she opened the terposed herself between him and the door of the parlor, for which room she thought he might aim. But young Toussel was extraordinarily agile, and before Sarah could imagine what he was about to do he was bounding up the stair. She ran after him, and Rachel. paused in affright almost at the head o the stair the young man was so rapidly ascending; he, seeing her, tear the wrap from his parcel and as

n as he reached her he sputtered: Oh, Miss Rachel, I've had such a time to get them here; but I knew they'd do you and Miss Burram good, I made up my mind you should

have them."
With a last violent jerk he got off the entire wrapper, and disclosed to both Rachel's and Sarah's astonished eyes two deep china dishes filled to overflowing with what seemed to be

very carefully prepared salads.
"I was so afraid I had injured them," he went on, his excitement somewhat subsiding and a ludicrous air of triamph taking its place. "I just dreamed of those salads for you and Miss Burram ever since I heard Miss Burram had the smallpox. I knew if she was fed properly on salads she'd get well, and f you have them to eat you won't catch the sickness. I didn't tell mother nor Mr. Burleigh I was coming, because they're afraid of smallpox and they'd think I'd catch it and bring it to them. But even if I was to catch it, Miss Rachel, and to die with it, I wouldn't mind so long as I knew I had done something to help you."

Amid all the ludicrous absurdity of the scene Rachel was touched. Poor fool that he was, he was manifesting his sympathy in the only way that he knew, and as she looked into his great bulging eyes, she felt the sincerity of his purpose, ridiculous though it was.
"I thank you, Mr. Toussel," she said,

"it was very good of you to take all this trouble, but I am sorry and frightened for you that you have run such a risk. Sarah will take the salads and see that I get some. As for Miss Bur-ram, she is not able yet to take any food

Sarah took the dishes in a very bewildered manner, but further than that men are fools. she did not seem to know what to do. 'May I never be burned nor drowned

Then Rachel, beginning to shiver and discovering for the first time that terly bewildered woman went to obey very slow manner. Both of her Is being engaged in holding the dishes, when she reached the door she pushed it with her foot, and still carryng the dishes she asceaded again to Rachel to know what was "to be don with him," meaning young Toussel.

"Because, you know, Miss Rachel, havin' once got into the midst of us, he can't go out of us the same way. Dr. Burney said we wasn't to let no one into the house on that very account.' "Perhaps," said Rachel, "Mr. Tous

sel, so long as he is here, can stay till Dr. Burney gets back. Dr. Burney will Toussel's inane-looking face lit up.

"I can stay, Miss Rachel, and wel-come—my mother won't mind so long as she doesn't know I'm here."

"Well, then," said Rachel, relieved, "will you go into the library and amuse yourself reading till dinner time ?'

"What do you say, Miss Rachel, if I just go down into the kitchen with Sarah, and show her how to make those salads? I had to stand over the fellow that prepared those," pointing to the china bowls which Sarah still held, "and I had to talk o him pretty severe to get them just right.'

"Is it to teach me how to make salads ! burst from Sarah in a kind of angry wonder that was as ludicrous as young Toussel's proposition, and which brought from Rachel the first laugh that had passed her lips since the beginning of Miss Burram's illness, and she laughed still more when Toussel turned on Sarah with:

"Sarah, the preparation of salads is a subject that has engaged the attention of the world from the time that Noah tried to make one in the ark, and didn't succeed, because his vegetables were stale—it is a subject, my good woman, that requires soul and mind to

comprehend. Noah! did Noah try to make that letter in his possession, he could

salads?" asked Sarah, her large eyes fixed with such solemn intensity Toussel, that Rachel, to her own prise that anything could move her to ich mirth, was convulsed with laugh-

ter. "Yes, Sarah, that venerable and biblical patriarch did try to make a salad, but, as I told you, he failed, be-cause his vegetables were too long in the ark: 'May I never be burned nor drowned

ve?" was Sarah's response.
"I can predict that you never will be either burned or drowned alive, if you will take to the making of good salads; and if you'll bring me down to the kitchen I'll put you in possession of a few valuable facts relative to the making of salads, that will set you up, Sarah, as a benefactor of mankind, as a helper of humanity, as a benefit to the whole

alive?

'May I never be burned nor drowned alive!" she said again, and then she braced herself against the wall in order to relieve the weight of the heavy

fully Toussel's big words.
"You had better give him his way,
Sarah," said Rachel, still laughing, "it will amuse Mr. Toussel, and perhaps

amuse you and Mrs. McElvain."
"Amuse! oh, Miss Rachel, how can you use so light a word in connection rith such a serious subject? I am entirely in earnest, as everybody ought to be who has anything to do with the making of salads." And young Toussel looked so dejected that Rachel at once checked her mirth and said, as gravely

as she could:

"You see, Mr. Toussel, we do not feel about this subject as you do; we do not understand it as you do.' That's just it, Miss Rachel," he

said, his face brightening again, "and that's just what I want to do for you; I want to show Sarah, here, this wonder ful art; and then I'll know, Mis Rachel, that the salads you get to eat

"Very well, then, Mr. Toussel; Sarah will show you to the kitchen," and Rachel made a sign to the woman to lead the way, which that odd woman did with a violent inward protest at being obliged to have that "loon" in any part of her special domain.

Her feelings were entirely shared by

Mrs. McElvain, and when the young ntleman insisted on explaining to her in his most learned way why such ingredients were used, she could only stare at him and say in reply:
"Law me, young gentleman! who'd

have took all them big words to make a salad. Now, Sarah and me-we makes a salad with no words at all."

That's where your fault lies, my good woman; words are what move the orld, and you can't have a salad if you

CHAPTER LVII.

On the morning of the day that Dr. Burney was called to the city, Herrick received a very bulky letter from London. Of late his communications thence had not been so frequent, nor so lengthy, owing, as Mrs. Hubrey wrote, to the indisposition of Mr. Gasket, which kept him from making his usual visits to her, and consequently left her with-out news, but this letter, if its contents were true, more than made up for any recent dearth of information. Five times Herrick read it, and each times very word in it brought to him renewed hope and courage; that is, if he could entirely believe the astonishing state doubt them, for they were all set down with convincing earnestness and con-ciseness; indeed, so determined did the writer seem to be in performing well and actually forborne her usual verboseness, and devoted herself alone to the work of setting down exactly what

she had heard from Mr. Gasket's lins. Extraordinary !" Herrick the that Gasket should pour his tale into the ears of such a woman; "but then, he said to himself with a sneer, " most

" Mr. Gasket, ' the writer continued did not impose any secrecy upon me he told me his tale he said 'to resince the first time I have told him all I knew of Miss Burram's Charge that the street door was wide open, directed she was the same Rachel Minturn his Sarah to close it, which order that utstill more convinced of it when his cousin, fresh from his tutorship of Miss Burram's Charge, came to live with him; and when I put before him the published accounts pertaining to the storm and to Rachel herself, he was

quite convinced, and he became so unhappy and so easy that it made him ill.

"He did not confide in his cousin, because, as he told me, his cousin is so impulsive and blunt that he would at ace set out on a tour of discovery, and, strange to say, that is just what the elder Mr. Gasket does not want; he has a morbid dread of anything like publicity, and he feared that, as Burram and her Charge had already become such public property, were his name to be attached to theirs he would yet, the inconsistency of the min's nature; he raved to me for an hour of his remorse for not having kept his pledge to his brother, and of the ex piation he would have to make

ss Burram's Charge be the Rachel Minturn of his brother's commission. "That she is the Rachel Minturn, have no doubt; nor can you doubt it when you have read all my letter. could remember it, the document which proves her to be such, and which document Mr. Gasket only suffered me to read, but I read it slowly, and more than once, so as to impress it on my

'Now, I send you these facts to make what use of them you choose. As you know, I owe Miss Burram a big grudge -I may say, a deep and bitter grudge for her treatment of me, and any disgrace you can put upon her, or her Charge, will be gratefully hailed by "Yours sincerely,

KITTIE HUBREY,"

Herrick smiled-the same expansive smile he was accustomed to bestow upon all his acquaintances; he felt with

that letter he had a weapon before that letter he had a weapon before few moments in some room where we which Miss Burram must cower, or else shall be undisturbed?" He looked round at Sarah, who was respectability. She must now, as a gazing at them both, herself still a pic-

events would bring into my hands the

Rachel's lip curled with involuntary

unconsciously to himself he was betray

the evil characters in the world, his

own despicable traits: he, seeing her

his voice, and into saying much more

"Possibly you will be more intensely concerned, Miss Minturn, when I tell

you the document is about you?" She shrank still farther from him, and he,

goaded into further admissions, took a

step forward, saying as he did so, in so

loud a voice that his words reached

Sarah where she still lingered in the hall — the words were not distinct

enough for her to make out all of them,

but the high pitch of the voice was enough in itself to add to her fright,

Herrick was beside himself

You will leave it to her to tell you.

Both Herrick and Rachel turned as if

bed over her night-dress, but beneath were shown her bare, red, swollen feet,

while above the coverlet was a distort

putrid spots were all over the face and

it was swollen beyond all proportion; her jet black hair, hanging in a dis-

heveled mass down to her evebrows.

added to the horror of her appearance, and Rachel felt for the first few mo-

ments as if she herself were stricken

dumb. Even the voice with which Miss

Burram had spoken was enough to pro-

duce affright; it was louder than Her-

rick's tones had been, but so hoarse,

and at the same time so savage, that,

penetrating to the still listening Sarah,

mon help for Miss Rachel.

with astonishing quietness:

" Beast! begone!"

unnatural voice.

everything about yourself and

Charge. Consent to sell your and nothing shall come of it. I

That was her only reply, in the same

"Then, before I go," his rage again

getting the better of him, "I shall tell your Charge she is--" But before he could utter another word he found him-

self caught from behind by Sarah, while young Toussel was holding to his

nose a dish of salad, and actually with

tents of the dish into Herrick's mouth.

n vain Herrick sputtered and truggled; Sarah had a good grip, and

Mrs. McElvain coming to her aid, he

was unable to extricate himself while

Toussel kept Herrick's mouth so full of the salad that he could not even cry

her limbs and she ran to Miss Bur-

ram; but the momentary fevered strength which had sustained the

conscious, just as Rachel reached her. Leaving Mrs. McElvain to continue

awaken the nurse, and then she sum-

from forcing the salad into Herrick's mouth, and Mrs. McElvain having un-

pinioned him. Hardman respectfully

leave the house as quickly as possible. Miss Burram had been borne back to

with her, the door of the room closed

tightly upon them all. Herrick shook

himself and then he glowered upon his

and Rachel and the nurse were

uggested that Mr. Herrick

the struggle with Herrick, Sarah ran to

Hardman persuaded Toussel to desist

out. Rachel had recovered the

his fingers striving to cram the cor

begone from here."

sent her in hot haste below to sum-

But Herrick had recovered himself,

Miss Burram repeated,

ed visage that Herrick never

rage:

and she was undecided whether to go

the room and remain with

words were not

ing even to her, little as she knew

shrank from the speake

was goaded by it into raising

absolute proofs of everything.

than he had intended to say:

price of a silence, which he, Herrick, felt he could easily manage with Mr. ture of ludicrous fright.

As Rachel did not want to disturb the nurse, and as she herself could not go beyond Miss Burram's call, she felt Gasket, and by some adroitness even with Mrs. Hubrey, be willing to sell there was no other resource than to ask Mr. Herrick into Miss Burram's private her property; but he must get her de cision speedily, or there was no know-ing what change of mind Mr. Gasket might suffer. All the morning he ponsitting-room. As she had left Miss Burram apparently asleep, and as the door between the rooms was almost en dered over the matter, wondering how tirely closed, she felt that a brief many days, according to the latest official report, which had Miss Burram whispered conversation would almost out of danger, it would be, be-fore he could make sure of any comdisturb the patient.

And Herrick, following the initiative sei by Rachel, who whispered very munication reaching her. Suddenly, it softly when they were both well within the apartment, began also in a very soft flashed upon him to see Rachel and giv her a message for Miss Burram. could be so couched that Miss Burram whisper "Tell Miss Burram at the very lone would understand it; and earliest opportunity you can find, Miss Minturn, that I am in possession of a Burram would listen to Rachel; at least he. Herrick, would make the message so singular and impressive that Miss document which sets forth clearly and fully everything that Miss Burram ram would have to listen to her, and he fancies is entirely hidden. Tell her that it lies with herself whether these things shall remain hidden, or be made could call at another time for the answer. Acting upon that thought, he determined to see Rachel that very so public that her name will be in every public print on this side of the Atlanday, and before the afternoon had wane he was at Miss Burram's door, giving tic Ocean, and perhaps even on the other side. Tell her that she knows the Sarah another start when he rang the bell. This time, however, Sarah price demanded for silence-the same positive it was the doctor, and leaving Toussel still in the midst of his wordy price that has been asked from her be explanations to Mrs. McElvain, fore, and that she refused to give, not thinking, of course, how unexpected answered the summons, and she was promptly seized with horrified conster-

manner, besided a something that caused her to be more in awe of him than ever. Sarah!"-it was the same bland, oily voice he had used on former occasions, — "my visit at this time naturally surprises you, also my courage in actually coming into the house: but I have none of the silly fears of most people about this disease—in fact I

nation when she saw Herrick. She

could not do as she had done to

too much determination in Herrick's

By this time he was quite within the hall, and seeing Sarah's irresolution about closing the door, he shut it fast himself; then he went on:

have no fear at all."

'My object in coming to-day is to see Miss Burram's Charge; I have most important business with her. Perhaps you liad better tell Dr. Burney am here, and for that if necessary he will bear witness to Miss Rachel for the purpose of protectthe open manner in which I have come upon my errand. Dr. Burney isn't in; he went to the

city this morning and he hasn't got "Ah! that is perhaps unfortunate

for me; but no—some one, of course, takes his place, as I understand he has been indefatigable in his care of Miss Burram. Is there another physician in Herrick," said Rachel, forgetful also of "No; there ain't anybody but the

nurse, and she went to her room a half hour ago to get a rest. Miss Rachel takes her place—she's with Miss Burever else I may be, I leave to Miss Burram—entirely to Miss Burram." ram now. A sudden thought broke upon Her-

rick's mind—a though. seem to smile all over. rick's mind-a thought that made him

gested itself to my mind to go up to
Miss Burram's apartments. I should
like to see for myself how far recovered
Both they were shot; it was Miss Burram at the door of the bedroom. She had managed to wrap the coverlet of the she is; it may be that she is well Miss Rachel, for my communication concerns her as nearly as it does Miss

"Mr. Herrick," burst from Sarah, 'no one is allowed into Miss Burram's Miss Rachel-even Mrs. McElvain and don't go in there."
"Probably not, Sarah; and that is a

very commendable precaution where you and Mrs. McElvain are concerned, but not with me. I am going to Miss Burram's apartment, and I wish you to ead the way. You may knock at the r and say my name, so that I shall thrust myself upon them without

due announcement. His smile had entirely disappeared, its place had come a l frightened Sarah to her soul, and that warned her to obey. She out a word and preceded him up the stairs, her very knees shaking in such a manner that it was with difficulty she nounted the steps. Herrick followed lbow when she knocked at the door of Miss Burram's bedroom. She happened not to know, or else she had forgotten, that entrance to and exit from that apartment were made, not through that door, but through the door of Miss Burram's private sitting-room, which was connected with her bed-chamber and opened also on the hall, and from that om Rachel emerged in answer to

Mr. Herrick wants to see you, chattered Sarah, hardly able to speak from the trembling that had extended from her knees to her whole person; he wants to see Miss Burram, too.

By this time Rachel had come quite into the hall, and she looked with startled wonder from Sarah to Herrick, recovering herself in time to say, as Herrick approached her and as he was

s mouth to speak : Mr. Herrick cannot see Miss Bur- In

Even Sarah, in her own unaccountable fright, was impelled to wonder at determined, courageous manner of Miss Rachel. She stood so erect that her height seemed greater than it was, and she looked into Herrick's face with a steadiness that appeared to disconcert hin, for his own eyes dropped for an instant; then he said blandly:

"Certainly not, Miss Minturn, if you do not think it proper that I should: but having a communication for her which it is most important that she earliest possible moment, and hearing that she was out of danger — in fact, in the convalescent state—I thought I might venture to try to see her. Since you decide otherwis I shall leave a message with you for her; I cannot give you the con munication, that is alone for Miss Burram but I can and shall give you some state ments which you will be good enough to tell her as soon as possible. And now, Miss Minturn, as the nature of my message to you is exceedingly private assailants:

afford to be jocular with himself. In and confidential, could you give me a "You shall suffer for this outrage,"

he hissed, "every one of you."
"Keep your temper now, Mr. Herrick," said Mrs. McElvain, "we didn't do a hap orth to you only out of pure

good nature."
"And you'll find, if you continue to eat salads," said Toussel, "that you won't have any more such spells of temper." But Herrick, without deigning

to answer, followed Hardman.

TO BE CONTINUED.

AN IRISH HERO. By John T. Kelly.

"Dear little Nona will be hard to manage. It'll be like trying to put a bridle on an angel. And sure the man that can handle the bridle hasn't appeared on Tunnel Hill yet," said Owen Connor, as he calmly smoked his pipe. Anyhow there doesn't seem to be nuch chance for me. When Nona much chance for me. When Nona makes up her mind to be "called out she'll choose some fine country-born young man.

Taking the pipe from his mouth Owen knocked the ashes from it and refilled it carefully, although it was evident his mind was not upon his task. "Sure she is country-born and her

ys are not mine," he muttered. While her father and mother came from the same place with me at home, I mustn't forget that Nona was born in America and looks at things differently But there isn't wouldn't do for her, the Lord between her and harm." Owen Connor was a modest, unassum

ing Irishman. Born of a respectable and semi-prosperous family on the west coast of Ireland, he had been fairly educated at Castlebar, times considered. He remained on the home farm until nearly thirty years of age, and Like many of his race in those days the only field that offered him employment vas the public works. He learned valu able lessons in contracting while aiding in the construction of the Chesapeake and Ohio canal. With the advent of the railroad he engaged in that branch ployed in the Virginia hills at Eaton's Tunnel, on the Baltimore & Ohio rail-way, the first steam road to cross the Alleghenies. He was sober, industrious and level-headed and was superintendent of construction. He had the confidence of his superiors and the re-

spect of his men.
Martin Tierney, Nona's father, kept ing her, or to go below stairs and sum-"Do you know who you are, Miss a general store on Tunnel Hill. Such was the name of the little village that had sprung up on the crest of the hill beneath which the railroad was to run. Minturn?" Herrick said hotly, and as if he had lost all of his former self-control. "I know—I have it here," slapping his breast-pocket, "and I can tell Owen when not at work spent much of his leisure time at Tierney's There were two reasons why he liked to "I do not want you to tell me, Mr. spend his time there. First, he had a chance of an occasional chat with Nona; her former low tones, and in her excitement speaking almost as loudly as he second, he enjoyed talking with the proprietor about their old home in the far distant but well-remembered isle, it is sufficient for me to know that I am Miss Burram's Charge-whatwhere both had grown to manhood.

Nona never suspected that she had won the staid old bachelor's love. Owen knew she was heart free, and he was not a man to force his attentions upon her. If any one had asked Nona her opinion of Owen she would have then, that you are—''
"Beast! how dare you intrude frankly confessed that she looked upon him as her father's dearest friend and

respected him as such. One evening while Tierney was telling of the many miracles wrought at the holy wells located in the isles that lie off the coast of Mayo, a stranger—a tall, slender, young fellow, well-dressed

-appeared in the store.
"Is Mr. Connor here?" he asked. "That's my name," replied Owen.
"You are Mr. Gilmore, the chief
engineer's son. Your father wrote
you'd be here shortly. You are welcome to Tunnel Hill."

The young man warmly grasped Owen's extended hand. "My father has sent me here to learn the practical details of railroad

building. He considers you one of the most trusted and experienced men in caught sight of Ned. The tumultuously the employ of the company. He's happy crowd stood looking at him anxious that I should be under your waiting to express their gratitude for supervision. I trust, however, you the magnificent work h will, at least temporarily, not count my the rescue of friends and relatives inexperience against me, as this is my initial effort at construction work. Owen naturally blushed with pleasure

at such high encomiums from the chief engineer of the road.

and now, or never, must be make his bargain. Feeling also that further rage Ned Gilmore, who was born and raised in Baltimore, betrayed the city dandy in his dress and certainly looked would have no potency whatever, he forced himself to be calm, and he said much out of place among the roughly " Listen to me, Miss Burram; there attired railroad workmen. He was a graduate of Mount St. Mary's, and his is no time for further delay; I have father, who recognized the important position that steam roads were destined o hold in the development of the country, was anxious that his son should thing shall be as hidden as the grave. have a practical knowledge of railroad

> "We must be the best of friends," Ned continued, "as you are to be my instructor at this end of the railroad business. I carried a chain for dad al last summer, but I didn't fancy that sort of work and he finally concluded I wasn't cut out to follow in his footsteps as an engineer. If I don't succeed in this field then I shall have to take up nething else."

