The Catholic Record.

LONDON, SATURDAY, FEB. 27, 1904.

AN INCOMPETENT PAPER.

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It is strange that some of the magazines which are fearless in advocacy of the right, and up-to-date, as they claim,

knight-errant, courting danger how- endorsing ignorant and bigoted rant ever perilous, wooing danger, as it as "history," and "interesting," it would seem, for its own sake. With is time to enter a protest. sword and lance he was ever ready to do battle for the faith; and as he raised ollan numbers Catholics among its his old war-cry of "St. Iago" he subscribers, it may be well for the editfancied himself fighting under the banner of the military Apostle, and felt Billing's advice: "Never take the bull his single arm a match for more than a hundred infidels. They who believe bi the tail, then yu can let go when yu that the acquisition of wealth, through | want to." the stock markets or magazines copy, should enlist human energy, may wax cynical in reading this quotation. But that it fits the case is proved by the Spaniards' contributions to true civilization. And here, lest we be suspected of special pleading, let a non-Catholic he says, in Progress of Nations, to the credit of the Spanish and Portugese colonists and the Catholic Missionaries and Catholic policy, that they have been the means of changing the habits of life and of civilizing more than twenty millions of Americau Indians

and mixed breeds. And, contrasting the Spanish policy of colonizing with the policy that the good Indian is the dead one, he goes on to say that with out boasted free institutions, Protestant civilization, we have succeeded in half - civilizing about one hundred thousand (Indians) during a period of two hundred and fifty years whilst our Spanish American neighbours with the aid of the Catholic priesthood by mixing with and intermarrying with the Indians, extending them the civilizing agencies of law and government, have subjected them to law, to the Gospel, Catholic civilization, and some degree of regular industry, and raised to a higher grade of civilization than exists among the tribes of our Indian Territory more than twelve millions of the full-blooded and half-breed descendants

of the aborigines of America. There was, of course, many a dark deed done by the Spanish adventurers. But to brand them, one and all, as cruel, and to lose sight of the incontestable benefits they conferred on the conquered, is neither history nor common sense. Guaged by this standard, which finds favor with a certain class of writers, no nation could preen itself

on its honor. But to return to Rev. Mr. Brady. During the course of his article he warms up oratorically and "slops over" in grandiloquent fashion. He forgets that he is essaying the role of his torian and pens enthusiastically the old stereotyped calumnies that lead one to

anti-Catholic tracts. And what a tract for an up to date magazine? Mildewed, frayed at the edges, without a friend among reputable non Catholic scholars, a homeless and dishonored waif wherever culture and religion abide, it is befriended by the editor of

gone into the business of publishing

the new world in the spirit of a things, but when we hear an editor

And, considering that The Cosmop-

sonages, and a modest newspaper man is not likely to influence them one way or another. We hope, however, we are giving them their proper titles. Professional people are jealous of their dignity, and the fates defend us from having their "velvety tones" and technique " turned in our direction. Our knowledge of technique is, we confess, derived from conning over notices of operatic presentations. Hence it is neither extended nor profound, but it strikes us that many of our choirs display an astounding ignorance of, and indifference to, the "technique" prescribed by the Church. Without mentioning any of the rules laid down by the authorities, they ought to know that their duty is to incite, and further, the devotion of the faithful. This is their sole business. They are in the organ loft to minister unto Christ. It is a sacred responsibility. Better for them to know it now than to realize when too late, "Truly that place was holy

and I knew it not." If they would but understand that we do not go to church to hear "intermezzos" or music with the aroma of the music hall or theatre strong upon it! Such, to a devout Catholic is a deadly insult - a profanation of the House of Him Who died for us and lives among us. He resents it. He must resent it, because of the outrage offered to the God Whom he comes to adore.

False happiness renders men stern and proud, and that happiness is never communicated. True happiness ren-ders them kind and sensible, and that surmise that John Brisben Walker has happiness is always shared.

THE MESSAGE OF LOURDES.

GOD'S CALL TO A NATION THROUGH THE MOUTH OF A CHILD.-FRANCE'S EX-TRAORDINARY DAY OF GRACE.

Right Rev. Mgr. P. F. O Hare, L. L. D., at the Church of Our Lady of Lourdes, Brooklyn, on its Patronal Feast, Feb. II. 1964.

"I confess to Thee O Fa'her Lord of Heaven and Earth because Theu hast hid things from the wise and pudent and hast revealed them to little onts." (St. Math. xi. 25)

through the miracles wrought in the Capharnaum of old and that was expressed by Our Lady of Lourdes to the little ones, namely, the conversion of sinners. In the miracle at Lourdes, as in every other miracle in life, two lessons are most emphatically impressed upon us; first, the connection between the natural and the supernatural, the intimate relation that exists between us on earth and a supernatural and supermundane order of things; and, second, the aim of that knowledge is the conversion of sinners to God.

bit the tail, then yu can let go when yu want to."

CHOIRS.

A writer says of the choir singers of his day that it is their greatest happiness to contrive that, while one says "Sanctus," the other should say "Sabaoth," and a third "Gloria tua," with certain howls, bellowings, and guttural sounds, so that they more resemble cats in January than flowers of May. All of which is respectfully referred to our gifted soprani and talented organists. They are lordly personages, and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and say that it says the say and the say the say and a modest newspaper man s not likely to the say and a modest newspaper man s not likely to the say and say that it says the say and the say the say of the say alone is not responsible for our exist-ence. The noble passions which often stir and agitate us, the almost incomprehensible power to choose freely and to direct our actions independently estifies to our origin in a higher an nobler world. The emptiness of the goods and pleasures of this world, the void which these leave in us the more we enjoy them, the insufficiency of the things in life to satisfy us and to bring us happiness, confirm our conviction that we are not altogether elay of the earth and that our destiny in another life; that while we seem to be imprisoned in the world of sense and matter, yet we have something within us which claims kinship with another world, and craves for a higher order of things where alone it may find satis-

While we are fully convinced that our origin is in a higher and nobler world (while in the sober moments of life and in the serious hours of reflection we would regard ourselves as creatures most miserable, without consola-tion and without hope, were we per-suaded that life commences in matter and ends in the grave), yet we often forget the bearing which our relation to the higher order of things ought to have upon our actions, and thus neglect to regulate our lives in such a way as to bring them into full harmony with the origin and dignity of beings who, while in this material world, sustain a relation to a higher and spiritual world. Life is so crowded with events that absorb all our energies and reason ing faculties, everywhere we are en-compassed by objects and creatures that press our attention in the direc-tion of the material only; the allure-ments of the world and the enticements of the flesh so overwhelm our senses, befog our intellects and misdirect our

and the true aim of life which we must

that grows wealthy, strong and influential; one whose armies know no defeat, whose battleships are a terror to the great powers, whose diplomacy speaks of genius, and whose customs and habits testify to its fine state of culture and civilization; such a nation, intoxicated by its own power, inflated by the flattery whispered into its ears, blinded by the flattery whispered into its ears, blinded by

the what is an interest in absorberg with the presental many discretions. In the first particular than the least of his work of the presental many discretions. In the first particular than the least of the complete and the least of the presental many discretions. In the first particular than the least of the least particular than the least particular tha of its sacred and divine missions. But alas! the nation heeded not this call. It preferred infidelity to faith, moral looseness to moral stability, diplomatic niceties to the laws of righteousness. It forgot its relation to a higher order of things; and within a few years of the happening of the miracle of Lourdes, the foreigner invaded French territory, foreigner invaded French territory, the foreigner invaded French territory, the French army was defeated, its Empress fled in the darkness of night, its raler was made prisoner, and its sceptre was broken. The warning which was heeded by the great and powerful and the

> their heedlessness of the divine message in behalf of their conversion. In the passages preceding my text, Christ pressed and the downtrodden; this pressed and the downtrodden; this the language of my text: "I confess to Thee, O Father, Lord of Heaven and and edifying life. He likens the generation of His day to children sitting in the market place, guided by child ish whims and by passing sentiment, regarding the severity of conduct in John the Baptist as prompted by the devil, and misconstruing the divine condescension of the Son of Man as a desire to be the associate of publicans and sinners.
> Then Christ, looking down upon
> the cities of Corazain, Bethsaida and
> Capharnaum, called down His displeasure upon them, and prophesied that they should go down even unto hell be-cause the miracles which were wrought in their midst left no impression upon in their midst left no impression them and did not accomplish their conversion to God. And finally He conversion to my text: "I version to God. And maily He con-cindes in the words of my text: "I confess to Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them to little ones." In a word, the object of every effort upon the part of God, by extraordinary means, either by a message through one of His chosen ones, or by miracles wrought in the midst of mankind surpassing the works of nature, have for their purpose the conversion of sinners, which purpose is recognized by the humble and lowly of heart, and remains hidden from the wise and pru-

The impenitent sinner is one who is absorbed in matters of this world to degree that makes him think that he is merely a child of earth and a citizen of this world only, forgetting that his origin is of an invisible world that his origin is of an invisible world that his citizenship is in heaven, that in his whole life he stands related to a higher order of things. The impenitent sinner is so wholly guided by the passions of life and feeds so perpetually upon the husks of this world that the fleeting fashions of this world that the fleeting

What is true of the individual is likewise true of national life. A nation
that grows wealthy, strong and influential; one whose armies know no defeat,
whose battleships are a former to the

whole world; and the conversion of sin-ners is the purpose of every supernatural effort which God makes in the midst of His people at all times and in every clime. These supernatural efforts are daily oc-currences in some midst. The miracle

lard brought to the knowledge of man by a Catholic who was aided in his enterprise by Catholic royalty; this land reason where well were referred. ed this hemisphere to God: this land of ours which witnessed the greatest miracle of all in its midst, namely. the establishment of the Church of Christ which has grown from a small mustard seed to a mighty tree; this land must learn from the effort which God has made in its behalf His divine purpose and plan lest it might remain hidden from the wise and prudent that which is revealed to the little ones.

O America! thou who rulest from ocean to ocean, whom God has blessed with inexhaustible resources, to whose shores flock the children of all nations and tongues and creeds, may thy great power not beguile thee to battle against the Lord of Hosts; may thy victorious flag never be soiled by an unlifted, rebellious hand against the Church of God, and may the cup of great achievements never intoxicate thee and make thee forget the King of of kings and the mission which is assigned thy national existence!

assigned thy national existence:
These fifty years since the proclamation of the Immaculate Conception were
years of fierce storms, days of struggle and tribulation for the Church. every effort of the civil powers against her only called forth her great vitality and brought her new triumphs and greater victories. May America learn this wholesome lesson from history! May this celebration in the Church of Lourdes in America mark the day her conversion and the vestibule through which she may reach the altar of the living God and become unto her a Lourdes of curative spiritual powers and national blessings !

At the shrine of Lourdes God still speaketh to France as He first did fifty years ago through a pious girl of humble parents. Thither thousands upon thousands make their pilgrimage, and like the lepers in the Gospel, return home cured and cleansed. But alas! the befog our intellects and misdirect our wills, that in time we forget the rock from which we were hewed, the source that gave us being, the relation that we sustain to a higher order of things

the approval of deceitful nature to the commendation of the God Most High, statesman who steer the ship of state, to them the miracle perpetually in their midst at Lourdes has not as yet revealed its divine purpose, and has failed to bring about their conversion to God. O France, beautiful France and oft blessed, eldest daughter of the Church; hast thou forgotten that Christianity, as represented by the Church Catholic of Rome, gave thee birth? that she baptized thy first savage ruler and tamed him for thy good? that her hierarchy were thy guides and shed lustre upon thee? that the priesthood were thy teachers, the monasteries thy

effort which God makes in the midst of Hispeople at all times and in every clime. These supernatural efforts are daily occurrences in your midst. The miracle of the incarnation, perpetuated in the Church, the miracle of the awful mystery in the holy Eucharist which daily takes place upon our altars, the voice not forget to reward the filial and magnificent honor paid her from time magnificent honor paid her from time immemorial by removing the sorrows that overwhelmed the nation, and by dispelling the mourning in which she is now plunged. Once again will the Blessed Mother crush the head of the serpent that seeks to poison France with his venom and to strangle her in his coils.

his coils.

In the meantime, let us make the commemoration of the proclamamation of the Immaculate Conception and the wonder worked at Lourdes a day of prayer for the impenitent rulers of France and an hour of thanksgivings

The Collection-Dodgers

The Catholic Universe, writing about the people who dodge their responsibility in the matter of giving to collections for God's Church, says:
"We know from the Acts that Ananias
and his wife concocted a lie about their possessions that they might escape their just share in the collection taken up by St. Peter. We know that the punishment meted out to them was instant death, not by man's hand, but by God's decree. . . . Were all who cheat or lie by concealment about their cheat or lie by concealment about their possessions, and industriously escape paying their fair share of church dues, to fall dead when the matter is carried into practical effect, the undertakers would have so many subjects that they would need to largely increase their

Laymen in the Church.

"In evil days," says the Leader, laymen were the champions of God's Ark. Blessed Thomas More, Lord High Chancellor of England, testified his blood to the supremacy of the Holy See. O'Connell emancipated his countrymen. Ward teaching theology at St. Edmunds, the Count de Monta-lembert appealing in the French Chamber for the free schools for the poor, eminent historian, saintly writer of saintly lives, Frederick Lucas in the editorial chair of the Tablet, were men to whom religious was more than sentiment or venerable curiosity. Religion was to them a profession grave and serious.'

Words Without Deeds.

"The Catholic press must be supported," declare our societies at their conventions. Then the members go home, and in nine cases out of ten they do not buy or read a Catholic paper from that moment till they meet again from that moment till they meet again

MARY LEE

or The Yankee in Ireland BY PAUL PEPPERGRASS, ESQ.

CHAPTER VIII.

LANTY ACKNOWLEDGES HIS WEAKNESS FOR FISHING AND FIELD SPORIS, BUT THINKS FATHER BRENNAN'S TABLE NOTHING THE WORSE FOR THAT.— DR. HENSHAW IS SUDDENLY PRE-SENJED TO THE READER, AND UNCLI JERRY DISCOVERED IN THE BOTTOM OF A BOAT, SUPPORTING THE NEGRO WITH THE BROKEN TOES.

Castle Gregory, the family seat of Castle Gregory, the family seat of the Petershams, on the banks of Lough Swilly, was an old-fashioned place as could be seen any where in Ireland or out of it. Standing all alone, cold and bare, against the side of a mountain, it looked more like a Rhenish fortress, or soldier's barrack, than a gentleman's residence. To the traveller, whether he approached it by sea or land, it presented a bleak and desolate appearance. There was neither tree to shelter it from the storm, nor portico to break the blast from the hall door. It consisted of several piles of buildings, erected at different periods, and jumbled together without the least ornament or the slightest regard to con-gruity of outline. High dormer win-dows and tall brick chimneys rose up in remarkable confusion, and so closely packed together that all the swallow packed together that all the swallows and jackdaws of the parish seemed to gather there in the season to build their nests. As to the pleasure grounds, if indeed, they should be so called, they had neither gate nor stone wall to enclose them. All round about the place was open and bare; indeed, save a few acres of green lawn before the hall door, where the old sun dial stood between the two lions couchant there was nothing to be seen any there was nothing to be seen any where but bent and sand hills. In there was nothing to be where but bent and sand hills. In front of the castle, Ballymastocker strand and rabbit warren stretched away to Rathmullen Head, from the brow of which Dunree battery pointed its guns across the narrows of the frith, and behind it Sugar Loaf Hill rose up like a pyramid with its little coast guard station and flag-staff on top.

Approaching Castle Gregory by water, from the direction of Arabeera Point, the immense precipices, which line the southern shore, completely hide it from the traveller's view, till he comes within an oar's length or two of the usual landing place. It was on this account, probably, that the occu-pants of a small sailing boat, which glided up the channel the evening after the painful events related in the preceding chapter, seemed quite uncon scious of their near poximity to th place, for the steersman put up his helm, and sent the boat sheering away in an opposite direction, just as she had almost touched the nose of the

quay. "Hilloa, there!" exclaimed one o the passengers. "Where away, now? You're taking us over to Innishowen instead of Ballymastocker. Put her about, man; put her about directly." "Why, sir, you must be mistaken," said the man at the rudder.
"Not very likely. After boating

about here nearly every week of my life for the last fifteen years, I should know the lay of the land at least." "Well, there's Doughmore, where you see the smoke; and there's Bun

"Nonsense, sir; don't you see the spars of the Water Hen here over the

rocks behind us? Round with her, sir, and let us ashore." "Begorra, I believe you're right,"
muttered the skipper, giving the helm
a jerk when he saw his mistake. a jerk when he saw his mistake.
"You're parfectly right, Father John
what in the world could I be thinkin

'Some deviltry, I suppose — what you're always thinking of."

d on me, ver riv he so ha erince; you can't expect every one to know the place as well as yourself, after cruisin about here on sick calls so

many years. Hut. tut. sir; you're a pretty pilot, to carry us through these rocks and currents," continued the priest, in a half-bantering, half-serious tone. "If you knew only half as much about piloting as you do about poaching, you wouldn't be amiss. There now—take care of the shoals here—steady that, steady; and the tide will set us into

When the boat touched the ground, the steersman stepped ashore, and drew up her bows as far as he was able on the hard beach, (for it seemed the regular landing place at that time of tide was rather inconvenient for his purpose,) and then prepared to land his

Lane on me, yer riverince," said he, as the priest stood with his foot on the gunwale, ready to jump; "lane on me; the shore's rough."
"Yes; lean on you, till you break

my neck, as you came within an inch of doing last week. Away — I'll never

But you'll hurt yer feet, Father John," persisted the skipper, with more concern for the elergyman's safety than the danger seemed to war-

Never mind my feet-stand off-

"Never mind my teet—stand on—I'll none of your help."
"Why, these hard, rough paving stones,—they're terrible on the g—on zinder feet, I mane; plaze your river-ince, just lane on me once more."
The priest, as he stood there with his feet on the growned, amorared to

his foot on the gunwale, appeared to be a man of middle age and stature, and active enough, one would suppose, to jump twice the distance; but the skipper, who was evidently a humorous fellow in his way, had probably dis covered his weak point, and seemed disposed to tease him about it in re-

quital for the rebuke he gave him in the presence of strangers.

"You may take my word for it, I'll lean upon you some of these days, my good fellow," said the priest, pushing skipper aside, and stepping ashor with the greatest ease imaginable: 'I'll lean upon you the right way,

to yer own words, we're all bound to forgive one another."
"Never mind, sir; I have a crow to

pluck with you, notwithstanding."
"A crow!" retorted the skipper " bedad, sir, that's tough pickin.

sure if ye'd accept of a brace of grouse or wild duck, I'd bring them up—"
"Hold your peace, Lanty Hanlon," exclaimed the priest—for the skipper was no other than our quondam friend. -" hold your peace; you're growing quite too malapert of late. Perhaps if you thought I heard all about your treatment of Mr. Johnston's game-keeper, last Monday night, you would hardly be so bold.

Me, sir ?

"Me, sir?"
"Ay, you, sir."
"Why, now just listen to that, gentlemen. May I niver do harm, if it don't beat Banagher out and out. Upconscience it's the most astonish

"O, you needn't affect all that in nocent surprise," said the priest, in-terrupting him. "I know you too well to be hoodwinked in that way, Mr.

Hanlon. So not another word now, but make haste to land your passengers."

