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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, MARCH 5, 1898.

NO. 1,011.

DEATH OF ARCHBISHOP CLEARY. sity of Salamanca.

Kingston, Feb. 24 - (Special.) - At 1.20 this afternoon his Grace the Most Rev. James Vincent Cleary, S. T. D., sixth Bishop and first Archbishop of Kingston, passed peacefully away at the palace in this city, surrounded by Mgr. Farrelly, Vicar Generals Gau-thier and Kelly, the priests of the parish and several Sisters. He was specially attended in his last hours by Rev. Father Wynn, Toronto, whom Archbishop Walsh sent down as his special representative and confessor. From unconciousness the aged prelate gradually sank until he entered that eternal slumber from which his soul awakened into everlasting happiness.
The disease which resulted in death developed two years ago, since which time the health of the Archbishop has gradually failed. Over a year ago sub Dr. Ryan advised his Grace to consult a Toronto specialist. This was done, and the specialist concurred in the opinion expressed by Dr. Ryan that a trip to the south and rest were absolutely necessary. These directions were followed out, but the happy result looked for was not brought about. After spending the winter at Atlantic City and Baltimore, he returned home only partly restored in health.

During the past year he was more or
less unwell, but bore up bravely and
kept a stout heart. Dr. Ryan, his medical adviser, was regularly in attendance, but relt no cause for alarm up to eight weeks ago. At that time the appetite of the Archbishop failed and his stomach refused to perform its The disease which at tacked him is known to the medical fraternity as atheroma, produced by the degeneration occasioned by old age and feebleness. It was evident from the outset that recovery could not be looked for, and none realized this more so than his Grace. Each day his condition grew weaker, until Tuesday last, when he was attacked with retching, which when it passed away left him very weak and feeble. From this condition he passed into unconsciousness, lasting over twenty-four hours. There is consolation in knowing that all through his sickness he was without pain. He was very weak, but never complained, and his great desire was not to give those about him any unnecessary trouble or Throughout his career here he was known to the outside pub lic as a stern prelate, one who rigidly enforced the strict rules of the Cath-

CAREER OF THE DECEASED PRELATE. James Vincent Cleary was born on the 18th day of September, 1828, in Dungarvan, a seaport town in the county of Waterford. He was a son of Thomas Cleary and Margaret O Brien, both natives of Dungarvan. James Vincent received his elementary education in a select private school of his native town. At fifteen years of age, having completed the English and classical curriculum of studies in the Dungarvan school, he was sent by his parents to Rome for his ecclesiastical education. Pope Gregory XVI. then wore the tiara, and Dr. Cullen, subsequently Cardinal-Archbishop of Dublin, was rector of the Irish college in Rome, to which the future Archbishop was admitted as an aspirant to the priesthood. Dr. Cleary came to Canada in the year 1880, as Bishop of Kingston. On his arrival he was the recipient of an ovation, in which Protestants and Catholics alike joined. Although it was an unheard-of innova tion to bring a parish priest from Ireland for the government of a Canadian diocese, and persons were not wanting to canvass the action of the Holy See in disregarding the claims of local ecclesiastics, yet never did so numerous an assembly of Bishops and priests appear at the installation of any prelate as on this occasion. He was made Archbishop of Kingston in March, 1889. Dr. Cleary was a very learned man, conversant in Latin, Greek and Hebrew, and beside Eng lish was familiar with Italian, Span-

ish and French.

MAL each ritor-ill be

DON,

ion.

Sir Robert Peel, the Prime Minister of England, carried a bill through Parliament in the year 1845 increasing the endowment of Maynooth College, near Dublin, to £26,000 a year. This being an exclusively ecclesiastical seminary in which every Catholic Bishop in Ireland had the right of placing a certain number of pupils, the Bishop of Waterford, to whom James Vincent Cleary was subject, recalled the latter from Rome, and placed him in the Royal College of Maynooth. Here he passed five years in the pursuit of ecclesiastical sciences. Philos ophy, history, dogmatic and moral theology, Scriptural exegesis and canon law constituted the curriculum. He won the highest prizes of the col-lege in each department of study. His course having been completed in five years, he received the order of deacon ship which bound him irrevocably to ecclesiastical state, and he turned home to Dungarvan in June, 1851, being still too young to be admitted to the priesthood. In the following September, the day after he had completed his twenty-third year, the prescribed age, he was ordained priest in his native town at of the Bishop of Waterford, and immediately proceeded to Spain, ture. His nephew, Rev. Father where he entered the famous Univer- Neville, is chaplain of the penitenti-

summoned home by his Bishop to occuby the chair of dogmatic treeses, Scriptural exegesis in St. John's College, Waterford, and later on he became its President. Dr. Cleary had never interfered in politics until his appointment to the incumbency of Dungarvan. Here, however, it was deemed part of his duties to direct and control his parishioners in the dis-charge of what he propounded as a high conscientious obligation of the

honest exercise of the suffrage, on which the supreme interests of his country and religion depended. In this reference he published some letters which attracted considersuffrage. His teachings on this subject are well remembered in all parts of Ireland. He went with the Irish National party, and succeeded in gathering up his whole flock. with few exceptions, to act in concert with him and with one another. result was shown in the first Parliamentary contest by the unseating of Henry Matthews, Q. C., an English Catholic barrister of high legal distinction, who was member for Dungarvan when Dr. Clark took possession of the parish, and was confident of reaching the English bench could he but hold his seat for a few years and do service for his political party. Two years subsequently, Parliament having been dissolved, Mr. Matthews again endeavored to capture the borough of Dun garvan, and again he was defeated by the united action of the parish priest and his parishioners in favor of a National candidate. This was in the spring of 1880. In September of the same year an order was received by Dr. Cleary from the Holy See appoint-ing him Bishop of Kingston. He went straightway to Rome, and was there consecrated Bishop on the 21st of Nov. 1880, in the Chapel of the Propaganda, by His Eminence Cardinal Simeoni,

Prefect of all the missions of the Catho-lic world. The assistant Bishops in the consecration were His Grace Arch-bishop Croke of Cashel, and His Lordship Dr. Butler, Bishop of Limerick. On arrival in Kingston he was the re-cipient of an ovation surpassing in grandeur and enthusiasm every popular demonstration of former occasions in this city. Although it was an unheardof innovation to bring a parish priest from Ireland for the government of a Canadian diocese (by the way, the oldest diocese in the Dominion after Quebec,) the Archbishop and all the Bishops of the ecclesiastical province of Foronto, the Bishops of Montreal and Ottawa and the leading dignitaries of their several districts united in the Cathedral of Kingston on that day to witness the priests of the diocese paying homage and offering their canonical obedience to the stranger whom not one of them had ever before laid his eyes upon, but who had come to them by the mandate of the Sovereign Pontiff, whom they acknowledged to be Christ's Vicar and the ruler universal Church. He established many new missions since his advent to the diocese, and had multiplied the clergy for the service of outlying dis-tricts. He had founded convents and schools and erected thirty four new churches, some of which are models of

architectual beauty, St. Mary's cathedral, as remodelled, being one of the most beautiful structures in the Dominion. Priests are now among the people where a priest never resided before. His latest great work was that of reviving Regiopolis College, which he hoped to put on a sound footing before he would be called to meet His Maker. This move ment was received with favor by the clergy and laity of the Archdiocese, and much progress had been made since its opening a couple of years ago. It was intended as the crowning effort of his great career as a builder of Catholic churches and institutions. Archbishop Cleary was Kingston's sixth Bishop and first Archbishop. His predecessors were Bishops Mac Donell, Gaulin, Phelan, Horan and O'Brien. On October 26! 890, Donell, Gaulin, Phelan, Horan and O'Brien. On October 26! 890, the Pallium was conferred on him in St. Mary's Cathedral, this city, Car dinal Taschereau of Quebec and a large number of Canadian dignitaries being present on the occasion. His life is heavily insured, in the neigh

borhood of \$60 000, \$25,000 of which is to be put aside as an endowment to Regiopolis College, the remainder to the church. In the Sc. James' memorial chapel, attached to the cathedral, erected in memory of his Grace by the clergy and laity of the diocese, is the tomb in which will repose the remains of the late Archbishop. It was built under his supervision at the left side of the altar. Former Bishops and priests were laid to rest under the cathedral. He arrived in Kingston on the 7th of April, 1881. During the discussion of the Irish home rule question shortly after his arrival here he took a prominent part, and was instrumental in having a large amount of money subscribed and forwarded to

Ireland to assist the Nationalists. The late Archbishop gained fame as the hero of Ontario Catholic Separate schools, his voice and pen doing effect ive work in their behalf during prev ious elections for the Ontario Legisla

A BRILLIANT SCHOLAR.

The late Archbishop spoke and wrote many languages. He was conversant weight of the casket and body is in the with Latin, Greek, Hebrew, Italian, Spanish, French and English. He pounds. The name plate is of solid was a wonderful controversalist and probably the most stalwart defender of the Catholic faith on the continent. His combats with those who opposed Separate schools, especially politicians, were strong and vigorous, and some heavy blows were struck. His English was pure and unmistakable, and was so strong in denunciation of the things he assailed that he became a prominent character, arousing the ire of many who denounced his ways and methods. His conflict with Sir William Meredith and his late Pastor-al on the sanctity of marriage were probably his most vigorous utterances, though in the school issues he was remarkably outspoken. The late pre late's pastorals were numerous, wellwritten and placed before his people their duties in the very fullest manner. He was indefatigable in his work the diocese, and it serted that during his episcopacy almost \$700,000 has been spent in building and improving churches and presbyteries. The late Archbishop was a man of geniality and benevolence. He was always accessible and one of the best men to interview that has been met in Canada. He anticipated questions and gave replies with a freedom and accuracy that seemed remarkable. He chatted pleas antly whenever he met the journalists and frequently told merry stories for their delectation. The interior of the cathedral has been draped in mourn ing and will remain so until after the funeral, which will take place on Tues Church dignitaries or their day. representatives from the entire country and the neighboring republic, who can reach here in time, will attend the funeral. Immediately after the death was announced the flags on the Canadian Freeman office, Hotel Dieu convent, St. Mary's School, House of Providence, I. C. B. U. Hall, City Hall and other public buildings were placed at halfmast out of respect to the dead prelate's memory. The visiting clergy, with Vicar General Kelly, were busily engaged during this afternoon sending intelligence of the death abroad by telegraphic despatch. The Pontifical authorities at Rome, friends in Ireland and throughout the country have all been notified. Archbishop Walsh will be celebrant at the solemn requiem Mass on Tuesday.—Toronto Globe

LYING IN STATE.

From the Toronto Globe of Monday we take the following:
The body of the late Archbishop
Cleary is laid in the parlor of his palace facing the east, arrayed in the full canonical robes of the dignified office he so ably filled. On his head rests the mitre denoting his rank. About his neck hangs his gold chain and jewelled cross of office. The hands are crossed on his breast and covered with purple gloves, worked in gold. His ring of consecration is shown over the glove on the third finger of his right hand. Purple hose cover the feet, which are encased in purple and gold sandals. A crucifix, emblematic of hope and salvation, is clapsed in the The decorations in the room fingers. are strictly according to the rubrics of

the Church. There has been a constant stream of people to view the remains ever since the doors of the palace were opened to the public. The students of Regiopolis College have undertaken to furnish a bodyguard until the remains are finally laid to rest. Last evening a meeting of the various Catholic societies in the city was held and resolutions of condolence were passed regretting the death of their deceased prelate. Monday morning at 8:30 o'clock the various societies will assemble and proceed to the palace. They will enter in double file, and six members of the I. C. B. U. will carry the remains to the cathedral, where they will remain in state till Tuesday morning at 9 o'clock. During this interval all classes and creeds will be accorded the privilege of looking on the remains of him who was the spiritual adviser of the Catholic people of the diocese of Kingston. Relays of watchers from the different societies were appointed to sit with the emains each night until the funeral

takes place. Vicar General Kelly is sorely grieved over the loss of his kind friend, with whom he has been identified and associated for so long. He was a student under the late Archbishop, but was ordained priest at Waterford. the late Archbishop received his appointment to Kingston he selected Vicar General Kelly as his confidential secretary. Father Kelly accompanied the newly created Bishop to Rome for consecration, and was his constant companion up to the moment of his demise. Just at present Father Kelly

In 1854 he was ary here and pastor of the Church of to this there is an inch thickness of reu great mode.