His hearers greeted this open confession with sympathetic smiles.
"I hope you'll succeed, Mr. Gil-

more," said Tierney as he glanced approvingly at the handsome young fel-Ned never really could say just what

eply he made to Tierney's well-meant wish. Just then his eyes had met Nona's and her father and Owen imediately faded away from his vision as patient had given way, and she fell unhe glanced admiringly at the tall slip of a girl who possessed all the rare beauty of the women of the race from which she came. In perfect health, Nona's natural mind and body had been harnoniously developed at the Convent of the Visitation Nuns.

Two months had not passed when all

the men and women of Tunnel Hill knew that Ned Gilmore was deeply in love with Nona Tierney. They all said it would be a good match and hoped that Nona would not make a "dolly" of herself and refuse him. Some of the women went so far as to hint to her that she should not let Ned slip away from her, and were laughed at for their pains. If Nona returned Ned's love none could

tell from her actions. But Owen, watchful and sad, believed that Ned had found the way to her heart.

Owen Connor had scarcely entered Tierney's store, when the door was burst open and Nona, wild-eyed, with drawn, blanched face, came rushing in.

She ran up to Owen. "Nona, for heaven's sake what is

he asked, anxiously. She grasped his arm to steady her-

There's been a fall in the tunnel." she gasped, "and Ned--"
Her voice failed her and the agony deeply written in her countenance

caused Owen's face to whiten.
"Nona, what is Ned to you?" he asked slowly, but in a hardly articulate voice.
"Oh, Owen, he is everything tome,"

Nona moaned. "If Ned dies my heart

Owen stood absolutely still for a moment, then gently unclass trembling fingers from his arm.

"God is good, Nona," he said solemnly; "pray that he may let Ned

It was the worst fall that had yet occurred in a tunnel so often visited by fatal catastrophes during its building. Fortunately, if the term may be used in this connection, it had occurred near the west breast. All knew that the men had escaped instant death, bu feared they would be suffocated rescued. Therefore, the men worked with extraordinary energy to reach their entombed comrades.
When one gang became exhausted another took its place. But one wan, with set, determined face, headed each succeeding gang as if the long strain had no effect upon him. He

with a nervous, yet practical, energy that astonished all. Owen Connor influenced his com-panions to redouble their efforts. Little by little the great mass of dir and stone that stood between them and the imprisoned men became lessened side of the tunnel to encourage the despairing crowd of men, women and children gathered at its such times he never failed to cheer Nona by telling her not to give up hope, as Ned would be surely saved.

Although Owen was putting forth uch wonderful energy and hoped that the men would be reached before the died of suffocation, nevertheless his training in railroad tunnelling made him aware that as the fall was by the giving way of the heavy timbers that supported the roof, other masses of and stone were liable tumbling down at any moment. Every now and then clods and pebbles dr from the treacherous above. The mer cast many an anxious upward glance a they worked with heroic rapidity under Owen's active and energetic manage

At length an opening large enough for a man to burrow through and Owen Connor, with no thought his own danger, crawled through it When it had been made larger he lifted the half dead men to those waiting to receive them.

Notwithstanding the apparent danger, when the people on the outside heard that the imprisoned men had been reached, so anxious were they to know the condition of loved ones that all rushed into the tunnel, and its inky depths were made almost as bright as

day by hundreds of torches. Owen found Ned lying up against the wall of the tunnel in a feeble condition He was the last rescued. Although weak and suffering from nausea, h waved his hand to the cheering crowd as Owen Connor pushed him through the opening to life and safety.

The many torches threw their flicker ing light upon Owen's face, covered with grime, yet smiling with a solemn joy, as he appeared in the opening. He had seen Nona's radiant look as she Just then there was a cracking, breaking noise from above, and Owen, wildly waving his hands, yelled to them: Run for your lives; a second fall is

coming !' When the excitement had somewhat passed off it was seen that all had escaped but Owen Connor. Then the cry went up: "Owen Connor is killed." Men stood still with whitened while women hysterically sobbed as they wrung their hands. They all re-membered his last smile as if it came from the grave.

It was known from the first that Ower as crushed to death beneath the fall. No mortal could live with that mass of earth upon his unprotected body.

After hours of ceaseless toil they re-

covered his body and carried it, follow by the entire community, silent and with bowed heads to the village above. the entire community, silent and Owen Connor was laid out for burial. The crucifix, the emblem of his Faith, was at his head. The blessed candles were shining upon his calm features. The room was crowded with mourners. and old women had just cried his virtues in the "keen" of his native land.

A young man and a young woman kneit beside the body. Together in repeated the low voice they repeated the "Our Father" and the "Hail Mary." Standing up the young man supported the weeping girl

"A kind and noble heart is stilled forever," Nona sobbed. "Ned, don't you know that Owen died for us. I shall always remember him in prayers.'

"Yes, Nona, dear," replied Ned gently, "he was brave and good. "I'm glad, however, he left no sweetheart to mourn his loss," he added as he drew Nona closer to himself.
"I am, too," said Nona, "for the

sudden loss of such a noble character would have killed her. I'm sure," she continued, "that Owen never loved any one."

A grassy mound, within the shadow of the little white church that stands encircled by the cemetery at Silver Run, holds Owen Connor's secret.—The Watchman.

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FEBRUA

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Quiet ha lies, Cold with his sightless face Turned to the skies; 'Tis but another dead; All you can say is said. carcely entered the door wild-eyed, with came rushing in. s sake what is tiously.

Carry his body hence— Kings must have staves; Kings climb to eminence

Here in this leafy place

What was the white you touched, There, at his side?

Paper his hand had clutched

Tight ere he died:—

Message or wish, may be:—

Smooth the folds out and see.

BEFORE SEDAN.

Hardly the worst of us Here could have smiled !-Only the tremulous
Words of a child; —
Prattle, that has for stops
Just a few ruddy drops.

Look. She is sad to miss,
Morning and night,
His—her father's—kiss;
Tries to be bright,
Good to mamma and sweet.
That is all. "Marguerite."

Ah, if b side the dead simbored the pain! Ab, if the hears that bled Slept with the siain! If the grief died—but no;— Death will not have it so. (From Proverbe in Porceelain by Austin Dobson.)

REMARKABLE INSTANCE Of St. Anthony's Protection in an Hour of Extreme Danger.

Buffalo Union and Times. The extraordinary incident which I

am going to relate is not one of a second-hand or hear-say character, for,

In the incident we see in a sense, it came under my own observation, inasmuch as I saw the bruises and bodily wounds of the intended victim of the thrilling incident. and afterwards heard from the assaulted lady's own lips the full details of the terrific struggle through which she passed at the hands of an infuriated on, for such he was, although still clothed in human flesh and bearing the outward appearance of a man. In brief detail the story is easily told, and it is substantially as follows: A brutalized man of bad repute and evil intention enters the private dwelling of a respected and model Catholic Christian nan in an ancient city of Canada: and, having ascertained that she was alone, he assaults her most inhumanly and in order to quench her agonized cries for help to be delivered from the clutches of the monster in human shape, he throttles his intended victim with merciless fury and diabolical determination of evil purpose. She, however, although a person of delicate and nervalthough a person of delicate and nervous temperament, struggles against her cruel assailant with far more than her own natural strangth and in her leave. own natural strength, and in her hour (Gen. 17:1.) of extreme peril she turns her thoughts to St. Anthony of Padua and invokes his supernatural assistance, and surely the pre-eminent "wonder-worker" heard and instantly answered the pite-ous appeal of his faithful and devout client and devotee, for in her exhausted

For the other details of the incident, let it suffice to say that the criminal was almost immediately arrested and afterwards sentenced to a term of ten

whisper that strikes the cowardly heart

the house, as if stricken with an uncon-

years in the penitentiary.

The valuable spiritual lesson to be drawn from the incident consists in the knowledge that we are ever under the guardianship of an angel guardian or other heavenly protector, who can save us in the midst of peril, however overpowering it may be, if we are only worthy of divine assistance and animated by that faith and hope which can support us, when sudden and over-whelming affliction falls upon us.

The lady in question has been for years back an ardent devotee of St.

Anthony, who has often before succored her in passing difficulties of more or less moment, and as her supernatural favors increased, her fervent devotion to the saint increased and in her spir-itual gratitude she has been the means of inducing others to trust to the help of the "Wonder-worker" in their com-bats with the world, the flesh and the devil and many have been the rejoicings and victories over temptations and threatening dangers to herself and friends, who sought the timely super-Another extraordinary human aid. thing about the incident is the quick thing about the incident is the quick recovery of the lady from the shock which she received, and which under ordinary circumstances, might have ended the life of a person of such weak frame and sensitive con-stitution. The doctors who were hastily called after the termination of the terrific conflict, did not know what might be the outcome of the wounds and bruises and the sudden shock to the nervous system; but St. Anthony's favors seemed to extend even to the ompt restoration of her normal bodly strength, and a day or two after her sad experience she was able to receive her sympathizing friends and attend the holy sacrifice of the Mass and the benediction of the Blesse I Sacrament in her seeming usual composure. Her deliverance from the threatened langer will make her tenfold more de wheel to St. Anthony's protection, and she will work ardently for the rest of her life in winning devotees who will faithfully place themselves under the spiritual wings of that powerful inter-cessor who wields so potent an influ-ence before Him who sits on the mercy

lay in the fact that the guilty man pleaded guilty before the courts, whereas there were many legal loopholes through which an able lawyer might have sought an escape for his client, nave sought an escape for his client, especially as there were no earthly witnesses of the distardly assault, and his intended victim's rapid recovery and reappearance in public might have been utilized in his favor. It would seem as if St. Anthony had again intervened to save the afflicted woman. tervened to save the afflicted woman the harrassing ordeal of a public court trial, by influencing the criminal heart to make self-accusation and acknowledgment of his guilt, and to receive his as a just punishment for his

Another strange feature of the case

above recital, but who have no faith in the supernatural in its relation to dealings with human beings as long as they inhabit this world may laugh or scoff at the story written above, but to the true believing Christians, whose faith in the supernatural is strong and who have benefited by its salutary effects, the recital will be accepted as another proof of the protection and benefits we receive from those heavenly beings to whom we recommend our selves, and who are in a manner con-

The hard-hearted who may read the

strained to help us when we are exposed to extreme danger, or rather, whose assistance we have earned by our fidelity and constancy of devotion to them. And it will also establish the fact that even here below we are intimately connected with the beings of the other world who are concerned for our eternal welfare while we are fighting the prolonged battle against the enemies of our salvation in this life.

Regarding what may be termed the miraculous escape of the frail lady dis-

cussed above, it forms a striking argument in support of the belief of an overruling power that save us in the extremity of our incidental troubles. Had the monster been allowed to tighten by another degree his choking grip upon the throat of the then fainting vie-tim of his intended crime, it might have ended her life; but St. Anthony held forth his staying and protecting hand, and the devoted woman is spared to proclaim his praises and to gather fresh recruits to rank themselves under his

In the incident we see, too, the efficacter, for, any own observed the saw the saw the of the ing incident, the spirit of resignation, had been subjected to the same shocking ordeal, they in all probability would have died from nervous shock and humiliation and from the circumstance it may well be argued that under all and every severe trial through which we may have to pass, the spiritual props are our surest support and most potent con-The un-Christianized may dispute this as much as they please, but its salutary effects will never be lessened in an ardent Catholic heart.

AS TO PERFECTION.

N. Y. Freeman's Journal.

WM. ELLISON.

No one ever attained perfection or ever will. All that the best can hope for is to live with their faces that way.' Presbyterian Journal.

of her demoniac assaulter with terror and awe, and drives him instantly from

vine command to be perfect; and, second, directions given how we may be perfect. Does the Journal hold that god commands impossibilities; or that inspired writers would waste their time telling how to attain the impossible? Were the directions our Lord gave to the young man who sought eternal life a

mere mockery?

Absolute perfection belongs to God aione, but every creature may be per-fect in its order. A perfect creature is one that corresponds with its archemind of the Creator when He created it. To say that no creature can ever correspond with this archetype is to question, or deny, the wisdom or power of God.

The Journal continues: "Perfection would be fatal to soul growth." Then, has God commanded something that is fatal to soul growth? Did our Lord intend to paralyze the young man's soul when He told him how to be perfect? Growth is a process that begins at a point and continues until its subject arrives at full, divinely intended, development; a movement from a less perfect to a state perfect, according to the order of the creature. Arrival at this perfect state is, of course, fatal to growth, for further growth would create a monster. Normal growth, when the subject has arrived at its full development, must cease. Man's destiny tends toward a state, not to an eternal be-

coming.
Continues the Presbyterian Journal: When apple becomes ripe it falls, and, should the soul ever reach perfection,

it would cease to be what it is."

No, it would not cease to be what it is; it would only cease to advance to-ward a state after having arrived at it, cease becoming after it had become. Being immortal it does not rot into non-We conclude being, like an apple. being, like an apple. We conclude with a question or two to the Journal. If perfection means decay and death to the soul as to the apple why should we strive towards it, or "live with our faces that way?" Why does the Bible mand us to strive after it and tell us of the means to arrive at it? Is your comparison of the soul to a rotting apple a case of malum in se or malum

atarrhal Poisons and Their Remedy.

THE POPE AND THE BIBLE.

(Editorial in N. Y Sun)

The announcement that the Pope has appointed a special Pontifical Commission "to consider all questions connected with Biblical studies" is of great significance at this time of com-plete revolution in the Protestant world, so far as concerns its attitude toward the Bible, the sole source from which Protestantism derives its religions authority.

The Vatican commission, we are told, is to afford "Catholic scholars all over the world the fullest opportunity of stating their views and difficulties and bringing them to the direct notice of the Holy See." The Pope having althe Holy Sec." The Pope naving airready championed the absolute verity and supernatural inspiration of the Bible as the Word of God, such difficulties submitted will be explained away. of course, in harmony with that positive and uncompromising Catholic decision.

That is, the purpose of the commission is not to stimulate criticism of the Bible after the fashion now so general in Protestantism, but to silence it and oppose to it the final Pontifical judg-The appointment of the com mission, however, seems to suggest that mission, however, seems to suggest that this new criticism has brought "difficult-ies" to Catholic scholars, as it has al-so to the great body of Protestant scholars, if not to them universally, and that the Pope feels impelled to re-

move the stumbling blocks.

Undoubtedly, if Christian theology ss to stand at all, belief in the Bibe as supernatural inspiration must continue. Even for Catholics belief in the miraculous authority of the canonical Scriptures is essential for if it is destroyed the authority of tradition also will be involved in the destruction. The assault is on all miracles, all superpotentials. naturalism. The present critical method applies to the miracles a scientific test, or a purely natural test, which, necessarily, discards the supernatural as scientifically undemon-

strable. The resolution of doubts of supernatural Biblical authority, however, is essential for Protestantism rather than for Catholicism, The position of the Church of Rome on that subject is determined already and is irreversible; but in Protestantism, though it has no other foundation than belief in the Bible as absolute and Divine truth, as "the Holy Spirit speaking in the Scrip-ture," to use the words of the Westthe foremost theological seminaries

"Be therefore perfect, as also your Heavenly Father is perfect." (Math. 5:48.)

"Jesus said to him: 'If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasures in Heaven, and come, follow Me.'" (Math. 19:21.)

"Strand in all things perfect." the foremost theological seminaries. That is, it is inside of the Church, and thus wields the profoundest influence in undermining Christian faith.

At this time a Presbyterian commission is engaged in an attempt to revise the Westminister Confession in response to a demand which had its origin in the scepticism induced by the specific origin in the scepticism induced by the specific origin in the service of the safety of the safety of the safety or those who will give Hi return for His love.

How can we refuse they only the safety of the safety or those who will give Hi return for His love.

How dare we hesitate us go to Him with love and consecrate our live for the safety or those who will give His return for His love.

How dare we hesitate us go to Him with love and consecrate our live for the safety or those who will give His return for His love.

How dare we hesitate us go to Him with love and consecrate our live for the safety or the post of the safety or th Me.'" (Math. 19:21.)

"Stand in all things perfect."
(Ephes. 6:13.)

"Let us therefore, as many as are perfect, be of one mind." (Philip. 3:15.)

"Admonishing every man, and specific the many of the "Admonishing every man, and teaching every man in all his wisdom, that we may present every man perfect in Jesus Christ" (Coloss, 1:28.)
"All Scripture, divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice; that the man of God may be perfect, furnished nuto every good work." (2 Tim. 3: 16-17.)
In these texts we find: First, a divine command to be perfect; and, second, directions given how we may be that authority by Protestant theologians and scholars of world-wide repute, men whose teachings are not repudiated and anathematized by their churches, but who are suffered to remain in the ministry without reproach.

It is not the Pope, then, but the great churches of Protestantism, which

need to appoint a commission or commissions, "for the consideration of all questions connected with Biblical studies." The time is coming, if, indeed, it has not come already, when these

churches must take their stand definitively and decidedly on the question whether the Bible is of God or only of man. As it is now, the Pope is the sole bold, positive and uncompromising champion of the Bible as the Word of

WHICH DO YOU CARRY? Heavy Burdens and Light, for Life's Journey .

On the road of life a traveler trudged wearily, burdened with two heavy sacks, one hanging from his neck in front, the other swinging behind. On reaching a milestone, he stopped and began to grumble. At this time another wayfarer came up, walking brisk-ly, and merrily whistling, though he also bore two sacks; but the one in front was empty, and the one that hung from his shoulders behind seemed buoy him like wings. He spoke to the melancholy pilgrim:

You seem overburdened, friend; "You seem overburdened, friend; can I help yon carry your sacks?"
"Oh, no; I could not part from them," replied the other. "This one in front contains my own deeds—the contribution I gave to the church; the coal and flour I had to send a povertystricken widow whose case was per-sistently thrust upon me by meddling women philanthropists; the \$100 sop I gave my sister when she threatened to publish that I had settled up our father's estate unfairly, my having fed and clotted my wife after she worn out and useless. Oh, many other good deeds of mine have I in this sack! I take them out, and remind the Lord of them, that He may not forget to give me credit."
"Hum! And what have you in the

The poisonous secretions from Calarrh are dangerous because they affect the stemach and bow is giving feet the stemach and bow is giving feet the number of the much till health, and considered practically incurable until it was considered practically incurable until it was considered practically the use of Courrhozuc any case of mass to the satisfaction of the medical profession that by the use of Courrhozuc any case of mass to reproduce the support, and endorsement of the mass prominent medical sutborities, who freely state that any one giving it a trial is gure to receive perminent benefit. Said for it, sure to receive perminent benefit, Said for it, sure to receive perminent benefit, and for it, sure to receive perminent benefit. Said for it, sure to receive perminent benefit, so the control of the mass prominent medical sutborities, who freely state that any one giving it a trial is gure to receive perminent benefit. Said for it, sure to receive perminent benefit, so the control of the mass prominent medical sutborities, who freely state that any one giving it a trial is gure to receive perminent benefit substituted of a friend to whom I gave good advice, the swindle a neighbor practiced upon me, the jilting I suffered from a girl I expected to marry, the grudge I owe to my rival in love and to the candidate me for a pleasure trip, my wife's queru-lous reproaches, the ingratitude of a friend to whom I gave good advice, the

me. Oh, I assure you I have a sack full of grievances. I take them out very often and look each one over. seem to grow larger and heavier all the "Of course such things grow with

"By you also carry two sacks. Yet ou do not seem to mind the burden."
The other laughed pleasantly.
"They are no burden at all," he aid. "The sack behind me acts as a sail, or act with care to hear me on." sail, or as wings, to bear me on. It centains the recollections of the good deeds I have known people to perform, and the kindnesses I have received from those I have received from those I have met as I journeyed. The sack in front, you will notice, is quite those I have met as I journeyed. The sack in front, you will notice, is quite empty and has a hole in the bottom. In it I toss all the grievances and wrongs that befall me. They slip through the hole in the sack, fall to the ground, and are left behind. Take my advice, friend. Here, at this milestone where we have halted, throw down your sacks, heavy with selfish and bitter memories. Carry with you only the inspiring and soothing recollection of kind and pleasant things."—Catholic life, of the gilly Giehrl.

THOUGHTS. ON THE SACRED HEART.

The devotion to the Sacred Heart should be the solace and comfort of all.
St. Peter Damien says: "In this adorable Heart we find arms to defend ourselves against enemies, medicines for our healing, powerful assistance against temptations, the sweetest consolation temptations, the sweetest consolation in suffering and the purest joys in this valley of tears."