"O, to be sure—av coorse—that's always the way with ye," muttered Lanty, making a show of hauling up the boat's side to the beach. "O, no, the boat's late to the beach." why shud I be allowed to clear myself Av coorse nobody in the whole parish does the haste harm in life, from Monday mornin till Saturday night, but Lanty Hanlon. But isn't it mighty odd," he continued, winking slylv at odd," he continued, winking slyly at one of the occupants of the boat, "how bad entirely he feels about the gamekeeper, when, if report be true, he himself, once in his days, the terror of all the gamekeepers in the barony all the gamekeepers in the barony!
But it's not that ails him—there's
somethin else in the win. I'll wager
he's angry about that salmon I sent him last week;" and closing one eye hard, he looked with the other at little man seated in the bottom of th boat. "Sure if I cud only be sartint

promise niver to do the lake again. "Ha! ha! Capital! capital! Lanty," under the thwarts—"promise never to send him a salmon again if he only for-gives you; he! he! excellent, I de-clare!"

Salmon! What salmon, sir, do you

"Salmon! What salmon, sir, we will mean?" demanded the priest.
"O, nothing worth speakin of, yer riverince," replied Lanty, pushing up his rabbit-skin cap from his eyes, and he will: "nothin giving the boat another pull; "nothin but a small twenty poundher I speared under Mr. Watt's milldam, and sent up to the housekeeper for your last Fri-day's dinner; but at coorse yer river-ince niver suspected how it came, or ye wouldn't taste a morsel of it for the

ye wouldn't taste a morsel of it for the world."

"Ha! ha!" laughed the same voice; "that's it; give it to him, Lanty—that's just his deserving."

"Lanty Hanlon," exclaimed the priest, laughing at the joke himself—for he saw in an instant he had been made newittingly to entertain those made unwittingly to entertain those very friends now sitting in the boat to a stolen salmon, last Friday at dinner, despite all his public treats and de-nunciations against so unjust and mis-chievous a practice—" Lanty Hanlon," chievous a practice—"Lanty Hanton, he repeated, "should you attempt such a trick again, you may depend on it I shall report you to the constabulary."
"Ha! Lanty, listen to that—eh,

how very big spoken he is! why, I vow and declare, Lanty, I haven't seen a bit of game at his table these five years but he threatened to throw out of the window."

"O, it's wondherful, yer honor, how mighty tender his consciouse is in accompany to the window."

mighty tender his conscience is in regard of game! But isn't it quare, sir, this weakness niver comes over his riverince while there's a bone of it to be seen on the table afore him?'

Hold your scandalous tongue," cried the good-natured priest, raising think you had Christians enough down his cane, at last, over Lanty's head; there at the wreck to take your pick and choice iv, instead of carrying away with your ears;" and shaking the "Why, the difference is only in the weapon at the provoking fellow, he moved away from the shore, out of hear-

ing of his voice.
"Mr. Henshaw," said, Lanty, (now that Father John had gone off beyond earshot,) and changing his voice from the long drawl of the dry humorist to a more business-like tone—"Mr. Hen-shaw, be plazed, sir, to step ashore, till we thry and lift that crathur of a blackamoor out; he looks like a munmy, poor sowl, he's so quate and peace-able."

The individual named Henshaw had been attentively reading a book, through a pair of gold spectacles, all the time since the boat came in sight. So absorbed indeed was he in the subject that he never raised his eyes even for an instant during all the previous conversation, not even when the boat firs struck the beach and shook him in his

seat. "Come, sir." repeated Lanty, touch ye plaze; we must hurry, or we'll be

'What's the matter now?" demanded the individual in question, in a deep, gruff voice, raising his eyes, and lookng about him, as he spoke.

Lanty again repeated his request.

"Humph!" ejaculated the other growling out his dissatisfaction as being disturbed; and limiting his reply to the monosyllable, he rose slowly up from his seat, and stalked over the oat's side, with the book under his

It may be as well to say a word or two here respecting this gentleman since he happens to be somewhat con cerned—though it be indirectly—in the

noral of our story.

He was now a man about forty-five years of age, a Scotchman by birth, and an old college chum of Father John's. They had passed several years together at Oxford, where they lived on the most intimate terms of friendship, till the latter relinquished his studies for the bar, and returned home to prepare himself for the priesthood. Since that time, Father Brennan had entirely lost sight of his fellow-student, and probably never should have thought "I'll lean upon you the right way, of renewing their former intimacy, had he not chanced to see, one day, in an "But sure, yer riverince, accordin English newspaper, a notice of the

conversion to the Catholic Church of David Henshaw, Esq., L.L. D., Barris-ter at Law, and a distinguished con-tributor to the Edinburgh Review. This led to the formation of a close and intimate correspondence between them, which, after a continuance of two or three years, at length resulted in the doctor's present visit to his old college friend and classmate. But the good priest was both disappointed and shocked at the first interview; for he found his old acquaintance not only a "stronger and sterner" Catholic after three years' matriculation, than he was himself, though brought up almost withhimself, though brought up atmost within the sanctuary, but so ultra in all his
views of religion that he began seriously to doubt whether the Church had
last or gained by the conversion. Henshaw was yet but a novice in the Church, and only saw her doctrine under its severest aspect. Her dogmas and ana themas were the only signs of her divine power he could discover, whilst the more gentle and delicate operations of her spirit on the hearts of men were entirely hidden from his view. The consequence was that he regarded her only in her coercive capacity, and en-tirely overlooked the charity with which she exercised it. Hence Dr.

or compassion for those who would willingly have embraced it, if they could only be made to see their error, he consigned all beyond the pale of the Church—all, without exception—to unutterable destruction. Such was Dr Henshaw. His head was Catholic, but his heart was that of a pagan philoso pher—as cold and unfeeling as a stone After gazing about him for a minute or two, he walked slowly up to where the priest was standing, and folding his arms on his breast, turned bis face again to the beach, and began to converse with his reverend companion. The attitude he assumed, and the air of self-complacency with which he pursed out his lips when he spoke, could

Henshaw became a very despot in re-ligion. Without the least pity for those

who had grown up in the midst of here-ditary prejudices against Catholicity

hardly fail to impress the most careless observer with the conviction that he was a man quite conscious of his mental powers, and fully alive to a sense of his personal importance. But we must leave him, for the present, with the

priest, and return to the remaining occupants of the boat.
"It's a bad case," said the little man under the thwarts: "a very bad case. I'm afraid one great toe and two little

ones are gone entirely."
"O, well, sure, if they're gone atself, your honor, he can do very well with-out them," replied Lanty; "two or three toes is neither here nor there." "No; certainly not, in one respect, I admit—but this is an extraordinary case, Lanty; you can't deny that. It's

case, Lantv: you can't deny that. It's a very deplorable case, and calls for a world of sympathy;" and as the speaker raised his eyes up to Lanty's face, now bent over him, there could be no mistaking the mild, benevolent countenance of Uncle Jerry Guirkie.

Lanty looked kindly down for an instant on Lucle Larry's unturned face.

stant on Uncle Jerry's upturned face. Not a word he said, for there was no need of saying anything; but the smile on his honest countenance was more eloquent than words. It seemed to say, as plainly as looks could say it, "God as plainly as looks could say it, "God Almighty bless you for your kind heart —you're the best sowl in the whole world."
"I hope," said Uncle Jerry, en

deavoring to draw up his little gaitered legs from their painful posture, stretched out as they had been so long in the bottom of the boat—"I hope the poor fellow may be nothing the worse for the long voyage.

"O, begorra, there's not a bit fear of him," replied Lanty; "the crathur's as strong as a bullock. But isn't it mighty strange, sir, ye tuck such a liking to him all at once? Why, one'd there's not a hit fear of and choice iv, instead of carrying away

skin, Lanty."
"The skin! Bedad, sir, and that

atself's no thrifle. Well, but he's a Christian.

"That fellow?" "Yes, indeed, that very negro; and

perhaps a better Christian, too, than a great many of us."

"Ha, ha, ha!" laughed Lanty, in spite of his stoic gravity—for he had never seen a negro before in his life ha, ha! Mr. Guirkie, I see you can joke as well as another. But come, sir, there's no time to lose now; we

nust thry to lift him out any way

whatever he is. "I don't joke, upon my honor, Lanty.

He's really a Christian."
"O, it's no matter; sure I don't care a pin about it; he's good enough in his own way, I'll warrant. Let me help you out first, sir."

you out first, sir."
"Nonsense, Lanty; you don't seem to believe me; I tell you again, he's a Christian, like yourself; and perhaps if the truth were known, a much better one too," repeated Uncle Jerry, slight-'Well, bedad, yer honor,' replied the incredulous Lanty, scratching his

head, "I can't say the compliment's very flattherin, any way. Feth, maybe t's in regard of his strength of religion you like him so much, sir."

"No, not for that, either. It's be

cause one of his race saved my life once in Alabama, at the imminent risk of his own; and I made a vow then never to lorget it to the poor fellows wherever met them. There's another reason, besides. I know their natures better than most of my neighbors here, and think I can nurse him with greater

comfort to himself and pleasure to me. The unfortunate African, of whom Dr. Camberwell had told so pitiful story, was there indeed in propri-colore, sitting down low in the boat and resting his back against Uncle Jerry's breast, while the kind-hearted little man's arms encircled the suffere breast with as much tenderness as if it were his own son he had rescued from the jaws of death, and was now bring ing back in triumph to his paternal home. In this affectionate manner he supported the poor invalid all the way round Arabeera Point from Balleyher nan to Castle Gregory, a distance of

nearly ten miles. Often did he speak to him during the voyage in the kind-est and most soothing tones. Carefully did he wrap the blankets closer and closer round his all but naked shoulders and stiffened limbs, and pour into his parched lips a mouthful of cordial from parched lips a mouthful of cordial from nis leathern pocket flask. Once only did the party stop on their way, and that was at the lighthouse, to exchange courtesies with Mr. Lee and his fair niece, and inquire after the little cabin boy, whom the latter had carried home with her that morning in her cockle shell over Lough Ely. At the priest's signal, Mary came running down the steps to greet him, and receive his steps to greet him, and receive his blessing—which indeed the good man seemed to give with all the fervor of his heart-whilst Uncle Jerry looked lovingly up in her face, stole her hand back, and kissed it with a tender respect that was in admirable keeping with his own modest character and the maiden's gentle nature. boat shoved off, the fair girl ran up the steps again, and stood for a while on

adieu like a spirit about to ascend into the regions of air. During the remainder of the voyage hardly a word was spoken. The priest and Henshaw had been discussing and Henshaw had literary subjects, all the way from Bal-leyhernan to the lighthouse, and now on resuming their journey, seemed to think they had said enough for the present, and turned to occupy the represent, and turned to occupy the remaining time each after his own fashion. Father John opened his breviary and began to read his office. Dr. Henshaw drew out a number of the Ediaburgh Review, and pulled down his gold spectacles from the top of his head, where he had put them out of his way. Uncle Jerry gave the negro a mouthful of wine, and gathered the blankets closer round him, and Lanty Hanlon

the edge of the precipice, under which the boat passed, her face radiant with smiles, and her uplifted hand waving an

took another hitch on the running sheet, and laid himself over quietly in the stern. In this way the little party composed themselves to rest after the fatigues of the morning, while the boat glided slowly up the lough. As they rounded Rathmullen Head, however, an accident occurred which might have proved of serious consequence to the

whole party.

At this point Rathmullen Mountain runs out into the frith till it almost butts against Dundrem Bluff, on the opposite shore. On each of these head-lands a battery of some ten or twelve guns protects the narrow channel, and so strong is the current here, particularly at half tide, that it is quite impossible for a sail boat to stem it, except under a strong breeze from the mouth of the lough. Lanty saw the ebb tide was beginning to tell upon ebb tide was beginning to tell upon him as he reached this spot, and making the helm and sheet fast, he stepped forward and shipped the bow oars to help him against the stream; but hardly had he pulled half a dozen strokes, when a large boat, rowed by four stout men and steered by a tall old woman, wrapped in a gray cloak, shot out from one of the dark corners under the headland, and passing the jutting rock, round which he was endeavoring to make his way, struck his little craft so violently as almost to jerk his unsus-pecting passengers into the sea. As it was, he lost one of his oars, which,

was, he lost one of his oars, which, breaking the thole pins, came within an inch of breaking his own head, as it swept round and fell overboard.

"Hah!" cried Lanty, when the boat righted again after the stem of the other had shaved its way down her side, and fell off across her stern into

the stream—"that was near nickin."
"Who are they?" demanded thepriest, turning suddenly to look after

the boat.
"If she's living, that's Else Curley, of the Cairn, in the stern sheets," plied Lanty.
"What, is it possible?"

"The very woman, sir; and that's young Barry, the rebel, beside her." "He is a very foolish young man, I fear." said the priest: "he must cer

tainly be caught if he stay here."

After some little exertion, Mr. Guirkie succeeded in extricating his limbs trom their disagreeable position, and, with Lanty's help, found himself safe at last on terra firma. The three gentlemen then came together, to conult about transporting the negro to

Uncle Jerry was for sending immedi-

Greenmount.

ately to the next village for a horse and cart, and stretching him on a mat tress laid on the bottom of it. Dr Henshaw, on the other hand, thought he might do very well in the boat house, for the night, with some clean straw, and Lanty to watch with him more especially as the boat house was close at hand, and the night pleasant and warm; while they could return home themselves, and send over an easy conveyance next morning. But the priest was of a different opinion from both, and thought it much better for all parties to sleep at Castle Gre gory. "The night would be very dark," he said, "the roads both deep and rutty after the late rains, and, besides, twould take two hours, at least, to procure a suitable conveyance for for the negro if they carried him home, or for themselves if they left him behind." As to accommodations for the invalid, he had no doubt Captain the invalid, he had no doubt Captain Petersham would cheerfully order him a comtortable berth, and send his ser-vants to carry him up to the castle. After some objections on the part of Uncle Jerry, on the score of delay and the immediate necessity for medical attendance—objections which we fear very much were a little aggravated by the dread of Mrs. Motherly's grave displeasure at his long absence—and or the part of Dr. Henshaw, against what he called an unpardonable intrusion into a gentleman's family, particularly at so late an hour, and accompanied, as they were, by a notorious poacher and a half-dead negro, "hawking the latter about all day," he added gruffly, "in a most absurd and redeeculous manner, from house to house and rock to rock till he expected the whole country round should ring with it for the next twalve-month to come "-after these objections, we say, were made and dis posed of, the party, at last, concluded to leave the negro with Lanty, in the

boat house, and put up at Castle Gregory for the night. Accordingly, they ad-vanced to the house, and Father John, raising the knocker, knocked loudly on the door.

TO BE CONTINUED.

FRED'S NINE FRIDAY'S.

BY WILL W. WHALEN

The great coal-breaker whistles were filling the air with a din that was almost unbearable. The machinary of the large Girard Colliery had been set in motion, and its stiff wheels and cogs were screeching with an ear splitting noise. Clouds of fine coal dust were beginning to arise, and lumps of coal were gliding down the smooth chutes. As the coal struck the loose pieces of sheet iron in some of the chutes, they resounded harshly. The huge, round screens were groaning as if they dreaded the working-day which was just beginning.

A long, irregular line of breaker-boys came surging up the rickety flights of dust-covered steps. Their dented tin lunch pails and bottles bumped together, and gave forth a rather musical sound. Some of the boys whistled popular airs and hummed songs; others indulged in loud conver-In five minutes, everybody is at his

working-place, and the day's labor is begun. How patient the little breakerbegun. How patient the little breaker-boys look as they throw out slate and bony " coal from the good product! How often their hard little hands are bruised and cut by the sharp pieces of coal! The dust rises in heavy clouds, and almost concerls their little faces; it pours out through the open windows, and darkens the sunlight.

Outside, the birds are singing in the woods about the colliery; the sun is shining on the leafy trees and green grass; the purling brooks gurgle among the old rocks. How different is the working-day of the breaker-boy from ours! He seems to have left the gladsome earth, and penetrated to Pluto's

Two little slate-pickers, the Donavan brothers, one about fifteen years of age, the other just turned thirteen, are sitting side by side working with great

vim.

"Hurry up, Fred," says the older of
the two, "the chute's almost clear.
Sock the coal down. You need a

When the chute is entirely empty, the slate-pickers leave their places, ex-

the slate-pickers leave their places, except the two Donavan boys.

"Put in th' chute-board, Fred," says John Donavan," an' we'll have a talk. Say, Fred, I notice you've been kinder quiet ever sence breakfast; you'd rader not work to-day, eh?" Fred Donavan nods. "I'm sorry myself fer yer sake that we are workin'. Why couldn't we work yesterday? Three days' work this week, Fred—Monday, Wednesday an' Friday; think of it! You wanted to go to Holy Communicn this morin', didn't yo', Fred?"

The older boy looks kindly at his brother's downcast face, at the gray eyes, with their vacant stare.

eyes, with their vacant stare.

"Yes, John," Fred breaks forth, " did want to receive Holy Communion to-day. This th' First Friday, you know, an' to day's Communion would uv made me Nine Fridays. I've been

makin' me novena fer nine whole months, an' now it's broke."

"Don'd mind, Fred; you kin start o'er ag'in. If you're makin' th' novena fer a happy death, you've lots o' time; you're nod goin' to die fer a long time yot."

yet."
"I wasn'd makin' it fer a happy
"I fer pap death. John : I was makin' it fer pap death, John; I was makin iter pap.
Ye know"—and gloom settled down on
the small face—"how bad he's been
fer over a year—drinkin', an' not goin'
to Mass, an' not workin' at all. I know the novens of the Nine Fridays to the

Sacred Heart 'ud make him better.' "Well, Fred, you'd a right to stay home to-day, an' go to Holy Commun-

or. "I did intend to stay home to-day, John, an' I went to confession last night. When I come home from the night. When I come home from the church I went up-stairs quiet, an' in passin' by mam's room, I heard her cryin'. Her door was half-open, an' I listened fer a little while. 'O, Mother o' God, she said, 'help me ;I haven't a cent in the world. Mother Mary, intercede fer me husband.' I found out afterward, John, that the store-keeper had said he wanted her to pay somethin' on her back bill, else he'd have to stop the store on her. How have to stop the store on her. How could I stay home from work to day an' she needin' money, an' the collierte workin' the broken time. But, oh, I did want to finish the Nine Fridays for

pap."

Here the conversation is cut short the screen is full of coal again, and now the chute is rapidly "blocking up." Soon all the grimy little faces are bent over their "tables" again, and are "socking" out the slate. One small chap is eating a piece of bread with his left hand, while with the right he pushes down the stream of coal. The noise is deafening-the hoarse grinding of the machinery, the "clink clink" of the elevator-buckets, the rattling and rushing of the coal, and shouts orders to the boys.

The great whistle shrieks. Twelve The dinner half-hour has

All the boys, with one accord, scamper from their places, with their dinner pails and rush down the steps into the open air. Some loll on the grass under the trees and eat their dinner languidly : others are engaged in earnest con versation and do not open their dinner-buckets, which by the way are empty, the boys having eaten their lunch while working. Some black, dusty little forms are perched on the nigh boughs of the trees and are singing as gaily as the birds; others of the boys have gone back into the breaker, and are playing "tag." We can, ever and anon, catch glimpses of their figures as they flit by the open windows.

"Come, John," says Fred Donovan. "the five minute whistles blew, an' the machinery's goin' pretty lively." He machinery's goin' pretty lively." He our twists the rope of his tin coffee-bottle

about his can. "We'll take that short cut up be th' engine-house."

Fred, followed by John, runs rapidly towards a rear door of the breaker. They mount a short flight of creaking steps together. 'Say, Fred, I don'd like to go this way, it's so dangerous; we have to duck under so many o' those big belt-wheels. But hurry, there

goes the whistle!" The machinery was now running at full speed. Fred, in his haste, slipped on a piece of treacherous coal, just as he was about to stoop and pass he was about to stoop and pass under a huge flying wheel. He lost his balance and, with a faint cry, fell before John had time to reach his side. Fred threw out one hand to save himself and, in his excitement, grasped the thick belt. In a second he was whirled round and flung from the wheel's mighty grasp into another wheel's mighty grasp into another wheel, whence he fell to the ground below, a bleeding, moaning little figure. As soon as John's horrified eyes be-

held his brother caught in the wheel, he instinctively clutched a bell wire which ran near the steps and gave it a mighty pull. When the machinery stopped and one of the workmen came to John's side, he was holding his brother's bruised form in his arms and was whispering soft words into his ears. The two boys were borne home to-gether in the dark ambulance. Fred's lips were moving in prayer; his eyes were closed, and his forehead, where

were closed, and his forchead, where the coal dust had not settled so heavily, gleamed like marble. John was pale, too, and his lips were moving.

