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even as good.

estants.

and he asked them its meaning, who answered
That Jesus was coming anear.
Every sight of his sorrow was silent
And he hovered twist hops and great fear.
And he cried to the meek son of David,
"Have mercy, sweet Jesus ! and hear !"
All hushed were the cries of the people
As the eyes of the Saviour so mild
Were bended in love and in pity
On His lowly and suffering child.
"What wouldst thou from Me, from thy Saviour "
"I would, Lord, that I might see !"
"Great is thy faith," said Jesus :
" As thou hast wished, let it be !"
On the the creating and suffering child.

" As thou hast wished, let it be !" So I sat by the wayside in silence, And there in the shadows of night, Alone, save for memories bitter, I prayed, in my sorrow, for light. And I heart from after a sweet whisper, Borne over my spirit full clear, And I felt in my heart's deepest center That my Jesus, beloved was near ! And I cried in my passionate longing, Every word but a sigh and a tear, I cried to the great Son of David, "Have mercy, sweet Jesus ! and hear !" And He soothed the voice of my sorrow, And turned on me eyes stady mild, With the look of the deepest affection For His erring and sorrowful child. "What wouldst thou from Me, from thy Saviour ?"

Saviour ?" "I would, Lord, that I might see !"

Great is thy love !" said Jesus. "As thou hast wished, let it be !" "As thou hast wished, let it be :" A flood of effulgence supernal Dispelled all my soul's gloomy haze, And a vision of beauty entrancing Appeared to my wondering gaze. I beheld the fair Spouse of my Saviour, Whose beauty did Heaven impart : She extended her arms to receive me, And clasp me in love to her beart. "Neath her mantel maternal she held me, Kissed away every sorrowful tear ; With the Bread of the Angels she fed me And bake me to be of good cheer, And my voice is no longer of sudness, But glad in my heart as I pray : " O Jeaus, my Saviour, I thank Thee, For the light thou hast given this day !" --Timothy J. Daasy, College of the Propa--Timothy J. Deasy, College of the Propa-ganda, in Catholic Columbian.

ST. PATRICK A CATHOLIC. All the Facts go to Prove this, Father

Ryan Declares. N. Y. Sun, March 15.

The Rev. Richard M. Ryan lectured last evening at St. Bernard's church, West Fourteenth street, upon St. Patrick in the fifth and nineteenth centuries.

"It is time," said he, "to call a halt on the extravagance of those Jp to the eleventh century Bishops were elected by their confrères and notoriety hunting preachers who, year consecrated by them, in all distant after year, for nearly a decade, get ountries without reference to Rome. their names sounded around by calling It was only in the twelfth and thir St. Patrick a Protestant and asserting teenth centuries when evils arose from this and intercourse with Rome that the early 1rish Church was not Catholic.

was easier that the present discipline "One man announced recently in was commanded. Until then Irish the Sun that there is much doubt about St. Patrick's Catholicism. The sect he built up in Ireland, many historians say, was semi-Protestant." There is not the smallest scintilla of truth in any of these assertions. For over one thousand four hundred years there never arose the slightest suspicion of the great apostle's Catholicity, but toward the middle of the present century a few preachers took it into their heads to insinuate, and then, as no one seemed to heed, to assert, that St.

Patrick could hardly be called a Cathlic ; that Gallican, Eastern, and even

conciliate the opposing interests.

HOW HE FOUND THE TRUTH. The Story of His Conversion Told by Henry Austin Adams.

Before a large audience in the Ampstory of his conversion to the Catholic finally resolved to leave the decision to legislative assembly in the world. A Church. The lecture was for the bene the first man who came along. He Greek inscription of six lines is found fit of the parochial school of the Church was an Irishman, and as he consented in an old Latin copy of the Gospels: therefore, they and the earliest Cath-Rev. Sylvester Malone is pastor. olic believers came from Greece! How absurd! As well say that the

American flag came from Rome be-cause the motto is in Latin. and that when three weeks old he was baptized at a Catholic font. He was "Here is another proof. There were seven little churches in the valley the soventh son, and, according to the Spanish tradition, would in any case of Glendaloch and seven others in Clonmacnoise. The Bible mentions seven churches of Asia Minor; therehave been intended for the Church. When, later in life, he returned to the Church, after having been separated from it, most of his friends, if they fore the Eastern origin of the former spoke to him at all, carefully avoided the subject of religion; a little later they were willing to allude to the annot be doubted. Why not say the Jewish origin cannot be gainsaid, as the great candlestick in the temple at lerusalem had seven branches? The change, and still later were even eager other proofs of this and of St. Patrick's to draw him out on the subject.

The lecturer proceeded to say: "Al-though I had to sacrifice the interests Protestantism are not any better, nor "By way of illustration, take the of friendship, relatives and ambition, proof that the early Irish Bishops and I have absolutely nothing to say in Archbishops were not in communion antagonism of or in criticism of any antagonism of or in criticism of any The leco of our separated brethren. My mother plauded. with Rome, and therefore were Prodied while I was a mere child and my No record exists of Patrick having received the pallium father followed my mother before my from Rome, or that the Bishops he contents dying of a broken heart. I was to that dignity : therefore they were all Protestants, because so-called Pro-testant Bishops are made such without Papal Bulls, and Archbishons without Papal Bulls, and Archbishops without the Papal Pallium. Very specious indeed, but not the less spurious. tions, home influences led me to look The Church is divinely endowed with upon the priests as sneaking danger ous sort of men bossed from Italy all power for its guidance and its own It was afterwards agreed that he due government unto all time and under all circumstances. Hence should attend the Church of the Ascen

sion, Baltimore, "a sound Protestant Church with no ritualistic nonsense." with her rests the decision of the mode of election and appointment f Bishops, and not with any one else Some time later he had casually visited St. Luke's Episcopalian church. At various times her method of proced. "This was a ritualistic church," the ure varied. How the Apostles acted in this matter we know from the Acts.

Daring the persecutions of the first three hundred years a similar process when I entered I saw the sinistering of election was impossible, and was not followed; but never was that which was considered essential to the heard the voices of vested children joining in the vespers. It was a 'Cathmaking of a Bishop departed from at olic' Church, although not Roman Cathany time or under any circumstances. olic

Mr. Adams then proceeded to de scribe how he had discovered a gap be tween the High and the Low Church At the age of seventeen he was admit-ted to the seminary in New York, where he was graduated at twenty two too soon for ordination. He then went ter might be considered as great as his to England.

"In England," he continued, Bishops were elected and consecrated, the same as in all other Catholic coun-tries, without Papal Bulls. "Another proof of Patrick's and Unabandia carter Destanting of Patrick's and the same as the channel and the same as "Another proof of Patrick's and moment reconsect the chainer and mitted, was making a prigrinage. Ireland's early Protestantism is the stepped on the continent I found I The man was a native of Lhassa; and absence of Papal interference in all had no religion at all. But four the lamas of that place, having heard the lamas of that place, having heard what he had done, and that he was Church matters." For this there was months atterward spent in the east end the best of all seasons—lack of neces. sity. One of the greatest of Irish saints. Columbanus, writing in 613 to Pope Boniface, puts this very pithily: We have no doctrine here but the Evangelical and Apostolic doctrine. "There has been no heretic, no Jew, no schismatic, but the Catholic faith is still held inviolate, such as it easten. I had an altar placed in the site and an altar placed in the formation of the start, and my first still held inviolate, such as it easten. I had an altar placed in the start seasons—lack of neces. "A start parish. The pulpit was moth faith is still held inviolate, such as it I had an altar placed in the eaten. was first given us by you, the successor of the Apostles.' This does not seem church, with candles and crueifix, said Mass in vestments and began teaching them their duty exactly as Father like Protestant pretention to independ-Malone has been teaching you these "In the great controversy regard many years. I was there not a year. ing the time for celebrating Easter I was then sent to Trinity Church. which arose in the Church about the New York, under the leadership of the time of St. Patrick's death, the true eminent rector of that famous parish. Catholic spirit of his children was con-It was a metropolitan pulpit, with no spicuously brought out. The details of it are long and tedious. It is enough to say here that the computa-Trinity church. My reading deepened with each visit to Oxford and the con tion in Ireland was that followed in Gaul, when St. Patrick left that countinent and I began to understand more try for the scene of his labors. It truly the philosophy of history. differed certainly from that followed at "As I learned the truths "As I learned the truths of the Rome, to which, as the Popes insisted, Catholic Church, and as they appealed all should conform. For a time some to my conscience the troubles of the wretched years which followed began. of the Irish Bishops held out, from respect to St. Patrick and his successors and until all doubt about Rome's requirement was removed, when they she had not been telling it for the twelve hundred which had preceded. Father Ryan quoted from ancient Bishop Potter, the amiable and suave documents, what he said were proofs Bishop of New York, I found was will-ing to let you stand on your head if you avoided scandal. I found that if of St Patrick's and the early Irish Church's belief in the veneration of saints, prayers for the dead, the Mass, one of my parishioners left my church use of the Bible, the monastic life, and for another in New York he was other Catholic practices. taught something entirely different from what I had taught. The Rev. Heber Newton said, 'We shall rise to better things.' Dr. Rainsford taught The Papal Delegate. Mgr. Merry Del Val, the recently. a materialistic, muscular Christianity, appointed Papal delegate to Canada, mingled with golf and the missions of sailed for New York from Liverpool on board the steamer Umbria on Saturthe church, and so on. Finally, I felt that I was a little Pope all by myself. Then the terrible question arose in my mind, 'Have you been misleading the people for twelve long years?' Then I told my trouble to the Rev. William Johnston of the Church of the Redeemer. New York, and it was ar ranged that I should become his curate and that he should become my rector. Cardinal Vaughan's secretary. To a said: 'If you continue this longer his crime is forgiven. representative of the press Mgr. Del you will go crazy. Go away.' It may be questioned if the eccen

my Name, but Catholic my Surname.)-St. Pacian, 4th Century

kirk, the cold kirk and the kirk with-

LONDON, ONTARIO, SATURDAY, MARCH 27, 1897.

fit of the parochial school of the Church was an Irishman, and as he consented of Szs. Peter and Paul, of which the to be referee they both argued their the fact that his mother was a Catholic, Irishman said : 'Well, your rivir-and that when three weeks old he was are an old man ; and you,' turning to

> light at all. A few days later, the lecturer said, although he had never expressed his intention to his wife, he received a cablegram from her stating : "The cablegram from her stating : "The of the patrol saint of their church by children and I were baptized into the holding an elaborate festival service in his honor. To-day, wearing the first house of the Emerald green leafed emblem of the Emerald Isle, the people flocked to the church and the church is an elaborate festival service in his honor. To-day, wearing the learn from the St. Louis Globe Demo-ter the catholic crat Rev. Henry A. Adams, spoke as the people flocked to the church is an elaborate festival service in the ser

A THOUGHT FOR LENT.

One of the saints calls fasting the food of the angels ; it does not seem to be agreeable to the modern palate, however, judging from the way in which it is avoided. Our forefathers used to consider fasting and absti-nence necessary to the welfare of their souls : but we are of a different age. with different notions and customs. It would be hard to excel us us in zeal for indulgences and new forms of prayer, in attachment to confraternities-in any sort of piety that breaks out in badges ; but when it comes to penance, we are more like pious Pro-testants, not a few of whom now imlecturer proceeded to say. "The altar pose little restraints on themselves was filled with blazing lights, and during Lent.

Perhaps some who claim to be faith priests, felt the whiff of incense and ful children of the Church, true followers of a crucified Master, and yet make no effort to observe Lent, might be they were more familiar with the code of Buddhist morality.

A missionary in India, who is sur rounded by people who never heard the name of Christ except to mock at it, lately furnished an account of a Hindoo whose penance for manslaughguilt, if such a thing could possibly be. "When returning from Leh to Rawil Pinde," writes this priest, "I met on the road a Buddhist, who, in penance for a murder he had com-mitted, was making a pilgrimage.

Latin or Roman was the only one ever conviction. He will follow events as came across a humorous little story. the Orietals whose vaporous phil- celebrated High Mass in the morning they are unfolded, and only desires to It described how a parson of the new osophy they vaunt. It is well to and preached on the virtues of the and the old Church were discussing know, however, that mortification is patron saint of the parish. In the their beliefs. They went at it tooth and nail, hour after hour, arguing and hair splitting, and introducing the arguments on either side of 'the knee kirk the wee kirk and the kirk tifications imposed by the Church never and week in the too of 'the tractise what they believe. The mor-knee kirk the week kirk and the kirk tifications imposed by the Church never and week in the too of 'the tractise what they believe. The mor-knee kirk the week kirk and the kirk tifications imposed by the Church never and were the tractise what they believe. The mor-knee were the tractise what they believe the the tractise of the tractise were the were the tractise were tractise were the tractise were the tractise were the tractise were tractise were the tractise were tractise were the tractise were tractise were tractise were the tractise were tractise tractise were tractise tractise were tract the arguments on either side of the practise what they believe. The hold heve sign accessly, rather function, where the side of the birth tifications imposed by the Church never sang Vespers. The choir, under the without the steeple;' and 'the old go to extravagant or dangerous leadership of Prof. Boyes, rendered lengths, and the willing acceptance of choice music, and Miss McHenry, the bion Theatre in Brooklyn last Sanday out the people.' They could arrive at evening Henry Austin Adams toid the no settlement of the dispute, and -Ave Maria. The Sisters of St. Joseph did honor to their patron saint by assisting in

DIOCESE OF HAMILTON.

carrying out all the Church cere-monies on Friday and Sunday, in a to be referee they both argued their sides of the case before him for two brated in all the Hamilton Catholic chapel was ornamented in a way Av. Sylvester Malone is pastor. Mr. Adams began by referring to hours. When the time was up the churches. The Irish societies gave which showed exquisite taste. A number of young ladies left the were successful in every respect, Right Rev. Mgr. McEvay went to ceived the candidates cap in the the other, 'you are a new light. I have heard of moonlight, sunlight, starlight, lamplight, gaslight, and thim new electric lights, fireflies, will-o'the wisp lights, but be jabbers be-tween you two there seems to be no light at all.'"

The people of St. Patrick's parish, addressing the Sisters on the virtues says the Hamilton Spectator of March 17, always remember the festival oc-religious life.

casion of the anniversary of the hirth of the patron saint of their church by The lecturer was repeatedly ap until standing room only was at a follows of the Anglican Church : plauded.

an unimportant portion of the service, of faith and purpose, these four have. was looked after by J. F. Morrissey, Out of work like theirs must come the organist and choir-leader of the splendid fruits, and the result of the hurch. The choir sang Welgand's religion they are building up must be eautiful festival Mass, the solo voices converts to the Catholic Church and church. being Misses Tessie Stewart, Annie the ultimate re union of the Anglican Stewart, L. Byron, A. Byrne and and Catholic Churches under the Prindeville; Messrs. C. Staunton, M. authority of Peter. They are not dis-F. O'Brien and Master W. Mullens. Mrs. Bruse - Wikstrom greatly inars of a crucified Master, and yet make no effort to observe Lent, might be ashamed to shirk this obligation if her singing of an "Ave Maria" (by Compared to Rome." Luigi Luzzi) There is something

about the acoustic qualities of the St. Patrick's auditorium that allows the full beauty of Mrs. Wikstrom's voice The Ecclesiastical Review ano be heard and felt, and her singing nounces that Pope Leo has just added there is always of the best. Rev. Father O'Reilly's address was be God," an invocation in honor of largely historical, dealing with the the Sacred Heart, and doubled the Irish race and the Roman Catholic partial Indulgence for those who recite Church in Ireland from the time of St. the prayer publicly in any language Patrick to the present day. He dealt after Mass or during exposition of the at length upon the persecutions of the Blessed Sacrament. people of the true faith in the time of

antural title was taken from them, and their churches and church lands were given to the uew religion. Cromwell renewed the persecution, his followers Blessed be Blessed be seeming to be possessed with demon and true Man. spirits, but as he was apparently on the eve of victory he was called to his account, and for a time the Church had comparative peace. Then came the Sacrament of the Altar.

and there found grace and patience to

NO. 962.

brated at 10:30. Rev. Father O'Reilly the present Christianity of the Angliwas to deliver an address, and, best of all, His Lordship Bishop Dowling was of the development of Catholicity in to be present. Rev. Father Craven, their communion. For the parish chancellor of the parish, was the celebrant of the Mass, Rev. Fathers linchey and Holden acting as deacon Neal, and for the eager, active, monkand sub deacon. Rev. Father Brady accompanied the Bishop. Gathered in the forward pews of the church were all the pupils of Loretto academy, with their tachers and the Sisters. their teachers and the Sisters. The music, which was by no means

The prayer as it is now to be re-Elizabeth, when every civil and even cited is attached to the decree and is

Blessed be God. Blessed be His Holy Name. Blessed be Jesus Christ, true God

Blessed be the name of Jesus.

Blessed be His Most Sacred Heart. Blessed be Jesus in the most holy

horrors of the reign of Queen Anne, when the holy ceremony of the Mass Mary most holy. Blessed be the great Mother of God, had to be celebrated upon moss stones in lonely glens and on bleak hill sides. Conception. Blessed be her holy and Immaculate About these stones had the martyrs of

COHOLISM - THE LIQUOR HABIT.

whome treatment, known as the "Dyke by which every victim of the liquor an be permanently cured of all crave or for intoxicants. om three to five days all crave for stim-is removed, and at the end of twenty one reatment the patient is restored to the on he was in before he acquired the

on he was in before he acquired the is a purely vegetable medicine taken by onth, and carls be taken without the edge of any other person. No injec-No minerals. No bad after effects, and of time from business duties. Corre-nce strictly confidential. Copies of tes-als from patients cured in many parts of a, by permission, sent on application. unranted in every instance where the y is taken as directed. Fee for treat-zo in advance which may be remitted proprietor of the CATHOLIC RECORD in . Ont., or sent direct to Dr. A. McTag-34 Queen's avenue, London, Ontario.

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I. B. A.-Branch No. 4. London. ets on the 2nd and 4th Thursday of every h, at 8 o'clock, at their hall, Albion Block, mond Street. G. Barry, President; O'Mearaist Vice-President; P. F Boytz, rding Scoretary. Protestant features could be detected in his teaching and Church constitu-To-day they throw aside all restraint and boldly claim him as one of their own. What proof do they bring forward of this? Not one atom that ence. any historian could admit, not one

argument that would not violate all the rules of reasoning. "The man who wrote to The Sun says: 'Many historians assert it.

Not one -not a solitary one. There is not a single well authenticated fact, or ancient document, or monument, or recognized incident adduced that could throw the slightest suspicion on St. Patrick's Catholicity, or on the Catholicity of the venerable Irish Church which his apostolic labors upraised.

'Although the most ancient lives of St. Patrick-there were seven of them - tell us that he got his commission, like his predecessor, St. Paladius, from Pope St. Celestine I., to preach to the reely submitted. Irish, it is claimed, as in the case of England and St. Augustine,

that there were Christians in both before the arrival of countries Of either Patrick or Augustine. course there were. Did not the Apostles convert the whole known vorld? But will any one claim that all or any of them were Protestants Protesting against what? Was it not

positive Catholic Christianity they all elieved and preached, not mere negations? But it is said, without a shred of

evidence, however, that the first estab-He was accompanied to the lishment of Christianity in the Westday. steamer by a number of friends. Among those who saw him off were ern Islands was made by Easterns or Greeks. Supposing it were, that made Mr. Russell, the Manitoba lawyer, who no difference whatever ; no distinction presented the Manitoba school case to existed then between the Eastern and the Vatican; Sir Joseph G. Colmer, Secretary to the Canadian High Com-Western Churches excepting what exists now between the united Greeks and Latins, the variety in liturgies missioner in London; Father O'Connor, of the Italian Church, and Father Dunn, which the Catholic Church insists shall be maintained.

'If the first Christians-an inconceivable thing-were Greeks or other Easterns, they surely would have left success in his new field. He was leav ocean. Sitting one night, soon after, themselves Buddhists, and prate about some trace of their liturgy. Have ing for Canada, he said, with a perfectly in the coffee house of a little inn in the Nirvana and the "choir invisible," they done so? Not the slighest. The unbiased mind, and entirely open to the north, reading a Scottish paper, I practice the substantial penances of

journey of penance and humiliation. He had to walk the whole way; and at every step he took he had to throw himself on the ground at full length, stretch out his hands so that they joined above his head; and then with his hands he had to make a circle on the ground, whilst he, keeping his arms straight, brought them back again to his sides. On the spot where his hands finished the circle he placed his feet, threw himself again straight on the ground, made a second circle, rose up, and planted his feet again

where the circle finished. Thus he went on until he had gained a short distance ; and then returned, in an ordinary walking manner, to fetch his luggage, which consisted of his scanty food and a few pots and pans. If the Episcopal Church had been tell-ing the truth for three hundred years wooden blocks, to each of which was attached, at the bottom, a piece of metal. He wore an apron of sheepskin. His chest was bare, his face un washed, while his unkempt hair hung down his cheeks and neck in the greatest disorder. During nine or ten years he had done penance in this way-living on alms and whatever he could get; exposed to all the inclemencies of the Himalayas or to the scorching rays of an Eastern sun sleeping in the place where the night

found him-on the public road, the desert plateau, half way up in the mountain passes, or in the neighborhood of hungry jackals, vultures, or wild vaks." At the time when the missionary

met this extraordinary penitent many months of his painful journey were still to be accomplished ; and it is probable that he has not yet reached the place of his destination. Only after praying at the shrine of the Hindoo After six months he came to me and fakir will he have even the hope that

Val said that he was very hopeful of In two weeks I was crossing the tric people in our country who call success in his new field. He was leave ocean. Sitting one night, soon after, themselves Buddhists, and prate about

Blessed be the name of Mary, Virgin the true religion stood. They suffered and Mother.

as did their Lord, and were scourged Blessed be God in His Angels and as He was scourged. With tear- in His Saints. stained faces they looked to heaven

An Object Lesson.

continue the fight. Then came famine, and with it that greatest of tempta-We stated in last week's issue that tions-the proselytiser, with bread in the Catholic Church holds, and always his hand. This period of persecution, held, that a marriage between Chrishe said, had never been equalled in any other period of the history of the Church. Then came the day star. death of one of the parties to it; so that The religious horison cleared and the re-marriage of either party while the faith of Ireland stood triumphant. No other lives, even though legal divorce other Church could have such a history. may have been obtained, can never re-Ireland was a spectacle of a whole ceive its sanction. The truth of this nation united fighting, bleeding, dying assertion was recently illustrated over

or the sake of the holy Faith. In conclusion, he appealed to the eople to consider the glorious past of all the district officials are staunch, for the sake of the holy Faith. their nation's history, to be proud of practical and intelligent Catholics. A their ancestry and glory that they were the children, of St. Patrick. It civil law, but whose wife is still living, was not for them to allow the Faith of their fathers to die in this land. God before the mayor of this district for reforbid. Might it be that history could marriage. The mayor, who knew the forbid. Might it be that history could never say they had bartered or sold that which history tells their fathers held more dearly than life. Rather let it be said that they had cherished it, fostered it, and stood by it, so that in the end it could be written of them as of the apostle of old—I have fought the father is the case, peremptorily refused to perform the civil marriage. The mayor, who knew the perform the civil marriage is assistant, when applied to, did the same as did every one of the other offic-ials of the district, all of whom the resignations to the higher authorities. These resignations fight, I have kept the faith.

ght, I have kept the faith. At the conclusion of the service cause the higher authorities upheld the Bishop Dowling briefly addressed the mayor and his official associates on congregation. Whatever else might their refusal to perform this civil mar-be said of the Irish, he said it could riage that they were declined, but for not be said of them that they had ever the reason that the Government, which lost their faith in God. The secret of is anything but Catholic, wanted to this was to be found in the piety of the prosecute them, and has already begun people and their respect for authority. action against them, with a view of He urged the people to respect all compelling them to perform the cer temporal authority and to avoid all emony. It is not likely to succeed in occasions of sin on this, the annivers- that, though it will probably secure a

ary of the festival of St. Patrick. verdict against them. Catholics of The solemnity of the feast of St. their character are not to be coecred in-Joseph was celebrated in an elaborate to doing an act which their Church manner by the members of St. Joseph's and consciences condemn. —Sacred parish. Father Hinchey, the pastor, | Heart Review.