Do you wish your thoughts, words and actions during the day to be consecrated to God, or left to the world? It s so easy to give them to the Sacred leart, Who is waiting and suffering for souls like yours. It is so easy to make
—that little offering of yourself in the
morning—and yet sometimes you forget
it, don't you? How badly you feel when one of your friends is apparently forgetful of you! Then you can understand how the Sacred Heart feels to be stand how the Sacred Heart feels to be so often forgotten, so often slighted by those for whom It has suffered and bled. Resolve, then, for the future, to be more mindful of that "Heart that has loved men so much."

ture," to use the words of the West-minister Confession, there has been of recent years a very complete rejection of that belief. A school of criticism has arisen which practically reduces the Bible to a human authorship no more inspired than were Shakespeare. Dante and Goethe, and its seat is in the foremost theological seminaries. "The Son of Man is come to se ness for all the past and promises to comfort, direct, protect and help all those who will give Him only some little

How can we refuse His pleadings? How dare we hesitate any longer? Let us go to Him with love and confidence, and consecrate our lives to His service, and strive now to commence and repair the injury we have done Him by our sins and ingratitude, and each day strive to love Him more and more; and

prayer, and thus daily we will increase in love and devotion to Him.

IN THE NIGHT LAMP'S GLOW.

Sometimes, when tormented by pain, or from other causes, I lie sleepless, and my weary attendants slumber, I occupy myself with the night lamp that burns near me. It affords me more food for thought—serious, sensible and true thought—than one would believe. It report from the monkey cage after January in the monkey ca the " nernetual lamp ' reminds me of the perfection tamp in church and chapel, which consumes its oil day and night to the honor of God. It leads my soul to the Taber-nacle in which the true light of the world, that light which shines there in the darkness, remains by the chil-dren of men, concealed under the appearance of bread. What an abyss of love! What a wonder of faith! What plenitude of comfort, of grace and

Gladly do I remain near my Jesus for short visit. He is so much alone, so

forsaken in the hours of the night.

The night lamp reminds me also of
the wise virgins who with their lamps prepared, awaited the coming of the bridegroom. Is my lamp filled? Have I the oil of virtue and good works ready should the Divine Bridegroom come suddenly to call me to the eteraal nuptial feast? Am I prepared to follow Him? Is the flame bright.

Does the light of good works shine Does my heart glow in longing after

Another time am I reminded by the night lamp of the fraility of all things

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who defeated me for office, and the edit-or who published hard things about unsteady is the little flame in the unsteady is the little flame in the glass! Although the rose-colored glimmer tinges all around and brings glass! even to my pale cheeks a transient color, it is a deceptive beauty, like the vening red at runset, like the smile of

the dying.
O vanity! O vanity? All is vanity! All is passing away! Each moment consumes a drop of my life's oil and ah! how soon, perhaps, will the supply be exhausted. But when the flame dies out, when the smoking wick becomes ashes—what then? Where then, my soul? To God! To judgthen, my soul? To God. ment! To render an account of every de thought, every word, every deed of your life! O good Jesus, be not to me a Judge, but a Saviour! Thus do I call out from the depths of my heart, pondering on the transitory nature of all

things earthly.

In the presence of my night light, I meditate on death and eternity. A breath of air can extinguish it just as quickly can my weak life's flame die out. The night light preaches to me of light and darkness, of death and life, of the grave and of eternity.—Em-

OLD AGE.

In the time of strength every one should prepare for old age, for it advances inevitably and will not be denied except by means of death.

The body, the mind and the soul should be made ready for it: the body by temperance insuring its health and by the accumulation of a competence for its care; the mind, by the acquisition of noble thoughts and sweet memories; the soul, by a growth in goodness that will increase its hope as the shadows darken around it.

The sins of youth are often visited on old age. Indigence punishes former prodigality; disease follows gluttony and impurity; sorrow expiates old-time carousing; and shame makes up

for the infliction of disgrace upon others in the days of wild passion. How beautiful is a serene old age! It is the best of life, when anxieties no longer overwhelm, when gentleness has taken theplace of strife, when there are no more fears, when enmities are all forgiven when friendships are treasured, when the conviction is formed that transitory things never did matter except in so far as they affected the eternal, and when faith grows more bright as it looks calmly to the end. Halcyon time, when the heart is no longer troubled by vanity, but fixes itself on what will never die—on kindness and love and God!— Catholic Columbian.

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W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San uis Obispo, Cal. Mrs. C. A. Warner, Cenal City, Neb., was so afflicted with it she ould scarcely keep anything on her stomh and became very weak and poor.

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The Catholic Record.

Published Weekly at 484 and 486 Richm street, London, Ontario. Price of subscription-\$2 00 per annum.

EDITORS REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern laddels." THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffsy.

Messrs. Luke King John Nigh, P. J. Neven and Joseph S. King are fully authorized to receive subscriptions and transact all other business for The CATHOLIC RECORD.

Agent for Newtoundland, Mr. T. J. Wall St.

Johns.
Rues of Advertising—Ten cents per line each insertion, agate measurement.
Approved and recommended by the Archibishops of Toronto, Kingaton, Ottawa and St. Boniface, the Bishops of Hamilton, Peter Approved and recommended by the Aribbishops of Toronto, Kingston, Ottawa and St. Bouifices, the Bishops of Hamilton, Peter borough, and Oxdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as should be directed to the proprietor, as do must reach London not later than Tuesday morning. When subscribers change their residence it important that the old as well as the new address be sent us.

Agentor collectors have no authority to stop your paper unless the amount due is paid.

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

of THE CATHOLIC RECORD, To the Editor of THE CATHOLIC RECORD.
London, Ont:
Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RECORD,
and congra ulate you upon the manner in
which it is published.
Its matter and form are both good; and a
truly Catholic apirit pervades the whole
Therefore, with pleasure, I can recommend
it is the faithful.
Bleasing you, and wishing you success.

ne faithful.

saing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ.

† D. FALCONIO, Arch. of Larissa.

Apost. Deleg.

London, Saturday Feb. 15, 1902

LENTEN REGULATIONS FOR 1902.

The following are the Lenten Regulations for the Diocese of London

1st. All days of Lent, Sunday excepted, are fast days.
2nd. By a special indult from the
Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturday, except the Saturday of Ember Week and Holy Saturday.

The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted viz.: Children under seven years; and from fasting, persons wenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should e consulted.

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

Pastors are required to hold in their respective church—at least twice in the week during Lent—devotions and instructions suited to the Holy Season, and they should earnestly exhort their and they should earnestly exhort their people to attend these public devotions. Thereby, authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be resided in general control of the Blessed of the B should be recited in every Catholic household of the diocese.

BY ORDER OF THE BISHOI D. J. EGAN, Sec.

THE CATHOLIC SCHOOLS OF WINDSOR.

We have much pleasure in being able to state that the Catholic Separate schools which have been established in Windsor since the beginning of the year have proved to be a great success in regard both to efficiency of the teaching and the number of children in

The teachers employed are the same who were previously employed under the two Catholic Public schools, of St. Alphonsus and St. Francis, if we may use such an expression. By the em- out the terms of the deed. ployment of the same staff of teachers, teachers was duly recognized and acknowledged while they formed part of the Public schools staff.

the children." These words apply as with the Separate School Act. matter of course to the present teachlast year.

St. Alphonsus' and St. Francis' Separspectively 278 and 256. The monthly adjust amicably all matters between another grievance on account of which report states, however, that St. Al- them. phonsus' school is very crowded, and it extra desks. The matter is now being quest. attended to.

This crowding of the school was a a newly established Catholic school and to the Catholics of Windsor that the by virtue of his appointment by the

time of separation.

To make the injustice of this state of affairs apparent to our readers, it is necessary to quote the provisions of the Public School Act in the case of readjustment of school sections.

When township School Boards are dissolved and school section boards are instituted in their stead, the law provides that

"The inspector jointly with two other persons not residents of the townany two of them, shall value houses, school sites, other school property which may there upon become the property of each school section, and shall also ad-just and settle the respective rights and claims between the respective sections, etc." (Section 30, chapter

And when the boundaries of a school section are altered, a similar board of arbitration

" Shall value and adjust in an equitable manner all rights and claims . . between the respective portions of the township affected." (Section 39.)

A similar adjustment is to be made when part of any school section has been added to a city or town, except that it is the municipal council in which the section is situated which makes the award. (Section 38)

[[All this is perfectly equitable, and it is easily seen that equity demands that in the case of the establishment of a Separate school for Catholics, the ratepayers supporting such school should be awarded a fair share of the Public school property toward accumulating which they have been coatributors for years; and it would be but fair that the award should be made by disinterested parties in a similar manner to that which takes place in the case of Public schools.

The Catholic Separate School Law was passed by the Parliament of United Canada in 1863, a large majority of which was Protestant, and by a considerable section of this Protestant majority every favorable or fair provision for Catholic schools was bitterly opposed, and this fact accounts for the unjust treatment of Catholics under the existing school law; and this injustice exists throughout Ontario.

In the case of Windsor the injustice is still more glaring.

The site of the Public School of St. Alphonsus was deeded by Vital Ouelette and wife in 1873 "in trust forever for uses and purposes of a Roman Catholie School." The Public School Board accepted this trust and built the existing School house from taxes levied on Catholics and Protestants alike, the schools occupied by the Protestant children being similarly built from taxes levied in the same way. Thus, under the law. Catholics are obliged to establish their own schools at their own expense, and also to assist in erecting new school-houses for their Protestant neighbors; and they are obliged likewise to give up possession of a school site which was originally deeded solely for their use.

The Separate School law was in force at the time indicated; and it cannot be doubted that the only way in which the intention of Mr. and Mrs. Ouelette could be legally carried out was to establish a legal Catholic Separate School on the premises. The Public School Board, so far as we can see, had no legal allowed to rest here. Should the Wind- it may not be recognized by the school right to accept such a trust; but having accented it, it should be transferred to the Public School Board in teaching in the Catholic School Board which has now a legal existence. The Separate School Board alone can legally earry

On the 7th of September last, 530 out the Catholic Board have shown their of the 732 Catholic ratepayers of Windwisdom, as the competency of all these sor petitioned the Public School Board asking that St. Alphonsus' and St. Francis' schools, which have been hitherto conducted as Catholic Separate Inspector Maxwell in his report of schools, though they were under the the Public schools for 1991 said: Public School Board, should be trans-"Every member of the teaching staff ferred to the Catholic Separate School gave his or her best labor and spirit to Board to be managed in accordance

Subsequently the Catholic Board of able terms. ers of the Separate schools, as they be- trustees modified the request of the longed to the staff of teachers thus Catholic ratepayers and asked that the spoken of in regard to their work for two schools named above should be sor responsible for the debentures outrented at a nominal price to the Catho- standing for the erection of school-The new schools have been named lie Board for the use of the Catholic houses. It is said that the amount children, until they are required for which Catholics will have to pay on ate schools, and the average attend- Public school purposes, and that a comance for the month of January was remittee from each Board should meet to value of St. Francis' school. This is

The Public School Board has taken is necessary to put in a number of no action as yet on this reasonable re-

The arrangement hitherto existing matter which could not be foreseen in the education of the Catholic children motion introduced by Trustee Wigle the establishment of a new school, as it of the city has worked fairly well; but "to appoint a committee to confer was impossible to foretell exactly the it is well understood that such an with the Roman Catholic Separate number of children who would have to arrangement could not be permanent School Board to ascertain what claims be provided for, or which school they as it was illegal, and was merely toler- as to its legal rights, and what equitwould attend, until the schools should ated by the Education Department as able rights they claim in Public School be in actual operation. Now that these a temporary measure which would be property," when Trustee Cleary rose things are known we feel certain that upset at any time when some Protest- to speak, Trustee Atkinson objecting, the trustees will have no difficulty in ant ratepayers might raise an objection asked the ruling of the Chair whether meeting the emergency, except the against it. There can be no doubt that Mr. Cleary had the right to speak or financial difficulty arising out of the at some time or other the arrangement fact that the School law of Ontario would be so objected to, and His Lordmakes no provision for apportioning to ship Bishop McEvay wisely suggested Cleary, who is a member of the Board

equitable share of the school property law should be acted on which provides County Council as trustee of the Collegiheld by the public school board at the for the establishment of Catholic Separate schools.

This has been done; and it is far better for all concerned that it should be done now, instead of staving off the difficulty to a future time when the population of Windsor shall be so increased as to make the difficulty doubly or triply greater than it is now, inasmuch as the Catholic contributions toward the erection of the Public schools the unwillingness shown by the Protestant School Board at the present time to make an amicable settlement, is the best possible evidence that it would be the height of folly on the part of the Catholics to continue any longer the illegal arrangement which has existed for half a century. At a future time they would be subjected to an injustice of much greater magnitude. Fifty years ago when the recently ex-

isting arrangement was made, the Catholics were a majority of the population of Windsor; or at all events the assessable property was almost entirely owned by Catholics, and it has been shown that the Catholic assessment for school purpose has been all along much greater than the amount paid by the would be a very one-sided union if the School Board for the maintenance of the two Catholic schools. Surely the not the equal right to vote on all Pub-Public School Board should now be willing to make an equitable settle- ticular case in which the law excludes ment, even though the letter of the law should make no provision for such an arrangement. We believe that legislation could be easily obtained if it be needed to ratify any fair arrangement Boards was the deliberate act of which might be arrived at, and the the Boards themselves as separate public school board ought in all fairness to exhibit a readiness to make such a that the united "Board shall have the settlement. It is at least a question of equity and honesty, if not of law. The tees." Thus by the Act of Union, the their children in the way in which they single case already referred to. conscientiously believed this duty should be fulfilled.

equity and honesty, if not of law; for by ignorance and bigotry combined. we are not sure that the law itself may two corporations. Hitherto the Catho- they they should stick to the law. lics and Protestants of Windsor have versed, and that Catholics had attempted another article in to-day's issue. to inflict a similar injury on their Protestant fellow - citizens, we can readily imagine from the past what a howl of indignation would come forth from every part of the Province. The Orange lodges, the Ministerial Associations, the Conferences, Presbyteries, and Synods of all sects would unite in tation against Catholic bigotry, intolerance and dishonesty.

sor Public School Board not act decent- laws. ly and promptly in this matter, it will indeed, a question whether that time in that town. surely time that this should be removed. The same authority which Trustees that the sum of \$200 per and the Columbian world's exposition in ment unless we demand it in unmistak-

To this we may add that the law still makes the Catholic ratepayers of Wind-

A STRANGE PROCEEDING.

We notice by the proceedings of the whereby two schools were set apart for Windsor Board of Education that on a vote on Public school affairs.

Chairman J. G. Reid ruled that Mr.

ate Institute, has no such right. On a motion that he should discuss the matter under consideration, but take no part in the voting, it was again decided that he should not do this. The motion was then made that Mr. Cleary should be heard as a private citizen, but this was also refused. We fail to see on what grounds

Mr. Cleary's right both to speak The denied. and vote was will have been increased by that time school law provides, indeed, two or three fold. The very fact of that the representative of the Separate School Board on the High School Board of trustees shall not have the right to vote on Public School matters where there is a union of the High and Public School Trustees into one Board. But Mr. Cleary is not the representative of the Separate School Board, but of the County Council, and therefore represents the whole people of the County. He should, therefore, possess all the rights and powers of the other representatives of the county of the united

Board of Education, otherwise the

county loses its quota of representa-

tives on the United Board. The members of the Public School Board have undoubtedly the right to vote on all High school matters, and it members of the High School Board had lie school matters, except in the parthe representative of the Catholic Separate School Board, which has no interest in the management of the Public schools. But the union of the two bodies, and the law lays it down clearly powers of Public and High School Truslaw as it stands is the result of the two Boards have for a supposed mutual storm of bigotry with which the de- benefit, given to each other the unremands of the Catholics were met when stricted right to vote on all questions they asked for the liberty to educate affecting both schools-except in the

The action of the Chairman and of the majority which backed him up in We have said that it is a question of his decision must have been dictated

If the Board is not satisfied with the not bear out the Catholic demand, at law on the matter, it rests with itself least in part, so far as St. Alphon- to apply the remedy, which is to dissus' school is concerned. At all events solve the union. In such case the the Public School Board should not ob- trustees of each Board will be able to ject to appoint a committee to meet a transact its own business separately. similar committee of the Catholic to their own satisfaction; but as long Board to adjust matters between the as they persist in keeping up the union

The vote of the Board whereby Mr. lived together harmoniously; but if the Wigle's motion was defeated is an evi-Catholic petition be disregarded, the dence that it is their determination not Catholics will have good reason to com- to grant the equitable claims of the plain that they shall have been Catholic body in their city. Our views unjustly treated. If the case were re- in regard to this point will be found in

THE SEPARATE SCHOOL OUES-TION IN SANDWICH.

In another article re the position taken by the Windsor Board of Education in regard to the Catholic Separate Schools of the same city, we show the passing resolutions of indignant protes- equitable claim of Catholics to a proper proportion of the school property when Catholic Separate Schools are estab-

It an certainly be full time for the Catholic proceedings of the Sandwich Public American populace. body to demand that the school law School Board that there is a fair prosshall be made more equitable. It is, peet that this claim will be recognized

has not arrived already. There A special meeting of the above- Hawaii has taken up her residence have been this and last year named Board was held on Jan. 5th for there; and there is at the present a number of Catholic Separ - the purpose of making arrangements moment a young lady who is a Hindoo ate schools established, all of with the Separate School Board for the which are met at their inception with use of school No. 2 which the Separate the same legalized injustice. It is school there is at present occupying. A motion was made by one of the

made the law can change and improve num should be required from the Sepit, but we cannot expect such improve- arate School Board for the use of the time in the history of the country that School-house. Mayor Girardot, who was present on

behalf of the Separate School Trustees, Europe shall visit the dominant republic panied everywhere by secret service whose Chairman was anavoidably absent, of the New World; and the visit is exobtained permission to speak, and in a forcible address thoroughly reviewed the School situation in Sandwich for the America and Germany. last fifty years.

We are indebted to the Windsor Record for the following report of his address : MAYOR GIRARDOT'S ADDRESS.

MAYOR GRARDOT'S ADDRESS.

The mayor said: he was very much disagnointed and chagrined at the selfish and uncighorly attitude of the Public School Board in this matter: that for fifty years the most cordial entente and harmonious relations had existed between the Catholics and Protestants of the community and that he did not believe the Public School Board was in earnest when making such a proposition to the Separate School Board and that he was tempted to treat the as a twentieth century ioke. School Board and make the was computed without it as a twentieth century joke.

He pointed out that he knew the Public School Board were aware that the population of the town was about evenly divided and that the Catholics, since half a century had paid over half the tax's: that two schools had been

over hair the tax's: that two schools had to built in town by common consent, one for Catholics and one for the Protestants, and both Catholics and Protestants had actu-paid each half of the cost of these schools that in all justice and fallness the Cath-were entitled to the free and undisturbed of one of the schools they had paid for. that in all Justace were end undisturbed use were entitled to the free and undisturbed use of one of the schools they had paid for.

The mayor called the attention of the Public School Board to the fact that the two schools in Sandwich have always been for all intent and purposes two Separate schools a separate Catholic and a Separate Protestant school administered by common consent by a School Board composed of three Catholic members of the Protestants; that the Catholic members of the board hired their own teachers and administered their school, and the three Protestant members did likewise. He stated that this

modus vivendi had worked admirably and to the satisfaction of all concerned. That practically and for all purposes there were two distinct separate boards merged into one for the sake of economic training and as an example of the good consequence of the community. The major laid particular stress on the fact that during these fifty years the school taxes collected were evenly distributed between the two schools; and that there never had been a word of dissension among the members of the Board; and that as an example of the good feelings that existed in the community the Catholic pupils had some years ago subscribed among the meselves and purchased a due tower school bell which they had presented to their fellow pupils of the Protestant school, which had no bell at that time.

The major stated that on account of a Catholic Separate school being formed in Sandwich, and the fact that the taxes of 1990 were collected in 1991, the Public school supporters were not taxed for school purposes last year, and ran their school the whole year with the

were not taxed for school purposes last and ran their school the whole year wi \$1.000 of taxes that had been collect d fre Catholics, and which rightfully belong them. That while the Public school we

own school.

The mayor stated that the Catholic school oppulation was twice as large as the Protest autschool population; that the Pablic School board had more than ample shool accomodation for all its needs, and that it had no use whatever for school purposes of the building now occupied by the "atholic Separa" school. He stated that the fact that the Catholics had formed a Separate school did in no way whatever impose any new iduities on the public school trustees; did not in any way increase the school taxation of the Public school upperters, but, on the contrary, it would rethe school taxation of the Public school sup-porters, but, on the contrary, it would re-duce them materially; that the good feeling that always had existed was in no way dis-turbed; and that taking all the foregoing facts into consideration it was preposerous, unjust, nofriendly and unworthy of a School Bo rd, who are supposed to represent the intellect and moral standing of the Public school sup-porters to make such an outrageous and un-fair proposition to their fellow-citizens of the Catholic faith. olic faith.

Catholic faith.