Mrs. Donavan shrieked when she saw the mine-ambulance and rushed

to her boys. o her boys.

She hurriedly led the way to a neat,
she hurriedly led the way to a neat,
and Fred's bleedbut poor bed-room; and Fred's bleed-ing head was laid on a worn, snowy

John was now gone for the parish priest. Mrs. Donavan, tears trickling her cheeks and falling on her faded calico gown, was making preparations for the coming Guest. The tidy table was soon prepared; with a great sob that came from her mother's heart she fell on the bed beside her injured son, her hard hands locked together. One of the neighboring women was washing the blood and coal dust from Fred's thin face, another was removing

s shoes. John entered breathless.

'The priest, mam," he said. Mrs. Donavan hurried to the bedoom door just as it opened, and the priest entered, preceded by a girl carry-a lighted candle. Mr. Donavan, the father, could not

be found.

After Fred had made his confession,

he received his Lord with a face as radiant as an angel's.

His mother crushed back a sob as she looked at the innocent countenance, "Thy will be done, Lord," she whispered; "if he must die."

The priest had scarcely administered the last Sacraments when a doctor and Mr. Donavan came into the room. The latter, who had evidently been drinking, with one stride reached the bed-

"Fred!" "Pap!" The rough little hands were clasped about the father's neck. "Pap, how glad I am that you've come!"

Great sobs were shaking the man's proad chest; he saw death in the boy The doctor then examined the patient

little sufferer and shook his head.

John was bending over Fred on the left, the parents on the right. "John, I've made me Nine Fridays," with an angelic smile. "Pap," a little with an angelic smile. "Pap," a little hand was placed on Mr. Donavan's head, and two eyes, bright as stars, looked into his face. "Pap, promise that you

won't drink any more."

"Fred! Fred, O Fred, my little one!
are you really dyin'?" Mrs. Donavan

Fred's eyes shot a look of love into hers.
"Fred," the father was calmer new,

I've drunk my last glass! The priest now began the final, sad, yet consoling office; the women had sunk on their knees, tears shining in their dilated eyes; the physician, with his arms folded, was standing near the door, biting his lips to repress his emotion: the mother had fallen, face downward, on the floor; tears streaming down John's grimy cheeks, as Mr. Donavan caught Fred in his arms. Fred whispered in his father's ear; Mr. Donavan pressed his lips to Fred's cheek.

The warm rays of the summer sun are softly touching the tombstones and well-kept mounds in St. Mary's cemetery. The gate of the churchyard is open; and, as the faithful leave the church which stands near, many of them pay their usual visit to God's them pay their usual visit to [God's acre, to prey beside the tombs of "loved ones gone before."

Old men, stooped with the weight of years, are kneeling beside graves, thickly grown with long grass; women some young and fair, others faded and bent, with crepe veils, have sunk down beside other mounds, and are sobbing with the grief of mothers or wives; girls, with lovely, fresh faces and long plaits, kneel near storm-beaten tomb-stones, their hands folded in prayer.

Near a little green mound with a pretty vine running round about it stands a trio, not unknown to us—Mr. and Mrs. Donavan and their son John. The three are well dressed and con-tented-looking. The husband is gazing fondly at his wife, as she wipes her eyes with her cambric handkerchief.

"Margaret," he says, "Fred's death made a man of his father. God was severe with me when He took Fred from me, but He knew best. He's a better Father to me, boy, than ever I

was."
Mrs. Donavan has dried her eyes and she turns to her husband with

wonted smile.
"Thomas, God's merciful even when He punishes. When He uses the rod, He doesn't forgit how weak we are. He took Fred from us, but He left John to give us happiness, when He might 'a' taken both our boys in punishment of our sins."—The Good Counsel MagaThe following sermon was delivered by Rev. William Kieran, D. D., rector of St. Patrick's, Philadelphia, at St. John's Church, that city, on the feast of St. John. Father Kieran depicted the dismal failure of the efforts of modern philosophers to solve, without the aid of revealed truth, the great problem of man's origin and destiny. He spoke as follows:

"There died a few days ago a man the according to the professors in our

"There died a lew days ago a man who, according to the professors in our universities and the journals in our homes, was one of the greatest phil osophers of modern times. He was the last of the four Evangelists of the nine-teenth century—Darwin, Tyndall, Huxter and Spancer. One journal, voicing teenth century—Darwin, Tyndail, Hux-ley and Spencer. One journal, voicing the thoughts of the modern world, called Spencer "the greatest of the mighty four who made over the map of the intellectual world as completely as the intellectual world as completely as the discoveries of Columbus did that of the earth." According to another, he helped "to break down the old conser-vatism and conception of the meaning of life and destiny, established new standards and changed the world's ideas and the world's attitude towards theol-comend the origin and end of man."

and the world's attitude towards theory ogy and the origin and end of man."

From these men, modern thought has become saturated with the theory of evolution, which explains (according to them) the working of nature and the destiny of man. To attallish this theory they underwent nature and the destiny of man. To establish this theory they underwent every intellectual labor. They promised that their scientific research would solve the mighty problems of humanity. Have these problems been solved, even to the satisfaction of their fellow thinkers? It is true that progress has been made in certain lines of knowledge, but such progress has not changed the nature of things. When Columbus dis-coved a new world, his discovery only coved a new world, his discovery only increased the sphere of man's activity in material things. In fact many would say that the field of man's inhumanity to man was only enlarged. When Harvey discovered the circulation of the blood, the heart beat no faster nor slower, nor were its burdens made lighter. A few days ago I was speak. er. A few days ago I was speak-ing to one whose lifework is to ing to one whose lifework is to explain in finest detail the functions of explain in finest detail the functions of the complicated machinery of the hu-man frame, whose hand and eye is so skilled that he can cut and dissect every muscle and nerve, and move around the subtle intricacies of the brain without disturbing its working brain without disturbing its working harmony, and yet that man confesses that all his knowledge and skill only bring out in stronger light his ignorance; the more brilliant the light the deeper the shadow. And yet we are created to know our destiny. Nay, it was once said, "to you it is given to know all mysteries." And these words were said two thousands years ago by One who called Himself the way, the truth and the life. Has humanity been obliged to wait for the humanity been obliged to wait for the modern Evangelists to receive the solution of the great problems of man's origin and man's end? Thinkers as great as Spencer like him are dead, and great as Spencer like him are dead, and already their theories are cast aside as worn out garments. Soon it will be the same with these modern leaders of thought. Other clouds will loom up from the intellectual horizon, filled from the intellectual norizon, infloat with the wind of new theories. The struggle will go on as long as men think and believe, or only think and do not believe. When Julian, the most intellectual of the Roman personal personal personal to war to increase secutors, had gone to war to increase his power and popularity, the rhetorihis power and popularity, the rhetorician Libanius, meeting a Christian, scornfully asked, "What is Jesus the Galilean, doing?" The Christian answered, "He is making a coffin." Not long after Libanius pronounced the oration over Julian's mutilated body and vanquished power. Voltaire rubbed his hands and exclaimed with glee: "In twenty years God will see fine

encyclopaedist and the French mon-archy. The intellectual great ones of the modern world also will find their

"In twenty years God will see fine sport." The Galilean made his coffin

and buried in it the whole school of

answer to man's origin and description.

The trend of modern thought is shown by the words on all sides — evolution, evolution! Origin of species! Survival of the fittest! Environment! Heredof the fittest! Environment! Heredity! And the world has been enriched with "The first principles of Biology," in which these thinkers, and new leaders of thought have reasoned brilliantly on the origin and destiny of life and matter. To illustrate their theories or confirm their accordances, they have confirm their conclusions, they have descended into the depths of the sea; they have traveled to the remotest lands; they have subjected the secrets of nature to their miscroscopic examina-

But what new light has all this intellectual power generated to illuminate the dark problems of man's origin and destiny? It has remained on the earth and all this reasoning is of the earth earthly — man is but a development of its slime, and each individual is but an

atom in the development to come.

The feast we celebrate to day is of one who does not reason, he sees; who does not speculate, he knows. To him does not speculate, he knows. To him this whole earth is but a speck in the sunlight of his visions. Beyond all time, beyond the earth and the outmost limits of space, above the heavens of the stars, of the angellc hosts; to the throne even to the essence of Divinity that vision extends. Were sublimer words ever spoken by man than the first chapter of his Gospel? In the beginning was the Word, and the Word was God. "And the Word was made flesh and dwelt amongst us." "And we have seen His glory, the glory of the only Begotten of the Father, full of grace and truth." "That which was from the beginning," he says in his first through the says in his first through the same of the says in his first through through through through the says and the grace Begotten of the Father, full of grace and truth." "That which was from the beginning," he says in his first Epistle, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." What a difference in seeking knowledge from

the clouds of earth and seeing it in the vision of Deity! What a difference between the pursuit of knowledge with a feeble lamp of our own intellectual light, and the acquisition of it when taught by the sun of Justice Himself! Here we have the difference of the method of the modern and the ancient, of the human teacher and the Divine. And the difference has naturally lead to difference of results.

to difference of results.

What has been the result of all modern learning? It is seen from the great error of the day. In past ages men fought over one revealed truth and another, some denying, so affirming, but it has been reserved to our days to deny all revealed truths, even the nature and existence of God Himself. In all their intellectual research even the very existence of the first principle is ignored. And yet the ears of the toiling masses are tickled with the shibboleth of "fatherhood of God and the brotherhood of man." If there be no God, how can we have a fatherhood? If we are only clods of earth, where can there be a brotherhood? The disciple who rested his head on

the bosom of the Lord teaches us that there is a fatherhood of God and brotherhood of man; he is anti Christ, brotherhood of man; he is an about the writes, who denieth the Father and the Son, "Whosoever denieth the Son, that not the Father," "He the Son, "Whosoever denieth the Son, the same hath not the Father," "He that acknowledges the Son, hath the Father also." "There are three that give testimony in heaven, the Father, the Son and the Spirit," and we know that their testimony is true." There is no faltering in these words of St. John. There is the Eternal Father

and Eternal Son. This is the true fatherhood of God, and this fatherhood takes us in also, for "as many as receive Him, to them gave He the power to become the Sons of God, which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Behold what manner of love the Extra back, bestweed on us, that the Father hath bestowed on us, that we should be called the Sons of God. Behold now we are the Sons of God and it doth yet appear what we shall be, but we know that when He shall appear, we shall be like to Him for we shall see Him as He is." Wo are there-fore brothers of Jesus Christ, the Son,

fore brothers of Jesus Christ, the Son, and therefore the children of the same Father, He by nature, we by adoption. If we are robbed of God, what then is life? No destiny remains! We are sold to death. Let then the only law of our being be "the concupiscence of the flesh, the concupiscence of the flesh, the concupiscence of the pride of life." Let us live for this world alone and perish!

But no! St. John cries out, "Beloved believe not every spirit, but try

loved, believe not every spirit, but try
the spirits whether they are of God;
because many false prophets are gone
out of the world. For whosoever is
born of God overcometh the world and this is the victory that overcometh the world, even our faith." And in this victory there is the survival of the fittest, there is evolution far beyond the intellectual dreams of the deepest thinkers. This evolution is not by slow process of examination, but it is a revelation made by One Who saw and

"The revelation of Jesus Christ "The revelation of Jesus Christ which God gave to Hin to make known to His servants. He hath given testimony to the word of God and the testimony of Jesus Christ which He hath seen." By this testimony there is an evolution which leads the human up to the Divine. There passed before his eyes that evolution in which he saw the destruction of all that is not of God, and the survival of Him and of His and the survival of Him and of His saints. "And I saw another Angel and the survival of Irin and of Irin saints. "And I saw another Angel come down from heaven, having great power, and the earth was enlightened with His glory, and He cried out with a great voice: Babylon the great is fallen, is fallen and is become the habitation of dovils and the hole of every fallen, is fallen and is become the nabi-tation of devils and the hole of every unclean spirit." "Rejoice over now, heaven and ye holy Apostles and prophets, for God hath judged your judgment on her, for in her was found the blood of prophets and of Saints and of all that were slain upon the earth."

the modern world also will find their coffin prepared by the Galilean.

To-day we celebrate with solemn pemp and ceremony the festival day of the last and, from his writings, the greatest of the four Evangelists who are not of to-day or yesterday, but of all time, and who bury all hostile theories, and alone give the true answer to man's origin and destiny.

The trend of modern thought is shown

But what a glorious vision of the survival of the just after the destruction of the wicked! I saw a new heaven and a new earth, for the first heaven and the first earth was gone, and the and the first earth was gone, and the act is now no more. "And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, accurs in Ruskin's "Fors Clavigera": "Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that of reverence for womanhood, which existed through the middle ages, and became consum-But what a glorious vision of the surcoming down out of heaven from God, prepared as a bride adorned for her husband, and I heard a great voice from the throne saying: Behold the Tabernacle of God with men, and He will dwell with them and they shall be His people and God Himself with them shall be their God. And He that sat upon the throne said: Behold I make all things new; and He said it is done, I am the Alpha and Omega; the beginning and the end. He that shall overcome shall possess these things, and I will be His God and he will be My Son." "But the fearful and unbelieving, and the abominable and murderers and who are mongers and sorcerers and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone." ing, and the abominable and murderers

fire and brimstone."

"I Jesus have sent my Angel to testify to you these things in the churches. I am the root and the stock of David, the bright and morning star. And the spirit and the bride say. Come! and he that heareth, let him say come! and he that thirsteth let him come. He that giveth testimony of these things, saith: "surely I come quickly, Amen. Come Lord Jesus, and the grace of our Lord Jesus be with you all. Amen."

AURICULAR CONFESSION. LEAT. CHURCH HISTORY PROVES ITS

When the holy season of Lent comes around each year God stirs up a new life in you and makes you say to your-

ANCIENT ORIGIN.

The statement that confession was introduced by the Catholic Church in the thirteenth century, is still held as an axiom by many Protestants. To prove their assertion they refer to a decree of the fourth Council of the Lateran, which runs thus: "All the faithful of both sexes who had attained to the full use of reason should go to confession at least once a year." But we may easily see from the tenor of the document that the practice of confe-sion was taken for granted, and that the Bishops were interested mere-

that the Bishops were interested mere-ly in regulating circumstances attending it.

If any one should still entertain any
If any one should still entertain any If any one should still entertain any doubt concerning the matter, we must refer him to the history of the Church which furnishes innumerable proofs of the universality and antiquity of the practice of confession. In the Council of Laodicca, held about the year 366, priests are instructed that the penance they impose on sinners must be proportionate and appropriate to the gravity of the sins committed. Here confession is not expressly mentioned, confession is not expressly mentioned, but it is clearly understood, for how else could a confessor impose a pen-ance, proportionate or appropriate, to the sin? A man cannot fit you with a bat unless he knows the size of your

passed a law that during Lent no priest should hear the confession of penitents, except the parish priest. This regulation proves that it was customary to hear confessions, and that at any other time than the time of Lent, not only parish priests, but other priests, also listened to the self-accusation. Many other Councils refer to the practice. other Councils refer to the practice, and take it for granted.

and take it for granted.

We meet chance references in the lives of the saints and martyrs in local histories and old chronicles, which are all the more telling because purely incidental. In the life of St. I-idore, Bishop of Seville, in the fifth century, we read how, feeling he was about to die, he put on a hair shirt, and laid

die, he put on a hair shirt, and laid himself upon ashes, "after which," continues his biographer, "he made his confession, and asked for absolution."

So again in the life of St. Beltupe, a Bishop of the eighth century, it is stated that he was about to remove certain relies, and then the biographer goes on to relate how the priests chosen to carry the relies prepared themselves for this solemn function by first going to confession. Then there

first going to confession. Then there are proofs of another kind.

We take up the words of Mabillon.

We find that the learned Benedictine, while sounding the praises of his Order remarks that from A. D. 700 to 800 the sovereign and growned heads nearly sovereign and crowned heads nearly always chose their confessor from members of the Benedictine Order. Thus, bers of the Benedictine Order. Thus, though he has not written a treatise on the Sacrament of Penance, still he quite accidentally shows that confession was common, and that even kings and queens had regular confessors appointed to hear their confessions.

William of Malmesbury, in the ninth century, paused in his account to praise the Norman soldiers, because they all went to confession, and re-ceived Holy Communion before their famous battle with the English. The truth is made manifest even in the laws and regulations governing the kingdom. Thus in some countries, a clause in the decrees concerning the condemned provided that "before execution the culprit is to be provided with a confessor if he expresses a wish to be shriven." In fact, the denial of the practice of auricular confession in the past is a denial that rests upon nothing more stable than prejudice and pre-sumption. All the facts of history, as well as the authority of the Church, prove such a denial to be inconsistent with truth.—Catholic Columbian.

RUSKIN'S TRIBUTE TO THE MA-DONNA'S INFLUENCE.

for womanhood, which existed through the middle ages, and became consum-mated in the imagination of the Madonna, which ruled over all the highest

art and purest thoughts of that age.
"To the common Protestant mind the dignities ascribed to the Madonna, the dignities ascribed to the Madonna, having always been a violent offense, they are one of the parts of the Catho-lic faith which are open to reasonable dispute and least comprehensive by the average realistic and materialist temper of the reformation. But, after the most careful examination, neither as adversary nor friend, of the influence of Catholicity for good and evil, I am persuaded that the reverence for the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of charac-

"There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the spreat trials of the lives of women; and sorest trials of the lives of women; and every brightest and loftiest achieve-ment of the arts and strength of manment of the arts and strength of man-hood has been the fulfillment of the prophecy of the Israelite maiden, 'He that is mighty hath magnified me and Holy is His Name.'"

Drunkenness and Lunacy. New York Sun.

The time when drunkenness was looked on as a rather comical manifestation of jovial spirits has passed away. It begins to be put into a category along with lunacy. At any rate, it is a luxury of dear cost for the man whe has a living to make. It never was so hard for a man to stand up against a reputation of inability to keep self-indulgence under the control of reason.

SOME GOOD RESOLUTIONS FOR

self, no matter how careless or how wicked you have been: "It is high time for me to attend to myself. God calls me, and His voice must be obeyed.

I must make my peace with my Crea-

Such is the thought of the Catholic heart at the beginning of Lent. And now let us see how this blessed time can be spent in the best manner possi

Make up your mind to attend all the services which are held in the church during this time. Assist at Holy Mass with all possible devotion, and when-ever the Word of God is preached, be there to hear it. If there is to be the "Way of the Cross" or a sermon on the Passion of Our Lord, do not mind the cold weather, but get your supper and be off to church. You will come home happy and contented. But going to church alone would be of little avail without adding fervent

prayer to it. Pray as much as you can during Lent. Fasting would be of no great advantage without prayer. If you do, not offer up the fast with the right intention to God, it will not be acceptable to Him, and this right intention cannot be kept up without

much prayer.

But what would be the use of going

and the nature of your occupation will permit. If you are not well, or have hard work to do, or if for other reasons hard work to do, or it for other reasons you are dispensed, try at least to keep the spirit of the fast, and deny your self what you can without injury. Observe moderation in all things, and out off what simply serves luxury and pleasure, and offer all your mortifications to Our Lord with cheerfulness.

For the rest, remember that Lent is

tions to Our Lord with cheerfulness. For the rest, remember that Lent is the time for all sorts of good works. Try to be good to a poor neighbor, give alms, avoid angry passion, harsh words, rash judgment and give up all enmity. Do this for the sake of Christ, and you will be happy!—From St. Anthony's Messenger.