In 1854 he was ary here and pastor of the Church of cedar, and lastly an inner casket of — (Translated from Louis cedar, and lastly an inner casket of the Catholic Record) metal. The lining is upholstered with for The Catholic Record metal. The weight ecclesiastical purple silk. The weight of the casket is two hundred and seventy-five pounds. The united weight of the casket and body is in the pounds. The name plate is of solid silver, five by eight inches in size. Inscribed on it is this Latin inscription: —"Jacobus Vincentius Cleary, S. T. D., Archiepus, Kingston; Hibernia, Dungarven, 18th Sept., 1828, natus; nativitatis in opp., 21st Sept., 1851, ordinatus; Romo, 21st Nov., 1880, consecratus; obit 24th Feb., 1898, aet suas an 70 Pontificatus 18. R. I. P. Telegrams of condolence have been received from the following prominent Ireland: Cardinal Gibbons, Baltimore; done. "Love is the union of the Archbishop Corrigan, New York; John M. Kiely, Brooklyn, N. Y.; Archbishop Bruchesi, Montreal; Bishop of Rimouski, Que.; John J. Swift, Troy, N. Y.: P. D. Laurent, Lindsay; M. C. O'Farrell, New York; Bishop Sweeney, St. John, N. B.; Archbishop Ryan, Philadelphia; Bishop Lorrain, Pembroke, West, March 1988, 1 Church dignitaries in America and Ireland: Cardinal Gibbons, Baltimore; done. "Love is the union of the Vicar General McDonnell, broke; Vicar General McDonnell, Clonmel, Ireland; Bishop of Sher-brooke, Que.; Vicar General Heen-

an, Dundas; Archbishop Fee-han, Chicago; Bishop McDonel, Alexandria; Archbishop Langevin, St. Boniface; Bishop Rogers, Chatham, N. B.; Bishop Gabriels, Ogdensburg; N. B.; Bishop Gabriels, Ogdensburg; Vicar General Marvis, Quebec; Arch pishop Duhamel, Ottawa; Bishop

There was no High Mass in St.

THE ROSE.

o worship in Thy temple; the solemn against the western sun, His shadow bell which tells us that a brother is passing away and that we should im it is the shadow of the cross. plore Thy mercy for him; the joyous Bell that proclaims Thy feasts, with glad notes filling all the air; the His foster father, while His mother sits friendly and vigilant Bell, which at and spins and looks and loves. heaven and sweetly urges us to invoke within four walls and swung perhaps and their God.

by some rude uncultured hand. Lord, these cansers of silver and

Mighty Creator, what is the flower with tints so bright, which embalms our earthly ways? While it breathes forth to Thee through the limpid air its fragrant emanations, itself re While it breathes mains earth-bound as we are. Its stem, void of beauty, brilliancy or fragrance, is often clad with great thorns to lacerate the feet of thy pil-

Thus is it with my soul, untutored of the rose; like the bell and the censor she is swayed by ignoble im-

pulse. But by Thy grace, O Father most Holy, that soul, which vile passions sway, also sends forth to Thee accents of prayer In the cold pious and lifeless censor Thou hast placed a fire divine, which consumes and puriand which Thou dost not reject; lastly this flower, this thorny flower, this flower of the earth which cannot leave the earth, blooms forth 'neath the sunrays of Thy mercy, and breathes towards Thee as loving messengers its pure and heavenly emana-

Be Thou blessed, my God, for having given to the brouze a voice so sweet, to the incense wings so mighty, to the her prison cannot restrain.

earth in which my feet are plunged, these evil thoughts that crowd upon mise. Just at present the future. He will homage. But Thou are good, in armies or the march of mignitest enhancement in the late Archbishop's and I take heart once more. Thou present the armies or the march of mignitest enhancement is appointed. From that dost accept what ascends unto Thee; the Almighty King. The casket in which the remains will find a last resting place is a magnification of the faint fragrance breathed from my soul grow suddenly pallid and wan and full cent creation. The outside casing is of polished oak, one inch thick. Next tribution to his ransom, which Your was fairer than any flower in the fair future existence!

THE VITAL PRINCIPLE,

When we have sounded, as deeply as our poor finite plummets can, the marvelous depths of the human soul of Christ, we become aware that, below all else, there lies an infinite, an un-fathomable, an incomprehensible love. This, we learn, gives to the acts of Jesus - whether as Child or Man-a value beyond any imaginable or possible power of computation. St. John of the Cross has said that an instant of pure love is more precious in the eyes of God, and more profitable to the Church, than all good works together, was accompanied by an act of most flawless and ardent love, combined with the use of most perfect reasoning faculties and an absolutely unimpeded will?

Religious art has pictured to us the Child Jesus taking His first step, when He Who set the starry worlds swing ing in space, bade the myriad waves of the ocean rise and fall, taught the birds of the air to fly, and gave life Valleyfield; Vicar-General Routhier, Ottawa. Also from Sister Hopkins, Cornwall; Congregational Nuns, Peterborough; Hon. Chas. Fitzpatrick, Quebec. if to guide Him, or to catch Him if He fall. But her believing heart trans-Mary's Cathedral to day owing to the forms her act into one of intensest death of the Archbishop. At the adoration. She adores her Child Who death of the Archbishop. At the adoration. She adores her Child Who 11 o'clock Mass Monsignor Farrelly of is her Redeemer and her God, and her Belleville, administrator of the diocese, illumined senses hear Isaih's cry adown spoke feelingly of the demise of his beloved friend. The words of the Lord; make straight in the wilder preacher brought tears to the eyes of ness the paths of our God. He shall the congregation. The service in the pass in peace. How beautiful upon cathedral to-night consisted of Vespers the mountains are the feet of Him that for the dead, with no Benediction, and the Rosary for the repose of the soul of the late Archbishop.

bringeth good tidings, and that preacheth peace. Who is this that cometh from Edom, this Beautiful One in His robe, walking in the greatness THE BELL, THE CENSER AND of His strength?" But even while the inspiring words ring through mind, He in His turn stretches out His My God, the holy Bell that calls us infant arms to her, and as He stands

evening time, amidst all the troubles of birds fly in and out joyously at door or life, awakens in us the thought of window, the sparrow finding there a heaven and sweetly urges us to invoke nest, and the swallow a home, as the Biessed Name, which sinner never though they knew that the lowly workcalled upon in vain: That Bell is yet shop of Nazareth was verily the altar nothing but senseless bronze hung of the Lord God of hosts, their King within four walls and swung perhaps and their God. No evil word is ever spoken in that hallowed place; no discord ever enters ; all is perfect peace. Lord, these cansers of silver and gold which smoke before Thine altars, which rise and swing before Thy Real Presence, filling Thy temple with the fragrance of piety, and a bright vapor that seems to everbody the sea with doors,"—puts, with small boyish hands, two planks together, vapor that seems to everbody the spirit of our prayers; these censers also are but barren metal set in also are but barren metal set in motion, as we see, by earthly hands.

behold! they form a cross. Another day, a nail in the rough wood pierces His tender hand, or sharp thorns run into His bare brown feet by the road side, or a long branch of the prickly cactus catches His hair and bruises His beautiful brow. Does art tell us this, or poetry, or fancy? or is it not all the exquisitely refined intuition of love and faith? Look at the gospel for Quinquagesima Sunday.

"Jesus took unto Him the twelve, and enslaved: she is bound to the and said to them: Behold we go up to earth; she is in the dust, like the stalk Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For He shall be delivered to the Gen tiles, and shall be mocked, and scourged, and spit upon : and after they have scourged Him, they will put Him to death, and the third day He shall rise again. And they under stood none of these things, and this fies when agitated, something within word was hid from them, and they itself which takes flight towards Thee understood not the things that were said.

Be sure that there were those who clearly understood. workshop and home in Nazareth, Mary and Joseph most perfectly exemplified the virtue of that charity which shall endure when faith is lost in sight, and hope in full fruition. All through the infancy of Jesus, and through His Holy Childhood, fair flower so subtle a fragrance, to was with them, they knew, too, that the human soul a faith so lively ever drawing nearer and nearer and a spirit of prayer which the bars of was the anguish of the Passion, the Crucifixion and the Death At times all these things,—this dust in which I am held, this slime of the darkness light before them, and crooked things straight. And while they performed their simple daily me and hurry me away,—all these duties peacefully and perfectly, their appal me, and I feel that Thou wilt unquestioning resignation and unreject with scorn my feeble tribute of alterable love gave to their toil a value But Thou art good, my God, far beyond that which all the feats of

to this there is an inch thickness of red great mercy will surely complete. fields of Nazareth, wore the look that cedar, and lastly an inner casket of — (Translated from Louis Veuillot, the prophet foretold mysteriously in the prophet foretold mysteriously in the days of old: "despised and the most abject of man, a Man of sorrows and acquainted with infirmity, His look as it were hidden and de-But their faith wavered. They saw that He chose the cross and He loved the cross. Had He not said: "Behold, I come: in the head of the book it is written of Me, that I should do Thy will, O God!" We can understand that their complete and loving resignamust have pleased God Theirs was the charity that well. "beareth all things, believeth all things, endureth all things, thinketh no evil, and never falleth away." What unspeakable value, then, must have attended the acts of love from the Sacred Heart of Jesus, since He Himself is love, and "blessed is the soul that loves, for it has made a captive of God, Who obeys its good pleasure !"-Ave

A SEMINARIAN'S CURE AT LOURDES.

J. B. Villate, a seminarian, was cured of pulmonary tuberculosis at

Lourdes Aug. 22, 1896.

Being obliged to comply with the military law existing in France, he enlisted at Charters, and was assigned to a regiment. After two months service, consumption developed and he was dismissed.

At Paris he writes in the Annales: 'I consulted several physicians; each of whom diagnosed my case as pulmonary tuberculosis, and gave me a certificate to this effect. I used various remedies, but without success. I decided to invoke the Mother of God at the Grotto of Lourdes, and to ask heaven that cure which human skill could not give.

"At last the moment for the departure of the national pilgrimage arrived. I reached Lourdes tired, but confident. I hastened to the Grotto to receive Holy Communion and to throw myself into the piscina. When in the cold water, the fever, which was undermining me, left me. I was not cured; the cough and weakness still remained. A Belgian physician, in the Bureau des Constantations examined me, found me very sick, and dis-covered tuberculosis bacillus in the sputum. The next day, Saturday, after praying a long time at the Grotto, I went again to the piscina. My faith and confidence in Mary were without limit. The water felt warm to me; an indescrible sensation came over me. I felt myself cured. I went immediately to thank the Blessed Vir. gin; my voice was strong; I seemed to begin a new life.

"Before going to the Bureau I wanted to test my strength and be convinced of my cure. My appetite and sleep came back. I walked without fatigue, and felt no pain. I took three more baths in the piscina, and, being perfectly satisfied that I was cured, went to the Bureau. I met the Belgian physician, and announced to him the great favor which I had received at the Grotto. He examined me and called several physicians to test my They all testified to my cure lungs.

"My return home was most joyous. The physician who had treated me at Paris pronounced it a miracle. cure has stood a year's test. I have returned to Lourdes to place at the feet of the Immaculate Virgin my incere thanks, together with the promise of dedicating myself to God in the priesthood and becoming her ser-vant forever."—The Annals of Our Lady of Lourdes.

An English Jesuit on Theaters.

The Rev. Father Vaughan, S. J. recently preached a sermon in which he said: "Some found their recreation in going to a theater; some found it in society, others would rather be left alone; some wanted to be invited everywhere and go nowhere, they wish to be free and be quiet; others only wanted to be left to their prayers and to have communion with God. Everyone must use what best suited him. Some people said, but surely a man must not go to a theater. heard such rubbish spoken from a Catholic pulpit. If a man thought the theatre helped to recreate him, let him go; but if he found it poisoned the wells and let loose his passions, it was not recreation and he must not go. Again, some played at cards. Some people thought there should be no cards used in their house. hem keep them out. But if others found help, let them use them, but as a recreation, not as a means to lose their fortunes and tempers. They should go nowhere and do nothing that if they were struck down dead they should meet the frown of Christ. But let them be reasonable and look at these things straight from God's point

A Severe Test of Faith.

First Theosophist-That settles it; I resign from the society
Second Theosophist—What's the mat-

First Theosophist - Why, one of my tenants has gone off without paying his rent, and left a note saying he would



female gymnast leaps blindfold leaps blindfold through the air the women spectators usu-ally think it is a terribly risky thing to do, and wonder how she ever has the hardihood; yet hardihood; yet the leap is taken with perfect confidence beeshe kno

cause she knows that strong and destrous hands are ready to receive her. She would never take such hands of any but a trained and skillful athlete. That is where she is really more prudent than many of her sex.