OI BIDDIY WAILUK WING WE FUSILIK ASK. I ALBOOM MINONS, COLON GAN PLOTANO, FUE IADIE AND DAITY, FUESLAND DESL

MeSHANE BELL FOUNDRY, BALTIMORE. MD.

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How It Ended. When a child is cured of the itching

torture and burning inflammation of eczema or salt rheum, it is no wonder that words fail to express the joy of the grateful parents, and that they gladly tell in as strong terms as possible the plain story of suffering lieved and health restored. M Many testimonials relate the wonderful suc cess of Hood's Sarsaparilla in such cases, even after all other prescriptions and medicines fail. Here is one: "C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs: - Our boy Harvey will re member the good Hood's Sarsaparilla did him as long as he lives. He was a healthy baby when he was born, but before he was three months old a breaking out appeared on both sides of his face. Physi-cians did him little good and said but for his strong constitution he could not have lived through his dreadful suffering. The humor spread over his forehead, into his eyes, and came out on his hands. It was indeed pitiful to witness the poor child's sufferings. It was very painful for him to open or shut his eyes, and we had to tie his little hands to prevent him from scratching the itching, burning skin. My mother urged us to try Hood's Saraparilla. We did so, and a short time after he began to take this medicine we saw a change for the better. We con-tinued until we had given him five bot tles, and then the eczema had entirely disappeared, and he has ever since been perfectly cured of this dreadful disease. His sufferings extended over two and a half years. People for miles around knew his dreadful condition and know that Hood's Sarsaparilla cured him. He is now a bright, boy, perfectly healthy and has the finest skin of any of my five children." MRS. L. KLAUSFELDER, Collegeville, Pa. Hood's Sarsaparilla is sold by all druggists. \$1: six for \$5. Be sure to get Hood's



ould be used, if it is desired to make ment Class of Genna-Rolls, Biscult, F kes, Johnny Cakes, Pie Crust, Bo ste, etc. Light, sweet, snow-white an wibble food results from the use of Co ist.d. Guaranteed free from alum. Ask 3 Date for Walk, specific Cock's Vriend.

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CHAPTER XIX.

A WOMAN OF FORTUNE

AT THE FEET OF THE VICAR OF CHRIST.

It was with a sense of tremulous expectation which surprised herself that Cecil waited, the next day, for the arrival of the Tyrconnels to go to the

Vatican. She had spoken truly in saying that she shrank from seeing the Holy Father for fear he might not fulfil the exalted idea which her imagination had formed of his office and of himself ; yet she was conscious also of a strong attraction drawing her toward him. It was as if some great need of her nature was awake and hoping to find a response in "those fatherly hands whence blessings flow." She was so full of the thought that she had no attention to spare for her own reflection in the large mirrors of the salon as she paced to and fro in her black lace draperies. But Lionel Erle, who came in unexpectedly, and, as was often his habit, at an uncon ventional hour, uttered an exclama-tion of artistic delight when he saw her.

"By Jove," he said, "you must really let me paint you in that dress i I never saw anything so becoming. But why - oh, I know, of course You are going to the Vatican, answered Cecil, smiling,

"Yes," answered Cecil, smiling, with Mrs. and Miss Tyrconnel. Should you like to go?" "Very much - if only to study

you in that costume. And Miss Tyrconnel will be worth seeing What a Spanish look she It is astonishing how many also. has! Irish faces are of the Iberian type. find her very charming.

"Who could find her otherwise? She is lovely in all respects.

"Why did not you and Miss Marriott bring her to my studio?" he asked, in a tone of injury. "I heard of you in several ateliers, but I was not thought worthy of a visit.

"Well, you know," was the quiet reply, "we were showing her pictures and not bric à brac. If it had been the latter we should certainly have gone to you.

" How outrageous and insulting ! he said, but he could not forbear laughing. "And you are mistaken I have a few pictures on hand :00. One I have been painting at with tolerable steadiness lately, and I should like you to see it. Will you should like you to see it. ot come some afternoon, bring Miss yrconnel, and take tea with me? "I have no objection if Mrs. Severn

and Grace have none. You can arrange the matter with them." "And Miss Tyrconnel - will you

arrange it with her ?" "I will endeavor to do so. Yes

Giacomo " (as a servant entered and announced the waiting carriage ; 'I am coming." She turned, and taking up a pearl

rosary from a table near by, slipped it on her wrist.

"That gives the last picturesque touch to your appearance," said Erle, who was watching her admiringly. "I suppose you are taking that to be blessed for some Catholic friend.'

"Perhaps so," she answered, as she moved toward the door. Then she paused abruptly. "No," she added : "I am taking it to be blessed for myself. I don't know why I should

hesitate to say so." "I am sure I don't," he rejoined, candidly. "I have an immense admiration and respect for the Santo Padre myself. If I could, I would give back his temporal him power to morrow, if only to save what remains of the picturesque and the venerable

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Lorimer to let me paint her in it, and , thrill of real homage that she had ever Lorimer to let me paint her in it, and third of real bounds of the band — in that like I should like to extend the request to felt, to the delicate hand — in that like a piece of ivory carving — which was

We will allow you to do so when His Holiness appoints you court paint-er," said Cecil, as she entered the carriage. "Here I am," she added, as they drove away, "but not, I assure you, without much inward trepidation. It is a pity to have too vivid an imagin ation. If I did not realize so clearly what the Pope is, I should not feel so much awe of him.

yourself.

much awe of him." "A very convincing proof that you are not a Catholic," said Kathleen. "We have no such awe—although we know what he is—because above all and over all he is to us the Holy Father.

"And he is so fatherly in manner," observed Mrs. Tyrconnel, "that no

one can feel any uncomfortable awe after seeing him." Cecil had her own opinion on this point, but she did not express it ; and after a quick drive across the city they passed over the Ponte San Argelo, en tered the Leonine City, and drove through its narrow mediæval streets, passed the great piazza of St. Peter's with its flashing fountains, and drew up in one of the courts of the Vatican, where an open doorway was occupied by the Swiss Guards.

The ladies, descending from their carriage, passed up a magnificent staircase to an antechamber, where they were received by servants of the papal household in crimson liveries, and ushered into a large and lofty salon, in which a group of about twenty persons were already assembled

Most of these were ladies, several of whom were acquaintances of Mrs. and Miss Tyrconnel. There was a murmur of conversation going on among the different groups, but in subdued tones that were almost lost in the vast space of the room. Mrs. Tyrconnell shivered a little as they sat down, and looked apprehensively at her daughter. "It is very cold," she said. "I am afraid of this for you, Kathleen. I wish that I had not consented to your coming. I knew how it would be; these immense rooms are cold always. "I do not really think I shall take

cold," replied Kathleen. "It is chilly, but I am warmly clad, and we may not have long to wait.

Mrs. Tyrconnel shook her head One always has to wait," she said. The event amply justified this pre diction. For two hours they waited and as Cecil saw Kathleen growing whiter and whiter from cold and wear iness, she began to share the apprehension of her mother. Yet the girl would not consent to go away and lose her audience. "What!" she said when this was proposed to her, "give up the blessing of the Holy Father beause I may have a chill when I go home! Non possumus. I am as firm on that point as the Vatican itself." A courteous chamberlain came in once and explained the cause of delay.

Before receiving them the Holy Father had to give an audience to an ambas sador, and then to some great foreign prelates. "How tired he will be be fore it comes to our turn !" said one of the ladies sympathetically.

But presently, after prolonged and weary waiting, their turn came. The great doors were thrown open, and they were directed to pass into one of the beautiful Raphael loggias. What a picture met the eye as they did so Through the great windows sunlight was striking on the glorious frescoes, giving an effect of light and color be yond description ; and at the head of the gallery, surrounded by prelates and by the Noble Guard, stood a tall, slender figure clad in ivory white-Leo, Vicar of Christ and Father of Christendom.

trange feeling as with

held out to her. The rest was a dream to her. She knelt like one in a trance, absorbed in

a rush of feeling which overwhelmed her, thinking of nothing save that here was the visible representative of God upon earth; to this hand which she had touched was committed the power of the awful keys ; and through not realize that yet. the lips that murmured a few words of kindest greeting, the Holy Ghost speaks to the Church of God.

Cecil flushed a little. "I think that I realize it," she answered ; "but you are right to remind me." "Have you no request to make to the Holy Father?" asked a purple-"One question more, if you will not regard me as impertinent," said Kath robed monsignor, bending toward her. The words roused her a little. She leen. your course ?" threw back her head, looked up into Miss Lorimer unconsciously lifted

the face above her, and suddenly the her head with one of her old gestures of haughtiness. "I have not asked inmost need of her soul found ex them what they think," she replied. pression "O Holy Father," she said, "give me faith ! I wish to believe-I do be lieve-but something holds me back Loose the spell-make me your child. Had she been able to observe, she would have seen that the monsignor, and all of those near enough to hear what she said, looked surprised and a now that I have done it. little startled at this unconventional outbreak. But she saw only, heeded

only, the face of the Holy Father, which was full of interest, of sympa-thy, and of kindness, as it looked down imagine it of you ?" upon her. "My child," he said, in a voice of

"Ah, why? That question involves a great deal. Perhaps because they know me best, perhaps because they exquisite modulation, "faith is a gil of God. Have you asked it of Him ? know me least, as is often the case with "Holy Father, yes-but it come people who are nearest to one. At all -- it does not stay with me.' and goes-

ble du tout

to come and see me.

ness.

said.

"It will stay when you receive it in bly baptism. What you need is to holy baptism. So long as you are without the act. Church these temptations will assai ou. Once within her shelter you will find peace. Go seek that shelter, and ake my blessing with you.

gagements. By the by, Lionel Erle is tormenting me as to when you are com ing with us to his studio. I hope that It was as if an oracle had spoken, or indeed-for the comparison is poor ing with us to his studio. as if she had knelt at the feet of the you will scon be well enough to gratify Lord rather than of His Vicar, and "What wilt Thou have me to him. said, "I hope so too," was the languid re-She was answered, and she bent do? ply ; "but this cold has taken such a her head for the fatherly blessing with deep hold upon me that I cannot tell. a rush of grateful tears. Give my love to the Abbé, and ask him

CHAPTER XX.

"IF HE IS, WISE HE WILL COME."

"And so it was the Holy Father, and not my dear old Abbé, who con verted you at last !" said Kathleen to Miss Lorimer a few days after the audience which would always be so memorable to the latter.

Kathleen, smiling. "His cold palace has also a strong bodily effect. But I "You forget that it was the Abbé do not mind the illness, I am so glad who sent me to the Holy Father," re-plied Cecil. "But it is hardly possible that I went. If I had not gone Miss Lorimer might not have gone either, to say that he converted me-he only told me what to do. In fact, no one converted me. That has been a process whch has been going on for months, and which has been due to many influences. My stay in Paris did much for me, although Madame de Vérac is of the world wordly to an extreme degree. But the first awakening impulse came before Paris. Look ing back, I can see that now.

"Sometimes those things go very far back-lie unheeded, as it were, for years," said Kathleen. "I have years," said Kathleen. what is in her mind, but I did not like known people who traced their conto ask version to some impression received in their childhood.

"Mine is much more recent. answered Cecil. She hesitated a moment, then added quickly: "It may interest you to know that it dates from a few words of your brother's. It was the night of the accident to the ship at sea. I had never thought of death, of God, of anything spiritual, except in the most vague and indiffer ent manner. Some words that he said when the shock came-and they were very simple words-made me realize

ferent way of looking at these

there is something so wonderfully Church beautiful in the harmony, the coher-ence of every part, the luminous splendor of the Church as he shows it superiority over all other forms of it that I cannot conceive hesitation be tween them. It offers a logical reason for being, which satisfies the mind ; a -that I am not impatient for this time devotion which satisfies the heart; and a majesty of history, a splendor of probation to end, except indeed that may return to the Holy Father, as he bade me." "There is One greater than the

Holy Father, who is awaiting you at the end," said Kathleen softly. "But it is natural, I suppose, that you should such a step yourself," she said. do you know what an important person she is?

money, if that is what you mean. And the fact renders her relatives uneasy concerning her. They do not know what she will do with it, but I

purpose." "I am afraid that her ideas are very

"I have simply announced what I am about to do. But I know "-and a " Probably they are, but that is look of amusement came into her eyes petter than never to have any visions at all : for out of the visions may come -" what my sister and brother in law at home will think. They have al ways expected me to do something realities of which the world is much in need. Miss Lorimer has not acted rashly on her visions; she has had foolish and visionary-they will say humility enough to wait for guid.

"You are the last person in the world I would expect to do anything foolish or visionary," said Kathleen, with surprise. "Why should they Severn, with faint sarcasm.

she has; and I for one am honestly

He expressed much the same senti-

events, they certainly believe me capa "Of all people whom I have ever known, Cecil Lorimer is the most They both laughed, and then Cecil prouldly self sustained. Her own will rose from her seat by the side of the couch. "I must go now," she said. "My has been the guide and rule of her conduct always. That she should surhour with the Abbé is at hand, and after that I have one or two social enrender it now, and submit to be told what she is to believe and what she is to do !-- that is wonderful. After this I shall never think that I know any one.

"It is difficult to know any one so well that he or she cannot surprise us," said Craven. "But I do not think Miss Lorimer's self-will was of the vulgar kind which cannot endure any surrender. If I understand her at all she followed her will because it was the best standard she had, but she was not averse to submit to a better authority if she found it ; and she believes

that she has found it now." "Yes, she believes it," said Grace 'but will the belief last? She is borne away now on a tide of admiration for all that she sees around her here : but when the issue comes-as it will come sooner or latter - between her own will and the authority to which she has submitted, I believe she will fo low her own will.

"And I do not," said Craven. "I believe that she will be thorough in whatever she undertakes.

It was at this moment that the door opened quickly, and into the room where they were sitting Miss Lorimer entered. She looked pale and agitated as she advanced with an open note in her hand.

"Grace," she said, " here is very bad news from Miss Tyrconnel. mother writes me that she is very illdangerously ill, I fear. I am going at once to see if I can be of any use. as yet. My own impression is that she possesses great wealth, which she wishes to employ wisely. She has never told me this, but I judge so from some remarks that she has let fall." Oh ! how do you do, Mr. Craven ? beg pardon for overlooking you, but I am very much concerned by this intelligence

"Somam I," said Grace ; " and she is such a frail creature that one must "I should not be surprised if your conjecture is correct," said Miss Tyrfear the worst. Shall I come with

connel, after a moment's pause. you?" "No, I think not. There may be no have heard her speak more than once of the great responsibility of wealth, need of me, but at least I must go and see for myself what the danger is. and of the difficulty of finding a worthy Mrs. Severn is not in. Tell her when use for it ; but she said nothing of hershe returns where I have gone. self in connection with the subject." The Abbé nodded. "She would not they let me, I may remain by." She went out as hastily as she had be likely to mention herself in the matter," he said. "There is some He thing very unusual about her ; she is very reticent, although so frank and entered, and when Craven returned after accompanying her to the wait ing carriage, he found Miss Marriott direct. Altogether an interesting persitting so absorbed in reverie that she son. started when he entered. "Gerald found her so," observed Miss Tyrconnel musingly. "He spoke "A penny for your thoughts," he said, sitting down and looking at her, of her to me, but I am sure now that he must have thought much more than smiling. She smiled in return, her pretty he said. brown eyes shining in the firelight-The priest smiled. " Do not weave a romance before you are certain of your material," he answered, "though for it was growing dusky in the great salon. "I was thinking," she said, "that grant that Miss Lorimer is fitted to the accidents of life have sometimes a be the heroine of one. Miss Lorimer's friends, meanwhile, singular air of having been planned for us. It was such a mere accident our . meeting Miss Tyrconnel, and were more concerned than they ven tured to express to her, by the resolu Cecil has taken such a fancy to her." "Yes?" said Craven, as he paused. tion she had communicated to them of becoming a Catholic. Mrs. Severn uttered her concern to Craven. He knew that there was something else "Of course," she remarked, "it is no business of mine to remonstrate to come. "I hope she is not really very ill, pursued Miss Marriott ; " but if she is, with Miss Lorimer, but I really think suppose they will send for her that some one ought to hold her back. brother." "Oh !" said Craven. It was a pro-She is being carried away by a fit of enthusiasm which she will certainly longed and significant sound. "I never heard of the brother before "regret." "I am afraid that I cannot altodrawing his chan." "Tell me about him." "Tell me about him." "There really is gether agree with you," replied that gentleman. "Miss Lorimer has a dedrawing his chair a little closer. ceptive character. Enthusiasm does Grace laughed. "There really is not much to tell," she replied. "We met him on the steamer coming over. not carry her away nearly so much as appearances would seem to indicate. He was very interesting, a fine type of Have seen her tested sufficiently to be gentleman - intellectual, cultivat ted. sure of that. This step which she is about to take is the result, I think, of reserved about himself, and with an air of unaffected melancholy which long feeling, if not of long thought. When I saw her in France last sumalways touches women, you know. mer I could tell that the tide was set-"And he knew also, very likely "No! Do I not tell you it was unting that way with her. And I do not need the assurances of her relatives at affected? Since meeting his sister we have learned the cause. He had home to believe that, her mind once inherited an Irish estate, and was made up, she has an indomitable will. going back to it-" "Cause enough in that for melan-No one could hold her back. "It is a great pity," said the woman of the world. "Why a great pity?" the man of the world asked, smiling. "If there "He was afraid," continued Grace, she could only sink upon her knees, almost everything, I may say. And is anything in religion at all—you will with an air which reproved this inter-and touch her lips, with the first he makes instruction so delightful— pardon me the if — the great Roman ruption, "of the responsibility that lay

such unquestioned

MARCH 27. 1997

and poetry of ritual, which satisfy the taste. Honestly, I do not wonder at Miss Lorimer's step at all.

Mrs. Severn opened her eyes a little. "One might think you on the brink of "But

"I know that she has a good deal of "What do your friends think of

would be willing to wager that in the end she will apply it to some noble

visionary and Quixotic."

ance. "She has found it now," said Mrs.

"Yes," answered Craven, "I think glad of it.'

ments a little later to Miss Marriott, who also declared her surprise, if not concern, at Cecil's resolution. "It is so unlike her!" sl

she said.

Craven, if y not to laugh with much s that any one speak of Mr. spoken." "Well, I very comfor

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and the result with her is all that is to be desired." "Yes," answered the Abbe; " should say that she was very impressionable if I did not perceive that her visit to the Vatican was only the

When the Abbé came he was quite

"Why, this will never do," he

" as a result of a visit to the Vati-

startled by the girl's pallor and weak

can! I am shocked at you. Has the

"Every effect spiritually," answered

Holy Father's blessing no more effect ?

culmination of a long series of im pressions and convictions. She has a very striking character. I believe that she is intended to do some great work in the world." She sometimes speaks as if that was her hope. I have often wondered

"I do not think she knows herself,

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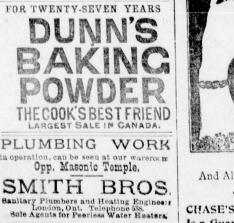
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in Rome. Art owes an immense debt to the Vatican, and I for one never fail to pay it in the homage of my gratitude and respect. Present those ntiments for me to His Holiness. He said the last words laughingly as they reached the carriage waiting at

the foot of the stairs, and saw just the picture he had expected in Kathleen's

Holy Father, Mr. Erle?" she asked, smiling

appreciation and patronage which his predecessors have always extended to art, and for having ordained such a charming costume for ladies who attend his court." answered the young man, with a glance which pointed the "I have been asking Miss words.

ace draped, Spanish-like head. "What is it you are sending to the "My respectful gratitude for the

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It was like an awakening. She forgot things. Cecil looked at this figure. all that she had ever said of her fear that the ideal she had formed of one so august would not be realized in seeing its realization before her eyes. In deed she confessed to herself that she had never imagined a presence in which majesty and sweetness could be blended as they were blended here, with the highest spirituality of type The body seemed and aspect. and aspect. The body seemed no more than a frail, transparent shell for the soul which looked through it - that

wonderful soul with its consuming ardor, its fervent piety, its far reaching aims, and its intellectual power which is known to the whole world now, and has commanded the respec of even the worst enemies of the Papacy and of the Church. "It is impossible that any man could fulfil the ideal suggested by the claims the Roman Pontiff makes," she had declared. Yet now she saw in this august presence all those claims em-The Vice-gerent of Christ bodied. stood before her clothed with a dignity beyond the dignity of kings, a tran

quil and unapproachable majesty which nothing could mar or disturb; the Head of the Universal Church looked out from his prison palace with eyes so piercing and so clear-deepset under a massive brow-that not one of the needs of the world, of its difficul ties or its sufferings, escaped his glance; while the Father of the Faithful— the descendant of him to

whom was given the command, "Feed My sheep "- welcomed his children with a sweetness so penetrating, a gentleness so touching, and an interest so personal, that the sense of awe was

lost in affection. All of this Cecil was able to say to herself later, when, the audience over, she could define the impression which had been made upon her ; but when she approached the benignant figure. when she caught the glance of the dark eyes and the smile of the gentle lips,

Afterward he let fall more than one remark which made me think. seemed to have a standard by which to try things different from that of other men I had known. When I learned that he was a Catholic I said to myself that I would find out more of what Catholics believed. And the end of the finding out is-I am a Catholic That, I think, must always myself. be the end.

There was a look of exalted pleasure " And so Gerald on Kathleen's face. "And so Gerald helped you !" she said. "How glad I am, and how glad he will be to hear it ! Some of the chances of life-which, no doubt, we should not call chances-are wonderful, are they not ?" She leaned back on the cushions of the couch where she was lying-she had been ill ever since the day at the Vatican - and seemed to meditate for a moment. Then she added: "I wish Gerald could come here. I think it would do him good.

"I am sure it would do you good," observed Cecil. 'I think you are fret ting about him more than you allow

any one to suppose." "I hope I am not fretting," the girl answered; "but I know he is in great trouble, and he has no one to help him. Not that he needs any one," she added quickly, "farther than we all need sympathy and approval." 'Only the strongest souls can work

without those things" said Cecil thoughtfully. "It must be a sign of strength when the necessity to do so is

laid upon any one." Kathleen sighed a little, but then smiled with the radiance of a sudden recollection. "And so it was Gerald who set you on your journey !" she said. "I am so glad ! But when will it end ?-when are you to be received

into the Church?" "As soon as the Abbé Ravoux thinks I am sufficiently instructed. He found me very ignorant of many things-of

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uch the same senti er to Miss Marriott, her surprise, if not ke her !" s

she said. whom I have ever orimer is the most ained. Her own will ide and rule of her That she should surnd submit to be told lieve and what she is onderful. After this ink that I know any

to know any one so e cannot surprise us," 'But I do not think lf-will was of the vulcannot endure any understand her at all, r will because it was I she had, but she was mit to a better authorit; and she believes

nd it now." eves it," said Grace ; belief last? She is on a tide of admirashe sees around her the issue comes-as it or latter - between and the authority to ibmitted, I believe she

wn will. ot," said Craven. "I e will be thorough in dertakes. moment that the door

, and into the room e sitting Miss Lorimer oked pale and agitated with an open note in said. " here is very

Miss Tyrconnel. he that she is very ill-, I fear. I am going I can be of any ou do, Mr. Craven? I overlooking you, but I concerned by this intel

aid Grace ; " and she creature that one must Shall I come with

not. There may be no

t at least I must go and what the danger is. not in. Tell her when nere I have gone. may remain.

MARCH 27, 1897.

it like a hero."

recounted his.

interest in him, I presume ?"

"She liked him very much, but I

time that Cecil is not very impression

able where men are concerned. 1 can-

not say that she liked him more than

as an interesting acquaintance who

made our voyage very pleasant to us."

his sister," said Craven. "He may fail, as other men have failed before

him ; but he will never find a fortune

better worth winning than Miss

not know the man who is worthy to

fill it," said Grace. "Neither do I," Craven assented

"yet it is better for its own sake that it should be filled even by one who

may not be altogether worthy of it.