THE NOVENA OF GRACE.

The most popular devotion to St. Francis Xavier, is the Novena of Grace which is generally made in March, be-ginning on the 4th, and ending on the

ginning on the 4th, and ending on the 12th, the day of his canonization.

The origin of the novena is due to the Sainthimself. At Naples in December, 1633, Father Marcello Mastrilli, S. J., lay mortally wounded. There was no hope of recovery. The prayers for the dying were being said for the sufferer, who had received the last Sacraments. Suddenly the Saint stood by him. clad Suddenly the Saint stood by him, clad as a pilgrim, staff in hand, and radiant with heavenly light and said: "Kiss the five wounds of the Crucified, beg to shed your blood for Him. * * * Be of good cheer. You are cured." It all

The Saint then promised that all those who devoutly ask his intercession by nine days of prayer, from March 4th to 12th, in honor of his canonization will obtain his powerful help, will receive whatever they ask, if it be not

detrimental to their salvation.

So remarkably is his promise kept
that the title The Novena of Grace was given to it. Its efficacy is not re-stricted to the date mentioned.—St. Xavier's Calendar.

Brothers of Misericordia.

The Brothers of the Misericordia are one of the sights of Florence. They are all men usually of good family, who devote their lives to the work of burying the dead and caring for the injured

ing the dead and carried to the highest in any accident, or taking the sick to the hospitals.

They wear long black habits with a hood over the face having holes to see hood over the face having holes to see through, and they look like ghosts. They carry the sick in a sort of blanket, and the dead in a coffin covered with a black pall, on their shoulders. One walks in front of them with his face uncovered. When they pass, the people cross themselves, and say a short prayer for the sick or dead.

It is said that the grand duke was a member of this brotherhood and that

member of this brotherhood, and that when the cholera raged there he worked with the rest. Some of the poorer people also join the Misericordia, and the guide says that you can tell a gentleman from a peasant by the feet. They do noble, self-sacrificing work.

God's Providence.

It is especially in the great trials of life that the doctrine of God's providence is necessary for us, and full of consolation, and perhaps it is at just consolation, and perhaps it is at just such times that it is the most often forgotten. When some heavy trouble comes, how often does the sufferer fail to acknowledge that it is sent by Almighty God—that is, an ordering of His providence, and therefore to be submitted to with patience and humility. "Dearly beloved," says St. Peter in the Epistles, "be you humbled under the mighty hand of God." To be humble is to acknowledge our true position in God's sight, to confess that we are His creatures altogether in His we are His creatures altogether in His power, and that He has the right to do with us as He pleases. Our faith assures us that He will not use this right to our disadvantage.

Little Things Comfort.

It is not necessary for us to enter into minute knowledge of one's difficulties in order to lighten them. Some times a flower laid down in front of weary eyes causes the tired look to vanish. We have known a few kind words to lift a load from a heart, and leave bright the day that before held

On | Expecting Too Much. Do not expect too much from others, but remember that all have some illnature, whose occasional outcropping we must expect, and that we must for-

bear and forgive, as we often desire for-bearance and torgiveness ourselves.

GOOD RESULTS

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delay."
Dr. Williams Pink Pills cure all blood and nerve troubles such as rheumatism, neuralgia, annemia, partial paralysis, indigestion, palpitation of the heart and many others. Sold by all medicine dealers or direct from The Dr. Williams Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for

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The Catholic Record.

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UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
To the Editor of THE CATHOLIC RECORD,
London Ont.
Dear Sig: For some time past I have read
our estimable paper, THE CATHOLIC RECORD,
and congravulate you upon the manner in
which it is published.
Its matter and form are both good: and a
welly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
is to the faithful.
Blessing you, and wishing you specific.

e faithful.
ssing you, and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ,
†D. Falconio, Arch. of Larisss
Apoet. Deleg.

LONDON, SATURDAY, FEB. 27, 1904.

SUPERSTITIONS.

The ultra-Protestant polemical papers are very persistent in accusing the Catholic Church of encouraging and Catholic nations of practising superstitions observances.

The honor paid by Catholics to the Saints of God, the respect shown to the images and relics of Christ and His Saints, and other Catholic observances are particularized as being peculiarly superstitious practices. But why should this be the case? Is it not a seeling imprinted deep in the nature of man that we should manifest our respect for the persons of those whom Almighty God has specially honored, or who have themselves specially honered God while they lived on earth? If it be true, and it is true, that Christian and other peoples have this tendency implanted in their nature, this is a proof that it comes from God Who has created us so, and the tendency itself is lawful and laudable, and there cannot be found anything in the practice deserving of censure.

The practices of honoring the relics of the Saints, of showing respect for the Saints themselves in person, are fally justified in Holy Scripture.

The example of Abraham who re ceived respectfully the blessing of " Melchisedec, King of Salem," and " Priest of the Most High God " is decisive in regard to God's Saints. (Gen. xiv. 18-19.) We have another example in the respect shown by Abraham and Lot to the angels who visited them to warn them that the wicked cities of Sodom and Gomorra were to be destroyed. The Protestant version has "they bowed toward the ground :" the revised version is identical in meaning. (Gen. xviii. 2; xix. 1.)

It will suffice to add one text from the New Testament. St. John in the beginning of the Apocalypse (or Revelation) prays for grace and peace from God, and "from the seven spirits which are before His throne." (Ap. 1.

Reverence for the relics of Saints is inculcated by Moses when he brings from Egypt the bones of Joseph in obedience to Joseph's injunction to the children of Israel before death:

"God shall visit you; carry out my bones from hence with you." (Ex. xiii.,

On the propitiatory, by God's command, two cherubim angels were placed with wings spread. (Ex. xxxvii.) Miracles were wrought by the use of the mantle of Elias. (4 Kings xiii, 20-

21.) (P. Bible 2 Ki.) Under the New Law miracles were also wrought by means of St. Peter's shadow, (Acts v. 15-16) and of handkerchiefs and aprons which had merely

touched the body of St. Paul. The Abbe Bertrand in his dictionary of religions makes the caustic remark that the heretics and unbelievers who indecently ridicule Catholics for respecting relies, are the most earnest seekers of relics of celebrated personages, and are ready to pay a high price for the same, such as a pen with which Napoleon once signed his name, the walking-stick of Voltaire, a rose from a bush planted by Jean Jacques Roussean, a fragment of the dress of some thief or assassin, the moustache of a king, etc. And we have known that not very long since, within our own memory, a razor which was reputed to have belonged to John Wesley was exhibited with great ostentation to the pilgrims who visited Wesley's house during the centenary year of Method-

But it was not to retort upon Pro- of a priest of God's Holy Church.

testants the charge of honoring the relics of saints, real or hypothetical that we began this article. It was rather to mention a few facts which show that really superstitious practices have spread enormously among American Protestants during the last few years.

What is superstation?

It is certainly not superstitious to nonor God or His saints in a becoming nanner, but it is a religious reverence shown to an object which is not deservng of it, or an unbecoming reverence shown to an object which ought to be religiously revered. Mormonism, Eddyism, Theosophy, Dowieism, Spiritism are all superstitions which are rampant in the United States and Canada, and in some other countries where Protestantism prevails; but it is wellknown these unseemly religions have no foothold in Catholic countries. In fact we know of no Catholic country in which superstition really thrives.

Fortune-telling, astrology, palmistry, are also forms of superstition which are common in Protestant countries, but are almost unknown among Catholies; for Catholics know that their religion does not tolerate these frauds.

The Rev. Joseph McMahon of New York in a recent lecture declared that people of fashion in that city are becoming more and more addicted to the practice of palmistry, clairvoyance, occultism, and other forms of fortune telling. He said also:

" A madam comes to New York "A madam comes to New York at intervals, and stays just fortyeight hours—I do not know whether the police won't permit a longer stay — but she comes at specified periods, and a large number of prominent women flock to her, pay exorbitant fees to obtain a so-called solution to their various problems, and to be informed of eve They are crammed with a stock of predictions, and go away happy. This is a form of superstition that is becoming dangerous.

RAILWAY RATES FOR CLERGY-

We have received from several quarters complaints that the railway companies have refused of late years to issue tickets to the clergy at a reduced rate, as was done in the past. We fully agree with our correspondents on this subject that the companies should reconsider their action on this matter. The clergy of all denominations are expected to attend the sick at all times and at great personal sacrifices, and to nold divine service, no matter what difsculties may stand in the way from bad roads, snowdrifts and other causes. Their remuneration is frequently inadequate, and often there is no remuneration whatsoever, as they must attend the poor equally with the rich. We are certainly of the opinion that in a Christian country every facility should be afforded to enable the clergy to fulfil their duties in this regard at as little cost as possible to themselves and to their people.

Theatrical performers whose exhibitions are frequently of evil tendency, even to the corruption of public morals, are allowed to travel at a fare onethird less than God's minister, who has often to go about to correct the evils which these companies have caused by their performances. We know that there are instances where priests have to spend \$100 or \$200 on railway fares during the course of each year, in ruse! At all events, but a poor lookorder to attend their missions properly. Considering the large sums spent in this way would it not be even to the advantage of the railway companies to invite patronage by giving "cut rates" to such good customers? They do this for commercial travellers and the same for those who transport a large amount of freight over their lines, and why should they not do so for clergymen, particularly for those who live along the railway line, and who make frequent use of the line in the performance of their duty? Even on business principles the railroad ought to allow some fair reduction in this case.

FATHER DE COSTA HONORED.

At the last meeting of the Catholic Converts' League held in New York the following resolution, beautifully engrossed, was read and accepted. It will be presented to Rev. Father De Costa on his return from Rome, where he has recently been raised to the dignity of the priesthood:

The Catholic Converts' League of New York In meeting assembled December 9, 1903, tender to the Reverend Berjamin Francis De Costa the well beloved Associate and its First President, on the occasion of his elevation to the priesthood of the one holy, Catholic, Apostoir and Roman Church, their heartfelt congratulations on the fruition of his mest ardem hopes and with him, in gratitude to Almighty God voice the converts' hymn:

I give Thee thanks, O God, My enlight ner and deliverer; For that Thou had opened the eyes Of my soul to know Thee. O, Ancient and Ezernal Truth!

JESSE ALBERT LOCKE, President. MARY L. BURRITT Secretary.

The editor of the CATHOLIC RECORD also begs leave to offer heartiest congrat ulations to Father De Costa, coupled with the prayer that he may be spared many years to fulfill the sacred duties

THE STORM IN THE FAR EAST.

The war which has been so long expected between Russia and Japan has at length broken out, and we need not say it has been a surprise to the world how easily Japan scored the first victory, which has undoubtedly given certainly, for the present, and probably for a long time to come, the supremacy of the Eastern Seas to the weaker power.

If all the naval force of Russia had been concentrated in the far East. Russia's superiority at sea would have ar exceeded that of Japan in the number of war vessels of almost every class. as also in tonnage, guns, and the number of men engaged. But even so, the battle does not always depend upon the numbers engaged on one side or the other. The vigor, determination, physique, patriotism, intelligence and constancy or staying power of the men must also be taken into the account and these are factors on which it is difficult to reckon until there has been actual fighting; and even then, one battle is not sufficient to decide on which side these qualities predominate.

But neither Russia's fleet nor army could be all sent to the far East, as there were other interests to be guarded nearer home which kept occupied a large portion of its available military force. The troubles in the Balkans, including the danger of war between Turkey and Bulgaria, and possibly other Balkan States, together with the revolutionary movements in Macedonia and Russia itself, all required that a certain powerful armed force should remain at nome, and thus the available forces in Manchuria and at the Russian ports of the seat of war were much reduced below what might have been expected, and were very little superior, if any, to those which Japan could throw into the area of contest.

It is positively stated that the great Siberia railway which connects Vladivostock and Port Arthur with St. Petersburg, a distance of 5,000 miles, would not supply an army of more than 200,000 men in the far East, even if it were kept in constant operation to its fullest extent, as it is but poorly constructed, and, at its best, not more than 20 miles an hour can be made by trains running over it.

These were great disadvantages to contend against, in spite of the immense resources of Russia; and in their face the discrepancy between the forces of the contending powers available for the beginning of the war was not at all so great as might have been anticipated from the populations of the two coun tries, which are 135,000,000 on the side of Russia to 47,000,000 in Japan.

Yet, in the beginning, the Russian fleet at the seat of war was stronger in numbers than that of its adversary, and it was Russia's plan to keep that fleet under the protection of its forts at Port Arthur and Vladivostock so as to keep the Japanese in check, and to interrupt their communications by sea, and the transport of their troops. But in the very beginning the Russians made an egregious blunder. It is stated that on the very night of the first attack by the Japanese on the Port Arthur fleet, the Russian officers had said they expected the Japanese in three or four days. The officers were even amusing themselves at a circus when the attack was made! That fatal circus may have been even a Japanese out was kept by the Russians, and the presence of the enemy was not discovered until one of the Russian battleships was disabled by the stroke of a torpedo under the water line whereby a large hole was made in the ship's bottom, and she sunk within a few minutes, there being only time to draw near the shore and sink in shallow water. Two other first class battle ships were sunk in a similar way, and two cruisers. Two cruisers were also destroyed in a naval battle off Chemulpo, which lasted 34 minutes, and other vessels were sunk next day mak ing altogether a total of eleven warships of various strength disabled or

destroyed within 36 hours. It is true, we are told, that two Japanese ships were injured in a later encounter, but this will not compensate for the loss already sustained by the Russians. Before the attack by the Japanese, Russia had 7 battleships of the first class, each costing about \$4,000,000, whereas Japan had 6 Japan has now 6, while Russia has only 4 of this class, while of inferior grade, her armament is also proportionately reduced, so that now Russia's fleet available in the war is rendered greatly inferior to that of Japan, and unless there is some blunder made by the Japanese, as gross as that which the Russians have already made, there will be nothing easier than for the Japan. ese to destroy utterly the rest of the Russian fleet before reinforcements can possibly be brought to their relief. Already, Japan has used the advantage gained. She has at her disposal 1,300 transport ships, and she is using them to land troops by the thousand in Corea to enable her to meet effectually the

Russian land forces who are massed at various points in Manchuria, and along the Yalu River, which is the boundary line between Corea and Manchuria. Russia cannot now use the sea for transport purposes, the more especially as Japan has taken Masaupho, which is regarded as the Eastern Gibraltar, commanding the straits of Corea, and enabling her to interrupt communication between Vladivostock and Port Arthur. The Russians have the railway between these two points, but already the Japanese have done mischief here by blowing up an important displacement. The Bayarin carried 19 bridge on the line at Newchang. This is a foretaste of what will still be done in the same direction toward interrupt

ing the Russian communications over

the great Russian railway both in Man-

churia and Siberia, and at other points

further West toward European Russia. The Baltic and Black Sea fleets can not be brought to the assistance of the belabored fleet at the seat of war within one or two months. By that time the leets at the seat of war may be utterly destroyed, and the reinforcements may be, and most probably will be, intercept ed by the Japanese, rendered more bold than ever by the decisive victories they have achieved. It thus appears to be certainty that the Japanese will now have the undisputed supremacy of the far Eastern Seas.

The question now remains whether Japan or Russia will win in the land fight which must inevitably follow. A naval success on the part of Russia such as that which Japan has gained would have settled this war at once, as Japan could not then have made a move on the mainland which is what she would need absolutely to do in order to attain her end, which is to preserve the integrity of China, and to prevent Russia's advance in Corea and Chinese territory, whereby Japan's existence as an independent country would be threatened. But as the case stands, the fight must be continued on land.

The Japanese are intelligent, patriotic and resolute. The Russians lack the intelligence and patriotism of their foes, but their staying qualities are so great that they scarcely know when they are beaten. There will, therefore, be many a hard battle before the final triumph will be decided. Russia does not concede that the war is at all decided by what has already occurred, and it remains to be seen whether she can make up by land for what she has lost on the waters. We shall not presume to take the role of a prophet by predicting what is going to happen; but we may quote the opin ion of the military correspondent of the London Times who makes a statement in regard to the recent Japanese victories. He declares that these do not demonstrate that torpedoes are of very great value in naval warfare. He thinks that under like circumstances all that the Japanese effected might have been accomplished by the old-fashioned fireships, or triremes and catapults. "The action at Port Arthur." he says. proves absolutely nothing but the fact that modern science has outstripped the capacity of certain nations to make intelligent use of the new weapons.

It was not an affair in which intellizence and experience combatted simiar qualities, but rather a case where skilful, courageous sailors took advantage of stupidity, negligence and incapacity. War is an art; and if the artist is not a master, he will produce nothin that will live."

Should this appreciation of the situation prove correct we may hear before long of Japanese successes by land, equal to those already achieved by sea. In addition to the havoc in Russia's

navy the Japanese have also captured a large number of Russian merchant vessels, some of which are rich prizes. During the second week of the Russo-

Japanese war, there were events enough of importance to be recorded. but they are involved in so much secrecy on the part of the two powers chiefly concerned, and so much contradiction in the reports which have passed the news censors, that it is nearly impossible to give an intelligent summary of what has taken place.

It is confirmed that the Russian torpedo transport and gunboat Yenesei was blown up through the carelessness of its own officers who allowed it to run against one of their own torpedoes. All on board were lost, namely, four officers and ninety one men. As the Yenesei was loaded with mines, the explesion was terrific. This loss, it is said will entail very serious consequences, as it, understood that the captain had placed many torpedces in and outside the harbor of Port Arthur laying down their location on a map which was destroyed with the ship itself, so that these torpedoes are scattered over a large area without any possibility of knowing to any certainty where they are. It is to be expected that some of the ships will be destroyed by striking against these dangerous explosives. What may avert this result to some extent is that duplicates of this map are in the hands of the of supplying men and food to the army

Admirals, but there is reason to believe that the lost map contained corrections and modifications of which the Admirals have no knowledge.

Another cruiser in addition to the two already mentioned as having been destroyed at Chemulpo is to be added to the list already given of Russian vessels lost. One despatch states that this was the Bayan, which is the fastest and strongest cruiser of the fleet at Port Arthur. Another says it was the Bayarin, which was also a powerful vessel being 384 feet long and of 3300 tons powerful guns and 6 torpedo tubes. This vessel, whichever it may have been, was lost on Saturday, 13th inst., by striking a Russian mine. From such casualties it will be seen that the Russians have not learned from their previous misfortunes to exercise due care in the management of their fleet.

Four Russian warships from Vladivostock are cruising in the Sea of Japan, and between the islands, but their exact whereabouts has not been reported, nor have they come into contact with any of the Japanese fleet. One of their exploits has been to sink wantonly a Japanese merchant vessel of 710 tons with all its crew. The Japanese are naturally indignant at this barbarous violation of international law, which is contrary to the usages of civilized warfare, while it must be said that the Japan-

ese, who have only recently been classed with civilized nations, have learned their lesson well, as they have punctiliously observed the civilized code for the carrying on of warfare. So far they have treated Russian prisoners well, and even with more courtesy than might have been expected, It is also said that the Vladivostock fleet have bombarded the Japanese port Hakodate.

Since the decisive Russian defeat at Port Arthur the Japanese have been reinforced by the two worships which were purchased from the Argentine Republic. These are prepared to go to work at once. A Russian despatch states that the injured Russian vessels at Port Arthur have been repaired, but this news has not been confirmed, and it was already admitted in a despatch from Admiral Alexieff that at least two weeks would be needed to repair them. It is very doubtful that they have been put into working order in the short time which has elapsed since they were so seriously injured.

On Sunday, Feb. 14, another attack, which was the fourth, was made by the Japanese fleet upon the Russian fleet at Port Arthur. Owing to a terrible snow storm, only two torpedo boats were able to do any damage, but these two succeeded in striking two Russian ships and inflicting serious injury, but the amount of damage done is not reported.