Women who would shudder at the risks of a gymnastic performance take vastly

dent than many of her sex.

Women who would shudder at the risks of a gymnastic performance take vastly more dangerous chances by trusting their life and health to the advice of some incompetent, uneducated person, when they are suffering from weakness or disease.

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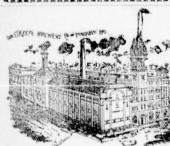
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LORD EDWARD FITZGERALD

An Historical Romance

BY M. M'D. BODKIN, Q. C.

CHAPTER XVI.—CONTINUED. "There is a man outside in the hall," the butler said, "with a message from Master Mark, which he'll give to no one, he says, except into your honor's own

"Let him in at once," cried Sir Miles eagerly, and he had scarcely spoken when a tall thin man with red hair, who had at all thin man with red han, who had apparently been waiting at the door, walked into the room, straight up to where Sir Miles sat at the head of the table, and put a thick, formal-looking doc-ument into his hand. "From your son," he said with a leer— "a kind remembrance. Excuse me," he

"a kind remembrance. Excuse me," he went on, rapidly drawing a second document from his pocket, "that is the copy and this is the original, and I don't think Layer done a reaster service."

I ever done a neater service."

He was gone from the room like a flash, but not before the experienced eye and ear of the butler took in the situa

Natural instinct in the Irish followe Natural instinct in the Irish follower proved stronger than acquired propriety. The staid butter sprang after the bailiff like hound after fox, and a coat tail came away in his grip as the other fied through

away in his grip as the other ned through the open door.

But the butler's cry of "Bailiff!' bailiff!' brought half a dozen men who were working about the grounds on the track. In a minute, the red-headed man was flying down the avenue with the posse comitatus in full chase after him, Tracky leading the yan velling with de-Thady leading the van, yelling with de-

light.

If the King's writ did not always run in the West of Ireland in those days, the

man that served it did.

But no sound of the shrill shouting reached the dull, cold ear of the owner of that stately mansion and wide demesne.

Sir Miles Blake lay on his back on the thick carpet, with the over-turned chair close beside, and the fire's ruddy glow fell on the cold, pale face, it could not lighten or warm. There was a slight foam on the blue, half-closed lips, and the glazed eyes stared blankly upwards. Clutched tight and crumpled in his right hand was the document that had slain him, as surely and swiftly as knife or poison. Startled by the strange manner of the man, but not catching his words, Sir

man, but not catching his words, Sir Miles had opened the paper anxiously, when the bailiff handed it to him, fear-ing bad news of his son. He saw at once that it was a legal document. The words "High Court of Chancery," "Bill of Dis-covery," "Mark Blake, plaintiff; Sir Miles Blake, Bart., defendant," caught his age. He read on eagerly, not quite his eye. He read on eagerly, not quite able to catch the drift of the legal jargon as he read. The phrase "Statutes for the prevention of the further growth of Popery "occurred half-a-dozen times in the body of the paper. But he did not quite realize what it all

neant until he came to the words-"Th said Mark Blake, the plaintiff, has duly conformed to the Protestant religion as by law established." Then it flashed by law established." Then it flashed upon him that his only son, whom he had so loved and trusted, had basely aposta-tised from the old faith, and claimed the estates of his Catholic father as the legal

orice of his apostacy. The old man's mind reeled under the shock. A thousand thoughts and mem-ories half formed themselves in his brain, then whirled together in maddening con-fusion. The blood surged through his eins. His forehead throbbed painfully, veins. His forehead throbbed painfully, His heart, where death had so long lurked beat tumultuously, as if it would burst his bosom; then its beating fell away to a feeble flutter — then ceased. Darkness was closing fast upon him. The bright, sunlit casement became a glimmering square. Swifter and swifter the shadow fellow. With one last, conthe shadow fellow. With one last, convulsive struggle the sont iled from the feeble body out into the life that stretches dimly beyond Death's portal. The body fell back, overturning the chair in irs fall, and lay with outstretched hands on the

carpet—quite still.

Half an hour passed, and there was no

ound in the room.

Thady, returning from the successful chase, and the ducking of the process-server in the pond, looked in at the win-dow, his white face scarcely less white than the corpse at which he looked. But he turned away without word or sign.

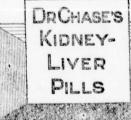
The stillness of the room seemed to grow more intense and solemn from death's presence there.

An hour late Mannier Blake came

An hour later Maurice Blake came riding up the avenue in the sunlight, in e full joyous vitality of young man-ood. His skates were thrown carelessly

ver his shoulder, his cheeks flushed, and as eyes bright with healthful exercise.

He seemed to bring fresh, breezy life with him into the silent chamber of leath. But a cold chill struck at his heart as he entered. He heard no cheery word of greeting; he missed the kindly face of the man whom he had grown to ove like a tather. In an instant uick eye caught the prone and pitifu



BAD BACK PAIN.

Being troubled of and on their partial in my back, caused by Constipation, I tried several kinds of pills I had seen advertised and to put the truth in a putshell, Dr. Chase's Kidney-Liver Pills are the only Pills that have proved effectual in my case.

JOHN DEVLIN,

Dr. Chase's K.-L. Pills are always effectual in the worst cases of Constipation, Stomach Troubles, Back Pains, Rheumatism, and all Blood Disorders or Impurities.

ONE PILL A DOSE. 25 CENTS A BOX.

figure, with ghastly face and dishevelled white hair. One glance was enough—he had seen death too often in all forms to mistake it now. He knew it was a corpse on which he gazed. He took the paper from the clenched right hand, and glanced at it, and read there that the son had slain the father.

had slain the father.

It was a dismal day in Cloonlara. The news spread all over the estate that the old master was gone. The grief with which the news was heard was his high-

which the news was lacked est praise.

"God be with him," "It's a long day till we see the likes of him again," "It's hard times that's coming on us now," "Glory be to God!" were the phrases heard on all sides, mingled with prayers, deep and fervent, for the repose of the dead man's

Early next morning Maurice roused himself from the stupor into which the suddenness of the blow had thrown him. He remembered to have heard Sir Miles more than once express the wish that, when death came, Father O'Carroll might be present at his bedside and his grave. But he had no notion of the priest's whereabouts.

Christy Culkin was as ignorant on the

subject as himself. Thady O'Flynn, the one person sure to know, was nowhere to be found. At length, by mere accident, Christy mentioned his perplexity to Christy mentioned his perpiexity to Peggy Heffernan, and from her learned the priest's whereabouts, at a village twelves Irish miles away. Within a quarter of an hour the saddle was on Phooka, and Christy rode at a

hand gallop down the avenue. An hour brought him to the village. He found the cottage where the priest lodged, ostensibly as servant to the farmer. Working cheerily in the fields with plough or reap-ing-hook, he bafiled the keen scent of the

priest-hunters.
With some trouble Christy got the farmer's wife to trust him, and tell him what she knew. Thady O Flynn had been with the priest three hours before. She caught the words, the "old master," and "Cloonlara," spoken between them and then his reverence had ordered the horse to be saddled and set off at ful

speed.
"He must have been at the gate of the big house ten minutes after you left it,'

she said to Christy.

Pleased that his task was fulfiled, ye Pleased that his task was minico, you half vexed that he had his journey for nothing, Christy only waited to give a drink of "white water" to Phooka, and

then turned him for home.

The gallant horse had not a hair turne by the twelve miles quick journey. His skin shone like black satin. He was fresher than when he started, and arched his neck and tossed his head with sprightly impatience, and danced along the road when Christy, tightening the reins, forced him to a slower pace on their return; for Christy had learned in a hard school in which life was the premium and death the punishment, that horse power should never be wasted, because one can

never tell when it may be needed. Another lesson, too, Christy had learned in that same school—that eyes and ears should be sentinels for ever on duty, which lesson he now unfortunately peg cted. He rode with bowed head, burie n thought.

He was suddenly and harshly roused

from his reverie. A short turn of the road brought him plump into the centre of a troop of yoemen. Strong hands held the horses' reins on

either side. A dozen muskets covered his body. A hoarse voice commanded him with a savage curse to dismount. Christy's presence of mind came back to him in an instant. Instinctively his

But the first conscious thought rebuked his folly, and told him that resistance meant death. He noted with a single look that both

Hempenstal and Lord Dulwich were o

the party.

Lord Dulwich stood a little behind his men. But Hempenstal pressed eagerly forward with a huge borse pistol levelled, delighted at the capture of his old enemy,

eager for his death.
"Will you come down," he shouted fiercely, "or must I send a leaden mes-

senger to fetch you down!"
senger to fetch you down!"
Christy eyed him contemptuously. "I
want a word with your master," he said,
as quietly as if death were not peering at
him out of the muzzles of a score of mus-

ets and pistols on full cock. Coolness conquered truculence, as i always does.

always does.
"My lord, the prisoner would speak
with you," growled Hempenstal.
"Let him first throw down his arms,"
answered Lord Dulwich without moving.

Christy plucked his sword from his heath and his pistols from the holsters, and flung them all down, clashing to-gether on the strip of sward by the road

Well," demanded Lord Dulwich, now for the first time approaching.

"By what authority am I stopped upon the high road," demanded Christy, meet-

the high road, demander Christy, meeting the supercilious glance firmly.

"By mine," retorted Lord Dulwich.
"My will, as you will find, is warrant sufficient. You must be searched. Dismount and submit. Insolence will not

which a meekness very curious to any one who knew the man, Christy leaped from his horse, and submitted himself to be searched. Nothing was found. But Hempenstal laid a heavy hand on his

shoulder.

"Not quite," said the giant jeeringly.

"You and the horse part company. We won't have his morals corrupted."

"The horse is not mine," pleaded Christy, still very meekly, but with a curious twinkle in his shrewd grey eye.

"No, faith," said the other roughly, "he's the captain's now, and I could not wish him a prettier mount"—with an admiring glance at the superb charger.

"He is too good for traitors. Oh, we know you," he went on with a savage

"He is too good for trators. Oh, we know you," he went on with a savage leer, "we know where you have been, and where you are going, and what you are about. There are loyal little birds that tell us your secrets. We want to have a word or two ourselves with his reverence. But we would sooner speak with him in private. We would both have him in private. We would both have him. him in private. We would not have him disturbed for the world. We don't want any messenger going before to make ready for our reception. We are going to take pot luck at Cloonlara. As for the man whom you call master—"
"Silence," shouted Lord Dulwich

want no rebel warning there before us. for three score pikes."

If the power of the king is resisted, on the traitor's own head be it."

"But the horse?" persisted Christy. The horse is mine," said Lord Dul-He dismounted as he spoke, and sprang

into Phooka's empty saddle.
"You may be trudging on foot. But
take my advice and keep clear of Cloon-lara. Stay!" he cried, for Christy, as if in lara. Stay!" he cried, for Christy, as if in humble compliance with his command, was moving submissively back the road he had come. "Stay! you are a stickler for the law; we may as well have all legal formalities complied with. The horse is worth paying for. You are a Papist?" "I am a Catholic," said Christy, firmly, and the troop laughed uproariously, Hempenstal leading the chorus.
"Call it what you will," retorted Lord Dulwich," the thing is the same. You know the law. Five pounds is the price

Dulwich," the thing is the same. You know the law. Five pounds is the price of the best horse a Papist can ride.

There's your money, my good man, and the horse is mine. He took five sovereigns from his pocket

He took five sovereigns from his pocket and flung them in the dust of the road at Christy's feet.

Without a word the other stooped, picked the gold up out of the dust, and quietly put it in his pocket. There was still the curious half smile on his face which it had worn from the moment Lord Dulwich took possession of his borses. "Any message for Cloonlara, my lord?"

he asked, with perfect coolness.

"I'll be my own messenger," said Lord
Dulwich, "and I doubt if the message
I bring is likely to please your master.
I'll take his opinion on my last bargain of rse-flesh.

horse-flesh."

"Perhaps," muttered Christy between his teeth. He said no more, but turning at right angles to the road he climbed a five-foot coped and dashed wall that bounded it, and fled quickly across the fields, in a direction almost straight away from Cleonlars. rom Cloonlara.

There goes a coward, cried Lord Dulwich, pointing after him the finger of scorn; "there goes a mean and cowardly dog, Hempenstal. Did you notice how eagerly he picked the gold out of the ditt? See how eagerly he makes off with his life and his booty. Yet his master would swear to his courage and

delity."