And, seriously, I have some hopes of

your Irishman." "Not mine," said Grace, laughing. "Whatever Cecil thought of him, it

was evident to the most superficial

observation what he thought of her.

"I did not imagine he was really yours," said Craven. "You praised

TO BE CONTINUED.

ST. JOSEPH.

"It is such a great heart that I do

Lorimer's heart.'

glad to hear it."

presence of God."

that remark.

spoken

before him, and the absolute necessity EARLY LETTERS OF POPE LEO is very familiar to him. If he has of giving pain to those who uphold the old *regime*, especially to his mother. It was one of the old rack-rented landlord states. The

XIII. correspondence With His Family From the Age of Nine Years. - Mr

Tyrconnel's uncle-had no intercours M. Boyer d'Agen, a friend of the Pope's nephew, Signor Ludovic Pecci, has just published, through Mame in with his people except through his agent, and the bitterness between France, the letters of Leo XIII. to his them had, of course, been growing steadily worse during the last few family from the age of nine years, at years. Gerald, as his sister calls him, had left home because his remonwhich he entered the Jesuit College at Viterbo, in 1819, till his nomination strances were unheeded, and he could as Pontifical Delegate at Benevento, not look on at the mismanagement and in 1837, after leaving the Academy of Noble Ecclesiastics. The most strik. the suffering he had no power to preing feature of the correspondence of the young man, writes "Fra Teofilo" vent. His uncle would have alienated the estate from him if he could, but it was entailed. So it fell to him, and in the Liverpool Catholic Times, is the remarkable unity of ideas. Set forth when we met him he was on his way to enter into possession and face the difficulties before him. They were by the student, they developed them-selves on his reaching the Pontifical very great. The estate was encum-bered so that he had little money at throne with that brilliancy and harmony which we have since then ad-mired. his command ; his mother violently Leo XIII., be it noted, is not one of

opposed his measures-indeed she has absolutely quarrelled with him on the those geniuses, those great men, who, subject ; the people, oppressed and so to speak, come fully dowered from poverty-stricken, were sullen and hard the hands of nature-not an Alexander to be convinced of his good intentions. or an Octavius. The latter was at Altogether, the poor fellow has lain on twenty years a thoroughly equipped anything but a bed of roses since we politician, and from that time forward parted from him at Queenstown ; but. knew what to think of men-how to from his sister's account, he has faced press them forward and how to guide them-and what risks he might some-"What a delightful thing it is," times run for great stakes. Alexan

said Craven, meditatively, "to have a woman for an advocate ! Happy Tyrconnel ! I would be willing to der, fresh from the training of Philip and Aristotle, conquered the world al most like a being of supernatural power. Leo XIII. in his early life was face even the difficulties and perils like many other men-more eminent solely by the ensemble of his talents. that beset an Irish landlord to have my prowess recounted as you have He is one of those whose character and "I should be very glad, Mr. Craven, if you would be kind enough aims were gradually formed and per-

fected. People who enjoy his confidence not to laugh at me," remarked Grace, with much severity. "It seems to me are well aware how careful he is in pointing out the regular development that any one who knew the case would of his life, how strong is his view as to the harmony and unbroken continuspeak of Mr. Tyrconnel just as I have ity of his intellectual, moral, political and religious "inheritance." The "Well, I fancy he has not been very comfortable," said Craven ; " but clever and vigilant diplomatist, the fate is apparently about to do him a good turn. Miss Lorimer shares your faithful, precise and economical administrator, the Latinist, the lover of literature, the intelligent and shrewd

observer of affairs, the advocate of the suppose you have discovered by this teachings of St. Thomas, the indefatigable author of the encyclicals, the man of tact and resource in negotiation are all revealed here ; we find the traits in germ and sometimes fully formed in these letters in which there is no re-'If he is wise he will come to see serve.

EARLY SIGNS OF GREATNESS.

The comments are made in the freest spirit, and the character of the public man is betrayed with rare precocity, the feelings of the child and the son giving way to those of the student and observer of events. When Joachim's brother, John de Terracina, reproaches him with his want of demonstrativeness and his impersonal tone, he writes him a letter which shows how far reaching were his views of public life. Here we discover the ground of his eager desire for the most extensive knowledge. As if by instinct he was attracted to the consideration of all the leading inthe consciousness of the grandeur of cidents in history and all the monu-ments of science. At nine years of the Papacy. age he essaved the Latin sonnet. In him too frankly. And perhaps you will pardon me for saying that I was deed, his mind seemed to be permeated by the classical spirit. Tacitus and

Sallus were his favorite authors. At Probably Grace was not sorry that seventeen he was seized with a passion for St. Thomas, whom he calls "the Archimandrite" of the theologians. Mrs. Severn's entrance at this moment prevented the necessity of answering He quotes the fathers - especially the Latin fathers. From one of the letters we learn

that he is anxious to learn everything -chemistry, astronomy, physics and higher mathematics. The more confi-to the state of the basic state of the basic basic basic basic basic basic basic state of the basic state of the

THE CATHOLIC RECORD

not read many foreign books-and he has read more than he actually mentions - he is thoroughly grounded in his Latin, Greek and Italian authors. He ceases reading them, it is true, to apply himself wholly to the study of religion ; but it is because there is nothing more in them for him to learn, and he would gain nothing by reading them over again. He knows the best of them by heart, has digested what they contain and converted it to his

own uses When he had reached fif. teen he read, wrote and spoke Latin just as well as Italian. As for Greek, without boasting of pedantic erudition, he understood it perfectly. His attention was, however, mainly devoted to atin works. THE WISDOM OF THE ANCIENTS. Thus we find him fusing together Christian and pagan antiquity, and of all his writings it may be said that whilst revelation supplies the text, the

commentary is based on the wisdom of the ancients, that is to say, human reason in its strength. The development of his character as a priest is less apparent in his letters. He was highintellectual and temptations disturbed not his serenity. On receiving the priesthood his piety is simple and deep, but not mystic. Twice he apdeep, but not mystic. pears to be vouchsafed supernatural English town. enlightenment. In referring to it his voice vibrates, his words grow tender, and in the touching revelation of this of the future Pope. In a letter to Cardinal Sala he imparts his intention of entering a religious order ; but medi tation on the life of St. Francis de Sales, his ideal of a "prelate priest," as he calls him, changes his purpose and he proceeds steadily to the fulfilment of his highest desire-that of winning the world to the service of God, bringing the two into unity, producing improvement in the order of affairs and impressing the seal of re-

ligion on all men's works. A HOLY MAN AND A STATESMAN. Under this aspect he figures as a holv man and also as a statesman and leader in mental culture. His early letters raise the question of the Popes as statesmen and men of letters. What position will Leo XIII. occupy amongst them? His letters already tell us. He will have his place beside the greatest princes and commanders have been good speakers and who writers - the Castars and the Napol-cons. The published productions of Leo XIII. are in style eminently classical. A humanist like Nicholas V. a leader of men and a framer of constitutions like Innocent III., and a man of ecclesiastical erudition such as Banedict XIV., he cherishes espec ially the great ideas both of ancient Latium and of the fifteenth century. Read in "La Russie et le Saint Siege Pierling's keen judgment on the aims of Nicholas V. and you will have the key to the life and pontificate of Leo NIII. No other Pope has had to the same degree

The Vatican.

The Vatican covers a space of 1,200

feet in length and 1,000 feet in breadth, and is the largest palace in the world It is in Rome, on the right bank of the river Tiber, and on the Vatican Hill, from which it derives its name. It is said to have been founded by

AMONG THE URSULINES. Howard Saxby Visits the Convent at Brown County.

Howard Saxby, says the Catholic Columbian, is sometimes earnest and appreciative in his writings, though as a rule we are led to expect something light, jesting and frothy when we pick up "Saxby's Siftings" or "Salmagundi." A few weeks ago, having a lecture engagement in Fayetteville, Brown county, he took occasion also to visit the convent of the Ursulines, which has absorbed the name of "Brown county," made the county subservient to the three hundred acres of convent land, and spread its fame far beyond the limits of the State of which it is so small a part. Evidently Mr. Saxby is not a fre-

quent visitor within monastic pre-cincts, for he describes his first sensations while awaiting the Mother Superior in the reception-room, as a mixture of bashfulness, self conscious ness, nervousness, and why am I here ness; but with the entrance of the Superior and several of the Sisters a feeling of well-bred ease pervaded the atmosphere, which became positively friendly when a few moments' chat developed the fact that the Mother and Mr. Saxby were from the same dear

The visitor," he says, " takes off his hat unconsciously, smooths his hair with his hand, arranges his tie, Elcacin of the temple we get a glimpse looks down to see if his shoes are very muddy, brushes the dirt from his left sleeve, and looks fixedly at the landscape in front of him, as much as to say: 'Dear me! I wish I had put on a Prince Albert instead of this cutaway coat ! I am afraid the Sisters will think my dress is somewhat loud!' But when you meet the Ursuline nuns you forget everything about yourself. You just feel electrified with their fascinating simplicity and remember that the Ursulines have for three centuries enjoyed the highest reputation as teachers both in Europe and America.

He rejoices in the conversation, "so much more intellectual than the usual run of idle society chatter," and pays a tribute to the air of purity and saint liness that prevails in the convent.

"Apart from the pleasures of the world, these gentle Sisters are so tender, so cheerful, so resigned ; they have endured such pains, persevered in such vast labors, that they have set up for us a standard to bless-not to gain but to give.

The natural and architectural beau ties of Brown County have not escaped his art-loving eye.

"The large domain of three hundred acres, the spacious woodlands, the well kept gardens, make the visitor feel at once in love with his surround ings. Fifty years ago a stubblefield occupied the space now covered by the magnificent buildings and spacious grounds, where every art of landscape gardening has been used to enchance the natural charm, and one wanders entranced under the magnificent trees. The convent, built upon an elevated plateau, presents an impos ing facade of red brick, flanked, as it s, on the one side by a large addi tion to the original building, and on the other by the beautiful church of gray stone.

This exquisite little church comes in for its tribute, and he dilates upon its wealth of interior adornments-stained glass windows, marble altars, artistic brass rails and trimmings, carved and the ents is really bereft of all true mangroined ceiling of oak and cherry. All visitors must be taken to the hood. most honored spot on the grounds, and Humors, pimples, boils, are very annoy-ing. They quickly disappear when the blood is purified by Hood's Sarsaparilla. this is how Mr. Saxby describes it : "In the cemetery, some hundred feet from the convent, a slab of gran-Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn' Curn will remove them? Give it a trial, and you will not regret it. ite, simply inscribed, covers the spot holding the ashes of this great and good man (the late Archbishop Purcell) upon the vista of whose happy life the clouds of sorrow fell.

Not the least enjoyable part of his visit to Mr. Saxby, he says, was a sight of the honor-rolls for the fifty years of the convent's existence, on which he recognized the maiden names of many women who are now at the head of model Christian households ; and he was also vastly pleased to meet

and lecture to the daughters and grand daughters of these same charming women, as well as a host of other bright girls from Ohio and sister States, beautiful buds just ripening into womanhood. To them to day the world is bright, the fields, the hills, the streams that water the vale are laughing in the glee of early dawn and over all hangs the color of the rose. One day they will look back upon the pathway that has been trodden, the leaves will be tinged as the glories of autumn come on apace. upon the scene in the retrospect the shadow of the cypress will fall - and then-only then-will they fully real ize that a 'sorrow's crown of sorrow is remembering happier things !""

The interesting article concludes with this fine, broad-minded recognition of worth : "I am a Protestant, because I was

born so, but no Catholic has a greater respect and admiration for the sister hood than I. See them in all the hos nitals, see them wherever the pest strikes a whole people, see them where the breath of war smites down armies of strong men, see them with the or phanage of old age - old men or women whose children are dead or scat tered through the world, whose friends have sunk back into the bosom of the earth, who have none to speak to of early days when they were young and happy and strong ! Sisters, whose loving, warm hearted communities take them by the hand, leading them into their home watching over them, consoling them re awakening the memories of their early faith, and soothing the pathway to the grave, letting in the light o heaven upon their minds and hearts The chosen women gather here in : paradise which was a wilderness, and is a garden of God, nestling like doves in innocence, and with their sweet voices train souls to know the power of faith, hope, purity and humanitynoblest witness of divinity, love and mercy !

Ashamed of Their Parents.

The boy or girl who is ashamed of his or her parents because of their lack of education, can never expect any of the blessings of God. We pity the parents of such children. There is no sadder sight than that of a father who has set his heart upon his children born in this country, who has snug at his work remembering that they wanted for nothing his labor could purchase : who has said in his heart they will be better than himself, every way nobler than he could be in the land of his birth, and who discovers in his old age that he has spent his life in rearing up a fop, a libertine, a know-nothing. Then, indeed, we see some thing more horrible than King Lear driven mad by the ingratitude of his daughters. For Lear only gave his children the crown, but this father gave them everything — his sweat and blood, his nights and days, his purse and heart, and all but life itself, of which, at least, their parricidal ingratitude deprives the miserable man. We say this is a tragedy, to make angels weep over the false system of social life which makes men monsters. The man who is ashamed of his par-



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as hastily as she had when Craven returned he found Miss Marriott bed in reverie that she e entered.

for your thoughts," he wn and looking at her,

in return, her pretty ning in the firelighting dusky in the great

king," she said, "that f life have sometimes a f having been planned such a mere accident Miss Tyrconnel, and n such a fancy to her." d Craven, as he paused. there was something else

is not really very ill," Marriott ; "but if she is, ey will send for her

Craven. It was a proignificant sound. f the brother before "chair a little closer.

ut him." hed. "There really is ll," she replied. e steamer coming over. nteresting, a fine type of intellectual, cultivated, t himself, and with an cted melancholy which es women, you know. new also, very likely." I not tell you it was unice meeting his sister we the cause. He had Irish estate, and was it-

ough in that for melan-unt. Probably he was g shot." fraid," continued Grace,

hich reproved this interthe responsibility that lay

Interse, which ever balances her soul intense Puts in our hand the key to portals high. What we would prove we only have to try. How many barriers soon would melt away, If while we wonder we would also pray! If for all doubting we would set the task Of simply waiting while we trusting ask.

Catholic Standard and Times.

dential parts of the letters give pic-tures of the conclaves of Pius VIII. and St. Joseph was a model of sanctity and prudence. His holy silence shielded the Blessed Mother ; his lov-Gregory XVI., the revolution of 1830, ing care guided the steps of the Divine Child. He was the earthly representative of the Holy Ghost. As a Catholic writer says: "If St. looks with admiration on the British spirit, which took up the inheritance of Rome and Florence. From the seeds which at that period found root Joseph suffered, it was to save the life of Jesus; if he labored it was to sus-tain the life of Jesus; if he spoke, it was to Jesus. It was Joseph's privin a rich soil sprang up a good har-

vest, the fruit being abundant at the ilege to be always with God, to speak, to converse, to labor, to repose in the appointed time-when God required a pastor of souls. NOT A MERE STUDENT.

in human events.

Many have become saints merely by The breadth of his intelligence, cap. meditating upon the virtues of the able of penetrating every subject, and saintly Joseph. St. Teresa is espec-ially known as "St. Joseph's saint." his power of going to the essential point — the heart — of matters, have Her testimony to the efficacy of his in-

tercession is eloquently expressed in one of Miss Sara Trainer Smith's most absurd dreams and made none of those widely read poems: illiberal statements which sometimes Teresa, the great saint, the loving one, Who jeweled truths from gold of wisdom

spun; Teresa, she "of Jesus," says that aught She asked Saint Joseph, always surely

She asked Saint Joseph, always surely brought The wished for answer, and, if there had chanced A fault in her petition, he enhanced Its value ever for her greater good. It seemed to her that, as he closer stood To our dear Lord-for was he not while here, Protector, tutor, foster-tather dear? So now on high most honored still he stands, And his petitions are as love's commands. To other saints our Lord has given power To help us, each in an especial hour, But all our sufferings, all our trials and cares,

cares, Are soothed and lightened by Saint Joseph's

Are southed and lightened by Saint Joseph's prayers. 'I would.'' she cries, " that I could now per-suade All men to love him, and to seek his aid ! In all these years, oh ! never have I known The soul devout that loved him left alone To lag in virtue. No ! he gently leads Onward and upward, while it forvent pleads. Now for the love of God I only ask, Ye who believe not set yourselves this task, Prove ye the truth of every word I speak : Prayer to St. Joseph is the proof ye seek. Those who would taste the bliss of perfect ______prayer,

With him your loving tenderness should

with him your loving telearn to pray, share, And those beginners who would learn to pray, With him to guide them cannot go astray." Thus Saint Teresa, with that sound good

habited by Charlemagne in 800.

Several times it has fallen into decay and been restored. Pope the intrigues of the Sultan and the Eugenius rebuilt it on a magnificent the intrigues of the Sultan and the Lagonus result of a magnitude sub-agitations in Spain. One can see even at this date that like all Romans he removed the Papal See from Rome to looks with admiration on the British Avignon, and the Vatican was in a neglected and obscure state for many

years. Nicholas V., in 1450, commenced the great work of making it the noble palace that it now is. After the return of the Pontifical Court to Rome, it became the actual residence of the Pope. One after another, a long line of Popes have added splendid buildings to it, and the lowest estimate gives the number of rooms at 4422.

Gradaully it has been enriched with great paintings, statues, books, curious medals, gems, frescoes, and antiquities preserved him from the excesses of the mere student. He had none of those of every description, until it is now the world's richest depository. The museum of statuary is about about a mile in length and contains more than emanate from narrow minds too fully engrossed by syllogisms. Hencefor ward his vindication of the truth is 70,000 statues that have been exhumed from the ruined temples and palaces practical as well as theoretic in characof Rome. ter. For him deduction is an exposi-

The Vatican contains the Sistine tory me hod rather than a method of research. In each letter he keeps Chapel, built by Sixtus IV. 1473 and his thought fixed on facts. "He grasps, compares and analyzes them; sifts adorned by the wonderful genuis of Michael Angelo; the Pauline Chapel, built by Paul III., in 1540; the Loggia and Stanze of Raphael, and them in every way to discover the origin of the causes that have pro-

the court of the Belvedere. The library of the Vatican is truly a duced them. He is not troubled as to the result. The sole, universal cause he knows and acknowledges : it is the great one. It is exceedingly rich in manuscripts, containing as many as 40,000, some of which are by Pliny, connection of facts therewith that he wishes to examine. Infinitely mul-St. Thomas and St. Charles Borromeo tiplex is God's action of which the and many Hebrew, Arabian, Syrian and Armenian Bibles. It has about 50,000 printed volumes, and several inspired writings in some manner affords us a view. Early in life Leo XIII. employed all the strength and subtlety of his mind in studying rich museums of ancient and modern articles of vertue. the diversity of facts which tend to show the course of divine government

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"Any sorrow, any obloquy, per-sonal to himself alone, did not disturb his soul; but that the widow, the orphan, the poor, should suffer through him was the gall which poisoned the cup he in his declining years was called upon to drink."

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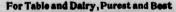


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Approved and recommended by the Archistoproved and recommended by the Archistoprotection of the Correspondence intended for publication, a

Well as that having reference to publication, a be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper an be stopped

London, Saturday, March 27, 1897. SALVATION ONLY IN THE TRUE CHURCH.

We publish in another column a letter from "a Catholic " commenting somewhat severely on certain answers given by the Rev. Father Elliot to questions which were put to him in reference to the possibility of salvation to those outside the Catholic Church

Concerning the Catholic doctrine on this point there is no doubt. The Church was founded by Christ on His Apostles, and especially on the Apostle Peter, for whom He made the special prayer that his faith might not fail, but that he being once converted should confirm the brethren. (St. Luke xxii., 32.) Hence the truth revealed by Christ is to be found only in the Church which is built upon Peter and acknowledges the rule of his successor, the Pope.

On the other hand, there is no doubt that in commissioning His Apostles to preach the gospel, He meant that they should be heard respectfully and with believing hearts, for elsewhere He declares that "He that believeth not shall be condemned," and "He that heareth you (His Apostles, the first pastors of His Church,) heareth Me, and he that despiseth you, despiseth Me, and he that despiseth Me despiseth Him that sent Me.

Throughout the New Testament, in the gospels, Christ, and, in the Epistles, the Apostles, insist constantly on not only the importance, but the necessity, of obeving and believing in the Church. and attending to the teaching of its pastors, whose office was instituted " For the perfecting of the saints

that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." (Eph. iv.

It is therefore a disobedience to God's law and a sin to close one's ears against the teaching of the Catholic Church.

But actual sin is by its nature a free act, a wilful act. God has placed before us life and death, blessing and cursing, and He calls upon us to choose life that we may live.

It follows from this that where the

faith, etc." Such a one, of course, would not be in the way of salvation, and would be responsible for his disobedience in rejecting God's truth. Father Elliot refers to this when he adds : "Sins against the Holy Spirit are very serious ones. ploy them.

SENSATIONALISM IN RELIG-ION.

There has been within the last few years a great change in the methods resorted to by many of the Protestant clergy in order to retain their influence and secure a good attendance at what is called "Public Worship," though there is frequently very little of the element of the worship in what is done, and the change is certainly not an improvement. It is very true that in denouncing

'Popery," the ministers were formerly violent in language and not always truthful. Calumny was the staple means whereby Catholic doctrines were held up to public detestation, but at all events in other respects the ordinary proprieties of cultivated and respect-

able society were strictly observed. At present the case appears to be altogether reversed. The abuse of " Popery "appears to be no longer attractive to the people, and it is not so frequently resorted to in the pulpit as in former years; but other and very strange devices are employed for the purpose of gathering a crowd within the precincts of the churches.

The sensational methods of Messrs.

Moody and Sanky and Rev. Sam. Jones. who introduced the use of slang into the pulpit, and addressed Almighty God as if He were a boon companion, were never generally approved of by the Protestant clergy, nevertheless these revivalists have many imitators who appear to draw well with a certain class of worshippers, but they are those who go to church as they would to a theatre-for amusement, and not to be instructed in the way of salvation.

But independently of this use of slang in the pulpit, the practice of sensational methods is now becoming very common, especially throughout the United States.

It will be remembered by our read ers that a few weeks ago a Michigan minister actually killed two cats in the pulpit with nicotine to illustrate the deleterious effects of tobacco. The same minister on another Sunday ex hibited the stomach of a drunkard and gave an anatomical lecture thereon. But these are only a few out of the many examples which might be given of

eccentric ways of preaching the gospel. Not long ago at a religious meeting in Detroit, a supposed image or effigy of the devil was exhibited, and the various parts of his anatomy and attire were explained, after which he was committed to the flames, symbolical of the flames of hell. But this was done by the Salvation Army, from which we have been accustomed to hear of strange methods of worship. But methods no less strange are becoming common even in the regular churches. The Detroit Evening News is au thority for the statement that the Rev. Chas. Tyndale of New York delivers a sermon on "The lion of Judah," in which he describes the devil as a lion of wickedness going about seeeking whom he may devour. At the preacher's side in the pulpit there is a stuffed lion to which a mechanical arrangement is attached which causes the lion to lift its head, open its mouth and roar at this moment. So terrific is the roaring that the first time the lion was used the congregation took fright, and it was necessary to explain the device in order to calm them. The younger portion of the congregaor smooth down this doctrine in the tion were in such a panic that they could with difficulty be calmed at all The same minister while preaching on Jacob's ladder climbs a ladder by degrees, while explaining the mode olic Church, he seems to be justified in by which we are to gain heaven, and at the end disappears through the skylight to show Jacob's angels entering heaven, and how we are also to enter. Many other curious devices are told of, ignorant and therefore culpable. It which have been used by other would have been better, perhaps, if he preachers, but which we shall not enumerate in detail. We shall merely mention that one device used by Dr. Schrader, called the "signal in the sky," is a skyrocket which is sent up by means of an electric wire whenever a convert comes forward to the penitent bench at a revival. The use of these sensational or theatrical methods of attracting a crowd is not confined to this continent, but has extended even to Melbourne, intention to indicate this. It cannot Australia, where, we are told, a Scotch clergyman has his male choristers the laws. The States of New York kind on the Jews, but this is the case, asserts, that the Protestant he has in attired in the Highland kilt, and the view "is evidently not honest, not females as "Ladies of the Lake."