The major stated emphasically that the Catholic portion of the community, which was over half of the population, did not propose to payanyrent to the Public School Board for the use of a building they had paid for themselves, and that the separate school intended to ocuse of a boilding trey has personal intended to oc-cupy this building free unmoles ed and undis-turbed, until the said building was really re-quired for Public school purposes when they would cheerfully vacate it and provide them-selves with other school accommodation. He app aled to the Board that their first and as a new Board should be one of equity, broad-ing and protherly feeling; that it as a new Board should be one of equity, broa-mind-dness and brotherly feeline; that should be based on the Golden Rule and the they should at once and without hesitation pass a resolution granting to the Separa school the free and undisturbed use of its school building they were now occupying not this building was needed for Public school pure

The mayor said that if the tables were re resed and the Separate school was offering miles terms to the Public School Road tha

The mayor said that if the tables were reversed and the Separate school was offering similar terms to the Public School Boa d that were offered to them under the same circum stances there would be such a howl of indignated and imprecations that never was heard in this free and extilized Dominion of ours.

The speaker also stated that they had applied to the Governmen, 'Irough Mir McKee member for North Essex, for such legislatin or amendment to the School Act as would give the mundisputed possession of one of the schools they and equitably entitled that they were fairly and equitably entitled that they were fairly and equitably entitled that they have fairly are resulted for the school schools the school bear the school of the school of the covernment on this action was taken by the overnment on the question before dealing with it themselves.

The mayor hoped, for the credit and reputation of the Public School Board, that they would not await for action from the Government, but anticipate it and grant to the separate School Board the free use of the school until it was needed for Public school purposes.

It is stated that the able address of

Mayor Girardot had great weight with the Public School Board, and that as a result, the Board adjourned for the further consideration of the question, which will be brought up again at the next regular meeting. It is confidently said that the Board will act upon the suggestion of the Mayor, and will grant the "just, fair, and equitable demand of their fellow-citizens, the Separate school supporters."

Should the Sandwich Board act thus honorably, its honest example will stand in striking contrast to the meanness and bigotry which have been shown by the Windsor Board of Education

INTERCHANGES OF ENATIONAL COURTESIES.

The intended visit of Prince Henry of Germany, the brother of the Emperor William, to the United States is looked forward to by the people of the Great At all events this matter cannot be lished. This claim exists even though Republic with the anticipation that there will be an uninterruptedly pleasant time for the Prince, and a prolonged holiday or a series of holidays for the

princesses of minor degree to the United States, and even the ex-queen of princess, the daughter of the celebrated Dhuleep Singh, studying for a degree in the University of Chicago, The Princess Eulalie of Spain also visited Chicago in 1893; but this is the first it has been determined that a prince royal of one of the great powers of pressly declared to be intended to help establish a cordial feeling between

The American people have accustomed themselves to believe that they are individually as great in dignity as any prince of blood royal, and even as royalty itself, and they are not slow in claiming that every man of the United States is a king or emperor, and every woman a queen. Nevertheless they have, in spite of their intense democratic feeling, an irrepressible reverence for nobility which has frequently manifested itself towards scions of the this arises not out of ill-nature or illfamilies of British peers who have will for either the Prince himself or from time to time visited the country; his country, but rather from the irreand we do not go into the region of im- pressible love of joking which some probability in predicting that Prince Henry will be received with the most enthusiastic and even extravagant demonstrations of joy and welcome wherever he goes from the time of his arrival in the country down to the date of his departure therefrom. The United States Government has

come shall be given to the princely visitor, and we have no doubt the order will be obeyed in every city which he may visit from New York to San Francisco or Chicago, should the Prince decide to extend his visit so far.

Among the ceremonies which Prince Henry will attend in state, the principal one which has been laid down on the programme is the christening and launching of a new yacht which is being built on Shooter's island near New York city, for the Emperor William. This vessel will be named The Meteor, and the Emperor himself has invited Miss Alice Roosevelt, the President's daugh. ter, to perform the ceremony.

Prince Henry will attend on the occasion with his whole retinue, and the President and his Cabinet and the diplomatic corps of all countries having representatives in the States will like wise attend to give additional solemnity to the occasion.

There has been recently some illfeeling between the United States and Germany arising out of a war of tariffs, and the Americans have complained bitterly because in retaliation for duties imposed by them on certain goods imported from Germany, the latter country has hit back by paying the same compliment to its big commercial rival. Some supposed designs or encroachments of Germany upon South America have also excited ire in the United States which lays it down as a principle under the Monroe doctrine that no power of the Eastern World must seek to extend its territory to America. But it is expected that Prince Henry's visit will do more to drive away distrust between the two powers than any diplomatic efforts in the same direction could possibly do. Thus the Kaiser stands forth as a man of consummate tact by making friends where there might easily have

President Roosevelt on his side has also shown his tact, as he succeeded in making the Kaiser laugh heartily over message which he communicated through the American ambassador at Berlin. It is quite a new feature in in ternational intercourse that a diplomatic message should be so amusing, but it is the best possible sign that there is no had blood when state messages are received with a hearty laugh.

The President in sending a welcome to the Kaiser on account of Prince Henry's intended visit, invited the Kaiser himself to visit the United States at some time when he may make it convenient so to do, and then referring to a feat of capturing a whale, not long since accomplished by the Kaiser, he added that he could not offer the prospect of a whale hunt to his Imperial Majesty, as there are no whales in the United States, but he added, there are

lions to be found on the Eastern mountains, and the Emperor might have the opportunity of being the first monarch of the world who should have the glory of having slain a lion. It was this sally which was so much enjoyed by the Kaiser.

It is now believed to be settled also that Miss Alice Roosevelt will attend the coronation of King Edward VII. which will take place in June. It is her great desire to witness this impos ing ceremonial, and it is believed that President Roosevelt has given his consent. It is said that Miss Roosevelt, who is quite a young girl, will rank as There have been visits of princes and a princess of the blood royal, and will wear a robe of crimson, or, as it is called, royal purple. Her dress will be distinguished from that of neeresses by additional bands of ermine and miniver. The princesses will wear golden coronets, but as Miss Roosevelt's father's dignity is not hereditary. she will not wear this mark of distinction. She will have the honor, however, of lodging at one of the royal palaces, and every mark of attention will be extended to her.

When Prince Henry will reach the United States, he will be accomdetectives as a protection against any possible chance which might give a Czolgosz an opportunity to assassinate him. It is asserted, apparently on good authority, that the plans for the official reception to be given the Prince have greatly agitated anarchist circles in certain cities, and every effort will be made to guard the Prince from possible dangers.

There is a somewhat discordant note sounded by some of the American pa ers in reference to Prince Henry's visit, taking advantage of the occasion to make fun of the whole matter; but editors have. Thus the Brooklyn Eagle says :

"We have a lot of things to show Prince Henry of Prussia when he come our way. Of course he has picture gal-leries and parks and arches and statues at home which are quite as good and perhaps better than ours. as no sky-scrapers, no big Suspension given orders that a most cordial wel-

olored supplemen him how a great minimum of exper discomfort, and v mystery of 6 o'clos morning. We will and to Tammany that he will not place, and we will vels of the Yellow ders of the Yosa when the ef with him, and any real badly, she is whether it be a errant Prince. stock yards, and royal hand to be Dink and Bath he THE REVISION

MINSTER The Rev. Dr.

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Dr. Van Dyk

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THE REVISION OF THE WEST MINSTER CONFESSION.

The Rev. Dr. Henry Van Dyke, one of the foremost of the Presbyterian Westminster Confession of Faith has successful.

General Assembly.

Dr. Van Dyke divides his subject into three parts, as follows: 1. Why is

press it in her creed ?"

state of infancy, and finding out for itself by degrees the truths which it is feared are meditat-Christ came on earth to teach mankind, ed, they will be circumvented. and that these truths were taught for the first time only two hundred and Eagle, declares that effectual measures fifty years ago. But these are not the

The Church of Christ was established by Christ nearly nineteen centuries ago, and already when it had existed only a few years, the Apostle St. Paul, watched, but even "secluded in jails by inspiration of Almighty God, de- during the royal visit; and that while clared that "the Church of the living God is the pillar and ground of truth." (1 Tim. iii. 15.) It ought not to be necessary, therefore, that she should unsay now what she taught as God's West," namely, Chicago, every one of obliging King Charles II. and the people of Scotland " of all ranks " to subscribe to the declaration that the Confession was "the only true Christian faith and religion, pleasing God and bringing salvation to man . . . to the which Confession and form of religion we willingly agree in our conscience in all points as unto God's undoubted truth and verity, grounded only upon His written word. And therefore we abhor and detest all contrary religion and dectrine, but chiefly all kind of Papistry in general and particular as they are now damned and confuted by the word of God and Kirk of Scotland." (Extract from the National Covenant as Confession.)

But here it may be said that the new passages thereof which have been mis- great, if not absolutely insurmountable.

this statement, saying:

"For example, the Westminster Confession speaks of the Pope of Rome as the anti-Christ. Preshyterians to-day not generally believe this. Again by expressly mentioning 'elect infants,' the Westminster Confession leaves open the supposition that there may be 'pope. the supposition that there may be 'non-elect infants.' Presbyterians to-day be-lieve that all who die in infancy are saved by Jesus Christ."

On the subject of foreordination the Rev. Dr. says the Confession "seems to teach that some men are created to be damned. The Presbyterian Church today does not believe this, and to guard population or to diminish the annual against misapprehension on the subject, it wishes to say clearly and unmistakably that God has not put any barrier between any human soul and salvation."

It is a notorious fact of which any one may make himself sure by reading the Westminister Confession that the three teachings above mentioned are contained in the Confession, and that they have hitherto been believed by Presbyterians. Dr. Van Dyke declares that they are not believed now, and that the Confession should be changed to conform to the present Presbyterian belief. There is no doubt, therefore, that the purpose of the revision is to make a change of doctrine, which change is to be concealed under the pretext that its purpose is merely to declare what has always been the real Presby-

colored supplements. We will show him how a great subway is built at a minimum of expense, and a maxium of discomfort, and we will explain the mystery of 6 o'clock extras at 6 in the morning. We will take him to Niagara. fast in the faith." (1 Cor. xvi. 13.)

THE AMERICAN ANARCHISTS.

Anarchistic papers of the United States, among which are the Free Society of Chicago and the Freiheit of New York, have published recently his threats against Prince Henry of Germany, the brother of the Emperor William, who is expected soon to arrive at New York on a friendly visit to the

The attacks of these papers are of so vicious a character that it is feared some brainless fanatics will be excited clergy of the United States, has pub- to make some such attempts on the life lished in the Outlook a statement of the of the Prince as that of Czolgosz on object for which the revision of the President McKinley, which proved too

appointed by the last Presbyterian should prove unsuccessful, that the should prove unsuccessful, that the American Government is too weak to dressed him as "Father" almost gave restrain its citizens from the commission of the grossest outrages, even when it is forewarned that such things will said that he got a monage of the manner born. Indeed, it may be revision necessary? 2. What revisit is forewarned that such things will probably, or at least possibly, occur. probably, or at least possibly, occur. may be expected when revision comes? Yet it is certain that the Government who were reinforced on this occasion. On the first of these questions Dr. will do all in its power to prevent any Van Dyke declares that the (Presby- suspicious characters from coming near terian) Church takes the Bible for her the Prince with the purpose of doing supreme standard, and has been study- him injury, during his stay in the couning it for two hundred and fifty years try. He will be guarded everywhere since the Westminster Confession was by skilful detectives, but the experwritten. Also, for one hundred years | ience of the past shows that even with "she has been educated by Christ in all care taken, it is almost impossible the great work of missions. It is reat to take such precautions as will effectsonable to suppose she has learned ually keep intending murderers from something. Why should she not ex- coming near their intended victim. In the meantime such precautions should This would be very plausible if the not be neglected in Prince Henry's Church of Christ were a mere human case, and they will not be. We can institution evolving itself out of a only hope and pray, therefore, that if

One prominent paper, the Brooklyn possibility of an attempt of any attack upon the Prince, and to effect this it suggests that the anarchists of the country should be not only closely proof. the Prince is inspecting especially the stock-yards, the sausage-factories, the post-office, the sewers, and other beauties in the metropolis of the middle truth two and a half centuries ago, the anarchists shoud be put behind the prison bars, if it be deemed necessary. The trouble regarding this suggestion is that it is difficult, if not impossible, to foresee who will be the parties most likely to undertake so desperate a deed. In every instance in which the murders of rulers have taken place so far, the deed has been done at the time when and the place where the outrages were least expected, and no suspicion whatever was directed toward the parties who actually perpetrated them. Possibly, however, if the police were on the alert in watching and imprisoning during the Prince's stay, those who are known to have expressed anarchistic sentiments in any part of the country, found in copies of the Westminster they might succeed in putting into durance the very man or men who might have such murderous purposes in revision will not change the doctrine of their hearts. But the difficulty of the Confession, but will only declare | doing this in a nation with a population more clearly the meaning of certain of seventy six million people is very

Dr. Van Dyke himself virtually makes | DOES EDUCATION PREVENT OR

LESSEN CRIME? The advocates of the right of the State to force under pains and penalties attendance at the Public schools assert that it is a measure of self-protection. In other words they assert that the secular knowledge acquired in State schools makes men better citizens. That assertion will not stand the test of experience. If we look to Germany, France and Italy we will find that the best authorities are unanimous in lamenting that the introduction of a national system of primary education has completely failed to exert a per-ceptible moralizing influence on the amount of delinquency. One of the most significant facts is that the authorities who speak most emphatically of the failure of instruction to repress the growth of crime are neither ecclesiasics nor the professed advocates for re-ligious teaching. The admission comes ligious teaching. from professors of law, judges, members of Parliament, Government officials and other highly placed public functionaries. In Germany, Professor von Liszt, one of the most eminent authorities on questions of crime, assures us that the criminal tendencies of the population are developing at an alarming rate; and Dr, Starcke, of the Prussian Ministry of Justice, expressly warns the German public against con-founding the mental instruction given at schools with a moral and religious education. In France, M. Joly, one of the most painstaking inquirers into the moral condition of the French population, asserts that crime has increased more than 133 per cent. in the last fifty years: it is still increasing. M. As to the result to be expected from revision, the doctor says thata "simpler creed" will be issued: also that the

in diminishing its growth. Precisely lies. This was an unintentional comthe same testimony comes from the young kingdom of Italy. Baron Garofalo, a distinguished Italian Judge, says that it is since the general introduction of instruction in 1860 that the station of the state of the s ties of crime in Italy have assumed more and more alarming proportions, and he very naturally arrives at the conclusion that a knowledge of the art of reading and writing is by no means hostile to the growth of crime. The

PARLOR CLASS OF INQUIRY.

The Immortality of the Soul,

Philadelphia Catholic Standard and Times. The storm of Friday evening of last week lessened the attendance at the parlor inquiry class which was the subject of an article in the last issue of The Catholic Standard and Times. There were, however, some new faces present and a deep interest displayed. Rev. Raphael O'Connell, S. J., was the central figure, and though he was not prepared to speak on any special topic, The Revision Committee consists of twenty-one ministers and lay elders as it would appear, even though it as it would be most regrettable if such he made a good impression by his gentle an attempt were made on Prince Henry, as it would appear, even though it is a complete to speak on any special topic, he made a good impression by his gentle as it would appear, even though it is a complete to speak on any special topic, he made a good impression by his gentle as it would appear, even though it is a complete to speak on any special topic. ing from those who had never been Catholics than from the ex-Catholics,

The chairman stated that in con-formity with the suggestion thrown out by the writer of the previous week's essay there would be no dealing with abstractions, but rather a consideration of the Catholic Church in the concrete. Father O'Connell was asked to open the talk. He spoke of the importance of the discussion regarding the future life and of the claims of the Catholic Church as a guide to secure happiness in that life to come. It will be of no use to us if there is a future life not to have believed in it. We are better on the safe side, hence it should not be a matter of indifference. It will not do, if without faith it is impossible to please God, to have an honest disbeeans. Faith is necessary to salva-

Here a question was asked as to the Eagle, declares that effectual measures must be taken to prevent even the possibility of an attempt of any attack tioner said, would not stand in a court of justice. (It would probably be taken as a presumptive fact not requiring proof. There has never been any very

accessful attempt to deny it.) Father O'Connell said that there are degrees of credibility and that there is a difference between compelling evi-dence and sufficient evidence. To say that two and two make four does not require faith, because the conviction is ced upon us.

Here another question from the same ource was asked about free will, the sin of our first parents, etc., and yet there seemed to be an opinion the previous week that an offer to speak on predestination was not well timed, ough it is the question of free will that bothers most agnostics.

The soul can act independently of

the body, said Father O'Connell, and the universal desire to live hereafter is an evidence of the immortality of the soul, and if it is not, it would be the only case of a desire in nature which is

thout a possibility of fulfilment.
"Why does the Catholic Church teach the resurrection of the body This question we answered from the doctrinal point of view that the body is the temple of the Holy Ghost and that its resurrection is a matter of re-velation. It was also stated that while

Catholic Church rests on the fact that she claims to be the supreme court in their interpretation. Without an authorized interpreter one may well doubt their authenticity.

their authenticity.

Speaking of miracles, he said the existence of the Catholic Church is itself a miracle and proves her divinity. An ex-Catholic said the same could be said tor the Mohammedan religion. With this difference, said the priest, that the latter was propagated by the sword and panders to man's passions, while the Catholic Church restrains passions and preaches self-denial, which is not a popular doctrine.

The ex-Catholic who the previous week asked if the confessional was con-ducive to morality inquired if morality was not a matter of geography. He was told that the Catholic rule of morality is the same the world over, but men uninfluenced by religion have not universally the same code of morals.

For instance, though it is a common virtue to honor parents, even among heathen nations, in Terra del Fuego they killed and ate them when they grew old and it was too expensive "to keep them over winter." This statement was corroborated by gentleman who spoke about Archbishop Darboy the previous week, and he said Darwin, while on his voyage in the Beagle, had observed this and on a econd visit found these people civilized by Catholic missionaries, and afterwards Darwin contributed annually to the mission. A Catholic suggested that Darwin's generosity had not stopped at this, since his act proclaimed the change to be due to the influence of re-

ligion and not to evolution. One of the ex-Catholics expressed a belief that a man who kept the Ten Commandments would be all right anyhew, no matter what he believed, but a Catholic urged that such a one could not keep the first three without a belief

pliment to Catholic teaching, since it

showed that even agnostics expect more from those within the Church than without. A difference of opinion existed, however, between the members of the household of unfaith, since some were willing to admit the good influence of the confessional. An ex-Catholic boasted that he was as good as many who go to confession regularly, when another ex retorted that it was the influence of his good Catholic mother still working, and then he continued to say that he himself had not been to confession for eighteen years and would hate to go new.

and would hate to go now.

Speaking of Father O'Connell's statement that faith is the submission of our reason to God's revelation, an "ex" said that a Second Adventist preacher had tried to convert him and that he could no doubt make himself belief in the Second Adventists if he tried. A Cathelic asked if that was how he arrived at his present frame of mind,
"Now, that is uncharitable, said the

"ex," but just like you Catholics."
The chairman at one time found it necessary to interpose, as the formation of the circle at the "round table" and the low tones of Father O'Connell's gentle voice gave room for side discussions. "We can have our own members any time," said the presiding officer, "but we cannot always have Father O'Connell."

intercession obtain the grace of conversion for his admirer! If so, we would no doubt have a model Catholic, since he says he would never go half way if

he became one.

The gentleman who spoke of the bad lives of Catholics said he did not mean "practical Catholics." One "ex" said that his disbelief was no doubt hereditary, from his father, and is shared by his brothers. He brings up his chilhis brothers. He brings up his children as Catholics, however, and it is to be hoped for their sakes as well as his own that he may be vouchsafed the gift of faith. A former Protestant said that there is no doubt that the Catholics have the New Testament with them. This member of the class became somewhat convinced of the efficacy is of weekly recention of the saccacy is of weekly reception of the sacraments from one of the Catholics present. One of the latter urged

womannood and the grant conceptuals the destriny of man held by the Church.

A side discussion arose as to some of the "fables" of the Old Testament, when the higher critics were asked if the fault might not be with their interpretation and if it is not possible at some future day, when new terms take the place of "sunset" and "sunrise," for posterity to charge us with believ-ing that the "sun do move." It is just such criticism as we hear from the dis-

believers in the account of Joshua.

In one of the talks that followed it In one of the talks that followed it was urged by a Catholic that the a, b, e of religious discussion was necessary in the present case and that "The Existence of God" would have to be established first. A book with that title by Rev. Richard F. Clarke, S. J., title by Rev. Richard F. Clarke, S. J., was recommended; also "Short and Familiar Answers to the Most Common Objections Urged Against Religion," by L'Abbe de Segur, and "His Divine Majesty," another work dealing with the existence of the Deity. A former Episcopalian admitted that there was no question about the Catholic Church being the only trac Christian Church. being the only true Christian Church, and, in fact, it seems with most of these people to be a question of the Old Church or none. Father O'Con-nell is expected to speak on "The Cre-dentials of the Catholic Church" on dentials of the Catholic Church next Friday evening.