Lord Dulwich was plainly delighted The thought that a man believed to b brave, proved a dastard in an emergency was specially pleasant to him. "I wish you would let me send a mes

senger to stop him," grumbled the surly giant. "I'd have paid him for the horse in lead, not gold, if I had my way. He's within range yet," he added, glancing at the swiftly-retreating figure and should-aring his purglet. ering his musket.
"No, Hempenstal, no, I say," cried

"No, Hempenstal, no, 1 say, Lord Dulwich. "The dog's not worth powder and ball. We have other game to hunt. We've caught the priest and the struggle it is their own look-out, not ours. We have them safe, dead or alive. Quick, get your men into motion."

Inick, get your men into motion.

The whole party swept forward at a and gallop straight for Cloonlara.

They had not been five minutes in motion when a wild shrill cry pierced the air, heard clear over the clang of horses' oofs and the jangle of men's accourre-

Lord Dulwich stopped short in the road nd his men halted with him. Again the same keen sound rang of

ike the cry of some wild beast or bird, suddenly Phoeke, with Lord Dulwich on his back, turned sharp at right angles to the road, took three strides at the solid ouilt five foot wall that fenced it, and was

The troopers could just see the two pol-ished shoes on his hind feet shining for a second at the top of the wall as he cleared almost in a standing leap. Then orse and rider disappeared. The suddenness of the thing took away

Practised horseman as he was, the deep

drop on the far side of the wall flung him forward half out of the saddle.

As the horse tossed back his head it struck the rider in the face and stunned him. His nose and mouth spurted blood with the blow. He lost one stirrup.

For a moment it seemed he must have fallen, but with a desperate effort he re-gained his seat in the saddle and clung

The horse held his course straight for-

ward as the crow flies.

Lord Dulwich was conscious of nothing Lord Dulwich was conscious of nothing but a wild rush. Now they flew over a wall; now they dashed through a quick-set hedge, where the branches almost tore him from the saddle. The blood streamed from his face. His eyes were blinded with tears, partly from the sharp blow he had got; partly from the quick rush of the keen air. He was conscious of the horse stretching himself out quite straight and shooting through space. He just caught a glimpse of water below. Horse and rider alighted on the far side of a come to light again the romance, if I deep stream, twenty feet from bank to bank.

wild speed so sharply that Lord Dulwich lost his balance at last, and tumbled in a heap to the ground The horse had stopped as suddenly as

he had started, under shelter of a hedge-row, close beside a tall, gaunt man, who stretched his hand to him and patted him aressingly.

Lord Dulwich was not left long in

doubt who the man was.

" Get up," said Christy Culkin, pushing
the prostrate body with his foot. At the
same time stooping over, he quickly and
quietly divested him of his silver-mount-

quietly divested him of his silver-mounted pistol and sword.

"I left mine by the road side at your lordship's request," he explained; "exchange is no robbery."

"Your are not going to murder me?" faltered Lord Dulwich. His face, streaked with blood like an Indian in his war paint, wore a look of such comical terror that Christy laughed outright.

The laughter reassured Lord Dulwich, and restored his insolence.

"You will smart for this, fellow," he broke out furiously.

broke out furiously. But Christy stopped him with a look.
"You had best remember it is my turn now, my lord, and my temper is not

always the best."

His lordship's mood changed again in an instant. "If it is money you want," he began.

"If it is money you want," he began.
"It is not money I want," broke in
Christy sharply. "Five pounds you
gave me for the horse and I mean to keep
it. If you got tired of your bargain and
brought him back it is no affair of mine.
I will turn your gold to steel, my lord. It
will comfort you to know that it will pay "Silence," shouted Lord Dalwich sharply. "Hempenstal, you will still be prating. You, fellow," he added, turning scornfully to Christy, "be grateful that you are let off with a whole skin. We go on the King's business to Cloonlara and on the King's business to Cloonlara and will comfort you to know that it will pay for three score nikes."

"So he would buy you for £5, my beauty," he broke off, addressing the horse, which had dropped its nose into his hand, insisting on notice. "Pity he could not buy that true heart, and that quick ear of yours that hears a friend's are miles away and brings you straight cry miles away and brings you straight to him."

He sprang into the saddle, patting the arched neck of the horse, which turned its head round playfully as if to bite his Lord Dulwich still stood stock still, a

pitiable spectacle.

"Any message to my master?" in-quired Christy smiling grimly. "You see I am likely to meet him first after see I am fixely to meet film first after all, and you will not have a chance a showing off your bargain in horseflesh. Anyhow, I will have a welcome ready for your lordship."

Lord Dulwich strangled a curse be-

Lord Dulwich strangled a curse be-tween his teeth, only a hoarse mutter came from his pale lies.

"Good bye, my lord," cried Christy gaily, for Phooka grew impatient.

He leaned slightly forward, gripped the saddle with his knees, and with a light shake of the reins gave the impatient horse leave to be off. In a swift swing-ing gallon thay swent cores; the field they inggallop they swept across the field, flew over the ditch and gripe that bounded it, and disappeared.
Slowly and sulkily Lord Dulwich set

Slowly and sulkily Lord Duiwieu second on his return journey. It took him a full half hour to retrace the distance it has been minutes to come. He found his men awaiting impatiently on the road, cooped in between the two high walls, where he had left them. Their amazement and curiosity can scarcely be well imagined when they saw the be-draggled and mud-spattered figure of their captain, scrambling across the wall over which he had flown so jauntily half

an hour before.

But he gave their curiosity no fair play Something he muttered about being set upon by a party of rebels, and robbed of his horse and weapons. That was all.

"We waste time here," he broke in abruptly, when Hempenstal hazarded further question. "Get the men in motion at once."

motion at once. "For Cloonlara?" said Hempenstal.

"No," answered Lord Dulwich shortly, for barracks." So the baffled bloodhounds trotted ome disconsolately to the kennels.

nome disconsolately to the kennels.

The morning after the funeral Maurice Blake bade a cordial good-bye to Father O'Carroll, and scarcely less cordial to the old steward who had taken over the sole management on Sir Miles's death, with gloomy forbodings of dismal changes when the new master should arrive. Christy had gone by himself to Ballin-asloe to catch the "Fly Boat," that plied to Dublin, so-called because it "flew

along the canal at the rate of five and a

As Maurice rode down the avenue h reined his horse again on the rising ground, as he had reined him on entering it, and looked back on the fair wide land If, and looked back on the last who same scape, white in the winter sunshine, that changed the hoar frost on the trees to dia-monds and gleamed cold and bright on wood, and lake, and pasturage, and stately mansion gracing the centre of the picture. The thought came to him that all this fair inheritance had passed to the renefair inheritance had passed to the rene gade and parricide, that the poor people tender and faithful, whose clustering homes, scattered over the wide land scape, shone white in the sunlight, had changed masters, the best for worst. They were dependent for their lives on the pity of him who had shown no pity white hairs of his own broken

to the white hairs of his own broken-hearted father.

For the first time Maurice Blake's heart rebelled hotly against his father's wanton exile as he turned his back, he believed for ever, on his father's ances-tral home, now passed to such unworthy hands

He looked round no more until the swift, free stride of his steed had carried him many miles from the place, and an interposing hill shut it from his view.

TO BE CONTINUED.

"ECCE HOMO."

A letter from an old friend and fellow artist in Florence brings tidings of the total destruction by fire of the Church of Santa Lucia, together with the priceless paintings and ornaments which had adorned this edifice; and the communication makes me sad, for the little church is intimately asso ciated in my mind with the purest soul and the noblest man I ever met, Rafaello Amati, whose wonderful painting of the "Ecce Homo" had hung upon its wall and awakened the admiration and devotion of many souls may so call it, attached to the painting; and though it is familiar to many Fifty paces further Phooka checked his rild speed so sharply that Lord Dulwich story will be altogether new, albeit I

shall prove a poor chronicler. It must be at least twenty years ago that I first met Rafaello, while spending my time "copying," as he was, some gems in oil in the academy. His great beauty first attracted me, for never before nor since have I seen a man so generously endowed, so physically perfect as he was. His eyes were the typical Italian, but his hair was a wonderful brown with strange golden lights in it, that curled closely about his small head, and presented most pleasing contrast to his dark brows and olive complexion.

A few words, which he addressed to me in the purest English, yet with the slightest foreign accent (his mother was an Englishwoman, he afterwards told me) led to our becoming better acquainted; and it was not many months before we had decided, as we were both alone in the world, to rent a studio and share our good or evil for-tune with each other. Rafaello had many friends, but to none of his fellowcountrymen had he ever shown the that he should love, should s strong liking that he evinced for me, so tenderly of a Person he countrymen had he ever shown the whom the jealous hearted Italians called "the stupid Englishman."

Our studio was a large airy place which we curtained off, thus making two apartments, one of which belonged

whole attention; and though neither was obliged to work for his daily bread, yet the sale of a picture was hailed with as much joy as it would have been by any starving wielder of the brush. In the summer when the the brush. In the summer when the green fields lured us from our easels, we would seek some pleasant retreat to dream, and to pass away the hours in

converse. I remember as distinctly as though t had been but to day, one afternoon we had spent in the valley. It was a glorious day, warm and beautiful, and Rafaello, lying prone upon the earth, had spoken of his dream, the one longing of his life-the desire to paint an 'Ecce Homo " such as had never been painted since the days of the old masters.

The sun shone on his face as he spoke, and that face comes between me and the pages as I write, it was so full of light and resolution.

No one at the present time has painted that divine Face as it really ooked when the time of His agony had come—when they led Him to be cruci-fied. No one can, and yet—my God! we can only imagine what a divine Being would suffer, for He was divine, the most perfect Being that ever trod the earth. And how they mocked Him! How they scorned Him! How they crucified Him !"

Rafaello, when he spoke like this, was something to wonder at and admire, although I knew he was most devout, and sometimes, to my slow imagination, rather an extremist in his religious tendencies.

He would often talk to me of the eauties of the Catholic belief, and try to persude me, who acknowledged no burch whatever, that this was the fold which I should enter. In those days I did not agree with him, although I never failed to accompany him to his devotions within the sacred portal.

The ceremonies, the ornaments, the rich vestments of gold, and white, and purple, the lights, the soft monotone of the officiating priest, all pleased my artistic sense; but I refused then to look at it in any other way than that all these embellishments were intended to appeal to the eyes and imaginations of the unwary, like the glittering candle light which proves the funeral pyre of the deluded moth. The Catholic religion is all senti-

ment," I would say to my companion, and the elequent words of denial would fall rapidly from his lips. That afternoon he spoke of the "Ecce

Homo," as I have said, and continued in the same strain as he had begun. "You remember that statue of the Sacred Heart which you saw in the church? Do you think that looks like a Divine Being? I say no-no, it does not. The face is not what I would picture it to be. The sculptor who wrought that was Peronelli, the famed! The wonderful Peronelli - Peronelli, the man who never bent a knee in prayer; who never understood the story of the Via Crucis, and whom I have heard many a time blaspheme His

name! But enough of Peronelli! "Peronelli is dead-let him rest in peace," I said, and Rafaello did not answer as he smoothed a spray of delicate iris lilles in his fingers. The sculptor whose work we were discussing had died shortly before my coming to Florence, but I had heard that there had been a slight difficulty between him and my friend, arising from an incident which happened at the church's very doors. Peronelli, blindv intoxicated, trying to force his way into the church, was ejected by Rafaello, during the religious service. Rafaello had never spoken of it to me, but see that reeling form in God's temple and how gently and yet firmly he led him out.

"Did you ever wish," he continued, 'but then you didn't, I am sure-but I have wished it many a time-that I had lived in those days when the Saviour walked the earth and taught and healed. How grand it would have been to have followed Him about, listening to His voice, and then "here Rafaello sat upright, his beautiful, changing face shadowed by the intensity of his thoughts-"to have shared in that terrible journey to the Hill of Sacrifice; and those barbarians, I can see them all there, jeering Him with their foul tongues, striking Him with their leprous hands, and lastly nailing Him to that infamous gibbet I can hear the thud of those fearful hammers driving the heavy nails through the delicate bones of His hands; and then, in a little while to hear Him, speaking in a voice full anguish: 'My God! My God! Why hast thou forsaken Me?"

"You rave," I said calmly and with cynicism; but I remember even now how my heart beat at my friend's words. His flashing eyes, the un-earthly expression of his face which evinced such great love for his God, moved me against my will.