By land, several encounters are said by Russian despatches to have occurred between detachments of the army, the Japanese being worsted each time, but reports from Tokio deny that any such encounters have taken place. There is, however, great activity on both sides in the way of moving troops to positions of advantage, and within a very short time there must be a trial of strength between the opposing arm-

It is said that the Japanese have already 120,000 troops in Korea, and they have also a strong force in the neighborhood of New Chwang, where they have greatly damaged the railway between Port Arthur and Vladivostock An important bridge at New Chwang has been destroyed. This will be serious interruption to the Russian communications.

In consequence of the isolated condition of Port Arthur Admiral Alexieff, who is in supreme command, has already determined to move his headquarter to Kharbin, four hundred miles North of Port Arthur. Here he will gather a strong force which he expects to be irresistible in the spring as soon as the weather will allow of successful military operations. It is said he will have by that time an army of 400,000 men: but it can scarcely be believed that from the land side only, he can keep so large a force supplied with the necessaries of life. With Japan supreme at sea, it cannot be expected that he will be furnished with supplies by way of either Port Arthur or Vladivostock; and it is believed that Japan will hold the supremacy of the sea, even should the Baltic fleet reach the scene of action in the course of six weeks or two months. Besides, it is not at all improbable that the fleet at present in the Eastern waters may be utterly destroyed before the Baltic fleet can come to its relief. In this case the reinforcing fleet may be destroyed also, as it will certainly be intercepted by the Japanese. It is reported that 600 Russian sol

diers were drowned in crossing the ice at Lake Baikal, while on their way to the scene of action. From this one fact, which appears to be well authenticated, the nature of the difficulties

in Manchuria may be imagined; and Lake Baikal is only one of the difficulties which lie in the way of Russia's final success.

A despatch from Paris states that General Kroupatkin will assume the supreme command of the Russian forces instead of Admiral Alexieff, who is now commander-in-chief as well as Governor

of Manchuria and all territory which the Russians may occupy.

MIXED MARRIAGES.

"Rev. E. A. Henry, of Knox Presby-terian Church (Hamilton), criticized Bishop Dowling, in a talk last evening, for preaching against mixed marri-

So runs the telegraphic despatch sent all over the country from Hamilton, Ont.

It would have been well for the Rev. Mr. Henry to have remembered what the Westminster Confession of Faith, the standard of the Presbyterian Church, has to say on the same point, now here reproduced:

CHAP. XXIV. - OF MARRIAGE AND DIVORCE

Art. III. It is lawful for all sorts of people to marry who are able with udgment to give their consent; yet it the duty of Christians to marry only in the Lord. And, therefore, such as profess the true reformed religion hould not marry with infidels, Papists, or other idolators : neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damn

CARDINAL DEL VAL SUCCESS-FUL.

Referring to the action brought to His Eminence Cardinal del Val against the Italian Government and the municipality of Rome for the recovery of certain buildings, etc., which he claimed was Church property which was mentioned in the issue of the CATHOLIC RECORD of the 20th inst., Vox Urbis, the Roman correspondent of the New York Freeman's Journal, says in the issue of that paper of the 13th inst. :

Cardinal Merry del Val has won his case against the Italian Government and the Municipality of Rome. He sued them for illegal possession of the building attached to his titular church of St. Praxedes, and they had not the urage to face the music in a court of law, but preferred to compromise the matter out of court, admitting that the Cardinal was perfectly entitl building in question. On this decision hangs an immense amount of property which has been unlawfully appropriated from the Church by the Italian Govern-

MISSION AT THE CATHEDRAL.

It was announced from the pulpit on last Sunday that a mission will begin in the Cathedral in three weeks' timethat is, on Sunday, March 13. It will be placed under the patronage of Our Lady of the Immaculate Conception and will be conducted by the Fathers of the Society of Jesus.

During a Mission Almighty God is most lavish with His graces and blessings; and may we not fondly hope that this will be particularly the case during this year, when we commemorate the Golden Jubilee of the proclamation of the dogma of the Immaculate Conception.

We ask our readers to join us in the prayer that this Mission may be eminently fruitful.

ON SPURIOUS AND DOUBTFUL

RELICS. We have received from Mr. W. F. P. Stockley a letter which will throw light upon the manner in which relies of saints are to be regarded by Catholics. Some people suppose that all relics which are kept in shrines or churches are part of the faith of the Church, but this is not the case. As a rule such relics would not be exposed in churches or shrines for the veneration of the people, unless there were very strong and satisfactory evidence of their authenticity, but no one is bound to believe in their authenticity further than the testimony thereto is historically satisfactory and clear. Mr. Stockley writes

To the Editor of the CATHOLIC RECORD Sir-I happened to be re-reading "Church History and the Critical Spirit," by Father Grisar, S. J., (one penny; Catholic Truth Society) the day I saw in the CATHOLIC RECORD (Jan. 30) that Father Grisar refers only to old-time superstitions among Catho-

as follows:

On page 14.
"To this day crosses exist, whose design stamps them at once a thirteenth or fourteenth century work, and yet which claim to have been made almost immediately after the Crucifixion.

he adds, "to hear priests and sacristans tell educated people of other religions their traditional errors about the holy things of the churches under their

"The mistaken traditions of which I speak do not, of course (as every well-taught Catholic should know), belong to Revelation; but all the same, many people think that they are a part of the Church's teaching, protected by her authority; and so they cause much needless distress." (p. 28.) ople think that they are a part of the

For instance: "Even if the difficulty

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To this may be added the following

'That the rule of prayer is the rule

that even the most widely venerated relic is ipso facto genuine; or that we must believe de fide in the translation of the Holy House because there is a Mass in its honor." (Lex Orandi. p.

Father Grisar continues :

from Rev. Father Tyrrell, S. J .:

27, 1904.

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THOLIC RECORD to be re-reading and the Critical Grisar, S. J., (one ruth Society) the CATHOLIC RECORD Grisar refers only

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he 13th inst. : Val has won his lian Government of Rome. He Father Grisar continues:

"There is still among the pious laity, indeed among the clergy too, especially of the Latin races, a strong inclination to let the light of science go out in the twilight of the sacristy. Even in our time, the ill-instructed faith of many Catholics clings by preference to miraculous explanations of things. In many cases it may be harmless: but cases it may be harmless; but the story of this swindler Leo Taxil, and of his mythical Diana Vaughan and and of his myonical Diana Yaughan and Bitru, the devil, has lately again shown the whole world how disastrous to the henor of his Catholic name this tendeacy may become. 'It is foolish and dangerous to believe doubtful things.'

dangerous to believe doubtful things. This melancholy case proved once more, and only too terribly, how true that saying is." (pp. 21, 22.)

"Most of all should writers bear in mind that the first law of history is mover to dare to say what is not true, and then never to fear to say what is true, and thirdly that no suspicion of favor nor of malice fall upon their writings." (Lee XIII., from Cicero; onoted on p. 24.)

"To none are the investigations of historical research more useful than to the Catholic Church, which has every-

the Catholic Church, which has everything to gain by truth. . .

The question of the authenticity of relics is like other matters of common inistory: it is a question of fact to be ascertained by the canons that guide human reason in historical research and its maighing the elements that produce human reason in historical research and in weighing the elements that produce moral certainty. The Church pretends to no Divine guidance for accuracy or certainty in such things as relics. No Catholic is bound by his faith to accept the authenticity of such things. It is a matter of human evidence. If the a matter of human evidence. If the evidence satisfies him, he accepts their authenticity; if it does not, he either suspends his judgment, or rejects it."

(Cardinal Vaughan, at the Catholic Truth Society's annual meeting; Newcastle, 1901.)

W. F. P. STOCKLEY.

LENT.

Once again Holy Mother Church bids her children pause and consider in a serious way how they stand with God. That they may do this the better God. That they may do this the better she sets apart the Lenten season as a time of special devotion. She opens it in the most solemn way by recalling the lowly origin of man's body that he may regulate the unruly passions of his lower nature and bring them into subjection to the soul. "Remember," she says to him, "O man, that thou art dust and into dust shalt thou return." The body upon which you bestow so much thought and care is of little con much thought and care is of little con-sequence in comparison with immortal soul of which you are heedless. Yet your eternity of happiness or misery depends upon the state of the soul. Do not neglect the body, but do pay some attention to the soul; let it share

How necessary this warning of the thurch is will appear plain to anyone who weighs in a balance the minutes devoted to the welfare of the soul and of the body. So light is the amount in the soul's scale that it is scarcely ap-preciable—some ten or fifteen minutes yould represent the average-while in scale the minutes mass up to Yet we claim to be reasonable beings. Judge us by our actions, and do we prove ourselves worthy of the our aspirations, and how shall we stand? Does the desire of heaven find a place in our minds and hearts at all? Earth and its vanities are so engrossing that they fill both mind and heart, and even when death approaches and the glamor of the world should have lessened, man still clings to earth and what it has to offer, and it requires an effort to turn the thoughts of the dying man to

heaven and its real enduring joys.

No wonder then, the Church, fulfilling her duty as the representative of God, endeavors to make man think seriously of his origin and his destiny No wonder she bids him consider the superior claim of the soul over the body! For the body comes from the dust and to the dust, but the soul comes from the hand of God and is

destined for return to Him.

In a true Catholic spirit, then, let us sate or of hearth and successful and the lesson of the sakes placed on the lesson of the sakes placed on the placed of the sakes placed on the placed of the

THE D'YOUVILLE READING CIRCLE.

ies raised against the history and anthenticity of the Holy House of Loreto should prove well-founded, no inference could lawfully be drawn therefrom to the prejudice of our holy Catholic Faith." (p. 4.) The last regular meeting of the month was held on Tuesday, Feb. 16th. Interest naturally centres in the East just now, and though it is difficult to reconcile the conflicting accounts we receive still every one is anxious to read all the war news. Though little has been said lately of the Philippines, things are by no means settled. of belief (lex orandi, lex credendi) does not mean that every popular devotion rests on a sound dogmatic basis; or that even the most widely venerated ippines, things are by no means settled

there as yet.

The agitation over the Irish university still continues.

A book which is new in every sense of the word was reviewed. It is called "The Literary Guillotine."

The article beight and clever, and at The style is bright and clever, and at times quite sarcastic. The book will be fascinating reading for those who are well read in the latest fiction.

"The Beginning of Christianity" is a valuable book of reference and those who are familiar with such books as "Fabiola" will know the charm there is about that period.

"Fabiola" will know the charm there is about that period.

The historic study proper was postponed until the next meeting, but the members were advised to read in the interim Shakespeare's Henry VIII., paying special attention to Cardinal Wolsey.

The remainder of the time was devoted to a study of what might be called the

The remainder of the time was devoted to a study of what might be called the "new old" poetry of Ireland. Though Erin has not produced a Shakespeare, a Dante or a Milton she has always had sweet singers. There is a remarkable awakening of interest in the old Coltic poetry and stories. We wight able awakening of interest in the old Celtic poetry and stories. We might divide modern Irish poets into two classes. Father Sheehan in his "Cy-thera Mea" has christianized the old pagan ideals, while Yeats in his "The Wind Among the Reeds" gives us an idea of just what this old poetry was like.

A memoir of Ethna Carberry (Mrs. MaManus) was read, together with several of her sweet little poems from "The Four Winds of Eirrin." "A Prophecy" by Father Sheehan is full of here.

f hope.
As a contrast to these two, several poems were read from Yeats and Richard Hovey. There is something strangely mystic, almost weird, about all this poetry which is very difficult to understand, but is still charming. Perhaps we have too much common sense and not enough of genius to appreciate it as it should be appreciated.

Every one is disappointed that Seumas McManus has been obliged to cancel his Ottawa engagement.

Seumas McManus has been obliged to cancel his Ottawa engagement. Mr. McManus is doing for Ireland what Ian McLaren and Barrie have done for Scotland, and would have been very for Scotlanu, and welcome to Ottawa.

B. Dowdall.

NON-CATHOLIC MISSIONS.

Philadelphia Catholic Standard and Times The mission for non Catholics conducted at St. John the Evangelist's Church by the Apostolate Fathers of New York closed on Sunday evening. Its results promise to be far-reaching. Twenty one converts have been baptized, fourteen are left under the instruction of the priests of the parish and there are at least ten others who and there are at least ten others who have attended the class of inquiry, several of whom have declared their intention of undergoing instruction for reception into the Church. One of the number of Protestant ministers who attended the lectures expressed his pleasure with the course and thanked one of the missionaries personally, not only for what he had learned of Catholic doctrine, but for the opportunity of becoming acquainted with a Catholic priest, as he had long desired. The question boxes at the entrance with their conspicuous lettering and large their conspicuous lettering and large interrogation mark in another color, attracted much attention and were liberally patronized. The time allotted for answering queries was fully taken up each evening, and on Sunday, the closing night, one hour and ten minutes was devoted to brief replies to all questions previously unanswered. During the week about four hundred copies of Father Conway's "Question Box" referred to the Church's attitude toward marriage and divorce.

The closing lecture on Sunday evening was on "Christ's Christianity and Modern Christianity," and was delivered by Father Courtney. After prefacing his remarks by saying that his lecture was not intended to criticize or judge the beliefs of honest minds and hearts, but was simply an examination and an analysis of present day Chris tian Churches, he spoke in part as fol-

lows: "Unrest, insecurity, division and revision without are signs of disturbance, uncertainty and powerlessness within Whatsoever society is uncertain of its mission, doubtful of its origin, without authority to demand submission to its doctrine and faith, must inevitably tot-ter and fall. If it be a civil society it

signs of disturbance, uncertainty and powerlessness. Though they are but a reinge, a substitate built for a certainty and powerlessness. Though they are but the unrest, they mark the confusion of the currents and the flow of the tide.

It is the thinking Catchellic, strong in the faith of Christ and alive to this unrest. The thinking Catchellic, strong in largy pass is by; but, like the good saminary prepares by example, by a practical knowledge of his own religions are security and by prayer to help his unrest. The thinking Catchellic, strong in largy pass by by but, like the good saminary and any prepares by example, by a practical knowledge of his own religions and all the truths of less and the flow of the district of the control of the security of the security of the control of the security of the

room for an authoritative organization; for individual opinion as a basic principle excludes authority, and without authority there can be no living organization, then there must needs follow change, division and confusion. Christ as God founded the Church; it is His instances. The problem of the change of th on the evening of the Feast of the Furification of the Blessed Virgin Mary then there is no living organization. If there is no living organization, then there must needs follow change, division and confusion. Christ as God founded the Church; it is His instrument. 'Upon this rock I will build My Church.' He left His authority not in the individual opinion of men or a chosen few, but in His Church.' Kres and Rev. Charles A. Martin, of the Ceveland Apostolate. Apostolate. Absolute the Gatedral.

"Reasonable belief demands an authority; the higher the authority, the higher the belief. A creed based on no divine authority, based only on the opinion of men or on private judgment, usually helps men and women to fashion for and accommodate to themselves a creed of convenience. A creed of convenience, a Creed of convenience, a Creed of convenience, substituting human maxims for the truths of Christ. A creed of convenience, substituting human maxims for the truths of Christ.

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A creed of convenience, substituting human maxims for the truths of Christ.

changes the Christianity of Christ.
"The Christian Church is rooted in Jesus Christ. A religious society to command authority and to fulfill its mission must be born of God; for God alone has the right to command the submissive devotion of man's mind and heart. Christianity, therefore, cannot submissive devotion of man's mind and heart. Christianity, therefore, cannot be fashioned by men from any human ruin. It cannot be built by men; it must, if true, come from God. Jesus Christ, the Eternal God, came into the world, established a religious society, which religious society He sent into the world with His divine seal upon it. 'Upon this rock I will build My Church.' 'To thee I give the keys of the kingdom of heaven.' 'He that heareth you, heareth Me; he that despises you despises Me.' What man, what body of men, will dare organize another Christianity? Where is the Divine seal? Where is the Divine seal? Where is the Divine list the question of all thinking men. The non-Catholic religious world is unrestful, and many of its members are drifting into Christian Science and Buddhism because they cannot find the divine birthmark of Christ on the Church. Looking back to the days of secession from the Remer Church wherein me tions previously unanswered. During the week about four hundred copies of Father Conway's "Question Box" were given to non-Catholics who applied for them. Many of the questions put for them. Many of the questions put Catholic in its practice, worship and allegiance to the Roman Pontiff, was suddenly and forcibly away from the head, the successor of Peter, by a man, not by Christ. Why? Because Christ commanded him? No; because te could not divorce his wife. Having compelled by whip and scourge the sub-mission of his subjects, he, a man, de-clares himself and is declared by a parliament of men the founder, the head of the English Christianity. When Mar-tin Luther, a one-time Roman Catholic priest, seceded from Rome, he, a man, founded on his own authority a new society. Christ did not ordain the Roman Emperor or a Herod to propa-gate His gospel. 'Render to Cæsar's the things that are Cæsar's and to God the things that are Cæsar's and to God
the things that are God's.' Hence
the Church which will honor as
its head and founder a king, a man,
only on the authority of men, openly
declares its origin, its birth, its found
ation to be not of God, but of man.
Hence another cause for the unrest and

established a creed, 'Teach them all things whatsoever I have commanded you.' 'He that believes shall be saved.' A creed of convenience, substituting human maxims for the truths of Christ, changes the Christianity of Christ. and methods are not surprised.

Among the well-known Protestants who have Catholic relatives are Henry Labouchere, M. P., whose wife and daughter are Catholics; John Morley, M. P., whose step-daughter is a Catholic; Luke Wright, Governor-General lic; Luke Wright, Governor-General of the Philippines, whose wife—a daughter of the Raphæl Semmes who commanded the "Alabama,"—is a Catholic; John Drew, the greatest American actor in high - class comedy, whose niece, Ethel Barrymore, is a Catholic, and whose daughter Louise was received into the Church a few weeks ago. into the Church a few weeks ago. -

It is announced that Archbishop Quigley has begun active work toward establishing a Catholic publishing house in Chicago under his immediate control.

As an aid to the proper observance of the holy season of Lent, the total abstinence societies of Cleveland have ordered 10,000 copies of a promise to abstain from intoxicating liquors dur-ing these forty days. Also a little cir-cular entitled "How to keep Lent." These will be distributed from the different churches.

Elizabeth, N. J., February 17.—The Rev. Dr. H. E. Gilchrist, who resigned from the rectorate of St. Luke's Episcopal Church, of Roselle, two weeks ago, was baptized into the Catholic faith in St. Michael's Church, Cranford, this morning, by Rev. John A. Westman. Baron and Baroness von Odinelle stood as godfather and godmother for Dr. Gilchrist.

Father David, the distinguished Franciscan, has issued an announcement regarding the prize given by Lord Braye for the best paper on a Biblical subject. The competition is open to all students of Catholic universities, as well as to Catholic students of Oxford and Cambridge, who have received major orders. Papers must be written in Latin, and sent to Father David by next November.

DIOCESE OF HAMILTON.

The afternoon programme, this performance being attended by a very large crowd, was as follows:

Military drill.

Fifth Class Boys, St. Mary's school. Drum solo Master Michael Reagan, Recitation.

Miss Jean Michael.

Selection.

Miss Mable Phela Gass, J. Hackett, leader.

Force in one sot, entitled Champion of Her Sex—
Mre. Duplex, a widow with money and a mission.

Caroline, her stepdaughter.

Mico July Miss Jean Michael.

Fronte.

Forence, her daughter.

May Williams.

Servants—

Katie.

May Williams.

Servants—

Katie.

May Williams.

Servants—

Katie.

May Sodalists and their friends, accompanied by Nellizar's Orchestra.

May Williams.

May Williams.

Servants—

Katie.

Marie Mackay.

Chorus—' Praise ye the Father Gounod York Sodalists and their friends, accompanied by Nellizar's Orchestra.