"THE JESUIT RELATIONS."

THE CATHOLIC RECORD

The fourth volume of "The Jesuit Relations and Allied Documents "being a record of the travels and explorations of the Jesuit missionaries in New France from 1610 to 1791 -- is now issued, from the publishing house of Burrows Bros, Cleveland, Ohio. Increasing interest has been manifested in the publication of this admirable and really interesting work. The following is a synopsis of the documents contained in the present volume:

XIV. In the concluding portion (Chapter xxvi, --xxxvii) of the *Relation* of 1616, Biard relates how he and Father Quentin were taken to Virginia, where they narrowly escaped death; they then were sent to Eng-land, and finally to France, arriving there after a captivity of over nine months, and being subjected to many perils by sea and land. The annalist records what progress the Cheiten velocing has made in New the Christian religion has made in New France. The missionaries have now learned the nature of the country, and the character and needs of the people; and the colonists have established friendly relations with the The latter have some general savages. The latter have some genera knowledge of religion, and are anxious to b baptized. Several miracles are recounted baptized. Several miracles are recounted, in the cure of persons given up as dying. Biard then discusses at length the respective territorial claims of the French and English in the New World, and contends that New France should extend southward at least to 390. He concludes by urging that more at-tention should be given in France to both the temporal and religious interests of Canada, especially to the conversion of the savages. Between the dates of Documents XIV, and XV, in our series, there is a break of nine years. The Jesuit mission in Acadia had abruptly closed with the attack by Argall, so

ears. The Jesuit mission in Acasta abruptly closed with the attack by Argall, s bully described in the writings of Biard, who abruptly closed with dewritings of Biard, who, fully described in the writings of Biard, who, in his *Relation* of 1616, appears for the last time upon our stage. Meantime, the Ré-collet friars were conducting their missions upon and beyond the St. Lawrence; but, -us related in the Introduction (Volume 1. of this series) and in Notes to this Volume, *post*-finding themselves unequal to the great task, they invited the Jesuits to return to New Mean and with them in the conversion of the they invited the Jesnits to return to the France and aid them in the conversion of the The first of the "black gowns" to

France and aid them in the conversion of the savages. The first of the "black gowns" to arrive (April, 1625) were Charles Lalemant, Massé, and Brébeuf. XV. Lalemant, as superior of the mission, writes (July 28, 1625,) to the governor, Cham-plain, announcing the arrival of the Jesuits at Quebec, the hospitality of the Récollets to them, and the death of Nicholas Viel, of the latter order. XVI. On the same date, Lalemant writes to the rovincial of the Récollets, thaking

XVI. On the provincial of the Récollets, thanking in for the kindness and hospitality shown be Jesuits by himself and others of his rder in Canada. XVII. Lalemant writes (Aug. 1, no year bet without doubt 1626) to hi

The Jesuits by himsen and rder in Canada. XVII. Lalemant writes (Aug. 1, no year mentioned, but without doubt 1626) to his General, at Rome. He tells what the Jesuit missionaries have accomplished during the past year : they have spent most of the time studying the language of the natives, for studying the language of the natives, for

General, at Rome. He tells what the Jesnit missionaries have accomplished during the past year: they have spent most of the time studying the language of the natives, for which parpose Brébeuf spent the winter among the savages; they had learned all they could of the people and the country : and had presched to and contessed the French colonists. They had established one resi-dence among the Indians. He announces that he sends Noyrot back to France, to look after the interests of their mission. XVIII. On the same date as the foregoing, Lalemant writes to his brother Jerome, in France, who is also a Jesuit. The missionary gives a short description of the country and the climate : then of the people, their customs, religious belief, clothing, etc.; describes the extent of the Canadian trade with France ; and tells of the establishment of a residence for the Jesuits, near that of the Récollets. The difficulties encountered by the mission-aries in acquiring the native languages, are mentioned, together with their relations with a certain interpreter, and the help received from him. The writer tells of Brébenf pass-ing the entire winter among the savages of the vicinity; Lalemant went on a similar trip, and had to return in eleven days, as his improvident hosts had no food. He an-nounces his probable departure for a longer trip, and had to return in eleven days, as his improvident hosts had no food. He an-nounces his probable departure for a longer stay among the natives. He sends Noyrot back to France, in the interests of the mis-sion, and Brobeuf and De Noue to the Huron country. The natives are ready to be taught, the writer says, and he sends a little Huron boy be instructed in France. Champlain and Gaumont have, he says, chosen him as their confessor. He wishes to name their first church, "Oar Lady of the Angels," and asks his brother to send him therefor "a fine picture surrounded by angels." The busy Superior meations thes as the sixty-eighth letter he has just written to France-chiefly to benefactors of the mission, and "those who have written to me." Lalemant (see note 20, post, for details) had gone to France for supplies for the colony, in November, 1627; and upon his return in May, 1628, was with others captured by the Eng lish Admiral Kirk, to whom, a year later. Quebec capitulated. The Jesufis were sent to England, and thence allowed to return to France. Lalemant, with a party of mission aries, again attempted to return to Canada (June, 1629), but they were shipwrecked on the Canso rocks. Two of the adventurous Jesufis wera drowned, another remained in the country, but Lilemant returned to France. mitted the law of God to writing, the books containing that writing having down to the time of Christ.

the bagpipe, and it is said great by marriages are recognized as existcrowds are attracted to the services. | ing where the parties admit, before wit When these methods of attracting nesses that they are husband and wife, numbers have become so common it is a or where they are married by any sure sign that true religious feeling is clergyman, even though not belonging rapidly declining from the congrega- to the locality where the parties retions with whom it is necessary to em- side, or even though the marriage take place in another State where it is found by the parties to be convenient to be married in order to escape the more stringent laws of the State in

which they reside. It has been found by experience that marriages contracted in this way are destructive of public order and morality, and an attempt is now being made in the Legislature of New York to establish a license law which will not abolish but will reguate these common law marriages. Assemblyman Austin has intro

luced a bill by which parties who desire to be married must give notice of their intention to the municipal clerk, and make affidavit to the effect either that they have not been before married, or if they have been married that they are now free to marry, whether through the death of their husbands or wives or through divorce. The effect of this law, if passed, will be to prevent many irregularities

which are at present of frequent occurrence.

A bill is also before the Legislature of New Jersey whereby clergymen shall be forbidden to marry persons from another State unless they are pro vided with proper credentials showing that they are free to marry. This passed the Assembly by a vote of 49 to 1, but the clergy took alarm when it reached the Senate, and from Camden, Jersey City, Newark, Hoboken, and other towns, they poured in to protest. The proposed law would interfere sadly with their revenues coming from the celebration of these irregular marriages ; but of course they had no thought of this ! They took the "high moral ground" that the restrictions proposed to be imposed by the law on these marriages would

eyes completely to the fact that it was to prevent immoralities that the law was proposed.

the opposition shown to St. Paul by the silversmiths of Ephesus, who found that their craft was endangered by his preaching of the Gospel. There would be no more making of silver idols if the people became Christians.

JEWISH ORTHODOXY AND

The wonderful tenacity with which the Jews have retained the faith of Moses down to the present day is a striking evidence to the truth of Christianity, for it teaches us that a divine revelation whereby God reveals His will and law to mankind is no new thing, inasmuch as it goes back to the very origin of the human race. God revealed Himself to our first MARCH 27, 18-7,

who under the name of American Re- and Anabaptists, have a design which formed Jews are gradually departing they do not greatly endeavor to conceal, to colonize North Dakota in such from the old landmarks, and adopting a way that they will to a great extent the new Latitudinarian views which dominate the State, and exert a great are being advocated now by some who influence in national politics. The still call themselves Christians. Dr. Cincinnati Inquirer states that for this Hirsch, a Rabbi, and an exponent of purpose a colony will leave that this Reform movement, has stated that neighborhood on the 30th, and from "Reformed Judaism declares the Pentaanother part of the State another teuch to be no longer the embodiment colony will leave on the same day. of our religious ideals, nor the author-From other States similar colonies are itative compulsory regulator of our reexpected, and on the 31st inst. it is ligious life and its binding practices. believed that over three thousand of And again : "The miracles of the these colonists will meet in Chicago, Old Testament we read in the light of and will leave simultaneously for the folklore, myth and legend. In one northern part of North Dakota. word, we accept the method and results Altogether about 10,000 are expected of Biblical criticism without reserve." this year from all parts of the United But the orthodox Hebrew journals States to join the 5,000 who are already by no means admit that Dr. Hirsch's there. The "solid vote" of these views prevail among Jews in general. colonists will be an important factor in The Hebrew Journal, the principle or future political movements.

that the Pentateuch does not embody our religious ideal. On the contrary A PBESS despatch from Albany, dated the 16th, stated that Governor we affirm (and no one knows better than Dr. Hirsch himself, that 90 per Black was a very angry man that cent. at least of the community of Israel morning. He was, we are told, waited in the United States are with us) that upon by two gentlemen, representit embodies and reflects the ideal of ing the A. P. A., who informed Judaism for our times and for all times him that their attention had Beside a couple of hundreds, a mere been drawn to newspaper reports handful of Jews who are too selfish and which stated that it was his intention too ignorant (never mind the high to review the St. Patrick's parade on polish which bears the glitter of wealth the 17th. They also told the governor to observe the laws of Judaism, out of a that it was customary to carry a green community of about half a million of souls, they have no adherents to boast flag on such occasions : this they considered an insult to American intelligence, anjoutrage upon American consciences and an abuse of American hospitality. They deemed that for a person holding the proud position of governor to give countenance to such a demonstration as the St. Patrick's parade, was an insult to Protestant patriotism.

Governor Black, the despatch goes on to say, told the A. P. A. representatives that he would review the parade. and that he considered the mission upon which these persons came to him a. needless and impertinent interference. Would it not have been more businesslike had the worthy governor provided transportation for those gentlemen to the Pasteur Institute in New York?

RECTOR AHLWARDT the Lutheran minister who is a member of the German Reichstag and the leader of the anti-Jewish party in Germany, has delivered a lecture in Berlin on his recent visit to America. He represents the United States, and especially New York and Jersey cities, as being completely under control of the Jews, and enslaved in such a state of terrorism under their Jewish masters that the similar slavery which exists in Germany and Austria is preferable in comparison. "The Americans," he says, ' are certainly in danger of an exclusively plutocratic rule, headed by Jewish financiers. . . . New York is completely under the control of the Jews. Most of the stores on Broadway appear to be owned by Jews. Third and Fourth Avenues are full of Jewish merchants." He states also that he was mobbed by three or four hundred Jews in Hoboken who would have lynched him only that he frightened them off by showing his revolver. The rector has certainly a vivid imagination, and these statements will be news to the people of this continent. His anti-Jewish tirades were badly received in America, and this is his way of interpreting the dislike of Americans to hear the Jewish citizens of the country abused without reason. If a Catholic priest, or even a layman, exhibited Ahlwardt's antipathies the whole anti Catholic press would deelare it to be an example of "Romish" ntolerance.

MARC

sung at St. music being S Far from disposition t ritual, we see without of th form of worsh Citizen.

CAT

Let not minded Cath being obser many among serve themse of a materia observe the f people in the To them the penitential devotions, its present many than all the to them who ments. - Pitts

Congregati flour According to 534 churches made a total bers last yea it prints an pastor "plea oughly loyal plains as fol munity give It Egypt. whether ther here to serve McKinley do produce a re or religion in der, with th Congregatio asks if there sect "for personal won their childr their fellow-

have the pow go to confes Bishops go bishops go to als go to co to confession Pope tell his priest, for th priests, and priest is as of a priest secrated B clerical as w Son of Man forgive sins, upon His Ap them that ip o be transm the end of ti did nothing act up to t down to the know by e gives peace -Catholic 1

Priests be

We think den has do an authorits ject of the Catholicism has written the subject March 13, 'The n ported as ta

been greatl

numbers d about six h " Arch A probal crepancy b relied on b gives the country, w embraced o delphia Sta

lead to immoralities. They shut their We are reminded by this event of

HETERODOXY.

church, Montreal," as well as of that magnificent church and the charitable institutions connected therewith :

THE much debated question whether Miss Diana Vaughan, who claims to have been a Luciferian, and now to be a Catholic, seems to be approaching a solution. In number nineteen of her meeting has not yet been announced.

of.

Memoirs just to hand Miss Vaughan promises to prove her existence, etc., by appearing in public at a duly advertised meeting on Easter Monday, April 19th next. The place of the

> WE learn from the New York Sun that Mary Johnston, a widow who lately died in that city, and a member of All Saints' Catholic church, of which Rev. Father Powers is pastor, has left

EDITORIAL NOTES.

gan of Judaism in America, says :

to come as it did until now.

"We are not prepared at all to say

an estate of \$550,000 to the Catholic church and Catholic institutions. It is a pity we have not more people like Mary Johnston. Many a man and woman who possess large fortunes, which God has given them, entirely overlook the claims His Church has upon them when they are about to leave this world.

We congratulate our contemporary, the True Witness, of Montreal, on the production of its St. Patrick's Day number. It is beautifully printed and contains excellent portraits of the past and present pastors of St. Patrick's

apparent disobedience is not wilful there is not sin. This principle holds for all sins, equally with the rejection of God's truth, and it is for this reason that invincible ignorance-an ignorance which cannot be overcomeexcuses from the guilt of sin, and only those Protestants or Jews who do not and cannot know better are excused from the guilt of disobedience if they do not enter into the Catholic Church, and obey its precepts.

Our correspondent is right in saving that such persons, if they are disposed to embrace the truth if they knew it, are not Protestants or Jews in the sight of God, but are really members of the Catholic Church.

However, we are convinced that Father Elliot did not mean to conceal answer referred to by "a Catholic." As there are certainly some who are outwardly and in appearance Protestants. who thus belong to the soul of the Cathsaying that he judges no man-that is, that he does not judge in the individ ual application, that the person who thus remains a Protestant is vincibly had been more explicit, and had [explained the Catholic doctrine more fully. We must remark, however, that there is considerable difference of opinion as to the fact whether the in. vincible ignorance of which we have spoken occurs rarely or frequently. This is a matter which is known for a certainty only to God, at least in the case of any special individual, and it appears to have been Father Elliot's be said, therefore, as our correspondent All country, but Lilemant returned to France. XIX Lalemant writes (Nov. 22, 1629', from Bordeaux to the Superior of the Jesuit college at Paris, describing the shipwreck he had recently experienced, in which Father Noyrot and Brother Louis Malot were drowned; and announcing his own safe arrival at Bordeaux. July 5, 1632, Emery de Caen, the French fur trade monopolist, arrived at Quebec, com-missioned to reclaim that stronghold from Kirk. With him were the Jesuits Le Jeune and De Nume, who had been sent hither to re-open the mission of their order in New France.

out of thee shall come forth the captain Matt. ii: Micheas, v, 2)

MARRIAGE LAWS IN NEW YORK (of years) when "everlasting justice AND NEW JERSEY.

Protestantism abolished for Protesttant countries the wise laws by which the Catholic Church regulates marriage. Marriage is not a religious it convenient to put thereon another rite, but merely a civil contract, dis interpretation after its fulfilment, besoluble by agreement or by divorce

proceedings now wherever Protestant- actually came to the world. It is to be regretted that the tend. ism dominates. The result is inextricutle confusion in the marriage laws, ency of the present day which exists especially where, as in the United among Protestants to reject the truth States, the purely civil character of and inspiration of Holy Scripture marriage is most strongly upheld by should have an influence of the same and New Jersey have no marrisge though it is not so frequently alluded license laws, but there are what are to in the public journals.

while the reading matter, especially from a historical point of view, is of a parents, and later to Noah, Abraham, most interesting character. Alto-Isaac, and Jacob, and as far as the gether it is a very creditable piece of knowledge has come down to us, more work, and we hope the publishers will fully to Moses, who re-established God's be suitably recompensed for their chosen people as a nation, and comcommendable enterprise.

IN OLD Quebec the sons of St. Patrick been preserved by the Jews with the celebrated the 17th with the same engreatest care, for fifteen centuries, thusiasm as in the olden days. Grand High Mass was celebrated in St. Patrick's church, and Rev. J. W. Dailey, In the Old Testament thus preserved, there are many clear prophecies re C. SS R , was the preacher, and he delivered a most touching and approprigarding the coming of a Saviour, and these were so well understood by ate sermon. Although the Irish residents of Quebec are becoming fewer as the Jewish Rabbis that they were able to inform King Herod years go by, those who remain are not behind their tellow citizens in enterand the Wiseman of the East who came looking for Christ a few days after His prise and public spirit. Of the members of the City Council the Irish hold birth, that the Christ should be born in Bethlehem of Juda ; for soit is written first place in their contributions to the by the prophet: " And thou Bethle. city revenue. Alderman Hearn and hem, the land of Juda, art not the Alderman Leonard are the largest taxpayers amongst the city fathers. least among the princes of Juda ; for

that shall rule my people Israel." (St. IT HAS just been discovered that one of the Michigan Senators is a Bishop, that is to say, a full-fledged Mormon The celebrated prophecy of Daniel Bishop. Senator Blakeslee is one of which indicates the period by weeks three ruling Bishops of the rc-organized may be brought, and vision and proph-Latter Day Saints or Mormons. He ecy may be fulfilled, and the Saint of keeps a store at Galien, Michigan, and the "Saints" meet over the store for re-Saints may be anointed," was also inligious purposes. The Sanator Bishop terpreted by the Jews as referring to does not preach, but he looks after the the advent of Christ, until they found fianancial affairs of his section of the Mormon Church, which has separated cause they rejected Christ when He from the Utah Church, and claims to be the original Church of the prophet

Joe Smith. The fact of his being a Bishop (?) with great powers; in the Church, was unknown to the Senators and the public generally until it leaked out a few days ago.

UNITED STATES papers state with some alarm that the Dunkards, a refollowing his conscience, not in good The hymns are sung to the strains of callod "common law marriages" where- There is a section among the Jews, ligious sect resembling the Mennonites at eleven o'clock solemn Mass was

Eishop Grafton, A Ritualist.

We judge it of public interest to freport what our Episcopalian Bishop Gratton of Fond du Lac has been doing in New York. The Catholic Champion a Ritualistic paper) is our authority. It was at the church of St. Mary the Virgin on the 31st of January. the next day was the feast of Ignatius of Antioch, the Vespers sung vere the first Vespers of that festival rendered solemnly by the Right Rev. C. C. Grafton, Bishop of Fond du Lac, Wis., attended by "Fathers" Hall and "Father Cole as deacons, the Rev. "Father" Brown, rector of the church, acting as Bishop's chaplain. Within the sanctuary were some seventeen "priests, besides the Bishop, and many acolytes. After Vespers there was a solemn procession through the long aisles of the The clouds of incense and the church. light of the torches gave a picturesque effect, which was heightened by the bright scarlet cassocks of the acolytes, and at the end of the procession came the venerable Bishop of fond du Lac, his hand raised in blessing. On Monday all the members of the

club, so far as possible, celebrated with special intention at early "Masses," an

The Car Justin D. been delive among the der who ha to save A ton is one in the pro een an a turer since nothingisn some year publishing tribute. I tribute. most disg slanders at their insti It had a la clean pub disappeare stores and had been to note tha been favoi dian neigh gent of th his perform

Those o punctually -will ple hint conta tract is i meant on principal amount a mad when to run fo they are as the ca which we as follows raises one year, and sand pers 'I will ha The farme and says, thousand

CH 27, 1897,

ve a design which endeavor to conrth Dakota in such l to a great extent and exert a great nal politics. The states that for this will leave that e 30th, and from he State another on the same day. imilar colonies are the 31st inst. it is three thousand of meet in Chicago, ultaneously for the f North Dakota. 0,000 are expected parts of the United 000 who are already d vote " of these important factor in ements.

tch from Albany, ted that Governor angry man that , we are told, waited ntlemen, represent. A., who informed r attention had newspaper reports it was his intention Patrick's parade on so told the governor ary to carry a green ions : this they conto American intelliupon American con-, abuse of Ameri-They deemed that olding the proud nor to give couna demonstration Patrick's parade, rotestant patriotism. the despatch goes on A. P. A. representad review the parade. ered the mission upon sons came to him a rtinent interference. been more business. y governor provided r those gentlemen to itute in New York?

member of the Gernd the leader of the y in Germany, has re in Berlin on his erica. He represents , and especially New cities, as being comtrol of the Jews, and a state of terrorism ish masters that the which exists in Germ. is preferable in com-Americans," he says, n danger of an exclusrule, headed by Jew-. . New York is r the control of the

ARDT the Lutheran

he stores on Broadway ned by Jews. Third

sleep of peace."

vent, Toronto.

womanhood-all alike blameless in His

sung at St. Ignatius' church, the music being Schubert in b. flat." realizes that he has fooled away his whole crop, and its value is due in a thousand little driblets. Subsequently Far from desiring to criticise this disposition to imitate the Catholic ritual, we see in it a recognition from he is seriously embarrassed in business without of the merit of the Catholic because his debtors, each owing him \$1, treat it as a small matter, and think it would not help much. Conform of worship. - Milwaukee Catholic tinue this business year in and year

CATHOLIC PRESS.

MARCH 27, 1897,

Citizen.

Let not the easy-going worldly-minded Catholic imagine Lent is not being observed. There are very many among us, who, anxious to preserve themselves from the contagion of a materialistic and sensual age, observe the fast and the restraintspeople in the world though not of it. To them the season of Lent, with its penitential exercises, its beautiful devotions, its wholesome meditations, present many attractions, far sweeten than all the amusements of the world to them who seek the world's enjoyments. - Pittsburg Catholic.

Congregationalism does not appear flourishing in Massachusetts. According to the *Congregationalist* the 584 churches of its sect in this state made a total net gain of only six members last year, and in another column it prints an extract from a letter of a self to enjoy the eternal nuptials in heaven. Sister Nativity, known in the world as Miss Margaret Sullivan, of pastor "pleasantly located "and "thoroughly loyal " to his flock, who com-plains as follows: "We are a com-St. Catharines, Ont., having finished her education at St. Joseph's academy, munity given over to the flesh-pots of It is a mooted question Egypt. in her native city, entered the Noviti whether there are five righteous people ate. Toronto, on her eighteenth birth here to serve as the yeast of salvation. day, the 8th September, 1869. With but two brief intervals, she spent the McKinley does not seem to be able to produce a revival either of business whole of her religious life in Toronto, or religion in this diocese." No wonteaching for several years in St. der, with things in this condition in Mary's academy, Bathurst street and Congregational circles, our neighbor St. Patrick's Separate school, having also charge of the Young Ladies' Sodalthere is not need enough in its sect "for Christians to undertake ities in the parishes in which she labored. For the past seven years she personal work for saving the souls of their children, their neighbors and their fellow-citizens." - Sacred Heart held the responsible position of Mistress of Novices at the Mother House, enjoying, until October last, excellen

Priests believe themselves that they have the power to forgive sins, and they go to confession to one another. The Bishops go to confession. The Arch-bishops go to confession. The Arch-bishops go to confession. The Cardin-als go to confession. The Pope goes to confession. And to whom does the Pope tell his trespasses? To a simple that her pure soul was fitted for its priest, for this power is common to all priests, and the absolution of a simple eternal home : childhood, maidenhood, priest is as effective as the absolution of a priest who has also been consecrated Bishop. So all Catholics, clerical as well as lay, believe that the Son of Man has power upon earth to forgive sins, and that when He breathed upon His Apostles and handed down to them that power. He gave it to them to be transmitted to their successors to the end of time, and to be used, for He did nothing idly. And all Catholics act up to that belief, from the Pope down to the child of seven. And they know by experience that confession gives peace and grace to their souls.

-Catholic Telegraph.