"Forgive me, I forget myself sometimes," he said gently, " and I must weary you poor, fellow."
Weary me? No, he did not weary

me, for he was too much in earnest, and I knew he spoke from his heart. was gifted with [extraordinary elo quence, and it was a positive delight to listen to the sound of his voice, which was soft, caressing and full of pathos, breaking of music; yet, strange to say, the gift of song was not his. It seemed odd to me at the time should speak never seen, and be so filled with this great love of the Saviour, that all human affection was artificial beside it.

"I want to paint a picture of the thorn crowed Head, one which will to him and the other to myself. Here, make men pause and think of all He day after day, we would labor upon some work which monopolized our them to make some reparation. I have wasted too much time already, I shall begin to morrow, and you w help me."

"Help you," I said, and Rafael laughed the liquid laugh of his race, he linked his arm in mine and togeth

> we went home. That evening we sat in the purp twilight, musing, while the soft tink of a mandolin and the echo of a man voice singing an amorous Italian stra came to us, mellowed by the distance and a crowd of merry-makers passi beneath our casement saw the face Rafaello framed by the jasmine flower and called to him; while a dusky ey creature flung up to him the pomeg nate flower she had worn at her thro Rafaello smiled, a smile half scor

ful, half tender, and left the bloss lying neglected where it had fallen; no woman's face or smile, among beautiful women of Fiorence, had ev moved his pure serenity of hea though many admired him, and h plainly shown their admiration.

I spoke that night on this very st ject, and I remember, he answered his characteristic fashion. There is but one woman in t world that I have ever loved, and t

woman, peerlessly beautiful with a f English beauty, as pure as an East lily, was my mother. When she dying she commended me to the care that other Mother, the Virgin Ma and made me promise never to for her, nor cease to love her, the Spot I have not forgetten that pro ise, and prefer the divine love to selfish, vain attachment which men human love.' I have said before that he was v

if we two were alone together, we inevitably turn upon religion. some people my companion would h been deemed a fanatic, but every who has come in contact with t knows that the Italians are an inna religious people. To see Rafaello and myself, stane with uncovered heads (he insisted umy complying) while the bells range

devout, and our conversation, no r

ter where or when it would take pl

have, caused comment in any country, but passed unnoticed in The days that followed were ones for him, and knowing the wished to be undisturbed, I went q ly about my own affairs during ving hours. Our evenings we v spend at church or reading, for fellow artist would never work by ficial light, and latd aside his bri

Angelus hour might have, nay, w

and colors when the sun sank be the hills. In the still church, with its lamp which swung before the t nacle, I would feel strangely at while he knelt before the small all the Sacred Heart, like a figure ca

in stone, so still, so rapt was he.

Now at this distant date, now the Church calls me her child, I be that God designed our friendsh the means of turning me from the of blindness, as the instrument conversion; and surely no man fairer example than had I in th of my friend, a creature whose gifts, had they not been united pure a soul, would have prove own destruction.
One evening, when we came

the shadowy church, Rafaello said 'I will show you my work to-It is finished, but I am not satis He entered the studio first, an cured a light, then took up his b and tubes of paint.

"You may be able to suggest improvement. Now look." He lifted up the curtain which before it, and I stepped a little f back I was amazed.

was the masterpiece, and to my seemed a marvellous thing. I out like some beautiful unset work far beyond what I had im it would be, and so I told Rafs he stood looking upon it, with a s expression upon his face
He did not answer. He poi blender, heavy with burnt sien

There was the "Ecce Homo,"-

without warning, and before prevent the action, had swept in that peerless picture, and a me less daub blotted out the sacred 'Rafaello!" I cried, in horro He dropped the curtain over h and faced me. His own face we beneath its olive tint, and the

-a daub! And I found fault of face of Peronelli's statue!" He laughed bitterly, a laugh

despair in his eyes.
"It was fine," I affirmed would have looked even better light. That execrable light outlines so.'

This last, I saw as soon a spoken, was the most foolish i could have made, but men hav been credited with being tactle I was no exception to the rule I say this was a foolish rem

> pitied him, and pity sting scorpion when one is insuch as he was at that moment. "You knew it was a fail said, hotly, "you knew it, stood there laughing in your the picture born of my mad

my companion though

"My dear boy, you are s The picture was a gem -

-Rafaello's dream!" piece. I told you the truth

I was mad! That—pointin draped picture—that is the

snapped beneath the fierce gras slender brown fingers.
"You mock me! The pict failure! I saw it all now! It is self-scorn and humilation, whi not pleasant to hear, and I saw have wasted too much time already, so shall begin to morrow, and you will

help me. Help you," I said, and Rafaello laughed the liquid laugh of his race, as he linked his arm in mine and together

we went home. That evening we sat in the purple twilight, musing, while the soft tinkle of a mandolin and the echo of a man's voice singing an amorous Italian strain came to us, mellowed by the distance : and a crowd of merry-makers passing beneath our casement saw the face of Rafaello framed by the jasmine flowers and called to him; while a dusky eyed creature flung up to him the pomegra-nate flower she had worn at her throat.

Rafaello smiled, a smile half scorn ful, half tender, and left the blossom lying neglected where it had fallen; for no woman's face or smile, among the heautiful women of Fiorence, had ever moved his pure serenity of heart, though many admired him, and had plainly shown their admiration.

I spoke that night on this very subject, and I remember, he answered in his characteristic fashion.

There is but one woman in this world that I have ever loved, and that woman, peerlessly beautiful with a fair English beauty, as pure as an Easter lily, was my mother. When she lay dying she commended me to the care of that other Mother, the Virgin Mary, and made me promise never to forget her, nor cease to love her, the Spotless I have not forgetten that promise, and prefer the divine love to that selfish, vain attachment which men call human love.

I have said before that he was very devout, and our conversation, no matter where or when it would take place, if we two were alone together, would inevitably turn upon religion. some people my companion would have been deemed a fanatic, but every one who has come in contact with them knows that the Italians are an innately

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religious people.

To see Rafaello and myself, standing with uncovered heads (he insisted upon my complying) while the bells rang the Angelus hour might have, nay, would have, caused comment in any other country, but passed unnoticed in Fior-

The days that followed were busy ones for him, and knowing that he wished to be undisturbed, I went quietly about my own affairs during working hours. Our evenings we would spend at church or reading, for my fellow artist would never work by arti ficial light, and laid aside his brushes and colors when the sun sank behind

the hills. In the still church, with its ruby lamp which swung before the taber nacle, I would feel strangely at rest while he knelt before the small altar of the Sacred Heart, like a figure carved

in stone, so still, so rapt was he.

Now at this distant date, now that the Church calls me her child, I believe that God designed our friendship as the means of turning me from the path of blindness, as the instrument of my conversion; and surely no man had a fairer example than had I in the life of my friend, a creature whose very gifts, had they not been united to so pure a soul, would have proved his

own destruction.
One evening, when we came out of the shadowy church, Rafaello said: 'I will show you my work to-night

It is finished, but I am not satisfied. He entered the studio first, and pro cured a light, then took up his brushes and tubes of paint.

"You may be able to suggest some improvement. Now look."

back. I was amazed.

There was the "Ecce Homo,"-there was the masterpiece, and to my eyes it seemed a marvellous thing. It shone like some beautiful unset gem, a work far beyond what I had imagined it would be, and so I told Rafaello as he stood looking upon it, with a strange

expression upon his face
He did not answer. He poised the blender, heavy with burnt sienna, and without warning, and before I could prevent the action, had swept it across that peerless picture, and a meaning less daub blotted out the sacred linea

'Rafaello!" I cried, in horror.

He dropped the curtain over his work and faced me. His own face was white beneath its olive tint, and the brushes snapped beneath the fierce grasp of his

slender brown fingers.
"You mock me! The picture is a failure! I saw it all now! It is a daub -a daub! And I found fault with the face of Peronelli's statue!'

He laughed bitterly, a laugh full of self-scorn and humilation, which was not pleasant to hear, and I saw a great

despair in his eyes.
"It was fine," I affirmed, "and would have looked even better by day-

light. That execrable light distorts outlines so.' This last, I saw as soon as I had

spoken, was the most foolish remark I could have made, but men have always been credited with being tactless, and I was no exception to the rule. I say this was a foolish remark, for

by it my companion thought that I pitied him, and pity stings like a scorpion when one is insuch a mood as he was at that moment.

"You knew it was a failure," he said, hotly, "you knew it, and you stood there laughing in your sleeve at the picture born of my mad dreams! I was mad! That-pointing to the draped picture—that is the artist's -Rafaello's dream !"

"My dear boy, you are so excited you do not know what you are saying. piece. I told you the truth about it, I practices. I could see his face, with repentance after having looked long mildness of the yoke of confession. The

and now you reproach me," I said, watching his face closely as I spoke. The flush of passion had faded and left him weary-looking, but the light of passion still burned in his eyes.

"Listen," he cried, springing up from the low couch where he had flung himself, and grasping me by the arm, "I will paint another which will not be a failure. The new picture, the new 'Ecce Homo,' shall hang above Peronelli's statue in the church, and then my work in the world will be complete. The picture will not fail, for I will pray with more fervor to Him, and He will help me!"

"My dear Rafaello, if the new picture surpasses the work you destroyed to night, it will be divine."
"Divine! That is it! A mere

mortal endeavoring to paint divine beauty, divine tenderness, and divine agony! Presumption! I am a fool and have been ungrateful to you, my best

That was our first and last quarrel, and the matter was never mentioned between us again. He began another "Ecce Homo," and, as before, I left him to his work, untrammelled by my society. Again the days fled away, but the time he gave to his employment was much longer than it had been be fore. We still frequented the church during leisure hours, and he always knelt before the Sacred Heart. Often have imagined that I saw the "Ecce Homo " hanging there before him, and then it seemed strangely out of harmony to my mind for both to be there at the same time-the beautiful tured face, and the creature who had blended those exquisite tints upon the

The memorable, long-awaited even

ing came at last.
It gives me pain to write this pas sage of the story, for it brings back painful remembrances. Again, as on that other night, we stood before the curtained picture. Rafaello was flushed and excited. With one nervous hand he brushed back the curtain, and I saw

At this moment I feel again the choking sensation that rose in my throat, and I know my heart beat painfully.
"It speaks," I said huskily, and he

gave a smothered, satisfied sigh. We both stood gazing upon that work, silent, and then wonderful.

Rafaello spoke: I feel as if I had done my best, and I have worked hard upon it. I have tried to do it justice.

He went close to the picture, and as he turned his face toward me again I was struck by the great delicacy of his features. Rafaello looked worn, and there were deep shadows beneath his lustrous eyes; but the painting drew

my attention again, and I said nothing. Such beautiful tenderness, such agony shone in that pictured Face that I am not ashamed to own that something like tears dimmed my eyes. Every line was perfect, and the entire work was replete with, and seemed to breathe forth, all the intensity, the passionate love which the young artist entertained for the divine Original.

"It breathes," I whispered, "my dear Rafaello, you will be famous. Your dream has been realized. It is sublime, and I feel honored and happy to have been the first permitted to glance at that peerless Face. "You think I could not improve

upon it?" he asked wistfully. 'No. It is perfect, and I am proud

to clasp the hand that executed it. He gave my fingers a swift pressure, and I could see that he was moved by my scant words of praise. I did not heart.

He lifted up the curtain which hung tell him half of what I thought. I rushed before it, and I stepped a little further | could not tell him how the expression | of that Face had shaken my composure how the eyes followed and haunted me

with their unspeakable agony. Nothing remains of that beautiful work now but a memory which to me,

at least, is most painfully vivid. Rafaello had dropped upon one knee with an almost adoring look upon his

"Look at it, just once again," he cried, joyously, "and then we will goto His altar, and I shall thank Him there.

I looked, and then my friend let the curtain fall upon the "Ecce Homo." He caught up his hat, and we went out together.

How happy he was that evening His beautiful face beamed with an al most heavenly light, and his dreamy eyes were lit with the same fire.

"We have worked together long weeks," he said softly. "It will seem strange to you, dear Edgar, will it not, when I am no longer with you?"
"No longer with me?" I said amazed. "What do you mean?"

"I mean this," he answered, "I would have told you before this, but you have laughed so much at my 'extreme views,' that I could not bring myself to confide my secret to you. is this. I intend to become a religious -a priest. The world has no charm me, and in that life devoted to God's service I shall find all earthly happiness."

Rafaello, it is impossible! Youa priest! I can never believe that you are in earnest—never, never, never!"