RENEFITS OF PENANCE.

How appropriate that this should be the subject recommended to our prayers for the present month introducing, as it does, the holy season of Lent! Penance is a word which has no charm for the worlding. Its power is approximately appropriate that this should be the subject recommended to our prayers for the present month introducing, as it does, the holy season of Lent! Penance is a word which has no charm for the worlding. Its power is approximately appropriate that this should be the subject recommended to our prayers for the present month introducing, as it does, the holy season of Lent! How appropriate that this should be those who depend on their own interpretation, and that the strength of the in the way market out by their Elder Brother. Outside of the Catholic Church in which it has been raised to the dignity of a sacrament, few understand even its meaning. And unfortunately too many within the fold, who hang upon the hem of her garments, it is much if a dead letter. For the first there is excuse, for only pity and righteous indignation.

As a sacrament it is the remedy God Himself ordained for healing the wounds of the sinful soul. It is the harbor into which Satan never sails. Here only does the shipwrecked soul on the sea of sin find a safe refuge. In the sacramental absolution of the priest does the troubled conscience feel a pleasant penance. More than that we are enjoined under penalities to partake of its merits if we would pass unto salvation. For it has been said, "Unless you do penance, you shall all likewise perish."

But of its benefits who will measure the harvest? Study the lives of the Saints. Recall the parable of the Prodi-gal son. Read the rule of the Trap-pists. Look to Mary Magdalene. Count the hours of day and night spent on the hours of day and might specific in its exercise by that band of Magdalenes who have conquered the world and consecrated their lives to God

and consecrated their lives to God within the convent walls of the Good Shepherd Sisters throughout the land.

Yet have we only gathered the best fruits. Turn back the pages of your own life. Read one on which is written some story of sin. Recollect the heavy hour which pressed you down while bearing it to the tribunal of penders, the written that with the heavy not seen that we have a supported to the contract that with the heavy not seen the seen was a support of the seen that with the heavy not seen the seen that we want to see that we want to see the seen that we want to see that we want to see the seen that we want to see that we want to see the seen that we want to see the seen that we want to see that we want to see that we want to see the seen that we want to see that we want to see the seen that we want to see that we want to see the seen that we want to see ance. Contrast that with the buoyant spirit you experienced when your con-science was refreshed with the absolution of the priest. Happier moments none have ever felt. Such are a few of the benefits of penance. They are at hand for all who would enjoy them.

-Church Progress.

Death can never take a wise man by

NOT OBLIGATORY Except In Case of Mortal Sin.

We sometimes meet persons who consider that every Communion should be preceded by confession, no matter what the state of the conscience. Others, less rigorous, think that Communion should only be received during a short period following absolution, which they generally limit to eight days. Now these maxims have an alloy of Jansenism. In opposition to them the following are the two limits between which the Christian is free to virbrate:

1. We are not obliged to go to con-We sometimes meet persons who con-

1. We are not obliged to go to confession before receiving Communion unless we be in a state of mortal sin. Barring this, we may always approach the holy table without going to con-fession, not only legitimately, but with the greatest profit, if we have a reason for waiting and if we prepare fervently.

Venial sins, whatever be their number or their nature, are no obstacle to the efficacy of the sacrament, and provided we duly repent, we can make a good fervent Communion.

2. Confession is, nevertheless, always very profitable when made with good will; it is one of the best means of preparing for the Eucharist, not only by the acts of faith, humility, contrition, charity and of amendment that it elicits, but also by the sanctifying grace and actual areas the faith and the right of the right.

Or the battle grandly won.

We sit at life's board with our nerves high strug. And we play for the stake of fame, And our odes are sung and our banners hung. For the man who wins the grame. And our odes are sung and our banners hung. For the man who wins the grame. And our odes are sung and our banners hung. And we play for the stake of fame, And our odes are sung and our banners hung. For the man who wins the grame. And our odes are sung and our banners hung. For the man who wins the grame. And our odes are sung and our banners hung. The man who fails!

The man who is strong to fight his fight. And whose will no front can daunt. It the truth he truth and the right be right. elicits, but also by the sanctifying grace and actual graces that God grants us in consideration of, and in propor-The chairman is deeply interested in the life of St. Francis of Assisi and reads all he can get about him. Who knows but what the saint may by his intercession obtain the grace of convergence. a point to go to confession every day before Mass, in order to humble them-selves before God, to purify their souls and obtain the abundant grace bestowed

in absolution.

These are, then, the two extreme These are, then, the two extreme limits: confession before Communion is never obligatory except in the case of mortal sin; and confession is always profitable, when well made and cannot be too frequent. Between these two extremes, absolutely admissible for a soul in a state of grace, never to go to confession or to go every day, there extends the field of practice to which altends the field of practice to which almost all Christians do well to restrict themselves, approaching more or less towards one extreme or the other.

That which seems most rational, most compatible with the exegencies of ordinary life among the faithful and

sent. One of the latter urged Father O'Connell to bring out at the next meeting the beauty of the doctrines of the Catholic Church in their power. raise the standard of manhood and womanhood and the grand conception of the destiny of man held by the Church. confessor, they may defer it even longer, and this although they have numerous venial sins, provided they strive to render themselves worthy of so august a sacrament.

In this case, if they would derive the fullest benefits from it, they should re-place the confession by acts of contri-tion and love of God, and by mortification and sacrifices which will purify their consciences from the least stain; they should, with simple faith, have recourse to the sacramentals, those pious practices to which the Church has attached special virtue for the purifica-tion of souls, such as the Sign of the Cross made with holy water, the recita-Cross made with holy water, the recita-tion of the Our Father and Confiteor at Mass, etc. They should remember, also—and this is important—that Com-munion of itself effaces venial sins, pro-vided we have no attachment to them. The Council of Trent tells us this sacra-ment is the antidote that "delivers us from our daily faults and preserves us

from mortal sin." Consequently, he who desires to receive Communion often, in order to advance in Christian perfection, should not abstain on account of difficulty in getting to confession as often as you would like. Let him, with the consent would like. Let him, with the consent of his director, have fixed times for going to confession regularly, and then he may communicate without the least scruple, during the whole intervening period, whatever it may be.

The foregoing rules are general

directions in accordance with the or-dinary guidance of the most prudent confessors, but their application must necessarily vary according to the na-ture of souls, their external occupations and the multiform graces that God grants them. The best plan is to abide by the decision of an enlightened director.—Father Coupe, S. J.

What Catholics Must B lieve.

Rev. John F. Mullany, LL D., in February Donahoe's.

By the principles of the Catholic Church no one is bound to believe any-thing as an article of faith except what God has revealed. If God has revealed God has revealed. If God has revealed a certain truth, that truth is immutable. No discovery in science, no progress in knowledge, no improvement in society, can make that which God has revealed ceased to be the truth. It must continue to be the doctrine of the Church, immutable, irreformable, to the end of the world. The denial of a doctrine defined constitutes the loss of faith and a separation from the Church of God. There are many topics in some measure connected with religion upon which we have no divine revelation these topics can be freely discussed, for Catholics believe that no power but that established by God Himself can command the submission of the human intellect; and if it should so happen that a doubt existed as to whether any that a doubt existed as to the revelation was made upon certain topics during the inquiry, and until discovery of satisfactory evidence, the Church does not interfere with the adoption or rejection of such an opin-ion. She is said then to tolerate such opinion, because if she does not find that God has revealed such a truth she cannot prevent its being held, nor can she cut off from her communion persons who may upon such subjects hold even private opinions. Thus she cannot tolerate an error of faith; but she does tolerate difference of opinion, where defined dogmas are not concerned.

A Time of Peace and Joy.

Lent, the season of grace, is with the Church again. Some persons who have Another agnostic expressed his astonishment at the lives of some Catho-

upon them or makes them sin additionally by shirking its obligations. But to the faithful Catholic it is a time of peace and hope and interior joy.—Cath-olic Columbian.

FOR THE MAN WHO FAILS.

(FROM LYRICS OF LOWLY LIFE BY PAUL LAW-RENCE DUNBAR.)

The world is a snob, and the man who wins
Is the chap for its money's worth;
And the just for success causes half of the
sins

sins
That are cursing this brave old earth.
For it's fine to go up, and the world's applause
Is sweet to the mortal ear:
But the man who fails in a noble cause
Is a hero that's no less dear.

Tis true enough that the laurel crown Twines but for the victor's brow: For many a hero has lain him down With nought but the cypress bough. There are gallant men in the losing fight, And as gallant deeds are done As ever graced the captured height. Or the battle grandly won.

The man who is strong to fight his fight.
And whose will no front can daunt.
If the truth be truth and the right be right,
Is the man that the ages want.
The be fail and die in grim defeat,
Yet he has not fied the strife.
And the house of Earth will seem more sweet
For the perfume of his life.

AN ENJOYABLE LECTURE.

"The Lighthouses of the St. Lawrence" formed the subject of the lecture last evening at Morrin College hall, which was very ably and interestingly handled by Capt. Geo. D. O'Farrell, the efficient and popular inspector of lighthouses of the St. Lawrence. The genial Secture has had a wide experience and an interesting to the large audience which filled the hall to overflowing. The lecture platform contained a varied assortment of marine appliances and amounted of the subject has been experience and section of the large audience which filled the hall to overflowing. The lecture platform contained a varied assortment of marine appliances and amounted the walls, which displayed flags and bunting. Capt. O Farrell, the lecturer, was well introduced by Sir James Le Moine, President of the Literary and Historical Society, who occupied the chair.

The lecturer treated his subject in a lucid and masterly way and minutely described the lighthouses from Montreal to the Guit of St. Lawrence. He seemed quite at home in handling his theme and his vivid descriptions were very entertaining. An elaborate stereoptican display was made of some two hundred lighthouses and lightships, the photographs being a next of the Captain's own work during his tour of inspection. Capt. O Farrell, by his able lecture last evening proved himself as observant and clever man, and it is to be hoped he will frequently appear on the lecture platform. He was accorded a very warm and unanimous vote of thanks at the close, —Quebect Chillich and the course of the Captain St. Chillich and the course of the Captain St.

CHURCH AND SAINTS.

We have recently porused with great pleasure a splendid new work just issued by the ablishing house of Murpny & McCarthy of tew York, entitled "Courch and Saints," of Ather Charles W. Currier, author of "History f Religious Orders" and other celebrated works.

of Religious Orders" and other celebrated works.

This is just the sort of reading which we work to be seen the hands of our Carholic couple. It contains full page photographs of no less than thirry carhodrals, the most renowated in the world for architectural beauty. Also a short history of the lives of over four hundred of the principal saints, to each of which is attached an approp late illustration.

His Grace. A cohistop Corrigan of New York has given the work his official approval; and His Eminence Cardinal Gibbons of Baltimore has written an introduction for the benefit of its readers. We cannot do better than quote a few of his words: I. cannot be denied that the advantages which the Christian derives from reading the Lives of the Saints are numerous. We are thus drawn marer to men truly great and good and, by admiring their actions, we learn to follow their examples."

In many families the Lives of the Saints,

miring their actions, we learn to follow their rexamples."

In many families the Lives of the Saints, or portions of the Secred Scriptures, are read by one of the members for a short time each evening; but we fear this pious custom is not as general as it should be. We therefore recommend this work most heartily as being instructive and useful to all who may peruse it. The book contains over 800 pages and it has been examined by the Very Rev. Vicar General Bayard, who seesake of it as a most excellent publication. The sale of the work in the Daminion is in the hands of Mr Thos. J. Kelly, of St. Thomas a gentleman well known in many of our readers, and we feel sure the fai h of many well be strengthened by its dissimination in every parish.

DEATH OF REV. MOTHER M. CLARE. DEATH OF REV. MOTHER M. CLARE.
With deep regret we chronicle the death of
Mother M. Clare, Superioress of St. Josephs,
Hospital, Chatham, and formerly of St.
Josephs Hospital of this city, in the fortysecond year of her age, twenty years of which
she spen' in religion where she endeated herself to her Sisters by her self sacrificing spiriand amiability of manner. Rev. Mother Clare
was deeply revered by all, irrespective of class
or creed, who come under her exte and were
comforted and sustained in time of
illness and convalencence by her gentle
administrations and kindly, uplifting words.
Some weeks ago she contracted a cold which some weeks ago she contracted a cold which resulted in double pneumonia, proving fatal, thus depriving the community to which she bilanged of a useful member and most editying religious. M ther Clare was the third daughter of Mr. Mugan's family to enter the Sisterhood of St. Jaseph and the third to enter into eternal rest, the others having died young in the service of Out Lord. R. I. P. Solemn Mass of Requiem was celebrated as Mount Hope." London, by Rev. Father James, O F. M. Superior, Ch than, on Saurthay the Sh inst. His Lordship the Bishop and the local clergy strending.

PRESENTATION TO MISS MEEHAN.

St. Mary's Church, Humwille, Tuesday evening Jan 28 was the scene of a pleasing eventwhen Miss Agnes Mechan's Sunday School class assembled to bid her farewell and presenther with a beautiful parlor lamp, as a token of appraciation of her services as teacher. Rev. Father Fleming and Rev. Father Collins of Hacebridge were present. The presentation was made by Miss Margie Stone, and the address read by Master Leonard McCabe. The following is the address:

Humewills, Jan. 28, 1992

Duar Miss Machail-We, the publis of the Catholic Church, Sunday School, learn with mineted feelings of regret and pleasure of your intention of severing your connection from the school and going from amongst us—Regret for our loss and pleasure at the thought that you are about to enter a sphere, that we trust may be to your advantage and the greater glery of God.

Dear Miss Mechan, considering your untiring endeavors amongst us and as a mark of our respect for you, we have decided to make you a little present, not so much for its intrinsic value, as a desire to let you know our respect for you. You will please accept this little present in the same spirit as it is given, and well wissh you and your intended husband a long and a happy life, and all the blessings that are in God's hands to grant you got the present of the Sunday school, Bernddet'e McCabe, Martha Lalonde, Mary Boutain, Georgina Banguy.

Sudden'y, at West Superior. Wis., Mary A., beloved wife of Michael Guinane, and daughter of Mr. Edw. Roach of Dub'in Ont. The readers of the Record are earnestly requested to pray for the repose of her soul.

Rev. Father McNulty, C. S. B., of St. Michael's college Toronio, celebrated his first holy Mass in St. Paul's church, Norwood, on Sunday, 13th inst. Rev. Dr. Teefy, M. A., L. L. D., C. S. B. president of the college, was present and gave a most elequent sermon or the dignity of the priesthood, after which nawly ordained priest gave each member; the congregation his blessing.—Hastings Star. January 16 1992

THREE ANNUALS FOR 10 CTS.
Little Folk's Annuals 1909, 1901, 1902—41 for 18 cents, Address: Thos. Coffey, Catholing Record, London, Ont.

OLIC CHURCH. BY A PROTESTANT THEOLOGIAN.

CLXXVI.

We are to consider the question, apropos of Dr. Foster's discussion: Has Rome two contradictory articles of faith concerning the visibility of the Church, or concerning the salvability of non-Catholies?

Dr. Foster treats it as the very substance of Roman doctrine, that the Church is essentially visible. Un-doubtedly. Now comes the question: In what sense dies she teach this? He show no reason for assuming that she teaches it in any other sense than that which we find in the New Testament.

Foster will not dispute that Christ on earth established a visible brotherod : that He meant it always to remain visible; that He received believers into it by a visible baptism, and directed that this rite of initiation should be maintained; that He has established a visible Eucharist, as a and means of His fuller presence with His people, and of their fuller fellowship with each other; that He has commissioned visible leaders for it, and meant that it should always be thus

He will hardly deny that when Our Lord says that the gates of Hades—that is, the forces of destruction, however acting—shall not prevail against His Church. He means His Church as a Church. He means His Church as a visible communion on earth. Foster certainly can not merely mean that Christ promises that, notwithstanding all adverse powers of evil, there shall always be on earth redeemed souls. These, taken as unrelated and, except the covariant accident, unconscious of by occasional accident, unconscious of each other, would assuredly not form a Church. At most they would only form the yet hidden constituents of a future heavenly brotherhood.

However, Dr. Foster may say, this visible is distinct from the invisible Church, is only partially coincident with it. Now where in the New Testament do we find any most ion of this inment do we find any mention of this invisible Church? I certainly can not call any to mind. Even those Corin-thians who were guilty of gross moral faults, unchastity, intemperance, dis-honesty, rapacity, are still addressed by St. Paul as brethren of the Church, that is, of Christ's real Church. He allows much for their rude moral notions, as having been just brought out of heathenism, but warns them that if, on fuller admonition, they still cling to these evil things, they will forfeit their membership, or if, through slackness of discipline in the brotherhood, they retain it, they will not keep it beyond this life, but will be shut out from the Jerusalem on high. Even the incestu-ous man he treats as being still a member of the Church, but directs that he

shall be forthwith put out of it.

Then since the New Testament says
nothing about two Churches, a visible and an invisible, why should Rome be required to acknowledge two? Surely, as the apostles know only the one Church of God, visible and manifest by outward profession on earth, gathering in members from among the Jews and the Gentiles, Rome ought to be allowed to speak as they speak. Protestants have no right to refuse her leave to realize at least this form of the apostolic succession. They should not scold her for being unapostolic, and then scold her for being apostolic, too. Luther, to be sure, berates her because she will not leave St. Paul and follow him, but Professor Foster, though perhaps not the absolute pattern and pearl of theological modesty, would certainly never put himself on an equality with

What, then, some will ask, are there not worthy and unworthy members of the Church? Beyond doubt, but worthy and unworthy are not equiva-lent to visible and invisible. They are all equally visible, although the worthy, if they persevere, will remain visible that is, of Himself, bear fruit and some do not, He certainly does not mean that there are two vines, a visible and an invisible, the latter having only living branches, and the former both living and dead. There is but one Vine, and that visible in itself (though for a while withdrawn from earth), having branches, all of which are likewise visible, though not all living. The dead shoots will be at last shorn away, but at present they are just as really, though not as deeply, members of the vine as the living branches.

But may there not be times when a great part of the Church, or even the greater part, is dead, and only a small part spiritually alive and able to maintain Christian life only within itself? Have we not here the distinction of the visible and the invisible Church?

Now, first, this is not what Protest antism means by visible and invisible Church. She does not mean thereby living and dead Church, but living and visible Church, having more or fewer dead members. Living souls that are not known as members are a later addition to the doctrine. So far as I can see, when you come to pin her down, this is what she means, and must mean. Certainly, in authentic Protestant use, visible and invisible are never meant to be equivalent to the contrast between life and death.

But although there may be times when ungodliness will so overspread the Church as to make it hard to find the living remnant, there are not two churches. Assume absolute spiritual death in any part, greater or less, and absolute apostasy is the result, and the Assume absolute spiritual living remnant would survive as the living and visible Church. However, we can not assume absolute spiritual death as really a possibility in the greater part of the Christian body. All those who disbelieve in Christ, and own it, even though they sacrilegiously worldly ends, are of course no longe

there is never absolute spiritual death. There always remains a possibility, a virtual certainty, of an eventual rush of spiritual life shooting out from the living centre. So it has been, innumerable, in every part of the Chris-

tian body.

When shall we ever learn modesty from Elijah? This great prophet was certain that he was the only living member of Israel. Yet God advises him that the number of genuine children of Israel is seven thousand times as great as he supposes, for he seems to take no account except of the slaugh-tered prophets. When our Protestant-ism, above all our Puritanism, whether Arminian or Calvinistic, can cure itself of this deep-rooted spiritual disdainful-ness, it will have a better right to praise itself as walking in

"The way the holy prophets w nt," If a part of a man's body is absolutely and hopelessly paralyzed, the dead part really ceases to be of the body at all. If it is only so far paralyzed that life may yet return into it from the sound part, certainly this does not make two bodies, a living body, and the whole recarded as a combination of the whole, regarded as a combination of and death. This would be laughable, but it appears to be very much the Protestant doctrine of the difference between the visible and the invisible Church.

Dr. Foster, in view of my use of several similes, may remind me that similes do not go on all fours. Very true, and it might be well if Dr. Foster would remember this, too. He sneers at the Catholic comparison of Church to the ark, because, says he, none were saved who were out of the ark, while various Catholic divines maintain that a certain number will be saved who are not in the Roman communion. It never seems to occur to him that those who use this comparison cannot fail to have in mind that all who were in the ark were saved, but that by no means all who are in the Church are saved. This alone ought to show him that the users of the simile know very well that although, like the Lord's parables, it is good for one purpose, yet, like the parables, it can not serve every purpose. He insists that Rome identifies visible and invisible membership. Then, since she certainly does not teach that visible membership infallibly saves, can be not see that she does not teach absolute, but an approximate, identity? The Presbyterian Church, which publishes his book, has once published a foolish book by Mrs. Julia Mc-Nair Wright, which informs the aston ished theological world that Rome teaches that every one dying in her communion is saved. The Presbyterian Church has the deep disgrace of this shameful ignorance, but Professor Fos-ter knows better. Then, as he is bound to see at the very beginning that Rome does not wish her doctrine of visibility so pushed as to save every one who is in her visible communion, so she does not want it so pushed as to damn every body that is out of it. She sets it up for practical ends, and not to meet every incidental exception that might taken to a formula intended to meet the

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON. Sixth Sanday after Epiphany.

nebulousness of early Protestantism.