We think the Rev. Silliman Blagden has done real service in getting an authoritative statement on the subject of the number of conversions to Catholicism recently in England. He has written to Cardinal Vaughan on the subject and got an answer, dated March 13, as follows : The number of conversions re-

to the teaching of her who incul-cated them. Of her inner spiritual life we have naught to say; into that ported as taking place in England has been greatly exaggerated. The real interior sanctuary of the soul we may numbers during the last years are about six hundred a month. not enter ; her religious Sisters, how-Cardinal Vaughan, "Archbishop of Westminister."

ever, tell of her long hours of prayer before the silent Tabernacle; of her probable explanation of the rigorous austeries and rigidness with crepancy between this figure and that self, while all-charity to others; of unfailing patience and unchanging relied on by Father David is that it sweetness when suffering bore heavily upon her; and when the last great gives the gross total of the whole country, while his estimate may have trial came that all must endure, of her embraced only a certain area. - Phila delphia Standard and Times. daily communions during long months of illness strengthening her to bear even smilingly the purifications that brought her closer to her Lord. In The Canadian papers report that Justin D. Fulton, of Somerville, has been delivering anti Catholic lectures Sister Nativity the Community of St. Joseph lose a member whose life was among the "patriots" over the borone of perfect conformity to rule ; the der who have not yet come among us to save American institutions. Fulschools lose a friend and teacher whose ton is one of the pioneers of his tribe one aim was to unite religion and science, who, while cultivating the inin the present generation. He has been an anti-Catholic writer and lectellect and forming the manners of turer since the early days of Knowyouth, never ceased to benefit the souls entrusted to her care-that sacred nothingism. He compiled a book some years ago which no reputable trust to form the young to virtue, con fided to the Daughters of St. Joseph's publishing house would print or distribute. It was one of the vilest and most disgusting collection of lies, dren, lose a beloved Mistress who was most disgusting collection of lies, to them all in all, who, while smooth ing the hard path of the untried reslanders and libels upon Catholics and their institutions that ever appeared. ligious life, and pointing out the ways It had a large sale at first, as all unclean publications have, but it soon leading to perfection, was herself a living exemplar whom all might fol disappeared from the Know nothing stores and shops in whose windows it had been displayed. We are pleased low. The solemn Mass of Requiem for the to note that this apostle of filth has not repose of her soul was celebrated on Wedresday at 9:30 a. m., in the been favorably received by our Canadian neighbors. Only a small contin-gent of the ignorant bigots attended van, of Thorold, with the Rev. J. Sullihis performances .-- Boston Republic. van, Vice-President of St. John's College, Brooklyn, as Deacon - both brothers of the deceased - and Rev. L. -will please not consider that the hint contained in the following ex-tract is intended for them. It is intended for them. tract is intended for them. It is meant only for those who object on J. J. McCann. V. G; Very Rev. V. principal to paying so small an amount as \$2 a year; and who get Rev. J. J. McEntee; Rev. F. Frachon, mad when their subscription is allowed C. S. B.; Rev. C. Dodsworth, C. SS. R.; to run for three or four years, and Rev. L. Minehan ; Rev. F. Smith, they are then asked to pay 86 or 88, Merriton ; Rev. E. Murray, C. S. B.; as the case may be. The extract, Rev. F. Cherrier, C. S. B.; Rev. J. which we take from an exchange, is as follows: "Suppose that a farmer raises one thousand bushels of wheat a ines, a brother: Mrs. and Miss Sullivan, year, and also sells this to one thouand two nephews, sons of another brother, Captain J. Sullivan of Sault sand persons in all parts of the country, a great portion of them saying, Ste. Marie. I will hand you \$1 in a short time. In the beautiful chapel shrouded in The farmer does not want to be small, and says, 'All right.' Soon the one the sombre drapings of death, gleamed thousand bushels are gone and he has

sweet month of benediction ; to calmly breathe one's life away while the glad hymns daily sung in his praise were still echoing around, though now their music was hushed by the mournful chant of the "Dies Ira." He, the out, as the publisher of a newspaper humble, hidden saint of Nazareth, undoes, how long would he stand it ?"-Chicago New World. known in life, unknown in death, but glorious to the Catholic world as Patron of the Church Universal-St. Joseph teaches his children how to die, and DEATH OF A HOLY RELIGIOUS forgets them not in that dread mo-ment. As he himself "worn out with Sister M. Nativity, St. Joseph's Condivine love, died in a sweet ecstacy, pillowed on the bosom of Jesus and "They rest from their labors and their with Mary by his side," so, protected by orks follow them, who have gone before ith the sign of faith and who sleep in the him, uttering his sweet name, united with the blessed names of and Mary, do his children breathe their last; and thus died the Into that blessed peace Sister M. Nativity of St. Joseph's convent, Toronto, gentle nun of whom we write. We sometimes think of those we mourn entered at 12:10 p. m. on Monday, the 15th inst. Had the holy nun lived that their gain is our loss, and yet it is not so. Whether the pure soul of her until the 19th inst., the feast of the

Community's Patron, the glorious St. whose virtues we record be now un-Joseph, she would have celebrated the Silver Jubilee of her Religious Profesdergoing the purification which must suffered when even the least sion, thus completing twenty-seven of earth's frailties remain unatoned, and a half years of religious life ; but or whether her spirit be already enjoy God, who doth all things well, in His ing the Beatific Vision "she is nearer tender mighty love, took her to Himus than before ; she will help us more than when with us."

"Weep not for me:— I still am near : now too I hear Of whispered sounds the tale complete, Low prayers and music sweet."

Requiescat in pace ! E. de M.

ST. PATRICK'S DAY

In London.

health : in fact so perfect a constitution did Sister Nativity naturally possess that many years of devotedness in God's service seemed to await her. But God sees otherwise than man, and He, the Creator, to Whom she had dedicated her young life, in the first bloom of its innocence and fervor, saw

S1. LATKICK S DAY
In London.
Transfer to the manner in which St. Patrick's Day was celebrated in this city:
High Mass was celebrated in this city:
High Mass was celebrated before an immense audience at St. Peter's Cathedral. Father McKeen acted as celebrant, assisted by Father Tiernam as deacon, and Father McKeen acted as celebrant, assisted by Father Tiernam as deacon. Bishop O'Connor presided at the throne.
The sermon was preached by Father Torons with the sketched the history of St. Patrick, and laid down certaic lessons which should be drawn from his life. The text was taken from Genesis, and 1. Will bess thee, and make the was the father of the days of Abraham the Lord has arised up other great men, and among them was St. Patrick, that his name should have remained as fresh in the minds of an emblem? " His was the greatness of the sints, to which the lapse of years only adds have. St. Patrick, continued Father Tobio, was born in the year SS A. D., in Brittany, France, although as to the exact place of his birt there is some dispute. When was to be bleaved for the was taken hey many into false of years only adds have. St. Patrick, but he lapse of years only adds have. St. Patrick, continued Father Tobio, was born in the year SS A. D., in Brittany, France, although as to the exact place of his birth there is some dispute. When he was store the days into slavery. In him the year set the state of their unbeiner mot of their liberty, but of their unbeiner day and a failfield his promise by and carried away into slavery. In him the year was to be bleaved. When at last he did return to his father's home a vice went up from Ireland begring him to go back. He knew what suffering and sach has the failed his promise by making the ration to the wheelewening influence of Christianity. Upon his return to Ireland, st. Patrick found that the people had, st. Patrick on the the presenter. eyes-were waiting the Crown of Life promised to those "who leave all to follow Him." To one who had the privilege of knowing Sister Nativity for many years, her death, though preceded by ix months' suffering, came with pain ful sudderness, caused as it was by violent hemorrhage. We were pres-ent at her solemn obsequies on the feast of Erin's patron, and we mingled our tears with the gentle nuns, as, touchingly, they told us of loving messages and heartfelt greetings and kind wishes for many bright returns of the anniversary of her profession which she was not destined to see, sent her by old pupils and sodalists whom distance and time but bound more closely to her who had been to them

model, friend and guide. The lessons of holiness she gave by word and example live in their hearts, and now that she has gone to her reward will often found, but it lacked the leavening influ-ence of Christianity. Upon his return to Ire-land, St. Patrick found that the people had relapsed into paganism. For refusing to obey a heathen law he was brought to ac-count, and took advantage of the opportunity to lay before his judges the sublime beauties of the Christian faith. The rapidity with which Christian faith. The rapidity with with avidity. The kind, generous Celtic na ture went out to the new faith, so that at the time of St. Patrick's death there were 300 churches and chapels in the land. The saint be practised with fidelity in obedience

that Christ came to carry out, the difference being that Christ gave to the apostles a mis-sion and they went out to the known world, while Patrick went to contend with paganism and false doctrine, and also at home had to meet carried men and philosophers. At this time the arts and accures bad been brought to a tich degree in Greece, and beside this they had to contend with the uncontrollable buman passions of mankind. At first they succeeded only to a certain extent, the members of the church in its first state being obliged to hide in the great Catacombs of Rome, and if the same of failth was seen shinhing it was only when held aloft by the hand of a dying martyr. This state of affairs continued until the time of the difference of affairs continued until the time of the difference of the seen shinhing it was only when held aloft by the hand of a dying martyr. This state of affairs continued until the time of the difference of affairs continued until the time of the difference of the world by the earnestness of her people succeeded in bringing. The state of the true of dy and the conting of an apostle to make this greater of the true God, and they required my the coming of an apostle to make this pro-tuced are more charming tone to the harps of bards. The following is one state of the true is a more charming tone to the harps of bards. The following is one state of the the varies. The following is one state of the the varies of an apostle to make the state. The following is one to the harps of the varies of the true of the mark of the state of the varies of the state of the varies of the state of the

No shadow shall make dim his name No son its light efface. Deep in his people's heart no steel It's engraving shall erase.

Holy his prayer shall keep his Isle, Nor ever Erin's name Shall be forgot, with Patrick's faith, Her dearest thought of Fame.

At this time the faith of the people in Ireland At this time the faith of the people in Ireland breased and they became Catholics. The e great requisite, a native priesthood, oved no difficulty, as the Irish sons willingly came priests and the daughters betook them-ives to the monasteries. The persecutions of the Irish Catholics were en touched upon, and the preacher referred them as having to leave their native land d carry their faith with them. By this and the shores of Columbus and Cartier ants the faith was carried to the extreme ends the then civilized world. They came to Amer-a, and on the shores of Columbus and Cartier anted the green flag of Ireland. In closing, ference was made to the sons and daughters Irishmen, who need not be ashamed of their rentage, and whose greatest pride and glory yould be not only to be good citizens on this rub, but to prepare themselves to be hers of aven.

earth, but to prepare themselves to be heirs of heaven. There was a very large attendance at the services and all enjoyed the able preaching of Rev. Father Kealy. THE EVENING'S ENTERTAINMENT. The Duncombe opera house was crowded to the doors last night, the occasion being Rev. Dr. Flannery's annual St. Patrick's concert. The chief interest centered in the production of "Kerry Gow" by local amateurs, and they gave a decide dly clever performance. It exceeded all expectations, and the vast audience was more than delighted with the performance. The members of the caste acted like professionals— they were not the least nervous, and more than all, they spoke their lines distinctly. The "Kerry Gow" was given a great deal better re-presentation than many plays which are en-acted by travelling concerns. The following is the caste of characters : Dan O'Hara, the Kerry Gow.....J. P. Butler Reavened Diew.

receive holy Communion in such large num-bers on the feast of St. Patrick. He extolled their piety and devotion, which clearly showed that they possessed the true, loyal, lively faith of their kinsmen in the Green lsle across the ocean; and he urged them to preserve this precious heritage of faith, and carefully transmit it to their children. After Mass and the sermon there was Benediction with the Blessed Sacrament, at which the entire congregation assisted. Miss Libbie Dryden presided at the organ during MaSs and Benediction, and both be-fore and after Mass rendered some nice selections. Solos were efficiently given by Misses Katie Drummy, Mabel Ryan and Mrs. B. McGuiness.

In Toronto.

In Toronto. (From our own Correspondent.) St. Patrick's Day this year in Toronto was observed in the customary manner. In the morning there were Masses and sermons in all the churches which were mostly well attended. Everybody who had any Irish in him (or her), and many who were not Irish, sported a bit ogreen in honor of the day and of St. Patrick, and universal good feeling prevaled. In the evening there were a number of concerts and lectures in different parts of the city, and sweet singing and play ing, and tervid and patriotic oratory abound-ed. The A. O. H. took possession of the Massey Halt. This immense building, pit and galleries, was crowded with an intelli-gent, appreciative audience. They came to have an evening of enjoyment, and they were number on the programme. Mr. A. T. Her-non well and ably fulfilled the duties of chairman. Before going on with the concert be gave a short sketch of the history of the organization. It originated, he said, about by years ago in Ironand as result of the parts Proved a officially, as the Train solve etilization of the train solve etilization of the train of the solve etilization of the train of train of the solve etilization of the train of train of the solve etilization of the solve etili

to-day has not its divisions? We all have our faults. Every clereyman, whether Protestant of Catholic, should bring before his congrega-tion the picture of the adulturess at the feet of dests, with the mob ready to stone her to death, when Christ looked and said the mar who is without sin throw the dirst stone. It has the statuts, but show me the nation that is without faults, then throw the dirst stone. We must adopt the golden rule of charity hove one another-if we would make charact what it should be. England is proud of Can-ada and the statuts what we fail in Are we not all of the statut faults, the other. The devil it is that we have a the there of the even the status what we fail in Are we not all of the status we fail brothers and sisters and why should we for our owner of the status of the should be. We should put out everything that divides us. A streat may are looking for perfection on the status of the obsting for faults in your neighbor. We should put out everything that divides us. A streat hould be status of the status of the status of the batter of status the your own this status of the your own the status of the status of the status of the your own the status of the status of the status of the your own the status of the status of the status of the your own the status of the status of the status of the your own the status of the status of the status of the your own the status of the status of the status of the your own the status of the status of the status of the your own the status of the status of the status of the your own the status of the status of the status of the your own that your own t Many of them in your to Ridgetown," said the reverend gentlemen, "I was pleased to find such friendship and love existing between the Protestants and Catholics. I saw so much of it here that is the reason I address you as

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reverend gentlemen. "I was pleased to find such friendship and love existing between the Protestants and Catholics. I saw so much of it here that is the reason I address you as friends. "Protectants and Catholics. I saw so much of there that is the reason I address you as friends. "But Protectants and Catholics. I saw so much be protestants and Catholics. I saw so much of the protectant is the reason I address you as friends. "But Protectants and Catholics. I saw so much be protectant is the reason is temperance. You may say that the Irish very often forget this lesson : so they do ; but others often forget this lesson : so they do ; but others often forget this lesson : so they do ; but others often forget this lesson : so they do ; but others often forget this here is given credit for how they take it -on the street-hecause it is taken very different in this and other countries to day -very secretly. Intemperance is what drives men to jails, asy-jums, and the grave, to ds. It is a very sad sight to go to a drunkard's more, but a sadder one to stand beside a drunkard's grave. We want temperance in all things, for temperance is a virtue, and without temperance we cannot be virtuous. We can go to churchyards to-day and find graves of many men who would have been grand men but for the fand to the front and have them fill the positions they are entitled to, but the devit keeps holding them back, and we must break his chains. Canada to day it taking an active part in the stamping out of this evil, and we as Christians should do our best to root it at. If I could take you to the bleak shores of the Atlatic ocean and there have a poor widow there is where the ship struck, and it was my husband's coffin. There are plenty ot others who can tell similar stories. If there is a man I pit is the poor drunkard'. He does not seem to know he has a soul or intellect. Why should a young man do anything that would head whon on the street ? There never was a not his first step on the drunkard's career. "Charity – Everything dep

From the Standard of March 23 we learn that on Sunday Key, D. P. McMenamin, P. P., of Ridgetown, Oat., established the League of the Sacred Heart, among the members of St. Michael's parish. We are pleased to know that it starts with nearly two hundred and fifty members.

The Annunciation.

A rift in the azure sky, And a tender word stole through, Like an angel's song on high Adrift in the ether blue ; Afloat in the dreamy sky Like a fleecy cloud moon kissed, Till a shadow of earth drew nigh And it fell in a starry mist.

It wrapped in its golden glow A heart like a crystal vase, Where life in its ebb and flow Was a pulse of boundless grace. The heart that was all aglow Was a Maiden's, pure and mild ; And the word so soft and low Was the name of her God and Child.

A sea as of heavenly light In waves of love caress That home so pure and white, The Maiden Mother's breas When lo! as on wings of light The word went forth again, And the first glad Christmas night Brought His name and sweet peace to

-The Ave Maria. A Timely Suggestion. The vulgar "comic" song of the "Finnegan's Wake" type is happily becoming less popular as good taste and general culture are more widely diffused. Such specimens of distorted humor are doubly disgraceful to those who patronize them. They not only libel a particular race, but they are usually offensive on religious grounds. Mr. James Britten, of the Catholic Truth Society, suggests one-perhaps the most effectual-of many ways for their abolition. "I remember in one of my clubs, consisting almost entirely

works to express my provide a night, out, be cause I am among frients. The subject of to-night's idecture suggests something dry, but I think it better 15 hear a dry lecture that be out in the wet. The lessons taken from the scotch and how by the French. I am very proud to believe that he came from the Scotch, and had a non-by the French. I am very proud to believe that he came from the Scotch, and had a non-table in the storp of tells 98 where. Is of the kind which is popular at low-class music halls—a description of a drunken Irish christening. When it was finished I translated the song into proze, as an account given by an Englishman of the way in which the Irish practised their religion. At the end of the scotch and to be stor-the went is sometion the way to adore the place of his youth'ul slavery days in Erin and its hop and appointed for. He was to have cause he had Christ with him. """. Her christ dis first Mass in a barn, nud wis to celebrate bis birth, as barn, ruted was to celebrate bis birth as barn, wery humble place. The monarch who then indicate and to be hills were ordered out so that the in might based for ray character or signal to the ruted was to celebrate bis birthas an a barn, ruted was to celebrate bis birthas as in a barn, st. Patrick sad bis first thas as in a barn, st. patrick had bis first thas as in a barn, st. patrick had bis first thas as in a barn, st. patrick had bis first has a barn. St. Patrick had bis first with as a barn. St. Patrick had bis first thas as in a barn, st. patrick had bis first thas as in a barn. St. Patrick had bis first thas as in a barn. St. Patrick had bis first thas as in a barn. St. Patrick had bis first thas as in a barn. St. Patrick had bis first thas as in a barn. St. Patrick had bis first thas as in a barn. St. Patrick had bis first thas as in a barn. St. Patrick had bis first thas as in a barn. St. Patrick had bis first thas as in a barn. St. Patrick had bis first thas as in a barn. St. Patrick had bis first barn as barn. St. Patrick had bis first

nothing to show for it, and he then like lights and blossoms-the altar of St. Joseph : and fitting it was so, for was it not a fitting time to die in his

THE CATHOLIC RECORD

ues are full of Jewish e states also that he hree or four hundred en who would have y that he frightened owing his revolver. certainly a vivid imhese statements will be ple of this continent. tirades were badly erica, and this is his eting the dislike of ar the Jewish citizens bused without reason. est. or even a layman, ardt's antipathies the holic press would deexample of "Romish"

fton, A Ritualist.

of public interest to fre-Episcopalian Bishop du Lac has been doing The Catholic Champion aper) is our authority. church of St. Mary the Bist of January. As was the feast of St. tioch, the Vespers sung espers of that festival aly by the Right Rev. Bishop of Fond du Lac, by "Fathers" Hall and "Father s, the Rev. "Father" f the church, acting as in. Within the sancie seventeen "priests," hop, and many acolytes. here was a solemn prothe long aisles of the louds of incense and the ches gave a picturesque was heightened by the assocks of the acolytes, of the procession came Bishop of fond du Lac, in blessing.

all the members of the oossible, celebrated with n at early "Masses," an ock solemn Mass was

time of St. Patrick's death there were 300 churches and chapels in the land. The saint himself went in and out among the people, and gave his whole life to help them. In perils of the wilderness, of the rivers, of the seas, of false men, and of the Gentiles, he wantback and forth. It was, then, no wonder that his work was blessed, and the land purified. That one man should have done so much seemed almost incredible. But St. Patrick was given that power which comes from on high. The power and might and wisdom of God was with him, and enabled him to accom-plish his object. Ireland became not only an island of samts, but of schelars also. Surely, the Lord has made of St. Patrick a great nation.

nish nis object. Ireland became not only an island of stants, but of scholars also. Surely, the Lord has made of St. Patrick a great nation. At length, having fought the good fight, and kept the faith, he was taken home to the Eather for whom he had labored so faithfully. Taken Tobin went on to remark the fast that while in many quarters Christianity had met with many foes, in Ireland it was accepted with comparatively little opposition. Unlike many quarters Christianity had met with many foes, in Ireland it was accepted with comparatively little opposition. Unlike many cases where this reidiness had been manifested, the people of Ireland had remained true to the faith in spite of continued attempts to drive them from it. The speaker concluded by a reference to the day. On this, the festal day of the saint, alt rishmen, and all members of the Church, should rejoice. Man and women should try to imitate the example of the samt. Their faith should be strong, and it should be practical. Above all, charity and chastity should be maintained. The one of the control of the saint, all should be practical. Above all, charity and chastity should be maintained. The development of the saint of the samt of the former that the congram. The congregation was pleased to see Mr. Miller of New York, their former or by reference How for the optice that a grand concert was given for the optice. The optice many a grand concert was given for the optice Heartily the many good things on the optice and the threation of Mr. Free Heartily pleasing of the sain and the increase a part of angliter. Miss Roblyn receives a dislect humorist kept the andience in roars of languiter. Miss Roblyn receives were a dislect humorist kept the andience in roars of languiter. Miss Roblyn receives the hold in solos. **In St. Thomas.**

In St. Thomas.

From the Times we learn that High Mass ras celebrated in the church of the Holy ngels on the 17th, Rev. Dr. Flannery being elebrant, and Rev. Father Kealy, of Dublin,

celebrant, and Rev. Father Keary, of Duonin, preached. The text of the sermon was: "Let us now praise men of renown, for their glory shall not be forzotten." and was taken from Ecclesiasti-cus. The subject was." I reneard's Crown – Her Catholicity, Her Faith." The reverend gentleman first spoke of the coming of St. Patrick, and gave a description of the as-sembly of the council when he came. Patrick came to Ireland to carry out the same mission

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but he done well all that was required. Dell Henderson has been seen in theatricals hefore, but he was never seen to better advant age. He took two characters— 'Patrick Drew' and 'Denry Doyle.' The 'Kerry Gow'a' helper. Dell made a decidedly clever father. He used good judgment in his readition of the charac-ter, and he had a cood make-up. He was very funny as the blacksmith's helper. Mr. Hend erson is an actor of no mean ability. Thomas Walkee as usual, was all that could be desired. He made a capital 'Major Gruf' and a very hughable stuttering Sergt. Full.

Thomas the blacksmith's helper. Mr. Hend end is an actor of no mean ability. The desired, he made a capital "Major Gruft and a very langhable stitutering. "Serge Luit." The desired, he made a capital "Major Gruft and a very langhable stitutering. "Serge Luit." The desired langhable stitutering. "Serge Luit." The desired langhable stitutering the desired langhable stitutering "Serge Luit." The desired langhable stitutering "Serge Luit." The desired langhable stitutering "Serge Luit. The desired langhable stitutering "Serge Luit." The desired langhable stitutering "Serge Luit. The desired langhable stitutering "Serge Luit." The desired langhable stitutering "Serge Luit. The desired stitutering stituter stitutering states and the state and the stitutering states and the states and

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was a very disagreeable one a good audience was present and everyone thoroughly en-joyed the lecture on St. Patrick, as well as the musical part of the programme. THE LECTURE. Rev. D. P. McMenzmin then delivered a very able lecture on the "Life and Teach-ings of St. Patrick." "Mu dear forends," said the aneaker. "I

ings of St. Patrick. " " My dear friends." said the speaker. give you a cordial welcome I can hardly fi e you a cordial welcome I can hardly to express my pleasure at being pre because it is St. Patrick's might, our e I am among frients. The subject of the lecture suggests something 'ary.' is the being the beam a dry becime the

Madeleine Vinton Dahlgren in the Rosary Magazine. THE STORY OF A CONVERT.