May Sweet. Taces Lively Flowers May Williams.

May Williams.

May Williams.

May Williams.

Servants—

Katie.

May Sweet. Taces Lively Flowers Mellizar's Orchestra.

May Sweet. Taces Lively Flowers Mellizar's Orchestra.

May Master Michael Regan, Chorus—' Salta Maria'.

Mey The Received of the Mission of Very great importance come before the meeting's of Subordinate Courts which over yet the fact remains that very often questions of very great importance come before the meeting's of Subordinate Courts which over yet the fact remains that very often question of the American Federation of Exceutive of the Mission of Federation, and would be represented at the National Convention. This means now that all the great Catholic societies of the United States will be members of the great for the Mission of Federation and Candidate American Federation in Candidate Mission of Federation of Federation in Candidate Mission of Pederation of Federation of Federation of Federation of Federati

Mother Francis. Supaior of St. Joseph's Orphanage, Indian Mission, Fort William, died at St. Joseph's hospital, Port Arthur, Feb. II. Deceased had been ill only a few days with pneumonia, and her death came as a great shock to her many friends in both towns.

This good Religious had a most beautiful death, after receiving Holy Viaticum she renewed her religious vows and breathing forth fervent aspirations to her Heaven! Spouse she passed away like one in a calm sweet sleep.

The name of Mother Francis in the world was Miss Honora Burke. She was oorn in Pickering fifty-six years ag. She joined the community of St. Joseph in Toronto in 1873. She was one of the little band of missionary Sisters of St. Joseph who came to Fort William in 1885.

Mother Francis was a most amiable person, and was beloved by all wno knew her. She was charity personified, and in her death the Indiane especially will lose a good friend. Their genuine sorrow when kaceing by her coffia was very touching. The corpse of deceased was taken from the hospital to the Indian Mission Convent thence to the church where Solemn Requiem Mass was oelebrated by Ref. Father Lamarche, Superior of the Mission.

The procession from Convent to Church was solemn. The ciergy preceded the coffin chanting the Miserce, then followed pail bearers (six Sisters) and a number of Sisters carrying ligated tapers. The church was beautifully death of the Massion has a fine sermon was preached by Rev. Father Lamarche, In attendance a the funeral were thanarche. In attendance a number of other prominent citizens accommended the remained the remained of the Francis and commended the remained of the substitution of the substitution of the funeral were to be described by Rev. Father Lamarche, In attendance a number of other prominent citizens accommended the remained of the substitution of the substitution of the prominent citizens accompanied the remained to the valle at Port Arthur and a number of other prominent citizens accompanied the remained to the valle at Port Arthur

MARRIAGE.

REYNOLDS-LAME.

On Tuesday, Feb. 16th a very pretty wedding took place at St. James' church, Seaforth, when Mr. Jas. E. Reynolds, of Hullett, was united in the holy bonds of matrimony to Miss Mary Lamb, of Seaforth. At 10 o'clook the bride, becomingly attred in a gown of white silk with black picture hat entered the church leaning on the arm of her father, Mr. Stephen Lamb. The bride was assisted by her sister, Miss Lizzie, who wore a gown of gray crossed as

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

At a regular meeting of Sacred Heart Court.
No. 935, C O F. Of Rat Portage Ont. held.
Monday Feb 15th, 1994, the following reselution was unanimously adopted:
Whereas, it has pleased Almighty God in His
infinite Wisdom to remove from our midst to
his reward our respected and worthy Brother,
Ed ward Beaudro.
Resolved, that wa, the members of Sacred
Heart Court, No. 935, while bowing submissively to the Will of Divine Providence, desire
to express our deep grief at the death of our
departed brother, and to extend to his devoted
wife and family, our heartfelt sympathy, and
praying God His meety may protect and comfort them in their sad bereavement.
Resolved, that our Court Charter be draped
for a teim of three months, out of respect for
our deceased brother.
Resolved, that a copy of this resolution be
sent to the wife and family of the deceased
brother, also to the Catholic Forrester, and
CATHOLIC RECORD for publication.
Jas Ferrault, V. C. R.
J. H. Carbinal Rec. Sec.

Toronto, Feb. 18, 1994, St. Paul Court, 1320.

St. Paul Court, 1320.

At a recent meeting of the above court is was decided that hereafter the CATHOLIC Record and Catholic Register should receive a report of the proceedings of each meeting, and in this way to induce other Courts of the order to follow the example; while at the same time encouraging the reading of a Catholic paper in the homes.

While it is true that every member of the Order, jet the fact remains that very often questions of very great importance come before the meeting's of Subordinate Courts which

at once a thirteenth ary work, and yet been made almost e Crucifixion. ten been ashamed,"

osses exist, whose

e of other religions fors about the holy rches under their

aditions of which I urse (as every well-ould know), belong

all the same, many ey are a part of the

protected by her they cause much (p. 28.) ven if the difficulty

Beered Heart Heview HE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXC.

Our friend Ibanez tells us that be ore the Reformation the common cople had no sense of human dignity, se of their rights, duties or re sponsibilities.

This is a very extraordinary statement. How could such things be?
From every pulpit, every altar, every onfessional, every catechism, the cople were continually instructed that Man is created to the image of God, Man is created to the image of God, and appointed to an eternal participation of the Divine perfections and blessedness; that he, by his own fault, has lapsed from this exalted destiny; that God, in His infinite compassion, has restored him to it by the sacrifice of His own Son; that He offers us the unbounded gifts and sanctifying im-pulses of His Spirit, that is, of Him-self, to abide in our hearts continually, and to exalt us, if we will, to sit down with the Redeemer on His throne, as He, having overcome, has sat down on the throne of the Father. We are the throne of the Father. We are there, as St. Peter assures us, by the adoption of grace, to become eternally "partakers of the divine nature." What can go beyond this for maintaining the sense of human dignity, and for absorbing the sycophancies of "life's appropriate of the sycophancies of the sycophanci poor distinctions ?

On what do Protestants chiefly rest for maintaining the sense of human dignity among their people? On the reading of the Bible, and on the diffusion of Scriptural knowledge from the pulpit. Of the former there can not have been much in the ages of costly manuscripts, and when a not the ly manuscripts, and when as yet the rude vernaculars were regarded as almost profane; but of the latter there undance. As an English Evan was abundance. As an English Evan-golical remarks, though far from friend-ly to Catholicism, the medieval ser-mons decidedly surpass the usual ser-mons to day in simplicity and Scriptural fulnes

The Catholic Church esteems the sacraments as the chief means of grace. But the sacraments are the same for all, from the emperor to the beggar.
There are no royal sacraments. The greatost monarch and the humblest artisan receive the same Eucharist and the same absolution. Any priest who can absolve a peasant can absolve a king. In a Catholic country no sovign would think shame of himself if meeting the Viaticum on Its way to th poorest home, he should dismount and accompany it to the door or to the bed-side of the dying person. In a country where Catholic reverence for the where Catholic reverence for the how can there fail to be a profound sonse of essential equality, however many marks of civil distinction there may be, and however much, for civil ends, these may be insisted on? The Lutheran ordinance of the sixteenth century, that in time of plague the clergy should only carry the Communion to the rich, struck every Catholic heart with horror, and seems to have been one great reason why multitudes

began to return to the elder Church.

Of the populations which are noted for the intenseness of their Catholicity, ost, in common esteem, stands the foremost, in common esteem, stands the Spanish peasantry. Now this is distinguished, among all the peasantries of Europe, for its high sense of personal dignity. It is only the Spanish beggar who, soliciting charity, and being admonished as idle, would answer: "Senor, I asked your alms, not your advice." It is not the New England boy, as Charles Kingsley foolishly imagines (I wish it were) but the Casgines (I wish it were) but the Ca imagines (I wish it were) but the Cas-tilian innkeeper, who says, with hardly a sense of bravado: "I am as good a gentleman as the King; only not so rich." The height of Catholicity and the height of personal dignity are found together. No one can read Don Quixote and not be struck with the ne of cheerful friendliness pervading

to a priest.

No one will accuse Froude of a disposition to embellish Catholicism, but Froude, speaking of the Spanish peasantry, their dignity, their courtesy, their friendliness, their sense of justice, and their cheerful piety, asks what more we need wish for them. We may call the Spanish peasant an object of the sense of the may call the Spanish peasant an ob-scurantist, but, as Froude intimates, an obscurantism that bears such fruits hardly be a very undesirable thing. Goldwin Smith, too, is no lover of the ancient Church, but he hopes that Spain may yet be regenerated by her virtuous peasantry.

Of course some of those men who compass sea and land to make one proselyte "will easily, among all the millions of Spain, reckon up any number of vicious peasants, and will then jeeringly triumph over us that we have weeken of the virtuous peasantry of of the virtuous peasantry spoken of the virtuous peasantry of Spain. With such people we need not encumber ourselves. When we say that a country has a virtuous and pious peasantry, we mean that virtue and piety are generally reverenced, are deeply influential and shape multitudesof lives. Few persons speak warmly of the Spanish upper classes, which have been deeply tainted with Voltarianism for more than a hundred years, although I do not believe but that there are among them many, very many, virtuous and pious men and women. We do not believe that the memory of St. Ignatius has yet become impotent, or of St Teresa, St. Francis Borgia, and their Teresa, St. Francis Borgia, and their holy helpers, nor the memory of the illustrious Spanish episcopate of the olden days, although probably there are multitudes who have not a notion that Spain ever had a prelate above the

level of the Archbishop who patronized and dismissed Gil Blas.

It certainly can not be said that our abundance of New England Puritanism abundance of New England Furtherman has developed among us a high sense of personal dignity. We have our share of virtues I hope, but certainly that is not conspicuous among them. It may not be a chief virtue, but it is deeply interfused with the virtues that are chief. It blends with the Saviour's

beneficent friendliness to give a double glory to the Son of Man. No doubt the Spaniards will be much

the better for more schooling, especially technical schooling, to put them more on a level with the nations which are so endowed, and also to overcome that unhappy dislike of the mechanic arts which was brought about by their second which was brought about by their centuries of warfare with the Moors. But as concerns the development of character, the Spanish people do not seem to have been in any acute distress for the lack of Protestantism, although, as the Spectator suggests of another people, it is well for Christians to learn keep the mind on a level with the art. Emotion may doubtless sometimes overbalance thought, in the land of Saint Teresa, that

" Fair eister of the Seraphim," but the Spaniards, whose land has been famous for theologians as for saints, will probably think that they can do very well, without overpassing the re

es of the Peninsula

By the way, during the Spanish war, while we and the Dons were both making faces at each other a little more than was beseeming, our Free Baptist friends of the Morning Star, although the intensest of Protestants, maintained a steady protest against our policy to-wards Spain, and emphasized the noble qualities of the Spanish character, and the evidence given in the excelle the modern Spanish literature that this character is not degenerating. I could wish that I were Charles V. of Spain for a little while. I would certainly decorate our friend Bickfoad with the Golden Fleece. He well deserves it. One may answer for it all. We have

gone to the very centre of intense, nay, of the fanatical Catholicism, and have found it also a centre of the sense of human dignity, national and personal. And in the ages before the Reformation we find this sense of dignity stronger than now, rather than weaker. We have found therefore that the

charge that the people had no sense of human dignity until the burly peasant Luther arose to overwhelm them with floods of vituperation, and to express a wish that they might all be bought and wish that they might all be bought and sold "like other asses and hogs," is a charge worthy of the vulgar proselytizing sheet in which it appears. We will next consider the kindred charge that the people had no sense of their rights, duties and responsibilities.

CHARLES C. STARBUCK. Andover, Mass.

FRUITS OF HOLINESS.

TREASURES AND WORKS OF THE GRAND

HIERARCHY OF THE CHURCH. By Bishop Beaven.

In this our day we stand upon an admirable vantage ground whence with wide scope of horizon we can scan the vast field wherein the hierarchy of the Church has been working out its mission. Like the Ark of the Covenant, its passage through the desert of the world has ever been beneficent. There was no authenticity of divine institution, no warrant from heaven that did not stand sponsor by its side when it aunched forth upon its eventful career. It has gloriously ridden out every storm, and from every impending sub-mersion it has arisen until, in our day, it passes on its beautiful career freighted with the gathered treasures

of nineteen centuries.

These treasures are the fruits of its holiness, its teaching and its authority
—the three divine deposits entrusted the three divine deposits entrusted to the hierarchy, according to the mind of St. Paul—"The perfecting of the saints, the work of the ministry, and the edifying of the body of Christ."

There was surely a fresh leaven thrown into the world when the Apostolic College fresh from the moulding

tolic College, fresh from the moulding hands of the Saviour, went forth on its hands of the Saviour, went for the mission. And what a strange and un-heard of message was that of Pentecost! The great heart of the world stood still and shook in its mighty frame when it learned for the first time that all its tone of cheerful friendiness pervaning all ranks. Abating some of the highest dignitaries, "Brother" seems to be a term freely used by any one towards any one, saving, of course, "Father", to a priest.

No one will accuse Froude of a disposibility of the paganism, where the beauty of Christopaganism, where ian virtue, now vivified and radiant with godliness, stood in charming contrast with the repelling coarseness of

pagan vice.

This revelation of holiness brought to man a breader horizon of destiny. It carried his hopes beyond all that was of earth and fixed their goal in an eternity that had nothing of defilement in it. Side by side with his hopes and more companionable than Raphael with Tobias was the Holy Ghost, breathing into his soul the holiness of God through revelation, evangelical counsel, beati-

tude and sacrament.

This is the work, "the perfecting of the saints," that has from the beginning the saints," that has from the beginning been vested in the hierarchy of the Church. There is no age where the fruits of its missions have failed of an abundant harvest. There is no page of its history that does not chronicle records of its holiness; there is no soul who has known "the Christian's God" that he are tall the grapial charm of its who has known "the Christian's God that has not felt the genial charm of its atmosphere. To day, as of old, the Church of Christ, through its hierarchy, inculcates the teachings of saintliness, and under heaven there is no other divine commission for such an Apostolate. "God has given us apostles for the perfecting of the saints.'

Protestant Prayers for the Dead.

London Monitor and New Era.

A Church of England minister, the Rev. W. J. Hocking, Vicar of All Saints', Tufnel Park, who was buried last Friday, left behind him a valedictory address published in his parish magazine, in which he says: "Pray for my soul: more things are wrought by prayer than the world dreams of.

It is, of course, by no means singular that Protestants, and even Protestant clergy, should believe in and practice prayers for the dead. But each recurring instance like this must do more and more to abolish Protestant prejudice against so charitable, natural, consoling and reasonable a custom.

FIVE-MINUTES SERMON.

Second Sunday in Lent.

OUR TWO ENEMIES.

" Arise, and fear not." (St. Matt. xvii. 7.) My dear Brethren: The two great obstacles to the service of God, which come from ourselves, are sluggishness and cowardice. We are beset with temptations, harassed by passions, and subject to sin; but, more than the love of ease and cowardice take pos than these love of ease and cowardice take posses-sion of our hearts. We are tempted to doubt whether we can free ourselves from our difficulties; we forget the words of the Apostle: "This is the will of God, your sanctification." Since, then, my dear brethren, God wills our sanctification, we too should will it, for God is ready to bestow upon us the means to attain it. So that far us the means to attain it. So that far us the means to attain it. So that far from being discouraged by the evils that surround us, and the spiritual difficulties under which we labor, we ought rather turn to God full of courage, having confidence in His promise that He will not deny us the grace necessary for us to obtain eternal life. And so our Lord addresses to each one of us the words of this day's Gospel: "Arise, and fear not,"—words

which show what ought to be our part, our attitude in the work of salvation. To each one of us He says: "Arise!" Arise from the dominion of your passions! Cast off the works of darkness! Throw off your self-imposed shackles of cowardice and fear! Be vigilant! Be free! Be what your baptism demands -children of God, co-operating of you—children of God, co-operating with His grace in the work of your salvation. Do you not remember the days of your innocence? Were they not happy days? Have you found in the pursuit of sin and the gratification of your passions the pease which you enjoyed in the days in which you served God? No! There is no peace for the God? No! There is no peace for the wicked; there is no peace for the sin-burdened conscience; peace is only through the Holy Spirit. Peace is His fruit peace with ourselves and peace with

All the things of earth are as nothing compared with the peace of a good con-science. The indwelling of the Holy Spirit in our souls is a foretaste of the life of glory hereafter. We may lose riches, we may suffer dishonor, men may riches, we may suffer dishonor, men may deprive us of our possessions and our good name, but they cannot rob us of God's help Spirit. Him we may possess without fear of loss unless we ourselves are guilty of infidelity to His voice. Courage, then, for God is with us! And if God be with us, why should we fear? For who is God? Who is there fear? For who is God? Who is there like to God? Is there any in heaven, or on earth, or under the earth, that can stand against His almighty power? Whom do we fear? Is it Satan? Long ages ago God's holy angel overcame him. Is it the world? Our Lord tells 'I have overcome the world. it ourselves? Are we then such slaves to our passions that we can no longer exercise our reason, no longer make use of God's grace? Surely, things are not so bad with us as this! We can overcome our passions, we must over-come them. God's grace will not be denied us. We should "arise, and denied us. We should "arise, we fear not," we should have courage, we should trust God. And conquer shall if we but use the means that God in His mercy has put at our disposal. We shall conquer if we turn to the fountain of grace and drink deeply of

its waters: if, in other words, we are constant in prayer and the use of the These are the arms with which God designs that we should fight! These are the arms which He has blessed! These are the arms on which He has impressed the sign of His almighty power. Armed with these and confident in Him who gave them to us, victory shall be ours. Arise, then, my dear brethren, and cast off fear! Put on the armor of light and follow after the banner of our Lord. He has gone before showing the way; we have but to follow. He fought the fight. He overcame the world, the flesh, the devil. So, too, may we if we are faithful followers in the way of the Cross. where He will," we shall find the yoke sweet and the burden light.

" Arise, and fear not."

IMITATION OF CHRIST.

A PURE AND FULL RESIGNATION OF OURSELVES FOR OBTAINING FREEDOM OF HEART.

Some there are who resign them selves, but it is with some exception; for they do not trust wholly to God, and are therefore busy to provide for themselves. Some also at the first offer all: but afterwards, being assaulted by temptation, return again to what they left; and therefore they make no pro-

gress in virtue.

These will not attain to the true liberty of a pure heart nor to the grace of a delightful familiarity with Me, unless they first entirely resign themselves up and offer themselves a daily sacrifice to me; for without this, divine a point point of the sacrification. union neither is, nor will be obtained. I have often said to thee, and I re-peat it now again: for-ake thyself, resign thyself, and thou shalt enjoy a great inward peace.

Give all for all, seek nothing, call

for nothing back; stand purely and with a full confidence in Me, and thou shalt possess Me.

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THE FOURTH COMMANDMENT.

A moment's reflection upon the three first commandments just considered discloses the fact that all relate to our duties towards God. As a group of ob-ligations they form the first table of the decalogue. Those which follow, it will oe observed, contain the law which regbe observed, contain the law which reg-ulates our actions towards our neigh-bor. We have thus clearly marked the two great divisions of God's funda-mental law to man.

By the first law in this second table it is commanded to "honor thy father and thy mother." It is the law which fixes the duties of children towards

their parents and their parents towards their children. It is also the law which regulates the reciprocal relawhich regulates the reciprocal rela-tions between inferiors and superiors. Drawing within its scope these various states one readily perceives its great importance. To better gather the lessons it might be well to consider ach separately.
At this time, therefore, we shall con-

tent ourselves with a consideration of the first duties enumerated, namely, those of children towards their parent In the fourth commandment, then, God enjoins upon children love, reverence and obedience of their parents in every compliance with the commandment without rich reward. As an inducement to its faithful observance is promised "that thy days may be long in the land which the Lord Thy God giveth thee."