I was conscious of suffering at that moment, conscious that I was about to lose the one creature to whom I was attached; and the days that I should spend alone in old studio came to my mind like spectres in a dream. I knew Rafaello too well ever to sup pose he would jest on such a subject. No, I knew full well, for I remembered many delicate hints he had thrown out, that he had made up his mind to don priestly robes. I pictured him in foamy glistening vestments, exhorting the people to virtuous, pious

its expression of purity and serenity, gazing down upon those devout wor

shippers.

I could have wept at the thought of losing him, but outwardly I was very

calm. "Then we shall no longer be 'David

and Jonathan," I remarked, and Rafaello pressed my arm. It was he who had given us the names one day, after he read to me the story of the two young men who loved each other with love "passing that of woman.' "We shall always be the same,

though our paths be different," Rafa-ello replied, and I saw that his eyes were dim with tears. "We shall always love each other-like David and Jonathan of old. His voice trembled, and just as we

reached the church door, he turned and faced me, grasping my hands in his, which were cold as ice. "Dear Edgar, I shall pray for you to night -- pray that you will embrace the faith, my best, my truest and sincerest friend. We entered the dimly lit church,

where there were but few worshippers and he went to his usual place before the statue of the Sacred Heart, while I remained in the rear, enveloped in shadow. I watched him as he knelt in prayer.

his head bowed upon his hands which rested upon the narrow railing, and the sculptured fingers of the statue outstretched above his head, as if in the act of blessing the young devotee. From Rafaello, my eyes wandered to the main altar with its tall candles and sweeping draperies, and the flowers which filled the vases and made the air heavy with their sweetness.

From the vestry a black-robed priest

noiselessly came forth, and he too knelt I watched him in voiceless prayer. I watched him idly, though I could not see his face until he looked toward the spot where my friend was kneeling motionless. I noticed how boyish looking the clergy man was, and wondered how any one so young as he appeared to be could

give up everything in the world and bury himself, as it were, just as life was opening for him. I followed his glance, and saw that Rafaello had not changed his position, and then my eyes returned to the priestly figure, who at that moment made the sign of the Cross, and stole away as silently and softly as he had come.

The moments had not seemed long to me, yet I intuitively knew that the hour had grown late and took out my watch to note the time. The obscurity prevented me from seeing the position of the hand, so I moved further toward the altar before which swung the gold lamp, and by the light of its red beaming saw that it was later than I had imagined.

I did not like to disturb Rafaello at his devotions, but I knew that he was worn out from his long labor, and needed rest. I went up and gently touched him on the shoulder. He did not seem to feel the pressure of my fingers, so I pulled him gently by the

He swayed lightly but did not relax the firm grasp of his hands upon the railing. I was growing impatient and shook him, this time a little roughly. The fingers slipped from their place, and, like a lily that falls to each when its slender stem is broken, Rafaello sank back into my arms, mute-his countenance illumined with a smile of exquisite happiness, and his lustrous eyes wide and staring - dead.

I knew that it was death, his slender hands were so cold-a dreadful coldness which sent its chill shaft to my My eyes burned, the blood rushed throbbingly to my brain, and there, with those unseeing eyes turned the stolid, the ative Englishman, wept, as I have never wept since, as any woman might weep over her beloved dead.

Kindly hands assisted me in the work of preparation for burial. Rafaello's many friends heaped flowers upon his coffin, and their eyes gree dim when they rested upon his still form. On the day of his burial, the wonderful painting, the "Ecce Homo for which he had given his life, hung above the altar of the Sacred Heart. where he had wished to see it; and dark eyed women sobbed heart break ingly, and men brushed the tears from eyes unused to weeping, as it shone

down upon them from the wall.

Rafaello had died of heart failure, brought on by excessive and too close application to his work which was too reat a burden for his delicate constitution to bear.

When robing him for the grave found resting upon his breast a small. golden heart, attached to a chain of Italian workmanship. Upon the trin t were engraved the words: di Gesu "-the words which had been full of sweetness to him. The pendent heart, with its delicate chain, I now and it has never been removed since that day-years ago-when the waters of baptism were poured upon

my head.

When the time comes for me to die I

ask that it be left untouched. This is the story which I set out to tell you-the story of a man who "was in the world, but not of the world, whose love was all given to that Divine Heart, whose emblem he had worn.
The "Ecce Homo" had been all that

Rafaello had dreamed, and I have knelt beneath it, and to me it has seemed to speak with those lips which fall such golden truths in the days of His glorious mission upon earth.

Now that the flames have destroyed this unexcelled work of art, as time speeds on, Rafaello's name will be but seldom heard; but the object of this picture has been accomplished, for I ministry of the one who baptizes. The know that many have been moved to experience of Catholics testifies to the

upon and studied the "Ecce Homo." it was not for fame nor gold that he ad labored upon it, but rather from love of that divine Face, to which painters had never done justice.

The body of my companion, Rafaello A nati, has long since returned to dust, but the memory of his chaste and holy ife, the remembrance of his beautiful personality, remain with me until death shall still the throbbing of my pulse. With these remembrances also remains with me that visible link binding me to the old days in Florence. the precious golden heart, bearing the words I had heard Rafaello breathe tenderly so many times — "Cuore di Gesu." — Messenger of the Sacred

"QUESTION BOX."

Father O'Connor in Philadelphia Catholic Standard and Times.

Less variety and a tendency to re-turn to some of the questions previously disposed of marked the queries answered at St. Teresa's last Sunday evening by Rev. Joseph V. O'Connor. C. A. H. asked if the Church granted a divorce to Napoleon Bonaparte or

sanctioned his marriage to Marie Louise of Austria.

The answer was "no" to each ques-

tion.
"Irishman" took exception to remarks of the lecturer on a previous evening, which he interpreted as favoring women's suffrage. He was told that there is no valid

argument against the fitness of the female sex to vote.

Mary L F., who had been given lay baptism by a Catholic nurse when in danger of death in infancy, asked if she is a Catholic.

A person baptized by a Catholic under such circumstances is not bound because of that fact to become a Catholic without previous instruction as to the doctrines of the Church. Christians are, however, bound to hear the Church. "Vvas St. Valentine a real

saint and what had he to do with love

He was a priest and martyr. related of him that he was in the habit of distributing pious mottoes and short prayers, which he transcribed with his own hand. "I thought that Catholic saints

did not believe in marriage.

The Catholic Church teaches that marriage is a sacrament. There are very many canonized saints who sanctified themselves in the marriage state. "A Catholic Student of the Univer-

sity of Pennsylvania" asked several questions concerning what appear to be conflicting duties owed to his Church and to his college. 'Does the Archbishop prohibit

atholics attending the U. of P. from oining the Greek letter fraternities? The general principle is that socities not formally condemned are toler ated by the Church. There is, how ever, a non-secret Greek letter frater nity, and it may have a "chapter" at Pennsylvania.
(2). "Is it proper to attend the

chapel exercises before lectures, as re

quired by the dean?"
Attendance at college prayers as mere obedience to the discipline of the institution is not considered a denial of the faith, especially if you are known as a Catholic. Soldiers, sailors and others are not guilty of sin in being present at compulsory service.

P. B. W. (1.) "If the Church is infallible, it seems strange that no one knows where infallibility resides Sometimes it's the General Council without the Pope as the first Council of Nice : next, the Council with the Pope, and finally, the Pope without the Council.

No Catholic has ever questioned the infallibility of dectrinal decrees of General Councils approved of by the Pope. The Council of Nice referred to presided over by Papal legates and its decrees approved by the Pope.
(2). "Nobody seems to know how,

when or under what conditions the Pope is infallible. We must wait for infallible council to define the infallibility of an infallible Pope.

Catholics have a clear idea of a Papal definition ex cathedra. Cardinal Newman thought that the condi tions and accompaniments of a Papa definition of faith were subjects for conciliary examination. The Vatican Council which has only been suspended

will take up this subject.
(3) "The Church of Rome ac knowledges her own limitation when she says she is only infallible in the exposition of truth already revealed. If truths are revealed we do not need infallibility. It is absurd for men to declare God's word infallible, as if God needed human authority."
Revelation needs an infallible inter

preter, if it is to be revelation, i. e., the certain knowlege of God's meaning conveyed to individuals. The Bible contains God's revelation, but privately and fallibly interpreted it is made to signify a thousand contradictory

things.
(4) "Confession was not made a sacrament until the Fourth Council of Lateran. That Council's act was to make it

obligatory at least once a year, and such an act presupposes the existence of the sacrament.
(5). "It is shocking to think that

the pardon of sin depends upon the ministry of a priest who may make what use he pleases of the secrets wrung from a bleeding heart. Christ says: 'My yoke is sweet, My burden light,' but Rome has made it a yoke of iron in the confessional." Most Protestants admit that the par-

don of original sin depends on the

humble and sure confidence that our sins are really and truly forgiven is a consolation far greater than the salu tary pain we feel in confession. As to the use made of the secrets of the confessional, can an instance of such be shown in all the centuries of the

Church's history?
"Episcopalian" thought it rather late in the day for the Church to complain of the Church of England having a sovereign as its head, when the Church of the Middle Ages acknowledged Constantine, Charlemagne and other Emperors who appointed Bishops including the Bishop of Rome.
"Christ is the only real head of the
Church, and next to Him is the civil ruler or government of a Christian nation.

The Catholic Church has never recognized spiritual jurisdiction in a temporal sovereign. Kings and Gov-ernments may nominate Bishops and other Church dignitaries, but cannot appoint them or give them spiritual jurisdiction. This has always been the faith of the Catholic Church before and after the " Reformation.

Christ is the invisible head of the Church. Tais does not prevent His appointing a visible head, as He did Peter, who was commissioned to feed-that is to rule. - the whole flock clergy and laity, including Kings and Emperors.

The Beautiful Hand-A Legend. There was a dispute amongst three

ladies as to which had the most beautiful hand. One sat by a stream and dipped her hand into the water, and held up ; another picked strawberries until the ends of her fingers were pink, and another gathered violets until her hands were fragrant. An old haggard woman passed by asked: "Who will give me a gift, for I am poor?" All three denied her : but another who sat near unwashed in the stream, un stained with fruit, unadorned with flower gave her aj little gift, and satisfied the poor woman. And then she asked them what was the dispute, and they told her and lifted up before her their beautiful hands. "Beautiful in their beautiful hands deed," said she when she saw them But when they asked her which the most beautiful she said: not the hand that is washed clean in the brook; it is not the hand that is tipped with red; it is not the hand that is garlanded with fragrant flowers but it is the hand that gives to the poor which is the most beautiful. she said these words her wrinkles fled her staff was thrown away, and she stood before them an angel from heaven with authority to decide the question in dispute.

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pletely cured me.

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weight fell off from 175 to 150 pounds Prescriptions did me but little good. My trouble was called nervous dyspepsia. resorted to Hood's Sarsaparilla and after taking five bottles I was greatly benefited. I feel as well now as ever in my life, and have increased in flesh so that I now weigh 177 pounds. I am well known in this part of the country, having followed my profession, that of a violin musician for the last 26 years. I gladly tell my friends what Hood's Sarsaparilla has done for me. Before I began taking the medicine I did not have any ambition, but now all is changed and my dyspeptic trouble perfectly cured." JAMES R. MURRAY.

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Rates of Advertising—Ten cents per line each Approved and recommended by the Arch bishops of Teronto, Kingston. Ottawa, and St Bonitace, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, twell as that having reference to business should be directed to the proprietor, and museach London not later than Tuesday morning Arrears must be paid in full before the paperam be stopped. When subscribers change their residence i is important that the old as well as the new address be sent us

London, Saturday, March 1 5, 1898 DEATH OF ARCHBISHOP CLEARY.

The Catholic Church of this prov ince has lost a prelate of great ability and a vigorous defender by the death of his Grace the Most Reverend James Vincent Cleary, the sixth Bishop and first Archbishop of Kingston, who passed to his reward on Thursday, the 24th of February, at the Archiepis-

Mgr. Cleary was known to the Canadian public as one of the ablest theologians of this continent, and as a vigorous writer and controversialist, whose pen was always ready to be wielded when the interests of religion and the Catholic Church required this duty to be performed.

copal Palace in that city.

One of the most notable occasions or which he entered the lists as a controversialist was when Mr. W. R. Meredith, then leader of the Opposition in the Ontario Legislature, announced his policy of hostility to the amendments made to the Oatario Separate School Act under the administration of the Hon. Mr. Mowat. These amendments had been made with the purpose of facilitating the working of the Separate school system in the Province. Mr. Meredith announced the intention of his party to repeal them, and as a reason for his course stated in a public speech delivered in this city that the Catholic hierarchy, and especially Mgr. Cleary, had endeavored to set Catholic against Protestant, and on thi ground he appealed to Protestants for their support of his policy to repeal the Separate school amendments.