THE LIGHT OF FAITH.

Oar dear Lord knew that I was sincerely seeking the truth, and ready to

by a certain sign I would know His Church, and now through this blessed woman He made known to me, in His own good time, that this sign was made manifest in the holy Roman Catholic Church. That through all time, and adown the ages, it was given her to prove her sacred mission as the depository of the one true faith, through miraculous proof.

And this saintly woman, so favored of God, who had been sent to me as a torch-bearer, through whom my soul was to receive the light of faith, was none other than the venerated Mrs. Mattingly.

The story of the miraculous cure of this saintly woman, proven by the most unimpeachable concurrent testimony collected or published by Bishop England, as well as made through various other credible sources will be handed down to future genera tions as among the most precious traditions of the Church in America.

It was indeed a privilege to hear the recital from her own lips. Her simplicity of manner, so devoid of any attempt at dramatic effect, brought with it an indefinable but entire conviction of the absolute truth of every word she uttered.

As she began her story, she took from her girdle a crucifix, which she handed to me, saying : "Hold this handed to me, saying : crucifix, my dear ; it was my companion in all my sufferings.

After this interval of time I do not recall precisely her exact words, but this was in substance what she said :

"In 1817 I fell ill of what was de clared to be a malignant cancer. Dar ing the first year, although I was in constant pain, I did not take to my bed, but the virulence of the disease so increased that for six years I was not only bed ridden, but in unceasing tor-Daring those six years I be ment. came quite helpless, and I had so many strange symptoms, and I remained for so long a time in an apparently dying state, that my case attracted the atten-tion of the medical faculty far and near. It got to be so, that when a doctor came to Washington, he would wish to be permitted to see me, and in this way my condition became very well known among physicians. This was permitted for the greater glory of I constantly vomited blood and purulent matter, and often in great quantities, attended with agonizing ains and swooning away with exhaus-My back and shoulders were tion. covered with open sores from my being bed - ridden so many years, and so stiff that I felt like one bound grew with tightened cords. My mouth was always parched with the dreadful thirst of internal fever, and my tongue so hard and swollen that at times I could

scarcely swallow. "At any moment during these six vears, had our dear Lord so willed it. death would have been a welcome de liverance. But I prayed to have no will of my own, but only God's will So, 1 was not anxious to live, or die. There was a holy priest in Europe-Prince Hohenlohe-and our dear Lord answered his prayers so that through his intercession miracles were per formed.

ready to believe, and thanks forever be to God ! I had received the priceless gift of faith. Mrs. Mattingly continued : "At once I arose. I knelt before

the altar. I gave thanks to Jesus, to our Blessed Lady. I had been covered

with open sores ; my body was instantly receive it when found. hole and sound, and the touch of our He had given me to understand that

Lord left a sweet odor that filled the There was no trace of my canroom. cer ; no abrasion of the skin even. was well, and I was strong. I received, it is said, on that very day, at least five hundred people, and some who came out of curiosity went away converted. Blessed be Jesus !" "And," said Sister Veronica, the

dear infirmarian, "eight years after that, my child, Mrs. Mattingly was miraculously cured in this very convent by our Blessed Mother. miracle was through her prayers to the Mother of God, and by using a miraculous medal.

My whole heart was indeed melted. Here was also a miraculous proof of our Mother in Heaven, that I had so These two things, I had long desired. prayed for light to see clearly. My prayer was granted, and I now had met one whom Christ had healed as He healed when He walked among men-He, the Holy One. It seemed to me that I had touched the hem of His gar-

ment as I leaned upon her whom He had visited. And beside the Christ, I beheld my ardently longed for mother. Catholics will understand, that from that hour, when the grace of faith was bestowed, I did not doubt or question the truth of what I heard, while, on the other hand, those who are not one of us will consider it senseless and silly to have believed so extraordinary a story upon a mere recital and withou ubmitting it to every possible proof. Nor would such examination and all possible tests have been unwise. In fact, these precautions would only have

led to a full corroboration. But I was in no wise seeking at that time to convince others. I was simply questioning my own soul. And my oul received, without doubt, heavenly wisdom it had sought, but not until then found. There is no greater miracle than the grace of God when it enlightens the soul. Faith is a pure gift. The most lowly, the most morant, do thus receive an interior illumination often denied to the most powerful and the most learned. Years later, as I stood beside the

saintly death-bed of one more precious to me than my own life. I beheld the marvellous, the instantaneous miracle of this gift of faith upon the soul ; only in this wonderful instance, seraphic love was joined to faith. With faith and charity, wisdom was infused, and the ardent soul rose on the wings of praver, to its Creator.

And with the ecstasy of heavenly love, was the martyr's transfigured joy because of the Cross, when with each access of the death agony rose the en holiness of faith and charity united.

Soon after the ever memorable event to me, of meeting Mrs. Mattingly, another happiness was mine, that had a sustaining spiritual influence ; I allude to the consolation of the friendship of Sister Eulalia.

This most charming of women had just entered the convent. She was a convert, and filled with an enthusiasm that was delightful and most retresh She was a Bostonian, and of ing. great cultivation and intelligence; and she was a musician, not only under standing music, but a fine performer on both harp and piano. Being a postulant, she was at the very first only given one music pupil, and I was that fortunate one. At the close of my music lesson we were allowed a walk in the Academy grounds, if the weather permitted, or an hour for conversation. Never to be forgotten hours, for her conversational talent was remarkable and elevating. Her thoughts were not of earth, but of Heaven. She was, without exception, the most fascinating person I have ever met, and my admir ation of her character increased with To the day of her death we retime. mained devoted friends. Sister Eulalia never tried to exert an influence, yet 1 venture to say no one ever came with. in the power of her personal magnetism without recognizing that power. To begin with, she was utterly un conscious of self, and had no selfish motives whatever. This generosity of her nature one recognized, and it in-spired confidence. Then she had extraordinary personal charm-eyes of lambent flame and heavenward look, a winning smile, and exceeding grace and pliancy of figure and movement. When we first met she was scarcely more than twenty years old, and had the brightest worldly career before her. She must have been a very distin guished woman, with her conversa tional and musical talent, her spright liness and irresistibly captivating manner, had she remained in the But the revelation of the one world. true faith was received by her with a rapturous joy impossible to describe. and with its glad acceptance was given the most decided religious vocation The bleak air of the world became to her insupportable, and she literally fled to the protecting, sacred shelter of

ly gave one a key note by which to

THE CATHOLIC RECORD

measure the vanity of earthly things. But these flashes of humor were not frequent, for her thoughts were too earnestly absorbed in the great mysteries of Eternity to take much heed of Time. A volume of eulogy-of analysis, of

- would not do praise, of description - would not do justice to this gifted and heroic woman, this dear, saintly nun. I often pause to think of her now, and feel that it is impossible to imagine the ecstasy of her having put on immortality. For, even if she is undergoing purgatorial delay, yet she is no longer mortal -she, who so longed for the Beatific Vision !

I knew her during a lifetime, yet I never once knew her enthusiasm to diminish. This consuming zeal must have cut short her length of days. Blessed Eulalia ! Our dear Lord sent me to her just when I most needed her. The good Sisters, as I have said, do not proselvtize.

I was agitated with new emotions after meeting Mrs. Mattingly, and I was at heart thereafter a Catholic, yet I was in actual ignorant of the teach-ings of our holy Church. I was a convert, yet to be instructed.

I at once gave Sister Eulalia my confidence, and tried to explain to her my convictions. She had a fine perception of the spiritual, and must at once have understood that I was being led onward by a "kindly light." she was under obedience, and she knew that Protestant pupils, especically where the parents objected, as was the case with my father, were not to be instructed in the faith. She said to me, from the first :

'I am not permitted to instruct you, Madeleine ; but we may talk of heavenly things.

So without teaching me dogma, she inspired a desire for true knowledge, she purified my intentions, she fortimy resolutions, she suggested fied Catholic trains of thought, she dwelt upon the transitoriness of earth and the nothingness of human desires.

Had I been elected for a religious vocation, she would have developed it But whatever faculties the Lord had granted me, received, through her, an expansion, for which I am grateful. In earlier years I had rhap sodized over Ossian, but now, under her inspiration, imagination gained a serener atmosphere, a healthier scope and higher aspirations.

At last the scholastic year was clos Eulalia had changed her postu ing. lant's cap for the white veil of the nov ice. She had taken her first vows, and was now the affianced of Christ. When the time came for me to return to my father, and re-enter society, I left her, I might almost say, in the intoxication of a religious vocation.

On the eve of my leaving, we had a long and serious conversation. Sh knew, better than I could then foresee, all the obstacles to be encountered at that period by a Catholic convert, for such she regarded me : and there were especial trials for any one destined to lead a society life, and fill a certain social official place in the world

Sister Eulalia was as yet the only Catholic of her family, and she had met with a storm of opposition, as well as encountered the supercilious wonder of society at her choice of creed. She knew, that which I did not then realize, that it was considered, to say the very bad form to join a least, Church where one would be surrounded by a class of people whom no one knew

steps whatever, as I had intended. My father, as was his wont, went for a time to Saratoga, and I asked to be allowed to spend the summer with my Aunt Madeleine. She was my mother's only sister, loved me for my dear mother's sake, and I was tenderly attached to her.

I scarcely know why women, who are the moral and intellectual benefactors of a community, should not have statues erected to their memories for public veneration. It is acknowl edged that humanity has no better friend than an unselfish, cultivated, tender hearted, capable, and broad-minded woman. All of this my aunt was. At the close of her honored life her children with one voice justly pro nounced this valiant woman "bles There was in her household an intellectual activity, a freedom from con ventional trammels, a liberty o

thought, a wide range of subjects dis cussed, an earnestness of purpose, and a simplicity of living in the midst of wealth, that expressed her gracious womanhood as of the best that America produces. She was a Presbyterian, but always

when recog ready to embrace truth nized as such : nor was she held back by human respect. She was in n sense narrow, as her creed might indicate

At that time there was no Catholic church in that community, and no Catholic that I can remember, except the excellent mother of James G Blaine.

During my visit to aunt, I men tioned to her my belief that the Catho lic Church was the true Church ; but she gave no serious attention to wha I said, considering me but as a roman-tic child. She said "she had noticed that I loved to live in cloudland, and this was my latest idiosyncracy.

At all events, I would have been quite unable to sustain a religious ar gument with her, as she had multiplied exts of Scripture at her command which I was not prepared to meet. But amid all adverse influence there ever rested in my soul that

leaven of faith that sustained the reso lution I had formed-to be instructed in Catholic dogma. In the latter days of November I re

turned to Washington with my father Upon my arrival there was a little flurry of shopping again, of engage ments with modistes, and official calls that I must make with my father. It was to be my coming-out season, short session and a gay winter, and I was duly impressed with all these acts.

The "season," however, scarcely be gins before Christmas, and so, after all, I had some weeks of comparative leisure. During the day, while my father was in Congress, I occupied my self as American girls are permitted to do, without surveillance, so that I

could carry out my resolution. It was high noon of a clear, cold December day, when I walked out to find the nearest Catholic church, and to enquire for its pastoral residence. In a seemingly hap-hazard way I was directed to the priest's house on Fifteenth street, adjoining dear, dear

old Saint Matthew's. When I rang the bell, the door was opened by a rather tall, slight, bene volent looking young priest.

"What is wanted, my child?" h enquired in a kindly tone, as I stood for the moment silent, suddenly real izing how odd my coming, thus introduced, must seem to a person whose

wisdom of God ! What an unbroken chain of logical sequence ! There was chain of logical sequence ! the revealed Word, and with it, the divine authority to interpret. All was absolute, positive, certain, just as it must be where the eternal salvation is at stake. I at once understood why I had formerly been so perplexed. I had had the Bible in hand, but was quite unable to define and apply all 01 that its teachings involved. Of course, it had only been here and there, as it were, that I could catch glimmerings of the sacred truth.

What a beautiful revelation of the

How good God was to have vouch-safed me even these ! As there was no point upon which I had doubts, it was simply a matter of defining dogma, supplemented by my reading, and se this instruction progressed rapidly. The mystery of the Holy Eucharist

made Heaven of earth. It was the crowning act of the redemption, and as it was fully explained to me and fervently received. I felt as if fallen man was restored to walk with God or earth, and converse with Him as in the Garden of Eden. face to face.

Ah ! no ; it was a more endearing, a more intimate reunion. With the all abounding generosity of our Lord, He had restored to fallen humanity far more than He had deprived us of in onsequence of sin.

On every Catholic altar throughout the world dwelt the living God. Oh, why could not every one adore Him in His sacrament of love ! I recalled my school-girl's delight in Euclid because it was of absolute proof ; yet geometry was but a feeble expression of the architecture of the universe, while the science of the soul as defined by Catholic dogmas was indeed as sure as God The heavens and the earth Himself. might pass away, but His immutable word must remain.

Oh, how dazzlingly clear, how ra-diant, is the light of faith !

Some weeks after I had introduced myself to Father Donelan he thought me ready to declare my faith, and he advised me, as a preliminary step, to let my father know that I was a convert to the Roman Catholic Church. Until now l had been silent regarding this all im portant step I wished to take.

My father held, at that time, a position of prominence as a Whig leader in the House of Representatives, and he was so busy a man, so hard at work, always so pre-occupied when we were alone, that it was not easy to claim his attention.

He loved to have me seated near him in his study, for I was the only object to cherish left him in the world, in the desolation of my mother's death But it was rather the consciousness of my presence that he expected, than any actual interruption.

So I was compelled, as indeed I had expected would be the case, to disturb him. Drawing my chair close to his writing-table, I asked him if he could spare me a few minutes, as I had something of greatest importance to confide to him. He continued writing for a moment, apparently finishing his sentence, for my father was never excited, whatever might happen. He had wonderful control over other men as a leader, because he had such splen did self-control.

Presently, having laid down his pen, he calmly turned around in his study-chair, and gave me one of those penetrating looks of his, before which most men quailed.

His eye could scarcely have been gating coldness of abstract intellect uality, and when fixed upon an oppo nent, it meant scathing exposure But to me this regard always acted like a challenge, and aroused a power of resistance that must have been a trans mitted part of his own nature. Yet if appealed to through the affections. was womanly weak. I felt sure that I was called upon to do battle for my found faith, and my imagination, which was always readily enkindled, was at once aroused by the idea of the heroic

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become a Roman Catholic. I have to save my soul, and I beg your consent to my taking this step.

My father never got angry, or perhaps I should say, he never showed anger. He controlled himself, and reasoned against antagonisms. mind could be clearer than his in all things outside of grace. He was up. right and true, and fearless in upholding his convictions. He was of good Puritan stock, and had been carefully and solidly trained in a New Eogland college, and his sagacity regarding the conduct of affairs was extraordinarily

wise. That was conceded to him. could have no safer adviser in matters great or small, and he was constantly being consulted by the first men of the country. Humanly speaking, he did not make mistakes.

What an instance, that human reason, unaided, cannot understand the mysteries of faith !

Finding me in dead earnest, my father did not oppose me in set words, but he very patiently explained his views to me. He assured me that I would make a serious mistake, and that I was very dear to him for my mother's sake." As he spoke, his voice trembled just a little.

Again I was unprepared to be met in this way.

How deeply he must have loved this one only woman of his affection, a lifelong fidelity to her memory proved. When she died, he was a man midway in life, but the masses of his beautiful brown hair turned white in his anguish. A pathetic tribute of deep devotion.

My father said he "must appeal to my good sense. That he could not give his consent that I should, in the very outset of a life full of promise, hamper myself by joining such an organization as was the Catholic Church. In fact, he could not advise me to join any Church. That I had never been baptized in order that 1 might be a perfect free agent, which That he believed was of first dignity. that the Bible was the Word of God, and that he reverently believed in God, but that he did not propose to have his opinions formulated for acceptance by any set of men. That, having care fully considered the problems of existence, he was convinced that all similar associations only served to cripple one, and hamper usefulness. It was far better to be self-reliant, and not wilfully put yourself into shackles.

He also said what was perhaps so at the time he said it, "that he objected to my joining the class of people that epresented the Catholic Church in the United States, as the average intelli gence was not great, and their social standing was undesirable. To be a member of such a body might prove a serious injury to my future prospects.

From first to last my father never for moment admitted any divine authority to interpret. He reasoned logically own standpoint, but his from his premises had the fatal defect of being based on right private judgment.

He exercised this prerogative when he classed all Churches alike as human organizations, and declined being dictated to by any associations of men. No ray of faith made clear the way. Why this light was withheld God alone knows, for of a surety my father never wilfully rejected that which he under-

stood to be the truth. In conclusion, he added that I was not only entirely too young to take so serious a step, but, he regretted to observe, of so romantic a tempera-ment as to need wise counsel. However, that he did not propose to con trol my free will permanently in this matter, which he had no right to do, but that he must exercise his paternal authority in insisting that I should take time for reflection. Dear father ! he little knew how much time I had already taken ; how this subject of my soul's salvation had occupied my thoughts for years. There was a pause. I was absorbed reflections he had aroused. by the Presently he again spoke, and slowly, as with an effort ; and he made me the definite promise that if I would wait

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" As in the time of Christ ?" I asked trembling. "Just the same, my dear," she an-

swered quietly ; "why not?" Tears of joy fell on the crucifix as

pressed it to my lips. It was my first Catholic act, as my heart echoed why not ?"

Her compassionate eyes seemed to read my soul, as bending a little for ward, and with deep earnestness, she resumed :

"Now, a good priest, Father Dabuis son, proposed that a novena should be made, uniting our supplications with those of Prince Hohenlohe in Europe, miraculous cure. Finally, it was all arranged. There were many pious souls made it, and it was to be in honor of 'the sacred name of Jesus. and in proof of the adorable mystery of the Holy Eucharist. When this was first proposed to me, I was worse if possible, than I had ever been before was at death's door, and I wished it might be the will of God to let me die. But when I saw that it would be for the greater glory of God to cure me by a miracle, I prayed that God's will might be done.

"During the nine days of the novena I got worse and worse, and the night before the morning of the tenth and last day, I seemed as one dead. In the early dawn an altar was dressed in my room, and when Father Dubuis came with our Lord, the Pyx was placed on this altar, and the Blessed Sacrament brought to me. At first it was feared I was dying, for when I re caived the Holy Host, for some moments I could not swallow

Then," she said with fervor, "sud denly, like a lightning flash, a taste of sweetness filled my mouth, my whole frame thrilled, and in a twinkling I felt as if all the cords that bound my body down were cut. I was free. was cured ; and I cried out : 'Lord Jesus! What have I ever done to de-serve such a favor ?"

At this moment her pale face lighted with a heavenly rapture, and I wept with the indescribable joy of a newfound faith, as I embraced the crucifix again and again. I can only say, I believed. The grace of faith was mine, then, and thus, and there bestowed. There was much I did not then understand ; in fact, I had to be instructed convent walls. There never was a more joyous being than Eulalia on her arrival. is said that she was radiant with the happiness of being received in the community, where her life was to be a continuous self-sacrifice.

She had a fine, quick sense of humor and a pungent wit, and the keen and pleasant way in which she saw society shams, and stripped the seeming some things into their actual nothingness, in everything. But all the same, I was was delicious. She thus inadvertent-

It is absurd now even to socially ! think of it, but such were the least of the contradictions a convert might then expect

At the present day, when the Church in the United States has gained in power, and to an extent has its social epresentatives everywhere among us, it is not easy to give an idea of the almost social ostracism which the con vert of fifty years ago had to meet. Sister Eulalia dreaded these perils for me, and I had her fervent prav ers; for, after all, I had yet to be in structed, and perhaps under severe pressure I might fail to correspond to grace. She was therefore overjoyed when I assured her that I had made a grace. olemn resolution to find a priest, and ask to be instructed on my return to Washington.

Herself a stranger in the district she could not advise me whom to seek. but she said she would daily remember my intentions, and ask our Blessed Lady to lead me to the right person, and leave to her motherly care to shape my course directly into the one true fold.

CHAPTER V.

SOME OBSTACLES.

Sister Eulalia had foreseen, but I had not, the depressing effect of the atmosphere upon spiritual I had insensibly felt the world's growth. change of my surroundings when I left the academy, without at all realizing what it was that dampened the exaltation of sentiment to which I had been raised

The world hates enthusiasm, and only tolerates devotion to those objects and aims connected with its own suc cesses. Besides, society is most exactng, and a hard task-master.

The very first obstacle that I encountered to my resolution of immedi ately seeking religious instruction was the entire occupation of my time. was kept engaged from morning till night. There was an endles ssuccess ion of trivial things that must all be at once attended to.

The session of Congress was about to close when I emerged from my dream. land with literally nothing to wear that fashion would accept. So there was shopping galore. Presently Con-gress adjourned, and I had taken no

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in turn was t I little knew then the demands upon the daily life of the pastor of a large congregation, the extraordinary events in the order of grace that claim his attention, and the deep insight into the human heart and wisdom to meet its needs, given to the Lord's anointed.

"I have come, sir," I replied, "to be instructel-" There was a slight start of surprise, followed by a gracious smile, as if he might always have known me, and Father Donelan in vited me into his parlor.

Had I sought the world over, I could not have done better. Truly, we are led onward in ways we know not of ! The first pleased surprise was followed by deep interest and benign patience in giving me instruction. The Catholic priest is not an adept in the conduct of worldly affairs, but he does know about the supernatural action of grace on the soul, and how to

meet its subtle needs and apply the remedies. I explained, as clearly as I could, the state of my soul and the concurrent motives that led me to take this step. I was ready to believe with an unrea soning faith, but I was ignorant.

When I left, that morning, Father Donelan gave me Challoner's "The Catholic Christian Instructed," a cate chism, and A Kempis, and as I had ex plained to him that in a few weeks my time would be taken up by the de mands of social life, it was arranged that I was to come every day for in struction until I could give a reason for faith.

In the course of these visits other books were given me; among them I especially remember Millner's "End of Controversy," Gallitzin's books, and a work that suited me because it gave strength, as its name denoted-The Spiritual Combat."

I recall that it helped me then, more than A Kempis. Doubtless the deep spirituality of the "Imitation of Christ" was not understood. I never for an instant found any difficulty whatever in accepting any dogma presented.

There was no merit of overcoming doubts on my part, for I had none to On the contrary, it seemed overcome. to me that I was only having clearly explained to me precisely what I had all along been in search of.

Thus nerving myself, I very firmly recited to my father, in as few words as I could to be quite clear, that I had been led to examine the tenets of the Catholic Church in consequence of having accidentally met Mrs. Mattingly, who had told me the story of her niraculous cure.

Up to this point my father had listened very patiently, but when I spoke of a miracle, he simply interected the exclamation "fudge !" in the most contemptuous tone.

Now, "fudge" was as near swearing as my dignified father ever in dulged in, and was a word he used to express his idea of utter and entire silliness.

I was prepared to measure swords with him if he attacked my faith, as I expected he would do in a serious way, but I was exceedingly humiliated to be treated with sheer contempt. As he simply exclaimed "fudge," and then remained silent, I had to go on :

"Why, father," I expostulated, you must have heard of this astound ing miracle, for you were at that time here in Congress, and the city was full of the amazement it created.

"Yes, my child," he said, in a mat-ter-of-fact way, "I do remember hear-ing something of the sort mentioned; but I really gave the subject no atten tion, for I had too much of importance to attend to, to investigate hallucina tions.'

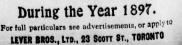
The way in which this was said made me feel as if a big douche of ice-water was being poured down my spine, and I shivered at the hopelessness of the distance between us.

Again there was silence, which I had to break.