"The kingdom of heav-n is like to leaven which a woman took and hid in three measures of mev!, till the whole was leavened." (Matt. xiii. 32)

The progress of spiritual life is slow with most of us, my near brethren. We go along day by day, and it seems as if we had advanced but little since the day we began. It seems to us as if we were still standing at the startingplace, and the goal as far off as ever. The good resolations which we made when we began to serve God are not forgotten, neither are they broken. But the same evil influences are all members to all eteraity, while the unworthy, unless they repent, will at
some time, or in eternity, cease to be
even visible members. When Christ
says that some branches of the vine, about us, tempting us and luring us on nounced years ago, and which we have renounced many a time since. And the older we grow the flercer, perhaps, be-come those temptations. We think it come those temptations. may be that now we ought to be free from them; that as we have stopped sinning, the desire, even involuntary, of sinning again ought to leave us. And because temptations continue we imagine that sin is within us and that we must purge it out. So we try to make a general confession. The result is not satisfactory, and we fret and worry and delude ourselves with the belief that we are wholly evil and that we have made no progress since we started. We have fallen into the error so common, especially among pious people, that concupis-

The truth of the whole matter is The truth of the whole matter is this, summed up in a few words of Holy Scripture: "My son, when thou comest to serve the Lord, prepare thy soil for temptation."

God wishes us us to purge our souls as well as to strengthen them, and He allows us to be tempted that we may have not only the merit of resistance, but also the strength which comes from repeatedly engaging in battle with the enemy. For the more you fight, the greater will be your experience in the battles to come; and the more victories con gain, the more easily will you gain those which God puts in your hand.

The whole man is to be purged and cleansed. Nothing undefiled can enter

Liquor, Tobacco and Morphine Habits.

A. McTAGGART, M. D., C. M 75 Yonge Sts., Toronto. References as to Dr. McTaggart's professio al scanning and personal integrity permitt

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Heaven. So if you have put yourself into the hands of God, you must let Him do with you what He pleases. He has His ways and means, and His ways are not your ways. So He allows Satan to tempt you as He allowed him to tempt St. Panl and Lib and indiced. to tempt St. Paul and Job, and indeed all His chosen ones. He has chosen and He asks you to be patient while He works out His purpose in your soul. Look, therefore, on the temptations with which you are beset as so many chances by which you may resist, and so advance. Indeed I would not

bid you to ask anything else from God but grace to overcome. With each temptation that comes there comes a grace tenfold stronger, which is for your use. Use it then boldly for the honor of God and the good of your soul.
And do not be discouraged if these
temptations last as long as your life in this world. Do not get discouraged in the Christian life and be tempted to "I make no advance, because I am not free from temptation." But rather in the midst of your trials say with St. Paul: "I have tought the good fight; there is laid up for me a crown of justice in Heaven."

REFLECTIONS FOR AN ORDINARY CHRISTIAN.

Dous Carttas Fo

The most awe-full of divine facts is the infinite goodness of God. Terrifying because we must ultimately share it, not as recipient only but as actual exponents and reflectors of it. "Et dixs: Vos estis Dii." And I have said it: You are as Gods.

This is the condition of supernaturalization in the other life. Heaven without it were a mere "Nirvana." It absent, union with God would be a fiction. That absence makes, means

and spell Hell.

"We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth If I dared to say that we must partici-

pate in it in kind, I would dare to say we must participate in extent—short of that transcendent reality which our lips stutter at when we say infinity.

Oh! human speech, how inadequate

to intimate even: ob! human mind, how unequal even to reflect a minimized phantasm of the shadow of the Infinite Love! We may strain with titanic struggles to tear the ligaments that keep us tongue-tied, only to find our babble out at best the thoughts of

And so we merely say, and let us at least kneeling say: "God is Love." II.

Lean over the heart of that woman grasping to her bosom her dying child—the fruit of her womb, the flesh of her body, the blood of her veins. Let the hot iron of her mother-love burn into the marrow of your bones; the sanity of her distress shrivel you to the very soul. Earth, life—I had said Heaven, but words are vacuous-she would give for love of it, with love for it, instantly,

cheerfully, madly.

We have touched one bound, one horizon, of human affection: Mother-love. Speech fails, sense fails—there is noth-

ing left but sobs.

Then listen to the Voice that said: "And if a woman should forget her child, still will I not forget you." There is no word of human tender-

ness, there is no thought within the conception of human capacity—there is naught earthly or created, that may, that can, that dare love, think love, feel love, like the Bridegoom of the Canticles, the eternal and infinite God.

ш. Sorrow, sufferings, trials; phrases of what we call life (and who knows that what we call pleasures, successes, satisfactions bear not the same label to angels' eyes?) are these not only excuses for new tendernesses from God? The lineaments of His love may be hidden. Faith proclaims them. Sins atoned, averted; punishments commuted, glories won—directly, indirectly; soon, late; near by, afar off; for ourselves, our friends, our community, our race. Who spans God's reach; who measures His glance; who over-rules His purpose who reads His Heart?

Time turns a few leaves of years. 'Twas yesterday. It is still to-day above. And has God changed? He loves. Did He not love then? Blinded by tears, then, we read the page awry which now spells golden words, and always love. The purposes, the lights, the means, the results, can we know them; shall we judge them? Was anything left out that love should do?

Read. In the Book it is written:
'My people, is there anything which I should have done and which I have

Close the Book. It is all the same: "God is Love."

He loves all. Ah! there it touches us whose little lives are spelt in words, numbered by letters, limited by kin, nearness, service, reward, circum-stances. He loves all. Terrific thought; stances. He roves al. Terrine chought; that is what we shall have to learn and to do. "Vos estis Dii." You are as God's. No love, no godliness. No love; no Heaven. No love, no happiness. No love, no eternity.

"He that saith he is in the light and hateth his brother, is in darkness even until now.

All or none: The man of intolerable deeds.

The man with gross or vulgar habits.

The man of poor and despicable cir-The savage with incredible debase

The sage with impossible arrogance.

The neighbor with every angle set on edge to mine.

The stranger with no interest that

The stranger with no interest that ener linked to mine.

The human being in all his shapes and moods and moods and degrees of ignorance, selfishness; meannesses, inignorance, selfishness; meannesses, injustices, cruelties, nastinesses and ob-

We must learn to love. Have we

Is it not so, that the most awe-inspir-ing truth is the infinite goodness of God, which we are called actively to share or forever to forswear .- The Cath-

COMPENSATION

- B-tter to mourn our dead
 Than never to know how sweet
 The ispng words of a child
 Or the patter of fittle feet;
 B tter to mourn. I say,
 Than never to know the care
 Of tender trusting souls
 That God Himself sent there,
- Better tomourn our dead—
 I say it through scalding tears—
 Taan not to know the charm
 They trailed through our faltering years;
 Frea heart from which love has field
 Is nearer the grea unknown,
 And perhaps is bound by a golden thread
 To the Master's ritying throne

Potter to mourn our dead —
O you who hear my voice.
I pray you smile through your blinding tears,
And th agn sad is your heart, rejsice!
For we who weep for our own know well,
But sh! at what bitter cost.
How dreary must be the hearts of men
Whonever loved and loss.

(Ruth Ward Kahn in Boston Transcript.)

HOUE. (PAUL KESTER IN MCCLURE'S MAGAZINE)

I want to go home To the dull old town With the shaded streets And the open square And the bill And the flats And the house I love And the paths I know— I want to go home.

If I can't go back
To the happy days,
Yet I can live
Where their shadows lle,
Under the trees
And over the grass—
I want to be there
Where the joy was once,
Oh I want to go home,
I want to go home,

IMITATION OF CHRIST.

Thus saith thy Beloved: I am thy salvation, thy peace and thy life; abide in me, and thou shalt find peace. Let alone all transitory things, and

seek things eternal.

What are all temporal things but deceit? and what will all things created avail thee, if thou be forsaken by thy Creator?

Cast off, then, all earthly things, and make thyself agreeable to thy Creator and faithful to Him, that so thou mayest attain to true happiness

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bottle home with you this day.

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CHATS WIT

FEBRUAL

Everyone who peace of mind, cter which is h

success.—Succes Once a certa royal progress. to meet a dervi for his wisdom. "Give me a the king, "and red pieces of go "Begin nothi

dervish modestl not considered t The king ha much to the di who said to one pieces of gold w for a bit of old upon the walls tended not to companions.

Soon afterwa and the court bleed him-an o for certain enem upon the end of bared his arm pared to pierce eyes fell upon e dropped his ion. "A hundred king, ordering

The Turning P

John W. Go most newspape came from Irela

odd years ago, as a porter in I store in New Y duties at the st spent his even school. One dinto one of the sat down and l he had decided work was end books, and beg room-mate, a gerald, decide Charles O'Con encouragement, obstacles, they By and by the bar and begar both are well-k York bench, an

with liquor dri ation to a gr most other sins with 105 scho competent phy cent. of them v cal or mental o to the drinking If all the child the country we ful report furn dictment it we laws of our nat All these the

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Grant. Greel

CHATS WITH YOUNG MEN.

Everyone who is living beyond his in-Everyone who is living beyond his income, and incurring debts he sees no way of paying, is burning out his self-respect and the respect of others, his peace of mind, his integrity, the characteristic of the self-respect of the cter which is his capital, and, inevitably, his chances of advancement and success.—Success.

The Dervish's Advice Once a certain king was making a royal progress. On his way he chanced to meet a dervish who was celebrated

to meet a dervish who was celebrated for his wisdom.

"Give me a piece of advice," said the king, "and you shall have a hund-red pieces of gold."

"Begin nothing, sire," answered the

dervish modestly, "of which thou hast not considered the end."

The king handed him the money, much to the disgust of the courtiers who said to one another that a hundred pieces of gold was a pretty price to pay for a bit of old woman's advice. The king had the maxim engraved in gold upon the walls of his palace and preended not to hear the remarks of his

companions. Soon afterward he had a headache, and the court surgeon was called to bleed him—an opportunity long sought, for certain enemies of the king had in duced the medical man to put upon the end of his lancet. The king bared his arm and the surgeon pre-pared to pierce the royal skin, when his eyes fell upon the golden maxim, and e dropped his lancet in great confus-

"A hundred pieces of gold was not so big a price after all," quietly said the king, ordering the surgeon to prison.

The Turning Point in a Great Career.

John W. Goff's name is familiar to most newspaper readers. Its owner came from Ireland, a poor boy, thirty-odd years ago, and found employment as a porter in H. B. Claffin's dry goods most newspaper readers. store in New York. He attended to his duties at the store in the day time, and spent his evening hours at an evening school. One day an errand took him into one of the local court rooms. H sat down and heard a lawyer sum up a case. Then he said to himself: "Why ean't I be a lawyer?" Within an hour he had decided that he could and would be one. That afternoon, when his day's work was ended, he bought some law books, and began to study them. His room-mate, a young man named Fitz-gerald, decided that he, too, would be lawyer. So they set to work, together, toiling days and studying nights. Charles O'Conor and others gave them encouragement, from time to time, and, in the face of a hundred difficulties and obstacles, they persisted in their task. By and by they were admitted to the bar and began to practice. To-day both are well-known judges on the New York bench, and noted for commanding talent. - Succ

Save the Children

The sins of the fathers, in connection with liquor drinking, are visited on the children to the third and fourth generation to a greater extent than with most other sins. Recently in England, 50,000 children in conn with 105 schools, were examined by competent physicians, and over 30 per cent. of them were suffering from physical or mental effects attributed mainly drinking habits of their parents If all the children of all the schools of the country were examined and a truth-ful report furnished, what a terrible indictment it would make against a business sanctioned and protected by the laws of our nation!

All these thousands and thousands of children must go through life impaired and in many instances ruined not be cause of any fault of their own. The loss to the whole country because of such defective citizens is tremendous. And yet some will persist in claiming that if a man drinks, it is his own husi-In dealing with the temperance we are not to think only of the drunkard. It is a noble thing to work for his reformation, but it is a greater work to strive to throw around the young those safeguards which will prevent them from becoming victims of

strong drink. The Country Boy's Opportunities

In the country, boys dream of the city and its great opportunities. They in their minds, enormous stores, vast libraries and reading rooms, great opportunities for self-improvement; excellent day schools and evening schools, evening universities, and other institutions where seekers after knowledge may satisfy their longings. In other words, to the country boy, the great city is a sea of opportunities

On the other hand, the cit boy, who has breathed this air the city-bred portunity from childhood, who has passed libraries and reading rooms so many times that their familiarity and onness have taken the edge off his appetite longs for the free air and wider space

of the country.

If a country boy is made of the right stuff, instead of dreaming of great op-portunity in the city, and longing for access to better libraries and larger schools, he will try and redeem himself from the meagerness and narrowing in fluences of his surroundings. Every book will be to him a precious luxury an opportunity to open a little wider the door of his narrow life. If he is determined to get on in the world, the things that seem to hold him back will be converted into stepping-stones to higher levels. Like Lincoln, Garfield, Grant, Greely, Burritt, and the long list of our country's great men who had to struggle against for greater odds, without the advantages of the country boy of to-day, he will prove himself greater than his limitations.-Success.

The Church of Peter. The Providence Visitor tells the folwing story which shall be given a place in Chats this week:

They were talking about religion.
And, by the way, isn't it suggestive to note how much interest is taken in that subject—in a diettante way—by men who practically are devotees of the world, the flesh and the devil? The old, old questions of human destiny and duty simply will not down.

exposition of his creed when it was in order for him to proclaim his emancipa-tion from old-fashioned orthodoxy and his admiration for broader and more up-to date views. "I believe," said he, "that getting to Paradise is like getting to the Golden Gate. I am not obliged to patronize a particular route. I can go either by the Canadian Pacific, or the Union Pacific, or the Southern same way all religions lead to heaven. It makes no d fference whether I am a Papist, or a Baptist, or a Methodist, or an Advantist, so long as I do what is right. As the poet said :

"We shall gather at the river.
The beautifut, beautifut river:
Yes, we shall gather at the river
That flows by the throne of God."

Whom answering, behold, his "intelligent" Catholic interlocutor said:
"By —, that's so. Those are my
sentiments, too." Whereupon his liberality was commended, and bystanders went away with an idea that surely, the Catholic Church is getting broader and less intolerant than she used to be. From all "intelligent" Catholics and all "liberal" Catholics good Lord de-liver us! Amen. Wise in their own conceit, false brethren, they do more harm by their silly misrepresentations of the faith than is done by its overt

This new theory that one religion is as good as another cannot be rebuked too often or too vigorously. Smith's contention has a highly plausible sound till one reflects that there is question, not of a human end to be attained by the employments of such human means as are most convenient, but of a supernatural end, to be attained only by the use of means appointed by Him Who appointed that

The Founder of Christianity gave no warrant for the notion that one religion is as good as another. If a man will not hear the Church he becomes as the heathen and the publican. Call it narrowness, bigotry, obscurantism—call it anything you please—this is the plain doctrine of the Gospel. He alone shall be saved who, as a primary condition, believes—not what he likes, but all things whatsoever Christ commanded. St. Paul, as appears from his epistle to the Galatians, and his second epistle to the Corinthians, was of the same way of thinking on this point as his Master was. There is no warrant in Scripture or in common sense for this sweet and comfortable figment that all religions lead to Heaven. The sooner "liberal," "broad," "intelligent" Catholics wake up to the fact that in endorsing it they are making fools of themselves and betraying the faith, the better for all concerned. For the rest, it is one of the very cleverest devices of the Father of Lies. Failing to convince men that religion is not necessary—for man is a re-ligious animal—the old serpent is tryto popularize indifferentism.

In connection with the foregoing may be cited the testimony of Mr. Hall blurted out, appealing to the neighborhood passengers. "Did you hear what speak for the Catholics. In an impeachment of the denominations or churches, as he calls them, he asks the question: What great movement have they initiated for humanity? History, we think, unmistakably testifies to the Catholic Church's fight against slavery, to her struggle for the preservation of learning, especially through the labor of the monks in preserving the masterpieces of Greek philosophy, to her vindication of the rights of serfs, to her develop-ment of the arts of music and painting and even of dramatic representation, to her good work through Popes, Bishops, clergy, councils, religious orders and confraternities in redeeming captives, protecting orphans, establish asylums for the indigent and infirm, mitigating the evils of war, famine and pestilence, and promoting genuine civilization in taking those who are falling, by the hand. Even from the utilitarian view the right to the title of the true Church of Christ belongs to the Church of Peter and the Apostles,

OUR BOYS AND GIRLS.

The Child at Prayer,

A baby to a baby prays.

Oh Infant Jesus, meek and mild,
From 'mid the giory and the rays
Look on a little child.

As one child to another may, He talks without a thought of fear, Comm uding to a child to-day All that a child holds dear—

His father, mother, brother, nurse, His cat, his dog his bird his toys, Things that make up the universe Of darling girls and boys.

All sheep and horses, lambs and cows He counts them o'er, a motley crew, And children in the neighbor's house, And all the people, too.

His friends, why all the world's his friend. This four years' darling, golden curled, Tis long before it has an end, The bede-roll of his world.

A child lifts up his little hands

Unio a child; and it may be That Host of Heaven a gazing stands That tender sight to see.

-Katharine Tynan, in London Spectator. How a Trainboy Made Three People Happy.

He came into the car one cool fall afternoon when the train stopped at a forgotten little station on the branch line, and sat down near the door, placing the two small children he carried

on the seat before him. There was something odd about the man's appearance which attracted our attention. His clothing was clean, but very shabby. The old felt hat, pulled down above his ears, could not wholly hide the closely cropped hair beneath. His cleanly shaven face was colorless

from illness or from confinement. Some of us thought we recognized that shuffle when we walked as being the step of the "chain gang;" but the children, though quite as poorly clad, were boisterously happy over their pro-

spective journey.

Betty, there's a boy that comes through the car and brings all sorts of nice things, and Dad always buys 'um; don't you, Dad? Oh, there'll be candy and popcorn and orwanges, and lots of other things, more n I can 'member."

Thus the youngster rattled on while

Betty fairly jumped up and down on the seat with delight.

By and by the conductor came through. The man started up hastily when he heard the door bang, but sank heat religions of the beauty to be the seat of t back relieved when he saw the brass buttoned official.

A few moments later the door of the rear car banged again, and we knew that the bane of the traveler, the pop-

corn boy, was approaching.

The man hastily rose, whispering to the children to remain where they were, and came hurriedly up the aisle.

He was not a bad looking man, but his face was weak, and the eyes did not

look at one squarely.

He reached the head of the car just as the popcorn boy entered in his cus-

tomary nerve-racking manner. the man stopped before the "Say," the man stopped before the youth, holding on by a seat back to steady himself. "Say," he repeated, "I want to ask a favor of you, mister." vouth. The popcorn boy was stricken dumb

at being thus addressed. "Don't take that basket down the car just yet. Can't you take the books and papers along fust, jest as well? The kids won't mind them so much. get off at the Junction, and that

't very far, now."
'What kids?" demanded the pop-

"My two, down yonder. You can see 'em there," said the man, gaining courage as he proceeded. "You see it's like this. I'll own up I've been in jail. I've been there two years. Now 'm goin' West with the kids.

"Some folks gave us jest money enough to take us there and get us a them kids, they remembers—least-ways the boy does—how they uster ride on the ears with me before, an' I useter treat 'em to everything that come

shall along.
"I was earnin' good wages at an honest trade then, and it'll nigh about break their hearts if you come along with that basket full of goodies and me not have a 'red' to buy any. Come, you'll wait, won't ye? It ain't far to the junction where we get off.'