Mgr. Cleary challenged this state ment, and several letters were inter changed between him and Mr. Mere dith on the point at issue between them.

On several other occasions, Mgr. Cleary was bitterly attacked by the press for using expressions which were assumed to be insulting and injurious to Protestants, but it was satisfactorily shown that it was not his intention to say anything injurious or harsh. In fact the Archbishop was in character most charitable and bene volent. He had many fast friend among Protestants, and he always asserted on these occasions that it ex

its present flourishing condition.

Holy Father and crossed the Atlantic to take unto himself the responsibilities of the episcopate, until the day of his death, his whole being was aflame with a holy ardor to forward in every possible manner the inter ests of the holy Catholic Church. His priests and people were loyal to

glorious and everlasting.

March 1st. Pontifical High Mass of Reulem was sung by the Most Rev. Archbishop Walsh of Toronto, and an eloquent and touching sermon was preached by the Right Rev. Bishop McQuade, of Rochester, N. Y. Details of the fun eral rites will be given in our next issue, as we could not obtain them beore going to press this week.

We give from the Globe further interesting details of the life and work of the deceased Archbishop.

BISHOP SHANLEY ON DIVORCE.

Bishop Shanly of Fargo, Dakota, thus peaks of the evil of the divorce laws prevailing in that and other States of he Union:

"The divorce business of our State hakilled us morally. It is killing us—it has killed us financially. Why? Because the mora security is lacking. The people who so easily violate the commandment. Thou shalt no commit adultery, will not be slow to break the next commandment. Thou shalt not steal."

The Bishop is certainly right in his stimation of the consequences of divorce. The whole evil of divorce and divorce laws is attributable to the hurch of England, which was estab ished by Henry VIII. for the express purpose of approving of his divorce from Queen Catharine, and the Church as a matter of course did what was expected of it.

CHRISTIAN SCIENTISTS.

It is stated that the Massachusetts egislature will pass a law prohibiting so-called Christian Scientists from practicing their pretended methods of nealing in that State. The evils resulting from these methods have been so great that it is deemed necessary to put an end to them by legislation We should be glad if our own Parliament, or at least the Ontario Assembly were to pass a law for the same pur-Many deaths have occurred in this province through neglect of call ing in medical men in serious cases which pretended Christian Scientists have undertaken to cure in their own way.

THE MORMONS.

Tae Presbyterian Banner makes the announcement that Mormonism had during the year 1897 more convert than in any preceding year during the whole time that it has existed. This s to be deplored, as it indicates a grea lack of knowledge of Christian faith and morals in the localities from which the Mormons have drawn their conerts. It is satisfactory to know, how ver, that these are not drawn from Catholic localities. The Banner gives details of the places from which these onverts come, and it is remarkable hat they are chiefly those sections ountry in which anti-Catholic bigotry s most rampant, and especially where Baptists and Congregationalists are most numerous, in the South and West

THE BIBLE AND THE CHURCH. anot thy inheritance to reproach.

Dr. Lyman Abbot in a recent serplaining and defending Catholic mon delivered in his church at Brook sexample of Our Lord's fast to which doctrine, and in maintaining Catholic siyn declared that "without the Bible" we have already referred, we have interests he had no desire to say any and the Church, the great fundamental the rules for fasting laid down by thing offensive, however vigorous his principles of right and wrongwould go, Christ Himself in the sermon on the His Grace was a sincere friend to moral conduct would be only skilfully you fast, be not as the hypocrites, sad; before the Baptist Young People's Congruent of the Mennonites have recent pendious form the leading doctrines of catholic education, and it is due to his guessed at: the pulpit would become a for they disfigure their faces that they energy and earnestness that Regiopolis platform, the sermon a lecture, music a may appear unto men to fast. But some views were put forth which illusters, so that they are now divided into its present flourishing condition. The doctor is a Presbyterian shead, and wash thy face that they created by the Rev. Tunkers, and Mennonites, and we were found to favore the Mennonites have recent pendious form the leading doctrines of vention held last week in Montreal, question of button-holes and suspend of the apostles simply but trate strikingly, the tendency of the face that they are now divided into its present flourishing condition. tion." The dector is a Presbyterian, thead, and wash thy face, that thou During the late Archbishop's admin but he seems to overlook the fact that in appear not unto men to fast but to the life.

Close and Open Communionists, Generic Church in the East and West alike istration religion progressed in the late Archbishop's admin but he seems to overlook the fact that in appear not unto men to fast but to the life.

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Close and Open Communionists, Generic Church in the East and West alike istration religion progressed in the late Archbishop's admin but he seems to overlook the fact that in appear not unto men to fast but to the life.

Some years ago the Rev. Mr. Spur tall and Particular Baptists, the New temploys them to express the one faith geon, of the Tabernacle, London, Eng., Connexionists of England, who which is believed and taught by her

word Lencten, signifying spring. It works, such as prayer and aimsdeeds, had already reached the bottom.

is so called because it occurs at the should not be neglected either, especitive The Rev. Mr. MacArthur cannot, part of the year which in England is cally during this penitential season.

time, though there was some variety trouble. Thereby there have been of practice in regard to the number of several Polish churches or congregadays on which the fast was kept. St. tions organized under the name of the renæus, however, states that the Independent Church. bservance was of much earlier date Either because they could not always than his own time—a statement which obtain priests of their own nationality, luring which Christ suffered before His death and while He was in the there are three of these congregations omb before His resurrection, was

cept in view. The duty of doing penitential and number now sixteen or seventeen works has existed from the thousand souls. This is a gross exagcommand of God to our first parents taining from the eating of a certain origin of death and all the woes which t is the lot of man to endure on arth.

The essence of penance is to perdod's sake, that we may make atonenent for our sins, and as the whole worship of God under the Old Law consisted in doing such works as this, we offended God, and as Christians bound cannot be His disciples.

From these considerations it will be Churches. een that there is a great variety in works are prayer, fasting, and alms.

riving. laimed fasts for all the people to enance before God. (2 Ki. iii, 31:2) laimed fasts whenever God was to be ropitiated, and this was done by comnand of God Himself:

"Now, therefore, saith the Lord : Se converted to me with all your heart n fasting, and in weeping, and in Blow the trumpet in nourning. Sanctify a fast, call a solemn issembly. Between the porch and the tar, the priests, the Lord's ministers, hall weep, and shall say: Spare,

In the New Testament, beside the on earth, as the "Old Catholics" have

The English name of the season of indicated by the Church, especially the down grade into the abyss of rank that the Baptists are the pure and only detailed account of how the Apostles Lent is derived from an Anglo Saxon during Lent, but the other penitential infidelity, and that many of its clergy consistently scriptural, "Catholic, and provided for the continuance of the

shows that it comes down to us from or because, coming from a country in the days of the apostles. Whatever which they have been oppressed, they differences there were in regard to the have grown naturally rebellious and number of fasting days, the substance discontented, and have been induced of the obligation on all Christians to to form this Independent Church; but to penance, especially at that period it is not nearly so large or important a movement as has been represented. In Chicago it has been reported that

which have sprung up in three years,

lay ofcreation, for it was the geration, as it has been observed that in every Church of this new to perform such a work by ab sect the number of adherents has been represented to be five or six times fruit in the garden of pleasure which greater than it really is, the total in He gave them wherein to abide, and sattendance having been found to be their disobedience to this law was the rather under than over three thousand. There are, however, a few such congregations in several other cities, and the leader of the movement. Father Kozlowski, it appears, has succeeded in orm a work laborious and difficult for being made a Bishop by a so called Swiss Bishop who has charge of the "Old Catholics" of Switzerland. But the affiliation of these American and Swiss Churches is expected by some to see how important it is that as form a nucleus for a powerful and creatures of God, as sinners who have prosperous new Church having numer ous branches in Europe and America, o imitate the example of Christ given and the Protestant papers already reus while He dwelt among men, we ferred to are satisfied with this state of must do works of penance; for He tells affairs, because, at all events, the au us that unless we take up our cross thority of the Pope is repudiated by that is to say, unless we do for His sake them, and there is hope that the Inde things difficult of performance, we pendents will soon become annexed to ome one among the many Protestant

But the "Old Catholic" Church of works of penance, but those which are Europe may now be regarded as a nost within the reach of all are chiefly myth. Immediately after the Vatican hree, and these three are mainly those Council, and the proclamation of the dogma of the Pope's infallibility a which are prescribed by the Church dogma of the Pope's infallibility as feature is disposed to cast doubt upon and by divine law to be performed at teacher and pastor of all Christians. Every Christian doctrine. This is tated times or under ordinary circum there was, indeed, a spasmodic effort made to establish a permanent schisstances when the obligation of doing made to establish a permanent schis-penance is specially pressing. These matical Church, and the effort was en ouraged by Bismarck in Germany and by the Swiss Government, but it igno-The duty of fasting is frequently miniously failed, and though there are usisted upon in Holy Spripture, and a few who pretend to hold out e find examples of it in the holy per- in their schism, there is now no onages of both the Old and the New a single fairly numerous congregation Testament. David and Josaphat properties of the "Od Catholics" in either of the claimed fasts for all the people to countries, as most of the members have countries, as most of the members have bserve as an act of humiliation or penitently returned to the faith and a few have joined the Protestant sect. Par. xx, 3) The prophet Joel pro-The amalgamation—if it can be called amalgamation when two bodies re main as distinct organizations - has not added either strength or respecta bility to either. Both are schismatical. and they are just as distinct from one another as are the Churches of Armenia and Abyssinia. We have no doubt that when these unfortunate Poles who have separated themselves from the universal Church, seriously reflect upon

CHRISTIAN CREEDS.

their position they will return to their

allegiance to the one Vicar of Christ

lready, for the most part, done.

for our sins, should be done at the times denomination was rapidly moving on

perhaps, be ranked as actually an intalian, and other languages derived. THE "OLD CATHOLICS" AND sible as his only guide in religion, creeds to-day?" we answer, therefore, from the Latin, this season takes its the CHUECH. Nevertheless the specific principles her that they serve to express in a concise and the control of the c

torious and everlasting. by the earliest Christian writers as ity a number of turbulent spirits who certainly containing Apostolic and salvation.

The tuneral took place on Tuesday, being universally observed in their foment disturbance and give endless Scriptural doctrine. Thus of the three creeds we have already The Missionary.

Nicene, and the Athanasian, the doctor will accept none, though the 8th Article of the Church of England says they " ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

We are, of course, aware that th doctor will maintain that he is in no way bound by the Church of England's Articles of Faith, for he belongs to a different denomination. But we must observe that the Church of England as well as himself professes; that it has the same standard of belief, of the infallibility and sufficiency of which he boasts, "the bible as its only guide," and the Church of England announce as its reason for accepting the creeds that it does so because their doctrine is provable from the bible, whereas the doctor gives the same authority,

the bible, as his justification for re

jecting them. It is self evident that one or other of hese conclusions is wrong, and what then becomes of the all sufficient guide upon which both rest equally? It is evidently a delusion. We do not mean by this that the bible is delusive, or that it authorizes these contradic tory conclusions-for all Catholics admit it to be the inspired and infallible word of God-but we mean that as the sole guide to religious belief, to be interpreted for himself by each private individual, it is a delusion. It was not written to be our sole guide to faith : it nowhere claims that it should be so accepted : and those who accept it as such are entangled in a labyrinth of contradictory opinions the ages, while the sects change theirs rom which no earthly hand can de-

The rejection of the three creeds is ct an evidence of a truthful religion. On the contrary, it merely shows that the Apostles' and the other two creeds the system of which that rejection is a we have already named, by the Cathfeature is disposed to cast doubt upon olic Church. He says of the Apostles' further evident from the flippant manner in which all Christian creeds are treated. Thus the learned gentle man says, for we do not dispute his learning though we differ from him in his conclusions :

"Of what practical gain are these ination has no creed, in the technical studed by the Apostles.
sense of the term, and yet with its
nearly four million members in four America to day it is more nearly a church history will deny. This statement of the case is so hu

icrously incorrect that we are sur-Baptists are a unit in faith and practice in America, when it is known to all that there are eight or ten different sects, beside those who are enumerated under the general name of Baptists, namely Adventists, Free Will Baptists, Archdiocese of Kingston to a remarkable degree. Churches, presbyteries and schools were erected in many and schools were erected in many of them being exceed parishes, many of them being exceed parishes, many of them being exceed truly said that this state of affairs will to fast, and the Church keeps us to this parishes, many of them being exceed truly said that this state of affairs will to fast, and the Church keeps us to this association it had lapsed into unbelief, and on the occasion when he an amount of the beautiful edifices.