"Father, it is my duty to have to tell you that my conscience forces me to

"Success is the reward of merit, not of assumption. Popular appreciation is what tells in the long run. For fifty years, people have been usin Ayer's Sarsaparilla, and to day it been using the blood purifier most in favor with

the public. Ayer's Sarsaparilla cures. \$19.500 GIVEN AWAY IN BICYCLES AND WATCHES FOR VNLIGH SOAP



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one full year without declaring my in order that he might be opinions, more sure that my present sentiments from deliberate convictions arose rather than, as he feared, from some whim of the imagination, that he would not oppose me, however deeply my becoming a Roman Catholic must continue to be a source of pain to him I was so overcome by this unexpected

ending, that I could only kiss his hand

and retire to my room in tears. My

father was always just. He was in

TO BE CONTINUED.

FIVE-MINUTE'S SERMON.

Third Sunday In Lent.

TRIFLING WITH GOD.

A holy writer, commenting upon this Gospel, says that the seven devils

spoken of are the relapsing sinner's sevenfold wickedness in his contempt

the seven gifts of grace from the

Holy Ghost which wrought his former

conversion. To relapse into sin is to

sin against the special light which one

always receives in the hour of conver-

sion. It adds to the new sin the sin of ingratitude, and the breaking of one's

solemn promise made to God, when in

in the future and to amend one's life.

After a good absolution one goes forth

with a clearer mind. He sees things

in a new light, as we say, and wonders

how he could ever have been either so

And yet he can be more wicked and

the suggestion and aid of one devil he

committed his former sins. Now he

opens the door of his heart to seven

devils more wicked than the first, to

help him do worse than he ever dreamed he would dare do. That is

because he is now sinning against the

ight. When he resolved before to

abandon sin it was precisely because

he thought more of God and of the

value of his soul, and thus became en-

lightened to see his sins in their true

character and fearful consequences.

spoken of every truth, nor exhorted to

every virtue ; but it seems to have had

a strange effect. It has been like a

hand to remove all doubts and difficult

ies, and to tear away the dark veil that separated him from God. And

what divine peace it promises too, and

how deeply he is moved to go in haste

and obtain it ! Everything is clear to

him now, so clear that if all the world

knew his past sins no one would con-

demn him so severely as he condemns

More light, more responsibility. He

is sinning now against more light, and

that is why a relapsing sinner plunges

himself into greater spiritual dark-

ness than he ever was in before,

and his last state has become worse

than the first. Finding himself in a

state of renewed opposition to God, de-

fying all warnings and impending

punishment, he begins to harden his heart. That is the new danger.

Those who keep on falling back into sin learn to harden their hearts. Alas!

where now is that sharp sting in the

onscience, the remorse, the shame,

the wretchedness of soul that used to

come after sins, even the very same sins, in former days? They have

hardened their hearts, and now the

ever offered grace of God makes little

or no impression upon them. Whose state have I been describing

here to-day? It is yours? It so, let

me say a word to you, a word which I

pray God to stamp deeply upon your

himself.

One hears a sermon. It has no

sins he has just confessed.

more foolish than ever before.

only with a clear conscience, but

"He who is not with me is against me." St. Luke xi. 23.)

capable of paternal tyranny.

I beg your consent r got angry, or perhe never showed colled himself, and antagonisms. arer than his in all grace. He was up. d fearless in upholds. He was of good had been carefully in a New England gacity regarding the was extraordinarily

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eded to him. One r adviser in matters d he was constantly the first men of the ly speaking, he did

ance, that human nnot understand the

a dead earnest, my ose me in set words, ently explained his assured me that I serious mistake, and dear to him for my As he spoke, his voice tle.

uprepared to be met

must have loved this of his affection, a lifeher memory proved. e was a man midway asses of his beautiful rned white in his hetic tribute of deep

he "must appeal to That he could not that I should, in the life full of promise, by joining such an was the Catholic he could not advise Church. That I had ized in order that I ect free agent, which That he believed ty. That he believed was the Word of God, ently believed in God, ot propose to have his ted for acceptance by That, having care the problems of existvinced that all similar served to cripple one, efulness. It was far f-reliant, and not wilf into shackles.

what was perhaps so at it, "that he objected ne class of people that Catholic Church in the s the average intelli-reat, and their social indesirable. To be a a body might prove a my future prospects. ast my father never for ted any divine author-He reasoned logically

standpoint, but his ne fatal defect of being private judgment. this prerogative when nurches alike as human and declined being ny associations of men.

th made clear the way. was withheld God alone surety my father never d that which he undertruth.

on, he added that I entirely too young to a step, but, he regretted so romantic a tempera-ed wise counsel. Howdid not propose to conill permanently in this he had no right to do, st exercise his paternal insisting that I should eflection.

THE CATHOLIC RECORD

OUR BOYS AND GIRLS. of easily acquired wealth dazzle him so that he can no longer heed his stud-Your Most Trying Sacrifice. Stories of money making inventions are often printed, but we never read about the thousands of worthless At this time and in this rigorous imate Lenten regulations are so very inventions which have absorbed many mild that scarcely any deprivation is felt in the matter of diet. Fasting is fortunes and many lives. The story of success is very attractive reading, but modified, and abstinence, which might the story of failure is more commonly injure the health of the very young,

Standard and Times.

whatever kind-tend to one object-

God, self-over soul is of the devil.

ceed self knowledge, self respect,

elf may be easily overstepped.

and the greatest of these is self-denial

The line between the good and evil of

self-respect may wander into self con-ceit ; self-dependence may become self-

importance. But the constant practice

change for the better into the pure un

The little children who voluntarily

give up their candy during Lent

practice a very real self-denial, which might well be imitated in greater

sacrifices by children of a larger growth. It is easy to deny ourselves

that for which we care little, but our

what would be his own most trying

reads no fiction during Lent; the pretty young girl covers her mirror

reflection of her beauty ; the entertain-

ment-seeker remains quietly at home

the devotee of fashion puts aside her gay plumage and becomes as a brown sparrow building in the eaves of the church. The exaltation of self denial

is the sacrifice of human esteem. He

that is content to be heroic only in

God's sight can afford to be deemed

unworthy the praise of men ; he that

knows his own soul to be just can bear

of Me, because I am meek and humble of heart," said the Lord. "Love your

enemies, do good to them that hate you,

Blessed are the poor in spirit,

pray for them that calumniate you.

for theirs is the Kingdom of Heaven.

In the world it is a reproach to be

"poor spirited," but the saints have ever counted humility the most glor.

ous of virtues. Perfect humility i

the sacrifice of appreciation. The penitential season is short, but the

faithful practice of quiet, humble self-

denial during the few weeks of Lent

may with God's blessing have a most

ennobling influence on the after

Wnat Shall I Be?

necessary to that highest self denial-

human injustice patiently.

Every one best knows

Thus, the lover of stories

eal the distractingly pleasant

true sacrifices must be taken from self-

worldly immolation of self-sacrifice.

confession, to avoid the occasions of sin denial, self-dependence, self-control.

wicked or so foolish as to commit the of self denial cannot change unless it

pleasures.

sacrifice.

With

self

Prope:

'Learn

true. And most failures may be as the very old or the hard-working, or cribed to lack of preparation. which might endanger the life of the Here is a true story of three invent-ors. They were brothers, half educatfrail-bodied, is not only not recommended, but is expressly prohibited. ed young fellows who believed that This being so, we must the more they possessed in common the Yankee gift of inventiveness. They did not strictly observe the spiritual laws of the holy season. All fasting, all trouble to learn anything thoroughly mortification - Lenten observances of oh, dear, no ! Such bright boys didn' need much training. While they were "pottering" about their native the humiliation of self for the glorifica tion of God. Self-denial is the perfect town the war broke out, and the three flower of Christianity. We may not lads enlisted-not as soldiers but as be able to entirely conquer self, but we are not true followers of the selfless sold provisions to the soldiers. They Christ if we allow self to conquer us. were clever merchants, and at the end Self is good and bad-an angel or a of the war they found themselves posdemon as we will. Soul over self is of sessed of sixty thousand dollars, twenty To thousand for each brother. Did they, the demon-self belong self worship, on the strength of their success in self-deception, self-importance, self trade, set up in a profitable business. No; they would become inventors or aggrandizement, self-gratification.self. conceit and all the other human meannesses which we count in the one word selfishness. From the angel self pro-

die And they did - die. Thirty thousand dollars went into a devic for hauling sand from the bottom of a river. They were to make a million on sand contracts, yet they could not make a single part of the machinery. It was all done by hired workmen under the supervision of a hired machinist. The hand work was faithfully executed ; the head work was faulty. The elaborate machinery was inished at last and the trial operation proceeded. The steam puffed, the vheels revolved, the chains ran and the rods churned up and down for five minutes, and then something happened. The sand came up, but the machinery went down, and thirty thousand dollars vanished in the river. The brothers were not warned. It. was an expensive lesson, but they would not learn Perpetual motion, patent bottles, flying machines and railroad signals consumed the rest of their fortune. Then they borrowed money, and when they had fin-ally exhausted all their own ally exhausted all their own means and the generosity of their friends they began to get discouraged. Did they then go to work? One did ; hegwent to common labor in a factory, lived miserably in a tareroom and saved every penby for patenting no account inventions. One morning he was found dead in his poor little room, and as it was discovered that he had eaten nothing for days, the verdict was "starved to death." Yet he had lived "starved to death. many years longer than his unfortun-ate brothers. One of them drank himself to death ; the other went crazy after the failure of the perpetual motion scheme and was confined in an

insane asylum, where he died. This is not a pleasant story, but it is absolutely true, and it is only one in stance of the thousands of mistakes which end unnoticed in lunatic asylum and pauper cemetery. It is a vain and a costly error, this trying to build a tower without a foundation. Rigor ous training, hard labor, must be the Work must foundation of success. precede works : just as an industrious novhood precedes a manhood of success full activity.

Bronchitis can be Cured. By diding medication with increased nutri-tion. The especial function which Maltine discharges in pulmonary diseases in to build put strengthen, by providing a valuable nutritive, combined with the purest cod liver by the addition of the hypophosphites-them is valuable combination is enhanced by the addition of the hypophosphites-them is valuable combination is enhanced by the addition of the hypophosphites-them is valuable combination is enhanced by the addition of the hypophosphites-them is valuable combination is enhanced by the addition of the hypophosphites-them is the strengthen and the purest cod liver of the strengthen and the purest cod liver by the addition of the hypophosphites in the very front rank. It increases the solubility of nutritive matter available for reuewing form brouchitis or cough should constructive of the greatest value. Mark the scalled old people's rash. Sho should be of the skin eruption. Mrs-tare of the high people's continent cure of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the high people of the skin eruption. Mrs-tare of the the people of th weeks of the year and the after year Bronchitis can be Cured. When do we first begin to think o What I shall be when I'm Big The little boy of five is sure he would like to be a policeman ; at seven years of age he probably thinks the profes sion of fireman quite the most splendid

a simple mechanical toy, and visions | CHATS WITH YOUNG MEN The ruin of most men dates from some vacant hour. Occuption is the armor of the soul. There is a satirical poem in which the devil is represented as fishing for men, and fitting his bail to the taste and business of his prey; but the idler, he said, gave him no trouble, as he bit the naked hook.

To Put it to Good[Use. We all have some ability. Th mallness or largeness of our ability is not the question which should at all trouble us, but rather our obligation to use rightly and steadily the ability we have. Do not forget this truth.

The Essence of Vitality.

That which men expend so lightly and profusely in the marriage relation and in self-abuse, is the raw material sutlers. They followed the army and out of which the nerves and muscles etc., are largely built. If one can keep it in his system the blocd will re-absorb it to strengthen mind and It is most spendthrift and body. foolish to expend working capital so It is the raw material of the freely. fabric of life.

Clergymen and Doctors.

Of every 1,000 clergymen between the ages of forty-five and sixty-five only 15 93 die annually, but of every 1,000 doctors between the ages of forty-five and sixty five no fewer than 28.03 it is said, die every year. Some statisticians attribute the high rate of mortality among medical men to the harassing nature of their duties.

A Victim of System.

No better time than the present to incorporate system into one's life and accounts, but don't make it too complex. Use the simplest methods and only record that which is of the most importance. Many load themselves great men as their habits of prodigious down by systems, weigh their food and measure their steps and count their breaths until they become about as in teresting as automatons and vivacious as mummies

> Maxims for the Young. Early in life secure a practical

business education. Do not make too great haste to get rich if you would prosper. Small and steady gains give competency with tranquility of mind. Never play games of chance or

make any bets of any description. Avoid temptation through the fear that you may not withstand it at last.

Never run in debts. Keep yourself innocent if you

would be happy. 7. Save when you are young to

spend when you are old. Aim high in this life, but not so high that you cannot hit anything.

Decisions.

Here is one trait that is possessed by all strong men : it is their ability to make decisions. It is the man who is weak, the boy who says "I guess so, that cannot make up his mind and stick to it, who fails to get on in this world. Dig into your own experiences and prove this proposition for yourself. How many of the things that you have said "Perhaps I will do," can you renember having done until it is absolutely necessary ?

I like to see a boy that is a bit ob-stinate; when his father has removed the stubbornness with his slipper there s generally enough spirit left to make You have been glad when you knew I was a brave, strong and resolute man. It is the man with the inflexible will that is going to be, yes, and since the the world has begun been, superior to his follows. a brave, strong and resolute man. It

Stick to it !





! he little knew how ad already taken ; how

my soul's salvation had oughts for years. pause. I was absorbed tious he had aroused. gain spoke, and slowly, rt; and he made me the se that if I would wait

the reward of merit, ion. Popular apprecialls in the long run. For eople have been using arilla, and to day it fier most in favor with yer's Sarsaparilla cures.



heart, a word to ring in your ears all day, and haunt your thoughts at night: a word that I would have appear before your eyes in letters of fire as you go on tall bearskin cap and a little gold stick term be since the mean during the mean of the adverter the since the mean during the mean of the since th from sin to sin : "Grieve not the Holy Spirit of God !" Stop now ! Go not on heaping up wrath against the day of wrath, fighting against God and rejecting His mercy. This is the season of penance, and especially the season of penance for you who relapse

arrived at the age of thoughtful uninto sin. Come quickly to confession, for you are in urgent need of God's mercy You who are listening now to thes words, and are not resolving to do pen-ance and seek for absolution during this Lent, are the ones who need that nercy the most. Beware ! You remember what the heedless man said in the Gospel : "Soul, take thine ease thou hast many good things late up to as if such labor were only for the up or enjoyment." And you also remember as if such labor were only for the being. The average sixteen year old being. The average sixteen year old boy of to day hears and reads so much boy of to day hears and reads so much thou hast many good things laid up for

The base of Ayer's Hair Vigor is a refined and delicate fluid, which does not soil or become rancid by exposure to the air, and which is as perfect a

substitute for the oil supplied by nature in youth and health, as modern chemistry can produce. O. S. Doan, of Clinton, says not to go on suffering as he did for years with Salt Rheum, when a few boxes of Dr. Chase's Ointment

There can be a difference of opinion on cost subjects, but there is only one opinion st other eliability of Mother Graves' Worm Aterminator. It is safe, sure and effectual.

to toss up and down, to the admiration of the pavement crowd. But the gor-geous drum major vision fades away with the starry policeman and the scarlet fireman, and the boy of twelve o fourteen is in a swinging frame of mind. He doesn't quite know ; he has

certainty, and is nearly as apt to think of becoming an actor or a pugilist one day as he is to determine upon the life of a clergyman or a doctor the next. Later, say about fifteen to seventeen, he makes up his mind-too often mistakenly and utterly against the wishes of his parents. Not that he is able to compass his desire at once. But he

of a life.

that he, too, wants to become suddenly rich and famous. He hopes for the impossible while he neglects the possi-He does not realize the fact that ble. among many millions of people it is only a few who become rich, and that often at the expense of all human prin

ciple; he does not know that fame never comes without long and arduous preparation for the work which merits

when a few boxes of Dr. Chase's Ointment will care you. Dr. Chase's Ointment cured Hiram Frey, of Norwood, after suffering ten years with Eczema of the leg. Chase's Ointment also cured his little girl of Eczema on her face. The Medicine for Liver and kidney com-plaint.—Mr. Victor Anger, Ottawa, writes : " I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored to the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills, a " There can be a difference of opinion on

ics? Not at all. He determines that he will be an inventor—as if that in itself were a miraculous profession, requiring no sort of preparation. He reads about the man who made a Tired Mothers find help in Hood's arsa-parilla, which gives them pure blood, agood appetite and new and needed STRENGTH. nead.

go or not all stimulants, and shun bad company.

opened.

Great sacs prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells be sause it accomplishes GREAT CURES.

Scott's Emulsion makes the blood richer and improves the circulation. It Increases the digestion and nourishes the body. It corrects diseased action and strengthens the nervous system. In a word, it places the body in the best possible condition for preventing the germs of Consumption from beginning or continuing their work. In that one sentence is the whole secret. Book covering the subject very thoroughly sent free for the asking.

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A 'Free Lunch." Edison, the inventor, gives a wise eason for not drinking intoxicating quors. He has " a better use for his during for his static production of the static producting static production of the static production of the static product Poverty never drives a man to drink

Come to me, dear, ere I die of my sorrow. Rose on my gloom like the sun of to morrow. Strong, swift and fond as the words which I speak, love. With a song on your lips, and a smile on your cheek love; Come, for my heart in your absence is weary; Haste, for my spirit sickened and dreary; Come to the arms which alone should caress thee: unless he wants to go, but drink drags a man to poverty whether he wants to

Jacob Estey, of organ fame, gives thee; e to the heart which is throbbing to pres these secrets of success: "Practice economy; avoid the use of tobacco and

Lock the Door

Before the boor model the boor and vitalize your blood and build up your obysical system before disease attacks you and serious sickness comes. Hood's Sarsap-trilla will make you strong and vigorous and will expel from your blood all impurities and germs of disease. Take Hood's Sarsaparilla now. I will tell you," said a gentleman, not long since, when conversing with a friend on temperance, "how much cost me to open my eyes on this sub I commenced housekeeping with

beautiful supply of liquors ; I continued in this way till my boy became a drunkard. Then my eyes were

now. <u>Hood's Pills</u> are the favorite family cathartic. Easy to take, gentle, mild. 25 cents. As PARMELLEE'S VEGETABLE PILLS con-tain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairneross, Shake-speare, writes: "I consider Parmelee's Pills an excellent remedy for Billiousness and Derangement of the Liver, having used them my self for some time." A habit of application is, it would be safe to say, of as much importance to any great man as is his genius. Not that any amount of application can make a dull man brilliant ; but

and Derangement of the time." them myself for some time." J. Dr Kellogg's Dysentery Cordial is with-out doubt the best medicine ever introduced for dysentery, dirthcea, cholera and all sum-mer complaints, sea sickness, etc. It promitly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teathing. that without steady application a brilliant man might almost as well be dull, as far as anything that he is likely to accomplish is concerned. " Persever-ance is only the right hand of genius. Something is breathed into a man at his birth-a divine fire-which makes reat things possible to him, while to teething.



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NUMBER OF THE OWNER OF THE OWNER

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fasmine Rosmoe - Cleaning, healing, preverts tan and sunburn. 75c. Hygienic Sichn Food bollterates wrinkles, pittings, scars.softening and whitening. 3.50. Electrolysis-For the permanent removal of superfluous hair, moles, warts, site. Electri-cal Freatment for Falling and Gray Hair.

8

BANNERS, COLLARS, FLAGS, MBLEMS FOR BRANCH HALLS GAVELS, BALLOT BOXES,

CUSHING'S MANUELS. CUSHING'S MANUELS. CATHOLIC SOCIETY REGALIA OF ALL KIND PINS AND BADGES. C. M. B.A. REVERSIBLE BADGES FOR EASTER COMMUNIONS & SPECIALTY.

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E. B A.

Sarsfield Franch. No 1. Hamilton. Tarch the 18th being the twenty fifth anni-fragry of the introduction of Emerations in the strange of the introduction of the introduction of the strange of the introduction of the introduction of the strange of the introduction of the interval the interval interval of the interval of the strange of the interval of the interval of the strange of the interval of the interval of the strange of the interval of the interval of the strange of the interval of the interval of the strange of the interval of the interval of the interval interval of the interval of the interval of the strange of the interval of the interval of the interval interval of the interval of the interval of the interval interval of the interval of the interval of the interval interval of the interval of the interval of the interval interval of the interval of the interval of the interval interval of the interval of the interval of the interval interval of the interval Sarsfield Branch, No 1, Hamilton.

MENU.	
Oysters Raw	Oyster Stev
Roast Turkey	
Sugar Cured Ham	Ox Tongu
Mixed Pickles	
Rolls and Butter	Assorted Pastry
Mince Pie	Apple Pi
Cherlotte Russe	Mixed Cake

Tea and Coffee

Transformed to the first proposed by the chairman: "The Queen," Song. "God save the Queen, " "The Hierarchy," coupled with the name of Rev. Father Makoney. The Rev, Chaplain responded, and in the course of his remarks expressed the pleasure it gave him to be present, and to bear testimony to the good feeling existing between the members and the clergy, as well as to the friendly manner in which the members conducted business at the meetings, at which he should like to be present more frequently if his other duites would permit. He spoke of the good being accomplished amongst the members, and, in concluding, wished them every properity in the future. It is needless to say the remarks of the Rev. Chaplain were received with great applause. "Canada, Our Home," coupled with the name of W. H Jamieson, Treasurer of No. 1. Song, "The Maple Leaf." In responding, which received woll merited applause. "The Grand Branch of Canada," coupled with the names of D. A. Carey, Grand President, and W. Lane, Grand Grand M. Lane, Grand Sceretary. The Grand President responded in his well-known able manner explaining the objects and aims of the association, its past and present position, also the duites or its individual members, and the frequent applause. As usual he was accorded frequent applause of 7.2." coupled with the name of f. Crotty, Eaq. In responding, as a charter member he thanked them for their kind nivitation to be present, and assured them that although not now a resident of Hamilton, be ever forgot No. 1. He also gave a history of its early days that was well received work the name of T. Lawlor, E. eq., chariman of the Separate schools of H. Revior, new of the association, the sheet school sociation, the sheat end the new of the model of the model of the member he duites the objects with the name of the target duiting the schools of Hamilton, breaster, and assured the the new of the charts, received with the name of the schools of Hamilton, here the school schoe the school to the scod the present time, the theore the AUSTRALIAN NOTES. The Australian Messenger of the Sacred Heart, published at Riverview College, in Sydney, N. S. Wales, from which the RECORD gives some interesting extracts in its present issue, commenced its eleventh volume with the New Year in an enlarged and generally improved form, both as to matter and appearance. The Australian Messenger for February announces that the Very Rev. Patrick Vin-cent Dwyer, Fresident of the Sacred Heart College, West Maitland, has been appointed Codletor Bishop of Maitland, New South Wales, with right of succession. He was born in Albury in 1858, and is the first native born Australian raised to the Episco-pate. native-born Australian raised to the Episco-pate. The same magazine says that at a meeting of the Ladies' Committee, in Sydney, N. S. W., the Rev. Dr. O'Horan announced that he had received from the Danish Ambassa-dor in London, a large photo likeness, in a group, of the Prince and Princess of Wales, Prince Carl of Denmark and Princess Maud, with their authographs. The gift was accom panied by a very cordial letter from the Ambassador, wishing all success to the Fair in aid of the Sydney cathedral building fund.

Host." The bost having responded to a very hearty vote of thanks, the proceedings were brought to a close. If your valuable space permitted, I could give a long list of songs and recitations interspersed throughout the proceedings by the members and their friends, but let it suffice to say that a very enjoyable time was appent, and renewed energy will thereby be thrown into the Ploneer Branch of Emerald

THE CATHOLIC RECORD IIDCESE OF PETERBOROUGH.