Unfortunately, the tendency of our youth is towards a vigorous a ful disregard of the law. Love prompts sacrifice of self and seeks the prefer-ment of others. Its constant effort is good of others in things temporal as well as things spiritual. Its manifestation is a great generosity in both. That the youth of our day are rendering no such love in proper measure is a matter of general comment. Evidence is at hand everywhere of parents who have impoverished them selves for their children and now weighted with the infirmities of age are cast aside or made a charge of on public charity. Abandoned in life they are also forgotten in death, and seldom is a prayer said for the repose of their soul.

It is not, however, in lack of love that children show their greatest disregard of this commandment. In want of reverence and obedience is their most frequent offending. The first they show at home and in public by conduct that is disrespectful and by speech that is disgusting. These are the results of a false pride and foolish Of the second, want of obedience, so

much has been said that it would be much has been said that it would be difficult not to duplicate. It will suffice at this time to say that disobedience of parental rule is the most predominant sin of the day among children. We would simply remind them here that as God has promised a long, and happen. would simply remind them here that as God has promised a long and happy life to all those who keep this com-mandment the reverse of this is the re-ward of those who do not. To honor their father and their mother means not only a long and happy life here, but likewise a blissful eternity.—Church

WHAT TO DO AT THE ELEVATION.

In view of the fact that most people bow their heads at the Elevation of the Mass, it is interesting to know that this is only a latter-day custom. Monitor prints an article taken from the English Messenger which says that, this attitude, while natural and war-ranted by ages of usage, ought, we are told, to be altered. The "Rubrics for the Laity" in use at Westminister in-structs worshippers to lift up their heads at the Elevation, that they may see and adore the Sacred Host. Strange as this instruction may seem, the adoption of it would be simply a reversion to earier usage, because both trom pictures and from textual sur it is clear that in the ages of faith the laity were accustomed to upon the Sacred Host when elevated by the priest. The article alluded to quotes the words of theological authority in saying that the purpose of the Elevation of the Sacred Host is that "It may be seen and adored by the people."
Clearly, then, the proper action is

that the congregation should raise their heads and look upon the Sacred Host at the Elevation, then bow their heads in reverence until the ringing of the second bell intimates the Eleva tion of the Chalice, when they would again raise their eyes to the chalice be-fore dropping them in adoration of the

know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used as agreesbly for cooking, in coffee, hea and checolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

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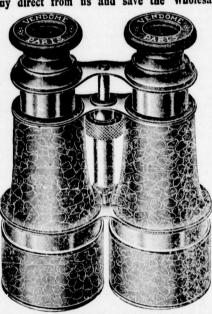
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PEBRUAR CHATS WIT

How few peo are always vicatch up." The spiritual writer time enough fo ought to do. T nld not requ could possibly ly, then, is we can, have we no to do? A Per

The man who less habit of no of always doing andertakes, ha There is nothin satisfaction wh d completeness absolutely comp What you sin What you wa What you giv

What your w What you pos What you less Good It does peopliving. The st best morals, th found in region quired; where bread by the s easier it is to less reliable ar is the standard value is placed

Don'

How many b charged from p tegrity, honest acceeded in Temptations to bet on he games, etc.—a and dishonesty s like the hab safety is in tot beginnin filching of a si varication, the are ruined for sincere repent Self Respec

Self-respect He is guided well - defined an enlightene reverences as scorns to con or dishonorab afraid to do nodestly but ular cause wh tates rather t measure that Like the Apo not disquiet judgment of meet the app nor is he de line of condu or by the motives. He tain, by ignol not regulate maxim, that t Cardinal C ambian.

back, the only temptations o walls of men shields of x here and now and life mea into the rank his way thr confess defea are not battl storm-swent as the have gone w have been scorched by side of him w far from you science, hone one heart, the Die where y

in the hushe

Vital ecor creased vita of the treme for countless Falls. Suc with the end The avera shake hands

or garret, or a star.—God

trees, who he crowbars, energy to cl perate stru erene triun learned by a it sufficient The princip may be sum excitement, duce excess exercises coments of the young Indian maiden, now hastening homeward, all heedless of the bright-ness around her, and compelled to bear

the presence of her enemy, who kept close behind her, determined not to separate himself from her until the eyes of all the village had witnessed her

shame. Suddenly an object standing

on the edge of a projecting rock, and half hidden by an overhanging hemlock tree, arrested Coaina's attention; she

tree, arrested Coana's attention; she shaded her eyes with her hand, and looked intently for an instant, then, uttering a low cry, she stretched her arms towards it, but it disappeared in the shadow of the forest, flitting away

like a mist before her eyes. Then she fell fainting to the ground. It was Tar-

Altontinon had sought him the evening before, and told him, with protesta-tions of reluctance, and had even shed tears, that the Iroquois held that night

the festival of Taho; that she had good reason for knowing that certain of their people would be present, and ad-vised him, as chief of his tribe, to watch

and see if any baptized Alonquin attended it secretly—then she hinted at her hidden griefs about Coaina, darkly intimating things which she declared she dared not disclose. This interview

following so close upon the mysterious billet he had received, aroused in Tar-ra-hee's mind the most suspicious vigil

and there waiting patiently, with a dull, heavy misgiving at his heart, he at last

saw Coaina emerge from the Iroquois lodge, attended by Ahdeek. It needed no more to convince him that Coaina

was not only false to him, but that she had lived a most hypocritical life, and

was unworthy of a regret. He was a Christian—he would not, therefore, re-

venge himself upon the Iroquois by taking his life; he would formally and publicly annul his betrothal to Coaina,

and leaving her to the punishment her crime deserved, go away from the tribe, to hunt along the shores of the dark

Sauganay.
This was the conclusion which, after

long and silent cogitations, he arrived at; then he sought Father Etienne, and laid bare his heart before him:

after which he privately consulted with the chief men of his people, and notified

them to meet in solemn assembly the

next day.

Pause an instant, reader, whether

young or old, and reflect on the evils of

malice, slander and rash judgment. We have seen how innocent Coaina was,

how truly pious and unblemished was her life before heaven; and yet we be-

hold her clothed with depravity as with

a garment, a despised and rejected out-cast; wearing all the appearance of

guilt and hypocrisy, through the pride, malice, ambition and envy of others, who, still esteemed and honored,

triumphed for a season in their wicked-

ness, And remember, friend, this is no fiction! Coaina actually lived and suf-

stranger to her grave, and with fast-falling tears relate as they twine wild

TO BE CONTINUED.

EFFECTIVE CHARITY.

Nothing shows the sympathetic char-

acter of the American people better than distress. Individuals and socie-ties give of their time and funds to soften the hardships of their less for-

poor. Through these agencies thousands in money are disbursed annually

in the battle against misfortune and distress. While methods may fre quently be a matter of honest dispute

none will deny that great results are accomplished. None, therefore, should refuse to help in the work. This conceded the only other point

tribution ourselves or assign the task

tribution ourselves or assign the task to some of the organizations formed for that purpose? The deceptions prac-ticed upon the personal distributor of financial aid, it seems, should leave no room for doubt. Among those who

have made the problem one of special study it is universally admitted that effective distribution of charity can

only be secured through organization that has systematized the work.

To the Catholic this makes the task

one of little moment. For among all

one of little moment. For among an the known charity organizations of the country that of the St. Vincent de Paul Society holds the first place. It counts among its friends and contributors Jew and Gentile and men of all

creeds as well as those of no creed. Every dollar committed to its care

finds its way into some charity. Among its membership may be found

Among its membership may be found the best and most prosperous men in every parish. Men in the professions; men of vast business interests, in fact men in every walk of life. And their work? that of visiting the poor in their homes, extending them aid and giving them food, clothing and employment without informing the world of the fact. It is the organizatio, there-

the fact. It is the organizatio, there-

fore, to which Catholics should commit their charity for distribution.

the business of any other member. Quarterly Communions during the year about complete the obligations. The

involved is, should we make the

nournful story.

CHATS WITH YOUNG MEN

How few people have leisure to do the things they would like to do! Most are always vainly struggling "to eatch up." This is not right. Some spiritual writer has said there is always time enough for the things that we ought to do. That must be true. God ought to do. That must be true. God would not require of us more than we could possibly accomplish. Conversely, then, is we do all that we possibly can, have we not done all that we ought to do?

A Perpetual Tonic.

The man who has learned the price-less habit of never slighting his work, of always doing to a finish whatever he andertakes, has a perpetual tonic. There is nothing else which gives the satisfaction which comes from a sense of completeness, of wholeness, from an absolutely completed task.—Success.

It is Not so Much What you earn as what you save. What you sing as how you sing it. What you want as what you need. What you give as how you give it. What your work as how it is done. What you possess as how you use it. What you learn as what you remem-

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Good to Have Work.

It does people good to work for a living. The strongest characters, the best morals, the greatest prosperity is found in regions where labor is rewhere man has to earn his bread by the sweet of his brow. The easier it is to live without labor the less reliable are the people, the lower is the standard of morals and the less value is placed upon life. Don't be Dishonest.

How many boys and young men have

Tailed, lost character and been discharged from positions where, with integrity, honesty and attention to their employer's interests, they might have succeeded in making for themselves a successful and honorable career!
Temptations to speculation—to gamble,
to bet on horse races and baseball games, etc.—and consequent deception and dishonesty are very seductive. It is like the habit of drinking—the only safety is in total abstinence. Stop the very beginnings. Let not the fingers very beginnings. Let not the fingers and the conscience be defiled with the filching of a single penny; then you will be safe and stand a fair chance of such that the least presees. But allow yourself the least pre-varication, the least dishonesty, and ten chances to one—you are lost. You are ruined for time, at least without sincere repentance, and it may affect your destiny in the world to come.

Self Respect and Human Respect.

Self-respect is another characteristic Self-respect is another characteristic of an exemplary and honorable man. He is guided in his moral conduct by well - defined principles of rectitude, from which he never deviates and by an enlightened conscience, which he reverences as the voice of God. He scorns to commit in secret any mean or dishonorable act that he would be afraid to do in public. He has the wourage of his conviction and he will modestly but firmly adhere to an unpopnodestly but firmly adhere to an unpopalar cause which his sense of duty dic-tates rather than espouse the popular tates rather than espouse the popular measure that would gain him applause. Like the Apostle of the Gentiles, he is not disquieted by the unfavorable judgment of men, provided his actions meet the approval of his conscience; nor is he deterred from the straight line of conduct by speak or ridicale. line of conduct by sneers, or ridicule, or by the imputation of unworthy notives. He will never stoop to obtain, by ignoble methods, the vantage ground over an opponent; for he does not regulate his actions by the false maxim, that the end justifies the means. Cardinal Gibbons in Catholic Col

A Fighter or a Skulker ?

Life is not victory, but battle. Soon in the hushed chamber each will hear the sunset gun. In that hour, looking back, the only events worth remember-ing will be our moral victories. Then the centre was the medicine man, in his temptations conquered will hang on the walls of memory like the swords and shields of vanquished ecemies. But here and now growth is through struggle and life means rattling musketry. As and life means rattling musketry. As the hero of old hurled his helmet far the hero of old hurled his helmet far into the ranks of the enemy and fought his way through until he regained it, so for us not to gain new heights is to confess defeat. Earth's saddest scenes are not battlefleids covered with heaps of head. Life's devastations are not storm-swept fields or cities consumed with fire. Earth has no scenes so sad as the groups of men who have gone wrong. And man might well lose hope were it not that for all who lose hope were it not that for all who have been devastated by passion and scorched by sin, there is One heart that still throbs for them. God is on the side of him who hath stumbled and fallen into the mire. Go where you will, put far from your mother country, conscience, honor, love, but forget not that one heart, the Infinite, still beats true. Die where you may in the wilderness Die where you may, in the wilderness or garret, or cell, one love shines like a star.—God's.

Vital Economy.

Vital economy is a condition of increased vitality. We have been told of the tremendous waste of power that for countless ages occurred at Niagara Falls. Such waste is small compared with the enormous waste of human vital ity that occurs every day in this coun-

try.

The average man wastes his forces in a thousand ways. There are men who shake hands as if they were hauling on a hawser, who manipulate their knives and forks as if they were chopping down the handle page as if they were trees, who handle pens as it they were crowbars, — who wastefully use up in these and other everyday acts enough energy to change their lives from a des-perate struggle for maintenance in a

erene triumph. economy is an art. It can be learned by any human being who desires it sufficiently to follow a course of simple mental and physical exercises. The principle of the mental exercises

learning to move with the smallest pos-Be Good to Yourself.

"If," remarked the Practical Man, "I were asked what is the best resolve to make, I should unhesitatingly reply,

to make, I should unhesitatingly reply,
'Be good to yourself.'''
'Rather unnecessary advice that,''
observed the Cynic, 'since humanity
is another name for selfishness!''
'But selfishness is not goodness,''
replied the Practical Man. 'If I cheat
another, I am injuring myself more than
him, and I not good to myself. If I am
intemperate, I am hurting my health,
destroying my mind and sinking my soul lestroying my mind and sinking my soul in the mire; that is not being good to myself. If I permit hate to dwell in my heart, I inject that much poison into my being; is that goodness toward myself? If anger, pride, the lust of the flesh or the lust of gain dominate me I have set a base ruler over my manhood whose reign means the loss of my em-pire. That is not being good to my-self. Not being good to my-self, what-ever goodness I may show to others is tinctured with baseness. If the source is foul, the stream will be muddy. In the goodness to others of a man who is evil to himself, there is always the base desire to blind men, or to purchase their condonation, and the vain hope to silence the voice of conscience. But silence the voice of conscience. But goodness from the man who is first and above all good to himself is like the sunlight showered over the earth. is poured out fully, unconsciou-ly. It knows not and cares not where its rays fall and on whatever they do fall they bestow blessings manifold. First be good to yourself; then you cannot help being good to others."—Catholic Union and Times.

OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H Donsey. CHAPTER VI.-CONTINUED.

THE IROQUOIS LODGE.

Coaina saw how futile were her hopes Coaina saw how tutile were her hopes of escape, and, with a sharp human pang, she resigned herselt to the bitter necessity of her situation, while she implored the protection of Almighty God, and invoked the assistance of the Immaculate Mother. She felt that, beside these, she had none else to fly to. She knew that on the morrow she would be scorned and cast out by her people. be scorned and cast out by her people, for who would believe in her innocence, in the face of such evidence, when her reputation was already tainted by calumny? Her enemies had snared her, and thrown over her innocence a gar ment of blackness which no eye could penetra a save the sleepless eye of the All seeing: which no glance of loving compassion could fathom save hers—the Mother of Jesus; which all would shrink from with scorn, save the angels shrink from with scorn, save the angels who were given charge over her. In one sense we may exclaim: "Poor, forlorn Coaina!" In another we may exclaim: "O, maiden of divine predilection! honored art thou in thy sorrow and shame! thy thorny griefs are budding heavenly blossoms for the another which is receiving for these in crown which is weaving for thee in

heaven! Thus resting in strong faith upon God's promises, Coaina's troubled heart grew more calm. The rich blood had forsaken her face, leaving it cold and pale, and as she stood against the codar post, she looked like a statue carved out of stone, so motion-less and apparently breathless was she

Suddenly a bright red gleam shot across her closed eyes. When she opened them she saw a pyramid of faggots heaped up in the middle of the lodge, under which a fire had been kindled, and now shot here and there, between the interstices of the wood, red tongues of flame, which crept in and out like fiery serpents. Around this fire stood, first in order, the children and young people, and behind them, those more advanced in life. In the centre was the medicine man, in his

hands; he threw a piece of deer's fat into the flames, when every one present into the flames, when every one present cried out, in a measured and unearthly chant: "Taho! Taho!" After this, a small space was cleared by the medicine man, who now produced a pouch in which there was a pipe and powder, which he called potu! The pouch was carried salamnly around the fig. all carried solemnly around the fire, all chanting Taho! Taho! after which the potu was taken from the pouch, and dis-tributed to all the men, who smoked it, and fumigated their bodies with it as and fumigated their bodies with it as with something sacred. An Iroquois filled a pipe with it, and lighting it by his own, handed it to Coaina, who, by a quick movement of her hand, dashed it to the ground and placed her foot upon it, exclaiming: "In the name of Christ I trample on all idolatry!"

This enraged the Indians beyond expression and they would immediately

pression, and they would immediately have done her violence for her contempt of a right which they held sacred had not Ahdeek interposed his author-ity, which they, on the present occasion,

sullenly obeyed.

At length the dawn crept through the crevices of the lodge, and ere long a deeper glow of crimson heralded the rising of the sun; then Ahdeek ap-proached Coaina, and told her she was free to go. She sprang from the lodge, like a wild doe from the trap of the hunter, hoping to escape the attend ance of Ahdeek, with which he had threatened her, and get back in time to threatened ner, and get back in the too be present at Mass; but he, watchful of every movement, was in an instant by her side, and—well named the Deer —easily kept pace with her swift foot-steps. Giorious was the rising of the —easily kept pace with her swit low-steps. Glorious was the rising of the red and golden light out of darkness; brilliantly fell the splendid rays upon the hoar frost, which glimmered like myriads of tiny crystals on the grass and leaves; joyfully dashed the scarlet crested woodpecker from tree to tree; a low warbling echoed fitfully and except among the gorgeous foliage of simple mental and physical exercises.
The principle of the mental exercises may be summed up by saying that any excitement, tension, or worry will produce excess of muscular action and consequent waste of force. The physical exercises consist of certain free movements of the body for the purpose of

LENTEN THOUGHTS

By Rt. Rev. Thomas Conaty, D. D. Winter's icy mantle covers the earth and all nature about us seems in the sleep of death. Like garments of the tomb are the robes that envelop her, and the biting frost-wind paints weird fancies upon the window pane, to tell us

It is fitting that this season of the year should be emblematic of death, and that darkness and desolation should enwrap nature in the somber trappings of the tomb; for even as winter now locks nature in a cold embrace like that of death, ages ago in this same season our manifold sins chilled the Heart, and brought darkness and desolation into the life of nature's King, and the final and most agonizing chapters of the story of our redemption were begun. The wind wails now the death of nature and its voice is rigorous with the fury of winter, but soon it will become ever softer and gentler till over the blossoms of spring it is sobbing in mournful cadence the requiem of the redemption. During these days we should hearken to nature's pleading; for this month, standing midway between the manger and the cross, between Christmas and Easter, leads us to the Lenten days that precede the great sorrows of ance. He could not sleep, but long before dawn took his station upon the over-hanging rock we have described,

Divine Saviour.

Lent brings the thoughts of His sufferings for us, and the necessity of suffering in our lives in order to merit His love. It leads us step by step up the rugged heights of Calvary, and asks us to be true subjects of our thorn-crowned King, true followers of our despised and rejected Master. Lent reminds us of sin and all it cost Jesus, and it warns us to shun sin and its allurements, to fear the world and all its pleasures; it urges us to mortification and penance that thus satisfaction may ascend to heaven for our many faults.

Therefore we should prepare for Lent

in the spirit of the true Christian who believes that as Lent leads to Easter, so the spirit of Lent is needed in our lives to lead us to the heaven for which we live. The cross and then the crown -suffering and then glory, Lent and then Easter, in life and above all, in the blessedness of God's choice rewards. School and Home Magazine.

BY THE WAYSIDE.