The man turned without waiting for a reply and stumbled back down the a reply and stammer back down the aisle. And a remarkable thing hap-pened. It was proven that a pop - corn boy, whose anatomy tomy embraces cast iron lungs, a nerv-ous system made out of steel wires, and brazen bronchial tubes, has a warm His face, on which no expression but that of insolence was ever known to appear before, was strangely moved and he vigorously moved the back of one grimy hand across his

Say, did you hear that?" he ter have all they want outer this bas-ket and 'twon't cost 'em a cent. Now you gents shell out and give him enough stuff so't he can buy 'em all the candy they want from here ter out

He swung his basket on to his other arm, whipped off his cap, and we found ourselves "shelling out" before we hardly realized it.

he marched down the aisle, emptied the cap on the seat beside the father, and about half the contents of his basket beside the children, and hastily decamped. But, somehow, that wasn't the end

of it. The man broke down and sobbed; but we didn't pay any attention to that. One good woman found that she had a spare cloak with her that her little girl didn't need, and it was much better and warmer than the baby's threadbare garment, and a traveling man, who was tak ing home a new overcoat for his little boy, took it out of its paper and dumped it down beside the six-year-old, and, blowing his nose violently, went into

And then one godly old grandmother went down the aisle and kissed the chil-dren warmly, and, as though the man had been her own son, she pushed the hatbrim back from his forehead and left the print of her kind old lips there, too And then the train slowed down at

the Junction. The man rose up with a child on either arm, and he seemed taller than before, and his carriage was more manly, and his face shone like an angel's. ever I reach Heaven, where my good old mother went so many years ago, I know that I shall see that man there, whatever his past may have been.

A STARTLING ADMISSION.

Cataolies Aimost Aione in Defending the Doctrine of the Soul's Immor-

tality. For nearly three-months the New York Sun has held its columns open to fierce discussion as to whether the soul of man is immortal. Throughout the country, the question has been argued in other great dailies printed English. The conflict has been vaged in the journals of nearly every

Now the Sun of last Sunday declares its columns closed, and sums up the result. It says that during the time articles on immortality have come to it from every quarter of the United States and from foreign countries. It ought to be capable of forming an opinion hence Catholics and many others will be interested in seeing this statement

We are reminded of this extraordinarily voluminous and embarrassing correspondence by a sermon preached last Sunday by the Rev. Dr. Lorimer. It was on the present condition of thought in Protestantism.

The boy was about six years old, the girl not more than four.

The were talking about religion. They were talking about religion. The boy kept repeating to his little sister. We used to ride lots in the train with Dad, didn't we, Dad?"

And the man's face would break into a solemn smile as he nodded his reply. "And, oh, we had such good times," at you know, Smith had reached that stage of his prattled on the youngster. "You know, at you know, a likely to the same with the digestive organs. Unregulated from time to time they are likely to become torpid and throw the whole system out of gear. Parmelee's Vegetable Pills were talking to the same with the digestive organs. Unregulated from time to time they are likely to become torpid and throw the whole system out of gear. Parmelee's Vegetable Pills were talking to his little sister. We used to ride lots in the train with Dad, didn't we, Dad?"

And the man's face would break into a bound of gear. Parmelee's Vegetable Pills were talking to his little sister. We used to ride lots in the train with Dad, didn't we, Dad?"

And the man's face would break into a solemn smile as he nodded his reply. "And, oh, we had such good times," prattled on the youngster. "You know,"

rock on which Protestantism was built was belief in the absolute authority of the Bible. Now criticism of the Bible which reduces it practically to a book of purely human authorship, and with the consequent inevitable imper-fections of human knowledge, has entered into foremost schools of Protestant theology and proceeds without restraint. Thus the miraculous element of the Bible is made to disappear, and with it passes away the foundation on which alone Christianity is based, for which alone Christianity is based, for that necessarily, is miraculous. As Dr. Lorimer says, only the Pope, only the Church of Rome, 'comes to the front as the champion of the Bible against the destructive critics.'

"In our correspondence on immortality, therefore, we find that the uncompromising defenders of belief in everlasting individual life for the soul are usually Roman Catholics. . . In Pres-byterianism there is a considerable, if not a great, part of the ministry, in the theological seminaries of that Church more especially of whose views of the Bible of which Dr. Briggs is the repre sentative, though he has passed over to holy orders in the Episcopal Church. The movement for the revision of the Westminster Confession, upon which a committee of the General Assembly is now engaged, may be said to have received its impulse from the new thought oncerning the authority of the Bible ato the Congregational Church the same scepticism has entered, probably nore extensively, and the Baptist and Methodist Churches and their theological schools are feeling its influence probably to a less but to a profound de gree. Protestant religious papers are de-clining almost universally in circulation and influence, and some of the more important of them have secularized themselves very completely, or, if they treat of religious matters at all, they permeated with the sceptical

This being the situation it is not remarkable, but wholly natural that the very foundation on which supernatural Christianity rests, or the immortality soul, should be questioned. the authenticity of Scriptural miracles is rejected it is inevitable that there ould followed an appeal to the actual demonstrations of natural science to test the soundness of the belief in immortality.

Accordingly, we look on the vast volume of correspondence we are re-ceiving in criticism of immortality as the most significant evidence of a con-temporary decline of religious faith which could be adduced. Denial of immortality involves denial of a future state, a supernatural and spiritual

realm, the existence of which is the essential basis of theology.

"This sums up the whole question, and it is profitless to say more. Immortality is undemonstable by human science. The faith that clings to it is beyond the reach of scientific or philosophic argument, and happily, for it brings hope onsolation to those who have it.

The observance of Lent is of the highest antiquity in the Church, and is originally much more rigorous than present. Fasting consists in eating only one full meal in the day, not before noon, and in abstaining from flesh meat and other prohibited diet. In former times the faithful did not take their meal until 6 o'clock in the even ing: but the custom of eating at midwas gradually introduced, with the practice of taking some refreshment, called a collation, in the evening.

Though the present discipline of the Church is not what it was in primitive times, the obligation of doing penance is the same. A full reconciliation with God ever requires a true conversion of the heart, the reformation of our life, and the performance of satisfactory works proportionate to the number and ality of our sins. Though Christ, the Redeemer of mankind, has offered a condign satisfaction for the sins of the whole world, we cannot participate in the benefits of His atonement unless we operate with Him in the expiation of our sins. The penitential acts which we perform are accepted by the Almighty, in virtue of the great Atonement once made on Calvary.

THE TRUTH ABOUT THE INQUIS-

ITION. correspondent asks us to give an historical account of the Inquisition We do so with pleasure, and commend it to every lover of the truth: It was Sixtas IV, who, by a Bull dated Nov-ember 1, 1478, authorized the sover-eigns of Spain to establish a tribunal tor searching out and punishing heretics. "Sixtus IV.," says Spauld-ing in his "History of the Church," made a mistake in sanctioning the es-tablishment of such an inquisition, and he himself was the first to see Shortly after issuing the Bull of authorization he declared that it had been obtained by an imperfect representa-tion of the royal intentions, and that through a misconception of these he through a misconception of these he had conformed a scheme which was con-trary to the decrees of the Holy Fathers and the general practice of the Church." This Pontiff and his

A NEW ANTIDOTE FOR ALCOHOL.

(From the Times and Opinion, London, England.)

(From the Times and Opinion, London, Eng land.)

A recent remarkable discovery in medicine which has been found to annihilate all appetite for alcoholic drink in a f-w hours, even in the most hopeless cases, is attracting a good deal of attention among those interested in temperance work. The medicine is purely vegetable, perfectly harmless, and absolutely free from narcotics. Many well known physicians who carefully watched several patients while being treated during a demonstration given by the discoverer. Mr. A. Hutton Dixon, of Toronto. Canada, under the anapices of a number of clergmen, philanthron isia, and others, are endorsing this new product as being the only oblysical cure for alcoholism yet discovered which leaves no evil after effects. The morphice and similar drug craves also yield to this new medicine and the beneficial results from its use in aggravated case are extremely satisfactory. A strong arcument in favor of this welcome help to unfortunate victims of these troubles is that the medicine can be carried in the pocket and taken in absolute privacy, thus dispensing with the publicity loss of time and expense of an institute treatment. A report of the results of above mentioned demonstration and full particulars regarding this medicine can be obtained by addressing Mr. Dixon, 81 Will cook's Street, Toronto, Ontarlo.

successors adopted the policy of throw ing obstacles in the way of the Spanish Inquisition, and of striving to mitigate as far as possible the rigors of its pun-ishments. In Spain and other countries the Inquisition became a name of ill-omen, not because of its use by the Church, but because it was employed by Governments as a political instru ment. Spiritual weapons were called into requisition to crush political foes -American Herald.

PROM "HAWTHORN AND LAVEN DER

SONG AND MANRIGALS

(BY W. E. HENLEY.) I send you roses—red. like love. And white like death, sweet friend; Born is your bosom to rejoice. Languish, and pine, and end.

If the white roses tell of death
Let the red roses mend.
The talk with true stories of love
Unchanging to the end.

Red and white roses, love and death— What else is left to send! For what is life but love, the means, And death, dear heart, the end?

You needn't keep on feeling distressed after eating, nor beloning, nor experiencing nausea between meals. In other words, you needn't keep on being dyspenife, and you certainly shouldn't. Hoods saraparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, cleves a normal appetite, and build up the whole system.

You Needn't

The never failing medicine, Holloway's Cora Cure, removes all kinds of corns, warts, etc.; even the most difficult to remove cannot withstand the wonderful remedy.

EVERY HOUSEKEEPER must often act as a family physician. Pain-Killer for all the little ills cuts and sprains, as well as for all bowel complaints, is indispensable. Avoid substitutes, there is but one Pain-Killer Pery Davis', 25s and 5°c. Pale sickly children should use Mother Grave's Worm Exterminator. Worms are one

the principal causes of suffering in children d should be expelled from the system. SURE REGULATORS—Mandrake and Dande-lion are known to ex-rt a powerful influence on the liver and kidneys, restoring them to healthful action, inducing a regular flow of the HUMORS, boils, pimples and all eruptions are lue to impure blood, and by purifying the good with Hood's Sa saparilla they are

Dood with Hood's Sa saparilla they are CURED.

A PPLICATION will be made to the Parlia-A ment of Canada, at its next session, for an Act to incorporate a company under the name of the 'St. Joseph and Lake Huron Ship Canal Company, with all necessary powers to construct, operate and maintain canals, so located as to make and build a navigable waterway from some point on the Rastera shore of Lake Huron, in the County of Huron, or of Lambton in the Province of Ontario, to some point on Lake Ete (between Rindo Hurbor and Port Burweil), in the County of Egin, in said Province with power to vary the above routes should further surveys prove it advisable; and to dredge, deepen, raise, or lower, the levels of, or other wise improve. The existing water courses, and to form and create such connecting links as may be found necessary to make and complete, throughout the entire distance between the said erminal points on a lake a constant of the said erminal points on a lake a constant of the said erminal points on a lake a constant of the constant of the control of the constant of APPLICATION will be made to the Parlia bonds, debentures and preference shares, as may be necessary for the attainment of the above objects.

M. S. LONERGAN. Montreal, 27th November, 1901. 1209.9

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An Income to Your Children (if you have any) for twenty years after your and your wife's death. They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy.

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10 118 DUNDAS ST., LONDON, ONT

DIOCESE OF HAMILTON.

OFFICIAL. The following regulations for Lent were read by the reverend (lerg) for their re-pective locks at all the Masses on Quinquagesima Sun-

flocks at all the Masses on Quinquegerina and a day:

1 All days in Lent, Sundays excepted, are fasting days—one meal and a collation.

2 Ail persons who are swenty-one and under sixty years, are bound by the law of fasting and abstinence

3 By virtue of powers granted us by Apostolic Indult, we permit the use of meat on all Sundays at discretion, also at the the meal on all Mondays Tuesdays, Thursdays and Saturdays are swept the Saturday of Ember week and Hole Saturday.

Holy Saturday.

I Pien and fiesh are not sllowed at the same

meal.

5 The use of milk, butter, cheese and eggs is of dripping or lard (not sue!), is al-condiment in preparing food on all

6 The use of dripping or lard (not such), is allowed as a condiment in preparing food on all days except Good Friday.
7 Those exempted from fasting are; all persons under twenty one, and over sixry years of age, the sick and infirm, women carrying or nursing infants all employed at hard labor.
8 All who cannot fast should give more abundant alms, be more assiduous in prayer and attend more frequently to their religious duties, so as to make up for the want of corporal mortification.
N. B. Further dispensations, when occasion requires, may be obtained from the respective prestors who are hereby empowered to grant them.

Pastors are requested to expert the faithful

requires may be obtained from the respective persons who are hereby empowered to grant them.

Pastors are requested to exhort the faithful to abstain during Lent from all public amusements and to assist, whenever possible, at the evening devotions held in their respective parish churches. At these public devotions the recitation of the Holy Rosary, followed by Benediction of the Biessed Secrament, is recommended for Sunday and Wednesday evenings, and the Stations of the Cross for Friday evenings. A short end suitable instruction or a meditation on the sufferings of O-r Lord should accompany the devotions. Furthermore, parents should be exhorted to observe the pious custom of holding private family devotions every evening at home during this holy season. Such devotions are very editying, and may consist of the reading of the Lives of the Saints or other pious books, followed by evening racellity should be afforded the faithful for the early performance of their Easter dury during the course of this holy season.

By order of the Bishop of Hamilton.

A. C. WALTER, Sec.

DIOCESE OF PETERBOROUGH.

On Monday. February 3rd, being the Feast of St. Bleze, the Reverend Father Collins came to Gravenhuist to bless the throats of those who desired it. At 2.30 pm, in St. Paul's church, a number of the congregation attended, and received the blessing, after which Rev. Father Collins exhorted them to tersevere in their faith, and to pray to St. Bleze, asking him to intercede to God for them in their needs. He also explained the reason why this cere mony was performed in the Catholic Church, and that the Church had always recognized this Feast day.

DIOCESE OF LONDON.

THE ECCLESIASTICAL CONFERENCES. THE ECCLESIASTICAL CONFERENCES.

The quarterly Conferences of the clergy of London diocees look place last week in Windsor on the 4th, in London on the 5th, and in Stratford on the 6th inst. The clergy of each district were in attendance at these centres respectively. His Lordship Bishev McEvay presided at each Conference. The examiners were, for Windsor, Rev. J. McBrady; for London, Rev. G. R. Northgraves; for Stratford, Very Rev. E B Killoy, D. D.

REV. DEAN KILROY MAKES DONATION OF \$2,600
TO SEPARATE SCHOOL BOARD,
Stratford Daily Beacon, Feb. 8.

Stratford Daily Beacon, Feb. 8.

The Separate School Board met in regular session at the Council Chamber last evening. The meeting was an important one, inasmuch as the chairman, Rev. Dean Kilroy, made a most generous offer for the wiping off of the debt on the Separate Schools of the city.

There were present Rev. Daan Kilroy, in the chair, and Messrs. Daly, Dillon, Duggen, O'Brien, O'Fraherty, Quirk, Stock and Coughlin.

Routine business over, a number of accounts

Routine business over, a number of accounta were passed.

An application from Mr. Jackman of the collegiste staff for the position of entrance examiner was read, and this and other applications were deferred for consideration.

The auditors' report on the treasurer's accounts for the past year was read and adopted. The summary stated to the report showed receipts of \$3.993.82, including a balance of \$114.15 on hand fram last year. The total payments were \$2.739.23 and the balance on hand Jan. 1, 1992, was \$383.59

When the foregoing business was concluded, the chairman, Rev. Dean Kilroy, introduced the subject of the debenture and mortgage debt on the school property with a view to suggesting a scheme for its liquidation. In the course of the discussion which followed, the following facts were bromating due on the school property and the tree of the main building of the school of Grance street; and a further sum of \$2.00, balance due on a mortgage to the Rev. Dean Kilroy, made to erect the last addition to the school. Since the incurring of these debts there have been heavy annual expenditures by the board in equipping the school rooms and improving the buildings, and although the capital liability.

the incurring of these debts there have been heavy annual expenditures by the houldings, and although rooms and moving the buildings, and although rooms and moving the buildings, and although rooms and moving the buildings, and although rooms and moving the been steadily included by the payments by reason of the free fill of the state of the payments by reason of the free fill of the state of the payments by reason of the free fill of the payment to been on a state maturity, thus leaving to the board the alternative of either renowing the debentures for a smaller amount when they is the debentures for a smaller amount when they precial efforts to set aside sufficient funds to meet these liabilities when they mature.

This being the condition of affairs. Rev. Dean Kilroy made the proposition that as he was anxious that the latter alternative should be the one adopted by the board, he would start the special effort by cancelling the board's \$2,000 mortgage to him and also make a cash denation of \$900 one condition that the board should set aside towards the liquidation of the debenture shot board also procure the releaso of certain real estate on which a lieu was placed as security for the payment of the first debentures issued by the board.

On motion of Messys Stock and O'llaherty, the liberal ofter of the reverend chairman was accepted, and a committee was appointed to make the necessary arrangements to secure the suffit.

On the discussion of the motion the mem-

necepted, and a committee was appointed to make the necessary atrangements to secure the fulfilment of the conditions attached to the situation of the motion the members of the board expressed their high ppreciation of the generous grant made by Dean Killer and the discussion of the motion the members of the board expressed their high ppreciation of the generous grant made by Dean Killer and the grant of the conditions attached to the gift were quite as much designed for the benefit of the supporters of the school as was the gift itself, and the concensus of opinion was that the school's equipment had now reached a very satisfactory state of efficiency and as the expenditure on capital account and for repairs would probably be light for some years, the conditions as to providing the \$400 a year could be observed by the board without increasing the present as of five mills.

FROM ST MARYS, ONT

On Sunday least His Lordship Right Rev. Bishop McEvay paid a visit to St. Mary's Ont, for the purpose of blessing two status's decicated to St. Ann and St. Anthony, lately procured by the worthy pastor. Rev. Father Brennan. They are beautiful in design, and add very much to the already fine appearance of the church. High Mass was stug at 10:30 a.m. by the Rev. Father Walsh of Stratford. His Lordship was seated in the sanctuary, attended by the Rev. Fathers Brennan and Buckley. After the Mass the Bishop blessed the statues and explained their meaning and why they adorn our churches. In the evening at Vespers the Bishop delivered a very interesting lecture on the Holy Land, which was made all the more instructive to the large corg gregation by being interspered with many personal reminiscences of his visit to that historic country some years ago, and very appropriately concluded by telling how Our Lord would, come again to the seenes of His earthly trials, when we also shell be three. Then the Master will separate the wheat from the chaif and he earnestly hoped that all present would be found worthy to stand on the right ha

OTTAWA.

OTTAWA.

The formal opening of the new St. Patrick's Hall, on Maria Street near the Laurier Bridge, took place on Friday evening, 31th ult. The large hall was densely packed with an intelligent and appreciative audience. Shortly after 8 o'clo's Mr. D'Arcy Scott, president of St. Patrick's Luterary and Scientific Society, entered the hall, accompanied by the invited guests, and took places on the platform. In a few well-chosen words the president gy ve a sketch of the rise and progress of the St. P. L. & S. S. explained its objects, calling upon the Catholics of Ottawa to strengthen the hands of the association in order to enable it to continue with increase a facilities the good work for which it was organized. The principal speaker of the evening, Hon. Richard Harcourt, Minister of Education, was then introduced. The honorable gentieman spoke for about an hour, during which time he dwelt on marters apprepriate to the occasion introduced of Chucation, was then introduced. The honorable gentieman spoke for about an hour, during which time he dwelt on marters apprepriate to the depring into every which he presided, and showed bharvary interesting figures relative to the depring in the side of the sective to the depring the one whose guest him was about of any country. He also said that substance themselves by industry and perseverance. The next speaker was the Hon. R. W Soot, Secretary of State, who gave a most interesting sketch of the carly history of the sective in Ottawa, of which he was ene of the first members. Short speeches were given by Mr. Denis Murph; and others. A very interesting musical enter tainment followed. De. Freeland, acconded by JamelBennett, proposed a vote of thanks to Mr. Harcourt, which was unanimously carried. Among the gentlemen on the platform besides those mentioned, were: Very Rev. Canon on McCarthy,

tion. Feb. 3, 1902.

Feb. 3, 1902.

There was a fairly large attendance at the regular meeting of Branch 28 on Wednesday, 5th inst. whose the Secretary Brother McGrail, read a statement showing the progress of the branch during 1901. The members have every reason to the proof of its prespectous and promising condom the progress of the branch during 1901. The members have every reason to the proof of the prospectous and promising condom was the presence of Grand Trustee O'Kerf of St. John N. B., who gave a statement showing the increase of the Association of the property of the past year. There was an increase of the past year, there was an increase of the past year. There was an increase of the property of 1,750, making a total of 15-293; expusions, reginations and deaths, 323. Theorems now 356 branches in the Dominion: 181 in Ontario, 78 in Quebec, 33 in New Bronswick, 32 in Nova Scotia, 19 in P. E. I. Sin Manitoba and 7 in the N. W. T. Reserve Fund is now about \$125,099,00. Brother O'Keefe also spake of the importance of regulational attendance at meetings as far as possible, showing that this was avery important part of the duty of members. Altogether his address was most instructive and interesting and was duty appreciated by all present who expressed their pleasure by a larry vote of thanks.