A MUSICAL NIGHT AT THE CONVENT.

thirty four priests attached to the diocese of menced, caly two survive the Right Rev. Mgr. O'Hea and the Very Rev. M. Farrelly. O'the part taken by the late Archbishop Firpatrick, in the serection of St. Patrick's cathedral, elaborate eulogy would be imper-tionent as well as superfluous. Dr. Firpatrick devoted his splendt abilities and patient en-ergy to the work, and at the time of his death he had p id the cartrator the immense sum of £150,000 sterling, (8750,000). Although privileged to witness the crowning of their privileged to witness the crowning of their privileged to witness the crowning of their santuary their bodies lie awaiting the Re-structure of the building con-tract, as well as for tiling, altars, and other that any enders. Since Dr. Fitzpatrick's time the work of collecting been carried on during, over 550,000 (8550,000). So effectively has the work of collecting been carried on during the work of the priests of Australasian the consecution we may confidently work of the present archite and will be free of debt. The opening celebration in which His Ari-the opening celebration in which the seri-tion of the second histrum of the being areat number of the priests of Australasia, the close of the second histrum of the being areat number of the priests of Australasia, the close of the second histrum of the being area to chine and the southern Cross de diction under the Southern Cross de diction under the Southern Cross de diction under the Southern Cross de diction the priest to whose the the topole farrell reminds us, whils ant, Suffering, Militant, Ireland can claim a digot insolence, sailed towards happier lands and tage, fleeing from stern oppression and and tage, fleeing from stern oppression and and the sattore, sailed towards happier lands and tage, fleeing from stern oppression and and the sattore sailed towards happier lands and the sattore sailed tow A MUSICAL NIGHT AT THE CONVENT. On the 12th of March the fine music hall of the Convent of the Congregation de Notre Dame, we learn from the Peterborough Ex-aminer, was filled with pupils of the convent arranged in snowy rows of bright faced gurls, at the eastern end of the hall and hav-ing opposite them a very large and interested attendance of patrons of the school and the general public. His Lordship Bishop O'Connor, attended by the cathedral clergy, Ven. Archdeacon Casey, Rev. Father Scan-lan, Rev. Father Fitzpatrick and Rev. Father O'Sullivan, was present, as was also Mayor Yelland, Mr. M. H. Quinlan, chair-man of the Separate School Board, and several other prominent business citizens. The programme given below opened with a grand march, during which the Bishop and his attendant clergy entered the hall and took their seats : <u>PROGRAMME</u>. To Editor, CATHOLIC RECORD : published in the CATHOLIC RECORD of the 6th instant, I take the liberty to of heaven ?' A. "He will, if he is honest, and if he thinks he is right. If he thinks he is wrong, he is bound to examine and

PROGRAMME.	
Instrumental music-"Grand March "	
Pianos-Misses M. Pollock, S. Staunt	on,A
Doris, N. Lewis, H. Manson, A. Mans	on.

Pianos-Missee M. Pollock, S. Staunton, A. Doris, N. Lewis, H. Manson, A. Manson, Violins-Missee L. Bell, B. Polbock.
Guitars -- 'Irish Airs' "Missee Denoon, Sollitt, Lewis.
Vocal solo -- 'Granny's Rings' "Missee Denoon, Sollitt, Lewis.
Instrumental-'' Sunny Hours' "Missee Denoon, Sollitt, Lewis.
Instrumental-'' Bunny Hours' "Missee Denoon, Machine Mathematics, Course Mathematics, Course, Mathematics, Course, Mathematics, Course, Mathematics, Course, Mathematics, Course, Mathematics, Course, Mathematics, Manson, E. Kelly, J. Lyneh, Misses A. Manson, E. Kelly, J. Lyneh, L. Leefros, A. Mathematic, Y. Clancy, E. Finley, K. Driscoll, M. L. Quintan, violin emisses L. Bell, B. Pollock, Course, Volin emisses L. Bell, B. Pollock, Misse N. Lewis, A. Doris, H. Manson, Chorus-'' Denos-Misses A. Manson, E. Kelly, J. Lyneh, Misse, N. Lewis, Violin oblight, Misses M. Beard, Misses J. Barrow, Paderewski Misses, Lewis, A. Doris, H. Manson, Chorus-'' Law, Course, Solit, Misse, S. Lewis, Misse, M. Lewis, Course, Solit, Misse, S. Lewis, Misse, S. Lewis, Course, Solit, Misse, S. Lewis, Misse, M. Barrow, Misse, S. Lewis, Mathematics, Misse, M. Lewis, Misse, M. Lewis, Misse, M. Barrow, Misse, M. Barrow, C. Delacour, Misses M. Pollock, S. Staunton, F. Minmo, Vocal solo-'' Anewara, Staunton, F. Minmo, Vocal Solo-'' Anewara, Staunton, S. Mathematics, Misse, M. Lewis, Mis Instrumental -- ' Dancing Shepherds ''... V. Delacour Vocal solo-'' Answers ''... Miss A. Simons. Instrumental-'' Rondo Capriceisso ''..... Miss M. Pallock

Miss M. Pollock. Miss M. Pollock. Vocal solo—" Happy Days" Instrumental—" Grand Gallop Ptanos—Misses M. Pollock F. Nimmo, S. Stanuton, A. Doris, N. Lewis, J. Lynch; Violins—Misses L. Beil, B. Pollock. Address.

" God Save the Queen.

A reference to the above programme shows that the numbers were of progressive diffi-culty, but of course they were graded accord-ing to the age and proficiency of the per-formers. Yet while there was this difference there was general uniformity in the excel-lence of execution that characterized all the numbers from the easiest to the most difficult an emphatic tribute to the excellence of the instruction that contributed to such very sat isfactory and praiseworthy results. The var isfactory and praiseworthy results. The var-iety of music taught—including vocal, choral, pianoforte, guitar and mandolin—shows the catholicity of the musical spirit and the ver-satility of instructive ability of the good Sis-ters, over whom Sister St. Catharine has the

MISS MARY CARROLL, DUBLIN, ONT. It is with feelings of profound regret that we announce the death of Miss Mary Carroll, which sade event took place on Tuesday, the 9th inst., at the residence of her father, Mr. T. Carroll. The deceased had a long, painful illness, which she endured uncomplainingly and with the most admirable patience. Mach as was her character esteemed while she was in the enjoyment of health, it was still more admired while suffering under painful trial. On Thursday morning her earthly remains were accompanied to the church and to their fast resting place by a large concourse of earnest and sympathetic friends. The caskat was borne by the pall bearers— Messrs. Michael Doyle, Thomas Ryan, Edward Murphy, John Woods, Francis Me-Connell, and Peter Murphy. While tendering our deepest sympathy to the bereaved family, in the hour of their sor-row, we desire to offer up a sincere prayer for the repose of the gentle soul that has gone from our midst. nusical oversight. While it would be invidious to individualiz as between the performers on the several in struments taught, it is allowable and indeed : matter of justice, to refer in terms of praise the violin obligato furnished by Miss Lott Bell, of Keene. to the work of the second Bell, of Keene, to the vocal solos of Miss Levis and Miss Jackson. Miss Bell, who is a violinist of great promise and unusual natura talent, performed these obligato with exquis-ite delicacy and a pleasing musical intelli-

Altogether the musical programme, pre Anogener the musical programme, pre-sented, in variety and intrinsic merit of selec-tions and excellence of performance, was a delightful one and was thoroughly enjoyed by the audience, and contributed another to the annual demonstrations of the high charac-ter of instruction furnished by the musical department of the convent. A most interesting feature of the pro-gramme was the

MRS. ANN MCGARTH, ADELADE. Death has again visited our midet and taken away an old resident. Ann, relict of the late Martin McGarthy. Deceased had been ailing for some time, but took a change for the worse on Wednesday last and con-tinued sinking rapidly until death released her of her sufferings. She was seventy six years of age, and spent the great portion of her life in Adelaide township, where a family of three sons and three dauptiers still sur-

SAVED HER LIFE. FATHER ELLIOT'S ANSWER TO A PROTESTANT.

Dear Sir. - From "Daily Questions,"

elect, for your notice, the last two,

1. THE JEW AND SALVATION. . "Will the Jew have any hope

2. PROTESTANT CHANCES. "Will the Protestant who has a

chance of salvation, and who willingly rejects it, and who has a chance of

learning the truth, and does not em-

the Holy Spirit are very serious ones.

with the answers to the same.

find out where to get right.

Q.

2.

The Narrow Escape of a Fergus Mer-chant's Daughter.-Had Been Weak From Infancy-Neither Doctor Nor Friends Thought She Would Sur-vive-Dr. Williams Pink Pills Saved Slate Blackboards Her Life-Advice to Parents.

Fom the Fergus News Record. Mr. C. M. Post, fruit and confectionor dealer, St. Andrew street, Fergus, last week related to a representative of the News Record the sad story of the terrible suffering and sickness of the best dearptice.

his little daughter Ella, his only child, now a strong and healthy little maiden of ten years of age. At the time of the child's illness Mr. Post was a resident of Hamilton. His story is sub-stantially as follows: " My daughter had been very delicate from childhood until about three years ago, and the money it cost me for doctor bills made brace it, get to heaven? A. "I do not judge any man," said Father Elliot, "but sins against me poor, as it was seldom she was without a doctor's care, and at times we have had as many as three doctors Now, Mr. Editor, Father Elliot pro-fesses (and is expected) to explain to in attendance, and hope of saving her despaired of. The doctors succeeded Protestants the Catholic doctrine on every subject he deals with, and on keeping her alive, but she was in regular physician had given up hope every question Protestants put to him. I would hardly venture to say that he has not the courage to do this. How of saving her life, and remarked that ever, I would like to ask, has he given the Catholic doctrine in his answer to if it were only warm weather (it was then winter) there might be a chance. the second question given above? The question is grave and most im-But seven summers had passed since her birth, and she had gradually be portant, but the answer is indirect and come feebler, and my wife and I thought it was just a matter of time evasive -- an answer such as will satisfy neither Protestants nor Catholics, since both can see that he shirks to williams' Pink Pills were prominently since out can see that he shirks to answer the question according to the teaching of the Catholic Church. While saying that the Jew must be honest and believe he is right, in order to get to heaven, Father Elliot refuses brought to our notice through a cure they wrought in a neighbor's child. thought I would give them a trial and so informed the doctor, but he only to pass judgment on a "Protestant who has a chance of salvation and who laughed at theide a of them helping her. *ucillingly* rejects it, and who has a chance of learning the truth and does not embrace it." Now, surely, it is as necessary for the Protestant to be hon-However I bought a box Pink Pills, and began giving them to her, half a pill at a time. After a short treatment there was such an improvement that neither her mother est and to think he is right, in order nor I could doubt that Dr. Williams to get to heaven, as it is for the Jew. But the Protestant described in the Pink Pills were helping her, and I decided to abandon the doctor's servabove question is, evidently, not hon-est, not following his conscience, not ices altogether. The Pink Pill treat-ment was continued, and although the progress towards health and strength was necessarily slow, it was none the less certain, and it was continued until she is as well and strong, as you see her to day, and I am thankful to say she has had no occasion for medical treatment since. I am a strong be liever in the efficacy of Dr. Williams' Pink Pills, for weak and delicate chil

> medicine that saved my child. Dr. Williams' Pink Pills are an allround year medicine, and are quite as efficacious in the case of children as in adults. They restore to the blood its lacking constituents, and make it rich, red and pure. In this way they strengthen the system and drive out disease. There are many cases like the above in which this wonderful medicine has restored health and strength after the best medical advice had failed. The genuine Pink Pills are sold in boxes the wrapper round which bears the full trade mark "Dr. Williams' Pink Pills for Pale People.' There are other pills colored pink, but they are base imitations of fered only because they give the dealer a greater profit. They should always be refused.

MARKET REPORTS.

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Pusiness College Yonge and Gerrard Streets, Toronto. Late students have taken positions, leav vacant seats. Get particulars about t success. Call or write. W. H. SHAW Late



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MARCH 27, 1897

SCHOOL SUPPLIES

VOLUM Mary of

Came the angel of a sprin When the ea ness, and with song The palms above ship their For the glad words aw

The earth from flowers in And a radian air, and s Like a snowf God's wh Came the and that woul

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While the re for vanta Her bliss, her ingly she And low spal mild and The angel smil taught u

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Mary Joseph REV. BAS

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siderably di conversion Basil W. M Clemen gram to thi almost a we firmed by le self to frien Mr. Mat family wel England, h Grange Go Ireland, in in was born was educat at the age to the mini of St. Jo twenty thr modeled so of the regu Church, an vows of p ence. Twenty came to St. pal church sistant, an

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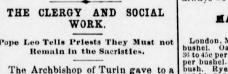
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the 4th

The famous convert Brownson says in his Quarterly Review that a Protestant will never become a Catholic so long as we hold out to him the slightest hope of his being saved by remaining a Protestant. It should be remembered that such of our separated brethren as are saved on account of being in good faith, or in a state of invincible ignorance, are not saved as Protestants (which in the sight of God they are not), but because, in their good dispositions, they belong to the soul of the Catholic Church, or, in other words, because, in the sight of God, they are really members of His one, true, and only Church. A Catholic. Toronto, Mar. 9, 1897.

THE CLERGY AND SOCIAL

The Archbishop of Turin gave to a pastoral which he recently published the title of "The Clergy Outside the



in good faith, not in invincible ignor ance, and, consequently, such a Pro testant, according to the infallible teaching of the Catholic Church, can

The second secon a bad effect on Catholics, especially on the lukewarm and the indifferent. Even Protestants cannot be benefited by withholding from them the real truth ; on the contrary, they may derive much profit from knowing it.

own into the Pioneer Branch of Emerale in Canada.

Si. Helen's Branch, No. 11, Toronto. The statue of St. Ann and the Blessed Vir-fin, presented by the members of the branch and circle to their respected chaplain, Rev. Father Cruise, was placed in the niche at the side of the high altar in St. Helen's church, on Saturday, March 13. On Sunday at High Mass Rev. Father Cruise informed the con-pregation that the beautiful statue of St. Ann, placed in the sanctuary, was presented by the members of the E. B. A., and the presentiation was the more valuable, being a voluntary act on their part, without a suggestion in any way that a statue was needed. He expressed bin welf as being much pleased with the work of the association, and of the frequent attendance of the members at Holy Communion, and he recommended others to join the society. W. Lane, S. T. St. Helen's Branch, No. 11, Toronto

ST. PATRICK'S CATHEDRAL, MEL-BOURNE, VICTORIA, AUSTRA-LIA.

<text><text>

years of age, and spent the great portion of her life in Adelaide township, where a family of three sons and three daughters still sur-vive—Mrs. D. D. Wiley, of Adelaide, Mrs. L. Crummer, of Strathroy, Miss Maggie, and John, Cornelius and William, of Adelaide. The funeral took place at half pist ten o'clock on Saturday when the remains were interred in the Adelaide cemetery, Father McKeon conducting the services. The pall-bearers were Wm. Conkey, R. Upton, D. D. Wylie, Jas, George, Geo. Baptist, Jos. Brent, Mrs. McCarthy was born in Kings county, Ireland, and emigrated to Canada in 1857, reaching Adelaide in 1838, with her parents, Wm. and Rachael Moorhead. Five years afterwards she married the late Mar-tin McCarthy. Her father was a veteran of the Peninsular War, and lost a hand in one of beaves behind her a family in whom any mother might well be forgiven for taking pride.—Strathroy Age, March 18.

MRS. ANN MCCARTHY, ADELAIDE.

AUSTRALIAN NOTES.

OBITUARY.

MISS MARY CARROLL, DUBLIN, ONT.

MR. HENRY O'BRIEN, CLINTON.

MR. HENRY O'BRIEN, CLINTON.
In the township of Tackersmith, on Tuesday morning, March 9, Mr. Henry O'Brien breathed his last, aged sixty seven years and six months. The deceased was born in the township of Etobicoke, county of York, the 17th August, 1829. He was married in 1858, when he moved to Chinguacousy to wnship, in the county of Peel. From there he moved (in the year 1862) to the township of Ellice (county of Perth), where he resided to the township of Tuckersmith (in the county of Haron) in the year 1857, where he resided up to the time of his death. Though not possessed of a public spirit, he nevertheless had strong traits of character that won the respect and confidence of all who became acquainted with him. Honesty, sobriety and industry characterized his whole career ; no ostentatious, clamorous piety, but massuming, ever constant fervor marked his entire is a cloud of loced for. His ailman for some time, yet his and the resulted in his death in two weeks from the time of his death. Though not example of love and patience. He was a most examplary Catholic and ever ready to assist any one who asked his ad.
Mthough alling for some time, yet his death in two meeks from the time he took to his bed. He leaves a wife and an adopted daughter to mourn his loss. The funeral took place on Thursday morning, March 11, from his residence to the station at Clinton, and the remains were taken by train from there to Malton, and interred in the funer he township of a public mains were taken by train the way his soul rest in peace !

NEW BOOKS.

"Short Instructions for Every Sunday of the Year and for the Principal Feasts," from this French by Rev. Thomas F. Ward, church of St. Charles Borromeo, Brocklyn, N. Y. Publishers, Benziger Bros. Price, 81 25

N. Y. Publishers, Benziger Bros. Fries, \$125. In his introduction to these "Instruc-tions" Rev. Father Ward says that he translated them in the hope that they might prove helpful to the basy pastor and useful to the pions laity, thereby supplementing the work of religious instruction so zealously carried on by the priests.

ter of instruction furnished by the musical department of the convent. A most interesting feature of the pro-gramme was the PRESENTATION OF MEDALS won by the advanced pupils in music. The successful young ladies who received gold medals were: Miss Mary Pollock, donated and presented by His Lordship Bishop O'Connor. Miss Sadie Staunton, gold medal, donated by His Lordship Bishop O'Connor. Miss Sadie Staunton, gold medal, donated by Mr. J. R. Stratton, M. P.P., and pre-sented, in his absence, by His Lordship. Miss Florence Nimmo, gold medal, donated and presented by Mr. A. Davis, and in his ab-sence, presented by His Lordship. Miss Nettie Lewis, gold medal, donated and presented by Mr. A. J. Gough. Miss Annie Simons, Irish harp in gold, donated by Mr. A. J. Gough. Miss Annie Simons, Irish harp in gold, donated by Mr. A. J. Gough. Miss Annie Simons, Irish harp in gold, donated by Mr. A. J. Gough. Miss Andie Doris, gold medal, donated and presented by Mr. A. J. Gough. Miss Addie Doris, for her beauti-ful gifts, the good Sisters for their pres-ence and encouragement. WORDS OF COMMENDATION. In the course of a few remarks His Lord-ship spoke in warm terms of the delightful character of the music they had heard, and of its evidenceof excellent instructions, such the audience for their pres-ence and encouragement. WORDS OF COMMENDATION. In the course of the audience for their gres-ence and encouragement. WORDS OF COMMENDATION. In the course of the music they had heard, and of its evidence of excellent instruction. Such exhibitions had a two fold character : they were pleasing to the auditors and the parents and friends of the performers, and they were pleasing to the auditors and the parents and friends of the parformers, and they were pleasing to the auditors and the parents and friends of the musical pro-ficiency of the music here were so many yood musicians in Peterborough. On behalf of the donors of the medals and the addience His Lordship heartily thanked the youthful performers.

This Lordship hearthy thanked the youthtu performers. Mayor Yelland expressed the great pleas-ure he had received from being present dur-ing the evening. The programme presented afforded evidence of first-class musical train.

afforded evidence of first-class musical train-ing, and, he believed, of also excellent moral and religious training. He was glad to have been present on the occasion, Mr. H. Phelan in a faw well-chosen re-marks expressed the pleasure it gave him to be present and enjoy such a splendid musical entertainment. He heartily endorsed all the favorable things that had been said respect-ing the character of the musical teaching of the convent.

ing the character of the musical teaching of the convent. Mr. M. Quinlan, chairman of the Separate School Board, spoke in high terms of the great proficiency shown by the pupils and the evidences of good musical training it af-forded. He and the members of the School Board were proud of their educational institu-tions, and felt that a musical department should hold a prominent place, as music was an indispensable part of a thorough educa-tion.

an indispensable part of a thorough educa-tion. Mr. A. J. Gough spike briefly and appre-ciatively of what he had heard that evening. Ven. Archdeacon Casey was sure that all must be delighted with the programme of the evening. He was thankful to the mayor for the kind words of apprec ation he hid spiken and for his tribute to the excellence of the musical training of the school, and joined in the tribute of praise to the good Sisters for the excellent results accomplished. L. K.

Dispose thyself to patience, rather than con-solation ; and to bear the cross, rather than to rejoice.—The Imitation.

Church," and in the course of his remarks on this subject he says : "The Pope desires that we should be active outside our churches, and to labor in accordance with the wishes of the Pope ought to be not only the desire, but the lory of Bishops, priests and all sincere

Catholics. If ere this we had taken part in work of that kind our country would not have fallen into such a ruin ous condition. We must now go forth from the churches and recover the ground which has been lost. As to the means by which we shall succeed who can point them out more authorita tively than the Vicar of Christ? And it is he who tells the priests that they must not remain in the sacristies. The fact is that the best of our priests--those who fulfil most thoroughly their pastoral duties in church-prove them selves to be the most energetic in pro moting Catholic action. And those who are the least earnest out side the church are also the least earnest within it." The Archbishop then urges all his clergy not only t aid Catholic congresses and social gatherings, but to become their leaders and guides. Above all, attention should be paid to parochial committees, and the means of organization adopted should be in conformity with the requirements of each parish. Every

Information has been received that Very Rev. William O'Brien Pardow, for the past four years Provincial of the New York Maryland Province of the Society of Jesus, had been succeeded by Rev. Edward J. Purbrick, an English Jesuit. It is not meant that we should go

parish must for the future have its

parochial committee.

through this life acting as if the world were a lifeboat, to be used merely for snatching as many folks from destruction as possible, and for taking them safely to Heaven. This world is God's university or school, where men begin at zero, and are to unfold and come to manhood as the object of God's decrees

and providence and grace, and of the common sense which God has given us.

BACKET BEACT IN THE ALT AND A STATE AND

Latest Live Stock Markets.

Latest Live Stock Markets. TORONTO. TOTONTO. MARCH 25.-At the Western cattle market this morning we had a total of 55 loads to offerings. which included about 1,000 hogs, 100 sheep and lambs, a couple of dozen calves, and 30 milk cows. The demand for export stuff was dull, and sheev ere a bit slow, at from 35 to 54 ca pound. For really good cattle 4 jc was and will be paid, foor butchers cattle sold down to 21c ; nothing worth mentioning went lower. Stockers are wanted at from 25 to 26 per pound. and for choiceselections 3c will be paid. There is a tair demand for good export hulls at 26 per pound. Good calves are wanted, at from 25 to 581 each. Lambs were in good demand to-day at from

83.50 to 5° each. Good calves are worth Lambs were in good demand to day, at from 42 to 52c per pound. Sheep are quite nominal as regards price.



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NOTICE TO CONTRACTORS.

CEALED TENDERS addressed to the under-bigned, and endorsed "Tender for the Car-dinal Section of the Galops Canal," will be re-ceived at this office until 26 o'clock on Satur-day, the 17th day of April, 1807, for the works connected with the enlargement of the Galops

day, the 17th day of April, 1857, for the works connected with the enlargement of the Galops Canal. Plans and specifications of the work can be seen on and after the 31st day of March, 1857, at the office of the Chief Engineer of the De-partment of Railways and Canals, Ottawa, and at the Engineer's office at Cornwall. Printed forms of tender can also be obtained at the places mentioned. In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and resi-dence of each member of the same, and further, an accepted bank cheque for the sum of \$150, 000 must accompany the tender. This accepted bank cheque must be endorsed over to the Min-fister of Krailways and Canals, and will be for-feited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted bank cheque thus sent in will be necented to the respective parties whose tenders are not accepted. The Department does not bind itself to ac-cept the lowest or any tender. Contractors are specially notified that the condition requiring the works to be wholly completed by the 31st day of January. A. D. 1899, will be rigidly enforced and all penalties for delay exacted. By order,

1899, will be rigid for delay exacted.

By order, J. H. BALDERSON. Secretary.

Secretary. Department of Railways and Canals, Ottawa, 20th March, 1807. Newspapers inserting this advertisement without authority from the Department with not be paid for it. 952.3 We have on hand

A large quantity of the finest French Bordeaux Clarets Which will be sold at the lowest price

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appreci men wh Paradis of spiri the res to pass cares o ties for separa the sup to one'