The author of "Golden Sands tells of a zealous woman who was eager to do good to her fellow-creatures. One of her methods was novel and it contains a suggestion for other welldisposed persons who have God's honor and their neighbors' spiritual welfare at heart. This good lady always re-served a tenth part of the sum set aside for alms for the purchase of something destined for the benefit of souls. It was sometimes a printed sentence on judgment, on the Divine mercy, on the presence of God, sometimes it was pious pamphlet or medal. She selected these trifles in bright colors, red or blue, to attract the eye. She let them fall, as if by accident, all along the road, with the idea that they would be fered as our feeble pen describes, and to this day the young girls of "the Lake of the Two Mountains" will lead the picked up by a child, a young girl, a laborer returning from his work, and lowers around her place of rest, her that perhaps these two or three lines of a sentence, already heard at catechism, would awaken a remorse of conscience or recall a forgotten resolu-

Oh, who can tell the pious harvest Oh, who can tell the plous narvest which she thus has sown? says the narrator. She never went on a journey without forgetting, in the cars, in the diligence, those alms for souls. She never heard when anyone called her to recover them. She lost a great many of them by leaving them accidentally soften the hardships of their less for-tunate brethren. An open purse is seldom denied the poor in an hour of pressing need. Men may be selfish of their own comforts but they are not heedless of those whose lives hang upon their charity. The recent storm is a verification of the fact.

The best demonstration, however, is in borrowed books and in those which she lent. She used them for wrappers when she had occasion to send parcels and sometimes she gave a coin to poor children to scatter them in public The best demonstration, however, is found in the mary philanthropic societies whose work is the care of the poor. Through these acceptaints tainly, many grains were trodden under foot, despised and treated with con-tempt; but could it be possible that none of them took root? Continue your labors in silence and obscurity, industrious sower. God, Who sees all, God, Who counts your every step, writes all in the book of life, and may the publicity which I give to your zeal find you many imitators.

> Take time to think. There is no thought without time. There can be no wisdom without silence.-Cyrus Townsend Brady.

PUTTING BABY ASLEEP.

If baby is restless or sleepless do not give it "soothing" medicines to make it sleep. These medicines always contain opiates, and you are merely druging the little one into temporary insensibility—in fact you are placing its life in peril. Restlessness and sleeplessness in wealth of some lessness is usually the result of some trouble of the stomach or bowels, and if this is removed the child will sleep naturally, and awake bright and healthy. Baby's Own Tablets cure all stomach and bowel troubles, and the mother has a solemn assurance that the medicine contains no opiate or harmful drug. Mrs. Louis Reville, Gawas, Ont., says: "My baby suf fered from colic, cried a great deal and was very sleepless. After giving him Baby's Own Tablets the trouble disappeared and through giving him an occasional Tablet since, he has always been healthy, and is now a strong rugged child. No mother should ever be without the Tablets in the house." More than that, it is the organization in which all earnest Catholics should hold membership. For this little is required. There is no initiation fee, no dues. At the meetings You can get Baby's Own Tablets from any dealer in medicine, or if you write to The Dr. Williams Medicine Co., Brockville, Ont., the Tablets will be sent by mail at 25 cents a box. each member gives in a collection whatever sum he feels disposed, and the amount of the contribution is not

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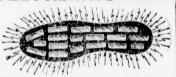
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DIOCESE OF LONDON.

MORENEY ATTORNAMENTS.

The Bishoop of London has made the follow-level of the Control of th

rites. The ceremony of the blessing was performed by His Lordshipt al citid a. m. The procession started with the cross in front, to the porch, who et the first prayer was said opposite the door. Then the circuit of the church was made on the outside, His Lordship sprinking the wall from top to foundation, as the retinue moved around. When the prayer proper to this part of the ceremony was offered, and Litany of the Saints was chanted. High Mass was then sung by the pastor. Father Collins, After the Post Communion His Lordship preached as he always does (whether in gork ous cathedral or country chap I) a vot the very great piesaure it gave him to burseal on this occasion, and congratuate would sail persevere in harmony end that he hoped the would sail persevere in harmony end that he hoped the would sail persevere in harmony merit the mark the would sail persevere in harmony and reflixing of this secred childre. He continued as follows, taking for his text. "And now there remain faith, hope, charity, these who had a shire and took part in the building and reflixing of this secred childre. He continued as follows, taking for his text." And now there remain faith, hope, charity, these where: the greatest of these is charity." My dear people, in the Episle of to-day, we read the beauliful words of Saint Paul, indicating to us, especially the great virtues and power of charity. After proclaiming in the lirst part of the Episle the strong effects and wonderful qualities of charity that distinguish the Christian, the Apostic concludes with these words." After proclaiming in the lirst part of the Episle in strong effects and wonderful my understood the such actions as are pleasing in to the king the first of the greatest is charity." He states that patient is in the living the processes and other moral good noseer? It is the foundation upon which consists between the Creator and the creature Chairty is the union of man's soul, man's affections, and with our wall we devote our selves to the practice of this love. This

Managing Director.

OBITUARIES.

OBITUARIES,

MRS MICHAEL REIDY, PROTON.

After a lingering illness, borne with true Christian fortitude, and strengthened by the holy secraments of the Church, there passed away on Saturday, Dec. 12 1903, Mrs. Michael Reidy (nee Nestor), in the seventy eighth year of her age, Deceased was a native of County Clare, Ireland. She came with her husband, for y-eight years ago, to the township of Proton, and settled on Lot 22, 3rd e-ncession, and there lived until called by her Divine Master to receive the reward of a well-spent ife. Mr. and Mrs. Reidy were among the very first settlers of Proton, and many a time her humble home afforded food and shelter to the incoming settler. as well as to the early missionary priest. Her aged husband and six of her twelve children survive her—Mrs. M. Mulhall, North Dakota; John, Muntana; Thomas, and Mrs. James Farrell Proton; Patrick and Bridget on the homestead. Her pastor, Rev. Father Murphy, of Dundalk, was most assidous in ministering o her spiritual wants. The funeral, which nock place on Tuesday, 15th Dec., to St. Parrick's Church, Proton, thence to the adjoining cemetery, was one of the largest ever teen in the sattlement.

May her survest in peace!

Mrs. Lawrence Hiegerss, Chatham.

May her surrect in peace.

Mrs. Lawrence Higgens, Charham.
Seldom are we called upon to chronicle a
death so universally regretted as that of Mrs.
Lawrence Higgens, Her death took place on
Feb. 4th at St. Joseph's hospital. Chatham. at
the age of sixty-four. Mrs. Higgens always

enjoyed good health until about a year ago; since then she kept gradually sinking until the siender thread upon which her life depended, a lengthgave way. H raufferings were borne with the same patience which characterized her whole life, and, being fortified by the rues of noisy mother Church, she passed peacefully away, surrounded by her relatives. In Mis. Higgens was all that was noble, good and pure—an exemplary wife, a highly respected and much loved member of the community in which she lived. The funeral took piace on its urday. Feb. 6th, to St. Joseph's church, where a Solemn Requiem Mass was celebrated by Vey Rev Father James D. F. M. P. P., as sisted by Rev. Father Herman. O. F. M., and Rev. Father James preached a short sermon, in which he spoke of the steadfast faith of the deceased all through life and her beau ifful and edifying resignation. A large concourse of friends followed the funeral cortage to pay a last tribute of respect to one they loved on earth. She leaves a heaband, one brother and three states to mourn her sad demiss. The casket was born by her six nephews—Patrick Barrons, Engene Barrons, John Eurley, Jerry Earley, Andrew Hogan and Michael Barrons. May her sourcest Mr. John McNeil, London. MR JOHN MCNEIL, LONDON

MR JOHN MCNEH, LONDON.

The sudden death occurred on Friday morning Feb. 12th, in St. Joseph's Hospital, of Mr. John McNeil, after a few days' illines, with pneumonia. The decreased has always lived in this city, where he made many friends by his generous and sympathetic deposition. Besides his young wife and widowed mother, who mouru his loss, he leaves one brober, James, of Newark, N. J., and one sister, Mrs. Grant, of Toronto The funeral took place on Monday, the 15 h inst, to St. Peter's Cathedral, thence to the Catholic cemetery. The many beautiful floral offerings from societies and sorrowing friends testified the high esteem in which deccased was held, May his soul rest in peace!

MR CHAS, McELHERON, CHICAGO, ILL.
On the 28th ultime, Daniel McElheron, formerly of Sarria, cled in Chicago, after an illness of three weeks. About fif cen years ago he left his native town for Chicago, where he labored in the interests of the Chicago Gas Countil his last ilness. His body was brought here and conveyed to his mother's residence Christins street. The following morning High Mass was sung for the repose of his soul after which the remains were taken to Lake Yiew cometery. The pall-bearers were Messrs. Edward and Louis McCart, George Wilkinson, John Dagan, High Boyle, and Win Sullivan, here below were made particularly edifying by his pious reception of the Church's consoling rites. He was an active membr of the Knights of Columbus and of the C O F Mr McEheron was forty years old and leaves a wife and a little son of four to mourn his loss. His many friends in Sarnia extendather warm est sympathy to his bereaved family. May his soul rest in peace!

Michael Ryan, Petersorough. MR CHAS. McELHERON, CHICAGO, ILL.

MICHAEL RYAN, PETERBOROUGH, Michael Ryan, Petersborough.

Death came to Michael Ryan at the age of ninety years, Tuesday night, on Feb 9 1904, at his residence, 199 Dahousis street after an ill ness of about four weeks from is grippe. The late Mr. Ryan has been a resident of Peterborough forseventeen years coming here from Westwood, where he settled in 1836 in which year he came to Canada from Limerick, free land where he was born. He has been a continuous resident of Peterborough county for incarity sixty years. There are left to mourn the loss of a father, two sons and four daughters the former being John, of town, and Jas. of Westwood, and the latter Sister 8t James, of St. Joseph's congregation, Port Arthur; Sister Margaret Mary of the same order. Lindsay; Miss Mary Ryan residing at home, and Mrs. E. J. Lynch, Westwood, Mrs. Ryan died about one year ago, while three other members of the family, Bridget, Jennie and Michael, are also dead. The funeral took place from the family residence, 199 Dalho, see street, Peterborough on Friday morning at 9 o'clock, to St. Peters Cathedral and thence to the Catholic cemeters.

MRS. M. REYNOLDS, DETROIT.

There departed this life, on February 19th.
Mrs. M. Reynolds of Detroit, formerly a resident of our Forest City. Mrs. Reynolds death leaves a void in a large circle of friends which it will be hard indeed to fill.

Notwithstanding the fewness of her years to Detroit. Mrs. Reynolds, by her many amiable qualities of mind and heart, mad for herself friends without number. Her characteristic cheerfulness under diffucities and her mary kindly deeds made the afficted gard her almost as an angel; while, on the other hand, those whose lives knew, no sorrow, fondly imagined that she also had never experienced affiction or trouble. Those who, however, loved her a fortitude and resignation truly heroic she overcame all; and now she is enjoying her reward.

May she rest in peace!

THE RETURN OF THE NEWFOUND

THE RETURN OF THE NEWFOUNDLANDERS.

At present the papers of this country are advertizing a movement which has for its scope the providing of facilities to Newfound landers living in the Deminion of Canada and in the United States to return home for a holiday next summer. The time assigned for the return of the Newfound-Inders is between August 3 and August 10, 1904, and the movement is entitled "Old Home Week." The Cabot Club Ronbury, Boston, Mass., is a prime mover in this eminently patriotic entripries. The dates for leaving Boston are set down as July 28th, on which days tickets may be utilized for three seperate routes, viz. the Plant Line, the Dominion Atlantic Railways, and the Boston and Maine Railroad. The scope of the movement is such as to give travelling facilities to a! Newfoundlanders living in Canada and the United States and to as many others as may chose to avail of exceptionally favorable terms to make a summer trip to this island. The Cabot Club is spending money lavishly in the necessary advertisements, and, in the words of its notice "It is reasonable to expect that a large number of American and Canadian tourists will take advantage of the low rates and visit New foundland. This, we may add, it all the more likely now that a "gross-country" railway connects St. Johns with Port Aux Ba-que, and between the latter point and Sydney, we may safely commend, in advance, to the courteous care of Cap. P. Delaney, a thoroughbred Newfoundland has few or none of its old time difficulties.

Persons who come by way of Sydney, we may safely commend, in advance, to the courteous care of Cap. P. Delaney, a thoroughbred Newfoundland has few or none of its old time difficulties.

Persons who come by an of Sydney, we may safely commend, in advance, to the courteous care of Cap. P. Delaney, a thoroughbred Newfoundland has few or none of its old time difficulties.

The notices already printed by the sabence of their particular country mer from the advertisements already printed. or else from Measrs. A. Moulto

shery, especially in the winter season, may well be rataked amongst the "bravest of the brava." That the men stake their lives on the venture in these perilicus voyages is but too sadly proven the long roll of shipwrecks with which the Gloucester marine annals are full. Hundreds, perhaps thousands, of young Newfoundlanders have given their lives in this savies, and hundreds of others, nothing daubted, step into the vacant ports. As soon as achonomer is ready to fixe the ocean there is always a Newfoundland explain in Gloucester ready to dive her, be it June or January. The names of three such Newfoundland Americans occur to me just now: Captains Bonis, Jacob and Murraymen whose courage is neverso intrept das when the danger is at its darkest and the storm is at its height. To bear of these men "hashing themselves to the wheel" and keeping the ships under control white the decis were swept by mountains of water, and the breakers were all out under the bows would give an idea of how little the real dangers of the deep are known to landemen. And as are our captains, such are own crews. Britain would need no better men to keep the Empire of the Seas, though "ad to contend for its against an embattled world."

1. Newfoundland connection with Boston

world.

1.0 Newfoundland connection with Boston would seem to date back to the middle of the ighteenth century, as may be seen from certain tombstones in an old enclosure of that city. During the nineteenth century the emigration went on with ever gathering force. Hundreds of their countrymen took part in the American Civil War

"But Isles men soon to soldiers grow
Alian has sword as well as bow."

And we have record that our hardy
ice hunters and ocean seamen were by
no means backward in the field. The men
who were trained as children to face the Atlantic at its widest could right speedily become soldiers, given the occasion. Though
Bosion seems to be the gashering place of the
foreign-going Newfoundlanders, still thousands
have settled in other places, both in the United
States and Canada. However, Boston has the
largest contingent, and in that co-mopolitan
city they form an influential colony. Hundreds of our hardworking people there,
and elsewhere, have attained to posts of
prominence; several have gained disinction in the various professions, and
several have amased wealth. Speaking
of Newfoundlanders well known in Canada I
need but mention the names of the late Father
Frank Ryan of Toronto, and the celebrated
physician, Dr. Roddick, also Father Bonia of
Maryland. Though hundreds of Newfound
landers on the American continent have scored
signal success, it is likely that amor gra a large
bulk of our people abroad there would be a
strong sentiment in favor of living in ther own
country, if the conditions were o herwise
equal to those of the United States. It is certain
that within the lat fifteen or twenty years the
indus rial conditions of this country have advanced in the direction of lumbering, mining,
farming and general developments. Now this,
I take it, is a strong feature in the "Old
Home" movement. It will be the means of
showing Newfoundland and its possibilities in
such a favorable light to those of her
people who return as may induce many
to remain and give the "Old Home Land" the
benefitod their enterprise and experience. Ragarding the movement from this standpoint
alone, in has matter in it to arouse the interest
of all our people, be they at home or abroad.
Benind the "Old Home" movement, It is a
matter which at one stroke goes to the root of
our own people in their own country. It is a
matter which at one

country it will be best for us—best for them.

The "Old Home Movement" will afford Newfoundlanders an opportunity of reviewing their forces and of so directing their forces as to procure the common good of their common country.

The restoration of our people trained in the arena of American enterprise cannot fail to act as a powerful dynamic on the industrial life of this colony.

act as a powerful dynamic on the industrial life of this colony.

Newfoundlanders abroad have started this movement; let Newf undlanders at home take it up with (qual fervor, and one of the best strokes of work ever made shall have been struck for this country. As a tour of inspection and pleasure, the 'Od Home Week' has also its distinctive features. To those who come at the time mentioned this pictureque leland should appear at ite be's, as we certainly have no snow at such a season, although an odd iceberg may drift down from polar regions and cast anchor off the court; lo the gratification of camera holders and the vexation of "ancient mariners". A Newfoundiand summer is as nearly perfect as summers usually are. From July to October the tourist, be he invalid or athelete, may find this Island either a health resort or a trout fishing ground. As to the spring we must agree with the wag who said that we leap from winter to summer without a spring. In summer months the rugged headlands are pleasantly diversified by the verdure of the spruce and pine forests and the pas oral beauty of the water side settlements. Railway extension and steam communication have in our days brought a thousand remote creeks and harbors and bays in reach of St. Johns; so that a trip around the whole coast, hitherto a formidable journey is now but a holiday excursion. However, a mission ary voyage along the northern shores of the Island, when it depends to some extent on sail boats, is still an undertaking of toil and peril, And yet the Bishop of Harbor Grace.

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enjoyed good health until about a year ago: | fishery, especially in the winter season, may since then she kept gradually sinking until the well be Isaked amongst the "bravest of the blanked upon which her life depended, brava." That the men stake their lives on the

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Mrs. W. Gallagher, East Clifton, Que

they have carried in triumph for a hundred years the file of Newfoundland manhood: therefore three cheers, multiplied by thirty thousand for the home-specing exile when once again his ship casts anchor under Signal Hall.

I write in this manner not merely to picture a grand demonstration, but for the deeper reason that I sm profeundly convinced of the importance to this colony of the homecoming of our people. If all Newfoundlanders work as hard for the success of the "Old Home" movement as the Caboo Club is working, then shall the return of the emigrants be on a colloseal scale and if it be on such a scale then shall the return of the emigrants be on a colloseal scale and if it be on such a scale then shall it mark a new era in the industrial life of a country which bas long sorrowed over the lose of her people and will therefore rejoice proportionately in their return.

A leading holiday feature in the "Old Home" movement is that it may be made to time with the annual rowing tournament held on historic 'Quidi Vidi' This picture-que water course lies towards the north cast of the city—with the extensive pastoral valley of fresh water opening towards it at one erd, and the huge rampart of Signal Hill standing like a battle-scarred leentry on the oher. This beautiful sheet of water surrounded by sloping bruks and of oval shape seems like an amphitheatre disposed by nature for such spectacular displays as the yearly rowing matches afford. Here assemble annually thousands of people to witness legitimate sport proper to the country. Good order and sobriety are observable on these occasions and as long as these popular passtimes are not disfigured by intemperance or excess, every honest man will say "Flourish the Quidi Vidi races." It is, I think, creditable to our people to be able to state that a more sober, orderly or well disciplined assembling could not be seen than the thousand who gather every summer on Quidi Vidi banks for the rowing contests. The interest, then in these island sports of ours shall be increas

"While flows the Yellow river,
While stands the Sacred hill
The proud Ides of Quintilis,
Shall have such honor still,
Gay are the Martian Kalends
December's notes are gay;
But the proud Ides when the squadron rides
Shall be Rome's whitest day." JOHN A. O'REILLY, D. D., Pastor, Salmonier, Nfld.

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MARKET REPORTS.

LONDON.

LONDON.

London. Feb. 25.—Grain. per cental.—Wheat per cental., \$140; cata 91 to 93c; corn. 90 to \$1.00; barrey 85 to 90; peas, \$1.00 to \$1.50. buckwheat 90cro \$1.10; rye, 97 o 95c.

Meat—Dressed Hogs \$6 00to \$6.75 pork, by 1b. 8 to 9; beef. by the quarter \$4.0 to \$6.50; yeal 75 to \$8 00; lamb, per pound, 9 to 10c.

Poultry—Spring chickens, per pair, 70 te \$1.00; live chickens, per pair, 70 te \$1.00; live chickens, per pair, 70 te \$1.00; live chickens, per pair, 65 to 80c; dressed ducks. the subject or subject

TEACHER WANTED FOR C. S. SCHOOL S. No. 9. Big Peint, Capable of teaching French and Enclish. Duties to commence on February 29. Must be a holder of a Provincial first or second class certificate. Applicants state salary required. Address, Theophile S. Sylvain, Sec. Treas., R. C. S. S., No. 9, Big Point.

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