Three branches of the C. M. B. A. now meet in the new St. Patrick's hall on Maria street as well as five courts of Catholic Order of Foresters. The meeting room is very nicely furnished and very suitable for the purpose. A solemn Pontifical High Mass was cele brated at the Basilica on Thursday 64 in inst. the occasion being the anniversary of the death of the late Bishop Guigues, who died in 1874. The celebrant was the Most Rev. Arch bishop Duhameli: assistant priess Right Rev. Mgr. Fouthier, V. G., deacon, Very Rev. Canon Campesu, and Very Rev. Canon Campesu, and Very Rev. Canon Campesu, and Very Rev. Canon Buill lon, sub deacon. A large number of the clergy of the cuty and vicinity were present in the sanctuary.

YOUNG MEN'S SOCIETIES.

Edmonton, Alta. Jan 22, 1902,

Edmonton, Alta. Jan 22. 1902.

Editor Catholic Record, London.

Dear Sir—A timely arbicle under the heading of Young Men's Societies, appeared in your columns a short time ago.

It has long appeared to me that our people, who are members of the one true Church possessed of such noble attributes and power in doing good, are saely deficient in this—in providing means for producing unity and anishity amongst its individual members,—and especially (because most important) in providing for the care and safety of the young men, upon whom the future of religion so much depends. It has been my experience in meny parts of the country that it has been my fortune to reside for a time that Catholic young men when once outside of the Church and in their daily life—have no apparent bond of followship—and therefore no mark or sign to impress their follow-citizens of the various Protestant de nominations that they are the real and only possessors of the truth in matters of faith and morals. In short, that the young men in whom des such a power for spreading the light of truth among their non-Catholic fellow-citizens do not show by their unity of action or by their social life amongst one another, that they are prepared to stand by their convictions. And this is because there is no machinery in the Catholic congregations to promote among the young members an earnestness and a zeal in ints is because there is no machinery in the Catholic congregations to promote among the young members an earnestness and a zeal in the cause of their faith—that shall extend to their every day life—where it is most needed. Can we deny that Catholics as a whole lack the courage of their convictions—may, more than that they cannot by their own arguments are the defend their faith, help the he based the self-like in the member of the debenuse and the payment of the self-like and the payment of the self-like discussion of the medion the members of the conduction of the medion the members of the discussion of the medion the members of the discussion of the medion the members of the discussion of the medion the members of the conduction of the medion the members of the discussion of the medion the members of the medion the self-like of the conditions at a travellation of the self-like of th

MARRIAGES.

STANTON MORRISSEY.

A very pretty but quiet wedding was soleme' ized at St. B idget's Churen, North Onslow Pontiac Co. Que, on the morning of Wednesday, January 22nd when Mr. Jehn J. Stanton, of Bristol, and Miss Nellie Morrissey, eidenday daugater of Mr. Nicholas Morrissey, eidenday of the Mr. Jehn J. Stanton, of Bristol, and Miss Nellie Morrissey, eidenday from the Morrissey performed the duties of bridesmal, while the groom was ably supported by Mr. Austin Stanton, After the ceremony the bride's prents accompanied by a number of the bride's prents accompanied by a number of the immediate relatives where all gartook of a dainty wedding breakfast, and seen the remainder of the day in music and song. The bride received many presents from her friends who all wish Mr. and Mrs. Stanton a pleasant journey on the pithway of 1fe.

Palmer-Meehan. STANTON-MORRISSEY.

St. Mary's Church, Huntsville, Wednesday moraing, Jan. 29, was the scene of a profit wedding, when wr. Raymond Palmerer K. trine was unit d in merciage to Miss Agans Meehan daughter of Mrs. Meehan of Hunis ville. The ceremony was profound by the Rev. Father Fieming, assisted by the Rev. Father Fieming, assisted by the Reviered the church leaning on the arm of Mr. D. A. Sypher, while the wedding march was beautifully rendered by Miss Lil. Martin obscausifully rendered by Miss Lil. PALMER-MEEHAN. Tolly rendered by Miss Let. Martin a seasist. The bride wore a goward white silk en train rimmed with pearls and chilf n, with weath of orange blossoms and veil. Mr Wm Wolfe, it supported the groom Miss Kathleen Meehan bridesmaid, won a dress of pink and white organdy with large black velvet hat trimmed with ostrion feathers and white chilf on. After the ceremony they drove to he home of the bride's mether, where about twenty guests partook of a dejeaner. They received many beautiful on secta, among them being a parior lamo from Miss Mechan's Sunday school class. The happy couple left by the evening train for a trip Sauth, mid the good wishes of their friends.

OBITUARY.

MICHAEL CRUNICAN, LONDON TI-The announcement of the death of Mr. Michael Cruntean at his late residence in London Township, on Sunday, Feb. 2nd was a great shock to the community. At first many, especially his neighbors could not believe that he was dead as they had but a few days before conversed with him and left him in his usual good health. Even when he he was dead in the standard health.

he was dead as they had but a few days before conversed with him and left him in his usual good health. Even when he became ill his friends never thought that Death was near, but deemed it wise, as he said himself, to prepare for the worst. The Sacraments of our Holy Church were administered by Rev. Father Noonan.

Mr. Crunican was conscious and could speak almost to the moment of his death which was most edifying. He was surrounded by his family, and with them rectied the prayers for the dying. His last effort was to kiss the crucifix he held in his hand.

The funeral took place on Feb. 4th, to St. Patrick's Church. Biodulph, where Requiem High Mass was celebrated by Rev. Father McRae of Parkhill, assisted by the pastor, Rev. Father Noonan. After the service the femalis were interred in S. Patrick's cemetery. His pallbearers were his four sons; John, Charles, Austin and Alphonsus, his son-in-is w Mr. Rob: Brabzon and his old friend Mr. John McIlhargey. dellharges a wife and four sons and four the leaves a wife and four sons and four auchters to mourn the loss of a loving hus-end and father, and a prother John. to cobraska, and a sister, Mrs. Glavin in Park

Nebraska, and a sister, Mrs. Glavin in Park hill

Mr. Crunican was bern in the County of Limerick Ireland, in 1833, being the your gest of five chidren. In 1849, with his mother brother and sister, he came to Caneda and settled in London. He obtained a first class certificate and taught school in the vicinity of London for nine years, where he made musty lasting friends. He married the young est daugher of the late John Wells of the city of London, and shortly afterwards opened up a grocery business in Lucan, where he became widely known and highly esteemed. He was ever ready to helo the distressed and make others happy. On the death of his brother-in-law Charles Wells, he purchased his farms. In 1882 he ritred from business to his country home where he has since resided with his family.

By his feath the community losse a hospitable, generous and sympathetic friend, the Church an enchusiastic and willing supporter, and his family a loving and affectionate father May his soul rest in peace!

The publisher of the CATHOLIC RECORD had the privilege of the acquaintance of the late Mr. Crunican, and esteemed him as one of his dearest friends. Mr. Crunican was a type of the brainly intelligent and conscientious frish Catholic who came to this country years ago, and who by industry, honesty and perseverance made for himself and family a comfortable home. He was an Irishman who reflected honor upon his Church, upon his native land, and upon the country of his adoption.

MRS. GIRARD, GRAVENHURST.

At Gravenhurst on Thursday morning, Jan. 30 n. 1902, death claimed after an illness of two weeks' duration with pneumonis, an old and respected resident, in the preon of Mrs. Gird, she having attained the great age of

respected resident, in the person of Mrs. Girard, she having attained the great age of eighty one years.

With true Christian forbearance she bore her illness, and when Death's Argel came he found her willing to accompany Him to etern ity, where we trust she is enjoying the reward promised to those who love and serve the Heavenly Father.

The funeral took place on Sunday, February 2, to St. Paul's church and thence to St. Paul's cemetery. Notwithstanding the inclemency of the weather, the attendance at the funeral showed to some extent, the esteem in which the deceased was held. Reverend Father Collins officiated at the service, and after the ceremony he made some touching remarks referring to death.

Mrs. Girard leaves to mourn her loss four children, viz Mrs. Louis Tablot, Gravenhurst, Mrs. Weekly, Z-phyr: Mr. Louis Girard, Midland; Mr. Harry Girard, Gravenhurst, To these sorrowing friends, we would say that it is a hand of a Heavenly Father that allows effliction and sorrow to befail us and there fore we should believe it to be the best for us, because it is His will.

The pall bearers were: Jebin Clancy, Patrick Sha, Patrick Gallagher, Harry King, Peter Hanson, and L Brooks.

Requirescat in pace:

CARL MUNN, KEARNEY, ONT.

It is with feelings of the most sincere sorrow that we record the death of Aide Carl second

Requiescat in pace!

CARL MUNN, KEARNEY, ONT.

It is with fe-lings of the most sincere sorrow that we record the death of title Carl second son of Mr. and Mrs. A. E. Munn of Kearney, Ont., which took place on the evening of the 12th January, at the residence of his parents. His death was most unexpected. The dear little fellow was ill only a few days. When the doctor was called in on Wednesday, the 8th, he pronounced it appendicites, and advised an operation. A specialist was summoned from Toronto who performed the operation and did all he could for the little lad, but all was of no avail, God willed otherwise, and he lived only thirty six hours after the operation. He was a lovely, bright child, a bay of great promise and a general favorite in the village, where he was known and loved by nearly every one. He bere his sufficings with wonderful patience and cour age. His funeral was the largest ever known in Kearney. Six of his schoomates were his pall bearers to the Church, where they then gave him up—as it were—to the altar boys—for he had been one of them, though not yet seven years old. A High Mass of R quiem was celebrated by Rev. Father Collins of Bracebridge, assisted by the choir, and after a very impressive seven years of the beautiful to by, noce so full of life was borne to the cemetery, by the alar-boys in their cassocks and surplices, and consigned to its last resting-place. The floral off-rings were beautiful, one, especially a large heart composed of kubercese, hyacinths and other rare exories the gift of the employees of the B C T. Man, Co, of whom Mr. Munn is man eger in Canada. The employees walked in a body to the church.

MR. F. M. HARKINS, STAYNER, In Sayner, on Jan. 9th, ecourred the act.

body to the church.

MR. F. M. HARKINS, STAYNER.

In Stayner, on Jan. 9th, occurred the death, after a short illness of one of Stayner's most promising young men in the person of Mr. Francis M. Harkin, eldest son of Mr. and Mrs. M. C. Harkin. Decessed was a bright young man of twenty-two years, and in his short life had endeared himself to all his acquaintances by his quiet and unassuming manner. In his death his companions to e one who was always ready to share their joys and sorrows, and at the same time was never absent when religious duties called. The floral tributes were numerous, conspicuous among them being a boantiful wreath sent by the members of the Sayner Lerose club, of which the deceased was a member.

On Jan II h. the funeral took place from St. Patrick's church, where the deceased had for many years been an altar-boy, and only

MRS. MARY A. KENNEDY, LINDSAY. Lindsay Post.

Lindsay Post.

Sincere and spontaneous expressions of regret were voiced by all classes of the communation state of the spontaneous, when it became known that your state of Mr. John Kennedy, oshk and broker, had died about 11:30 the previous event g. Droenard, who was strictly barrey ares of age, had been in delicate hearthy for a long period, and early in November last was structen with a several stack of picturity, which rapidly exhausted her small store of vicality.

was stricken with a severe attack of picurisy, which rapidly exhaused her small store of vicality.

Mary Anne Kennedy was born in Montreal in 888. In her cally chidhood her parents moved to Kingston, war es she met and married Mr. Kingston, was a devou Roman Catholic, she er joyed in her last microper of Mine, just a year sgo. Always a devou Roman Catholic, she er joyed in her last microper of Mr. Start of the room of spiritual minest monsh her son, Rev Father Kennedy. Her chaft was very cliffying and peaceful, Matthew, of Chicago, arrived to-day to attend the funeral, which took place Tuesday to attend the funeral, which took place Tuesday of a quiet and retiring disnostion, and me her home and family her chief enteem. She was highly, este med by all who enjoyed the pleasure of her fittendshi or a quiet and coving mother.

The family depicre the loss of a fune of being an another was highly, este med by all who enjoyed the pleasure of her fittendshi or a quiet and coving mother. The family depicre the loss of a fune of lowing mother. The family depicre the loss of a fune of lowing mother. The family depicre the loss of a fune of lowing mother. The family depicre the loss of a fune of lowing mother. The family depicre the loss of a fune of store of the fune of the fu

C. M. B. A.

Grand Trustee Meeting.

The Board of Trustees of the C. M. B. A. of Canada was in session all day Monday, Feb 3 in Montreal, and matters of importance to the Association were disposed of. In the evening an impromptu open meeting was held at the hall of Branch 26. Representatives were present from nearly all the city branches. The president of Branch 26, Bro F. J. Saars presided. The meeting was opened by Grand Debuty Costigan who made a brif faddress of weicome. He was followed by President Sears, who introduced the Grand President, Hou. M. F. Hackett, who address of the gathering. The address was an eiequent one. The sneaker tion and its grand work; he spake of its great features for the protection of the widow and orphan. He brif if yak-thed its progress, and while he prid a tribute to those who had carnestly worked for the advancement of the a-sociation in this province, he felt that they had left much undone. The memb-rship was constantly increasing, but not at the rate it should increase. Grand Trus ee Meeting.

be used to speed its usefulners. The honorable peaker then showed how this could be done, cheed his brilliant address amidst the most in busiasic applause.

Grand Chancellor Finn and Brother Potvin made short addresses, and were fellowed by Grand Trustee J. J. Behan, of Kingston, Ont., who was most heartily received. His address was full of advice to his brother members, and ris effort was heartily applauded.

Dr. Edward Kyan, medical supervisor, of Kingston, also addressed the meeting.

The Edward Kyan, medical supervisor, of Kingston, also addressed the meeting.

The Ryan was followed by Rev. Father Crinion who said the C.M. B. A. is the leading Catholic secrety of the Dominion, under the sanction and approval of the Caureh and clergy. Its ione is Catholic and its methods in harmony with the teachings and practices of ite Church. Our Holy Father Leo XIII in an Eocyclical letter to the Bishops in the year 180 said that Catholics have the right to unite in associations to promite their interests—a right recognized by the Church and conform societies that have been openly condemned by the judgment of the Church of the survey of the advice of intelligent men and especially Bishops are considered as doubtful and dangerous. The same awast Pontif has blessed and recommended the C.M. B. A. on all occasions. It is under the patronage of the venerable Archbishops, Bishops, and clergy, all of whom where not precluded by ago have become members, not for any personal or selfish motive, not for any sake of the insurance, but to encourage our grand and noble organization in its beneficent operations and great work for humanity. It is efficered and managed most economically by an intelligent laity, able financiers and shrewd business and professional men of known canacity and business acumen. Its cannot fail of success, and the Kev. Father concluded by praying that it may stand the test of time, and continue to go hand in hand

resis on a sound and cutting the concluded by praying that it may stand the test of time, and continue to go hand in hand with the Church for the salvation of souls and the uplifting of humanical by Grand Trustee C. Domest Hebert, of Three Rivers; Chancellor F. J. Curran, B. C. L., and others. The meeting was brought to a close in the regular form by Rev. Father McGrath, acting as spiritual adviser.

MARKET REPORTS.

London, Feb. 13.— Dairy Produce—Eggs, fresh laid, (etail) 23 to 25c; eggs, crates, ne; dozen, 29 to 225.; butter, best roll, 19 to 225; butter, best roll, 19 to 25c; honey, in comb, 18c.

Poultry—Spring chickens, dressed, 69 to 70c; live chickens, per pair, 45 to 55c; ducks, per pair, 60 to 80; geese each, 55 to 76; turkeys, per 1b, 9 to 11c.

Grain per cental—Wheat, 81 30 to \$1,33; onts \$1,20 to \$1,22 corn, \$1,10; barley, \$1,10 to \$1,12; peas \$1 15 to \$1 25 rye, 90c, tr \$1,00; buckwheat \$1,15 to \$1 25; red cloverseed (bush) \$1,75 to \$4,91; alsike cloverseed (bush) \$2,75 to \$4,90; timothy seed, (bush) \$2,5 to \$3,50 to \$7,00; veal, 85 to \$7; mutton, by the carcass, \$5 to \$7; spring lamba, per lb., \$5,75; otzpair, \$5,50 to \$7,00; export eathe, \$3,75 to \$4,25 and \$1,25 corn, \$1,25 to \$7,00; export eathe, \$3,75 to \$4,25 and \$1,25 corn, \$1,25 corn, \$2,50 to \$7,00; export eathe, \$3,75 to \$4,25 and \$1,25 corn, \$1,25 corn, \$2,50 to \$7,00; export eathe, \$3,75 to \$4,25 and \$1,25 corn, \$1,25

Live Stock — Live hogs, \$5.65 to \$5.75; e12s. pair, \$5.50 to \$7.60; export cattle, \$3.75 to \$4.25 MONTREAL

MONTREAL

MONTREAL

Montreal, Feb. 13.—Grain—New crop No. 2 oats locally, at 47½ to 48c; No. 2 barley, 56½ to 57c; No. 3 extra barley 53½c; buckwhea at 53½ to 54c east freights; peas, 80c high freights. Flour — Manitoba patents, \$4.10 to \$4.20; strong bakers! \$1; straight rollers, \$3.70 to \$3.80; in barg, \$1.75 to \$1.85; Ontario patents, \$3.70 to \$3.80; in barg, \$1.75 to \$1.85; Ontario patents, \$3.70 to \$2.80; in barg, \$1.75 to \$1.85; Ontario patents, \$3.70 to \$2.50; hogs included; Ontario brann, in bulk, \$90.50 o \$2.150; shorts, in bulk, \$92.50 \$2.50; hogs included; Ontario brann, in bulk, \$90.50 o \$2.150; shorts, in bulk, \$92.50 per bh. \$9.250; hogs included; Ontario bran, \$2.50; clead oats—Millers' prices to jobbers, \$2.50; hogs, included; Ontario bran, \$1.50; clead oats—Millers' prices to jobbers, \$2.50; clead oats—S1.50; clead oats—Millers' prices to jobbers, \$2.50; clead oats oats—Millers' prices to jobbers, \$2.50; clead oats—Millers' prices to jobbers, \$2.50; cl

East Buffalo. N. Y Feb. 13. - Cattle — Veals, choice, '9 to \$2.59; common to good, \$5.50 to \$5.75. Hogs—Fairly good demand and about at ady; Yorkers, \$5.55 to \$6 to; light do. \$6.50; choice, heavy, \$3.50 to \$5.60; pigs, \$7.00 to \$5.60; choice, heavy, \$3.50 to \$5.60; pigs, \$7.00 to \$5.60; stags \$4 to \$1.50. Sheep and lambs,—Sheep fairly steady; good yearlings firm; lambs slow and easy choice lambs, \$5 to \$6.50; common to extend the stage \$1.50 to \$5.50; sheep, choice, heavy, \$3.50 to \$5.50; common to extend the stage \$1.50 to \$5.50; common to extend \$5.50; common to \$1.50; common to \$1

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Cattle - Shippers, per cwt., \$4.50 to \$5.50; do light, \$4.25 to \$4.56; butcher choice, \$1.00 to \$5.50; the light, \$4.25 to \$4.56; butcher choice, \$1.25 to \$4.56; butcher choice, \$1.00 to \$5.50; the light, \$1.50 to \$4.56; butcher choice, \$1

The Catholi London, Saturday.

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JUST BETWEEN Bishop Billsborrow man." That he does is evident from the from an address given land before a St. Vin

ference: " You wealthy Cat very large proporti you can save your sou ut your epicurian Bishop. Your motto "Eat,drink and be me-ligious duties to a mini contact with poverty able suburban house ures not only on six in the big cities t great tide of life, an presence is needed? "The waves of rel but often on seven.

are washing away young. What are them? Have you pathy for them? T What are poor are torturing Why are you not of not tendering assista are as yet without are surrounded by have you not held hand which You are afraid yo would suffer. Away ability. What we Christianity."

Montaigne said tru apt to believe what stand." Perhaps th unlimited faith give to the oracular secular publications taining to theology.

did executive abilit odiously in addresse impression that the ignated must be son crity. Generally it all, like many of the find their way on parchment figuring nent days and The man who does in the building line of funds at his disp the appellation; w who has dollars a enough to pay his receipts, is a very If he have what is ' pull," he will, so be credited alway executive ability." par with the time and powerful discou

reasons good and o it our duty to do good in their waypiano playing and eously adulatory the scribes who w advertisements for What made the m was the appearance the stage. We mig lower register," an counterpoint, but tions. Charming porters termed should say they misfits, as much in a china shop. to have been in 1 to have been de do a turn for the foolish parents, benefit some wort said object cover titude of deformit Not for one mo

the idea that bec there will be any

display at our

We have attend

ments this winter

what we should to is that, if we thought and acti to expect it from ingless flattery the glare and far Not indeed for all our children fools of the a parents' he God! there ar that the restrai joined by Christ ently useful in t of children. " Anselm, "give young plants th spread forth the so should maste for the young planted in the that they may to God."

Our experier stating that so