In many other passages of Holy formally severed his connection separate conditions. Which he forecasts has already become a fact. He might, therefore, have with the Baptist Union, because as an ation because the latter was merging. The model with the Baptist Union, because as an ation because the latter was merging at the model with the Baptist Union, because as an ation because the latter was merging. The model with the Baptist Union, because as an ation because the latter was merging. The model with the Baptist Union, because as an ation because the latter was merging. The model with the Baptist Union, because as an ation because the latter was merging. The model with the Baptist Union, because as an ation because the latter was merging. The model with the Baptist Union, because as an ation because the latter was merging. The model with the Baptist Union, because as an ation because the latter was merging at the model with the Baptist Union, because as an ation because the latter was merging. The model with the Baptist Union, because as an ation because the latter was merging at the model with the Baptist Union, because as an ation because the latter was merging at the model with the Baptist Union, because as an ation because the latter was merging at the model with the Baptist Union, because as an ation because the latter was merging at the model with the Baptist Union, because as an ation because the latter was merging at the model with the Baptist Union, because as an ation b existing denominational divisions."

creeds to-day?" we answer, therefore, for who, as in the case of Irenæus, re-His priests and people were loyal to thim—it was their duty to be so. But they had another reason: he was loyal name, Careme, Quaresima, etc., from the Latin, this season takes its 1SH CHURCH.

ISH CHURCH.

ISH CHURCH.

Nevertheless the specific principles he that they serve to express in a concise feelved their knowledge of the Apostles, to them. His great love embraced all the Latin, tword Quadrigesima, the fortieth, because it consists of forty sometimed Poles in the United States the Latin word Quadrigesima, the fortieth, because it consists of forty sometimed Poles in the United States that a number of discipline of the fact that a number of Baptist of the fact that a number of Baptist days of fasting instituted by the have thrown off their alignance to the Catholic Church in special remembrance of the Catholic Church and have formed what career as on the day when he left his native Dungarvan. Many and many a one, on both sides of the Atlantic, will shed a tear when they hear that the great Arthbishop Cleary, as in Greek, German, etc., from the fact that a number of discipline of the Church in special remembrance of the Catholic Church and have formed what clergymen were present, who by their Without these creeds, the impossible view from seventeen to eighteen centerists and people know their religion better. MacArthur, who lives and teaches his clergymen were present, who by their Without these creeds, the impossible view from seventeen to eighteen centerists and the fact that a number of Baptist pole in the United States that a number of Baptist pole in the United States that a number of Baptist pole in the United States that a number of Baptist pole in the United States that a number of Baptist pole in the United States that a number of Baptist pole in the United States that th

best known creeds, the Apostles', the mentioned, and the dogmatic decrees of the Councils and Supreme Pontiffs of the Catholic Church have had the effect of preserving Catholic unity for nearly nineteen centuries, and at the present moment they are accepted undoubt. ingly by the two hundred and fifty millions of Catholics who are dispersed throughout the world in every nation. whatever may be their language and social customs. Here is a practical benefit derived from authoritative reeds. There is no room here for eing "carried about by every wind" of false doctrine. Surely this is a ractical benefit.

Dr. MacArthur admits without hesitation that the Catholic Church is selfconsistent, whereas all Protestant Churches, except his own, are inconsistent. He says:

"I must be a Baptist. If I discard his, and take the traditions of men, I could not consistently stop until I had reached Rome. The Catholics reached Rome. . . The Catholics are perfectly consistent but unscrip-Grant their premises, and ogically you must adopt their conclu-

We presume that the premise to which the doctor here refers is that brist established a visible Church which will never fail to teach the truth. This premise is undoubtedly contained in Holy Scripture, and the doctor admits that from it the truth of the Catholic Church follows. We say, therefore. hat the Catholic Church is scriptural as well as consistent. She is consistent to the truth. Truth does not change. but errors are varied to suit the times or the whims of men. It is for this reason that the doctrines of the Catholic Church remain the same throughout from day to day.

Here it is necessary to correct a misrepresentation or mistake of Dr. Mac-Arthur in regard to the acceptance of Creed

"Objection was had to its title; which while now used with the understanding that it was simply a truthful compend of Apostolic doctrine -that it set forth apostolic principles of faith in God and in His revelation, was intended to convey the idea which the Roman Church now clearly taught. creeds to day? The B ptist denom that its clauses were actually contrib The Apostles' Creed has its authority

in the fact that it has been accepted unit in faith and practice than were and used by the Church as a summary the churches which had their 'long of her faith, but nowhere does the and strong creeds.' This is a fact Church define that it was written by which no intelligent student of current the Apostles. It is certain that in the the Apostles. It is certain that in the course of time some verbal alterations have been made in it, though it still continued to embody the doctrine of prised that a man having the learning the Church, and such] is its antiquity of Dr. MacArthur should venture to that it is certain it was substantially make it. How can he assert that the taught by the apostles. Even the Nicene creed was slightly changed by the addition of a word from the original as issued by the Council of Nice, sects of Baptists between Canada and but the change was accepted by the the United States, to say nothing of Church, which had in every age the England? The Canadian census gives same authority to proclaim the faith s it had when that creed was first written. The faith was not changed by this addition, but it was more

some views were put forth which illus—ders, so that they are now divided into doctrines of the apostles simply but trate strikingly, the tendency of the Buttonites and Hook and Eyeists.

Be-buttonites and they form a bond of Protestantism of to day towards unbe-beide all these we know that there are union for the Catholic world, as the lief

prised at the reverend doctor's claim of life, and St. Ignatius, also give a that the Baptists are the pure and only detailed account of how the Apostles Apostolic denomination, antedating priestly and episcopal succession that existing denominational divisions." the faith might be preserved. These In reply to Dr. MacArthur's [query, holy writers who either were the com-"of what practical gain are these panions and disciples of the Apostles, ceived their knowledge of the ancient

to illuminate the path of the giver. -

A FALLACIOUS ARGUMENT. It is a matter for astonishment that even the most prominent among the

Protestant clergy in their addresses to their congregations, and even in the presence of their ministerial colleagues, in order to sustain the schismatical position, make use of arguments the fallacy of which is so evident that we should suppose that even school-children would not be entrapped or persuaded by them.

But even Homer sometimes sleeps, it is said, and it might occur from time to time that even a learned man may use a frivolous argument. We would then expect that it would be passed over without applause when the audience should be supposed to be at least appreciative enough to estimate it at its true value. But it seems that this is not to be the case when such arguments are used in the interest of Pro testantism. We are forced to the con clusion that in this cause valid arguments are scarce, and pitiful ones are therefore applauded in the absence of

others. Thus we read in the report of a min isterial meeting held recently in Bos ton, at which the Rev. Dr. Berry, who is described as being one of the mos popular Baptist preachers in England delivered an address wherein he at th same time paid a compliment to Bosto and put forward an argument to vind cate the position of Protestants gener ally. He remarked that "they ar accused of being guilty of schism, bu the schism which helped to make suc a city as Boston is a pretty good kin of schism."

This is equivalent to saying the wealth, architectural beauty, ar commercial prosperity, together wi a generally diffused education of the people, are sufficient to prove the e cellence of the religion with whi these are conjoined.

The world's history makes known us that there have been many citi which could boast of these character istics to quite as full an extent Boston, if we take into considerati the difference of circumstances, p ticularly of the time when they flow ished. In the matter of the general diffusi

of education, the world had not p gressed as it has done during the l three, or even the last century. I this is due as much to the fact the the progress of any one age is ba upon the knowledge gained dur the preceding ages, as to any ot cause, and this knowledge has be necessarily increasing during succession of ages which extends b to the beginning of history. The much of the world's knowledge tois due to the invention of printi and the subsequent progress mad

this and other arts. Taking this fact into considerat the wealth, beauty, and material p perity of Rome, Athens, and A andria, nineteen hundred years were facts as remarkable as the ant condition of Boston, and f period so far back, these cities c fairly boast that, for the age, educa was also fairly advanced.

If the Rev. Mr. Berry's argume a good one to day, the philosophe those ancient cities would have justified in telling the Apostles preached to them the Gospel of C that their paganism which had duced such cities was a good kit religion; yet it was the religion the Apostles were commissione

Christ to overthrow. A Christian minister ought to that merely secular knowledge financial prosperity are not the whereby the true religion is known, but the fruits of the spiri especially the love of God, and neighbor for God's sake. It is t ject of the Christian religion to cate these duties, though they ar incompatible with material pr and advancement. But the late not to be made the sole or eve chief end of man on earth, as th Mr. Berry and those ministers w plauded his utterances would h balieve.

Christ has told us that not by alone doth man live; and the important source of life which dicates is not material comfe wealth or even secular education " every word which cometh fr mouth of God."

We have thought it advis dwell thus upon Mr. Berry's ment, because it is one which i appealed to by Protestant con sialists. On the other hand we extend our answer by showi many Catholic countries are n behind even in material p We may instance Belgium, Austria and the Catholic Ca

It is a matter for astonishment that even the most prominent among the Protestant clergy in their addresses to their congregations, and even in the presence of their ministerial colleagues, in order to sustain the schismatical position, make use of arguments the fallacy of which is so evident that we should suppose that even school children would not be entrapped or persuaded by them.

But even Homer sometimes sleeps, it is said, and it might occur from time to time that even a learned man may use a frivolous argument. We would then expect that it would be passed over without applause when the audience should be supposed to be at least appreciative enough to estimate it at its true value. But it seems that this is not to be the case when such arguments are used in the interest of Protestantism. We are forced to the conclusion that in this cause valid arguments are scarce, and pitiful ones are therefore applauded in the absence of

others. Thus we read in the report of a ministerial meeting held recently in Boston, at which the Rev. Dr. Berry, who is described as being one of the most popular Baptist preachers in England, delivered an address wherein he at the same time paid a compliment to Boston and put forward an argument to vindicate the position of Protestants generally. He remarked that "they are munion table having been discarded accused of being guilty of schism, but for the more Catholic one of the schism which helped to make such altar. During the service, inof schism."

wealth, architectural beauty, and commercial prosperity, together with ling to the season or the feast cele-a generally diffused education of the brated on the day. The wine used for people, are sufficient to prove the example of the communion is cellence of the religion with which mixed with a small quantity of water these are conjoined.

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which could boast of these character istics to quite as full an extent as Boston, if we take into consideration The Directory indicates by abbrevia the difference of circumstances, par tions the character of these innovaished

In the matter of the general diffusion of education, the world had not profused. L. and I signify respect priestly orders, and, as our readers are gressed as it has done during the last tively lights and incense, etc. three, or even the last century. But this is due as much to the fact that the progress of any one age is based upon the knowledge gained during the preceding ages, as to any other necessarily increasing during the succession of ages which extends back to the beginning of history. Thus, much of the world's knowledge to day is due to the invention of printing, and the subsequent progress made in this and other arts.

Taking this fact into consideration, the wealth, beauty, and material prosperity of Rome, Athens, and Alexandria, nineteen hundred years ago diocese that the synod recently repuding There is no doubt, therefore, that it were facts as remarkable as the pres ated the name of its own denoming the condition of Boston, and for a stion, declaring that for the future the condition of Boston, and for a stion, declaring that for the future the condition of Boston, and for a stion, declaring that for the future the condition of the condition of Boston, and for a stion, declaring that for the future the condition of the condition of the condition of Boston, and for a stion, declaring that for the future the condition of the c period so far back, these cities could fairly boast that, for the age, education was also fairly advanced.

If the Rev. Mr. Berry's argument is a good one to day, the philosophers of those ancient cities would have been justified in telling the Apostles who proclaiming belief in the positive preached to them the Gospel of Christ, doctrines revealed by Christ.

that their paganism which had produced such cities was a good kind of forms of worship that these Churches religion; yet it was the religion which differ. In the High or Ritualistic the Apostles were commissioned by Caurches, it is well known that the Christ to overthrow.

A Christian minister ought to know that merely secular knowledge and financial prosperity are not the marks whereby the true religion is to be known, but the fruits of the spirit, and especially the love of God, and of our a sermon wherein the preacher exneighbor for God's sake. It is the ob ject of the Christian religion to incul cate these duties, though they are not Mr. Berry and those ministers who apbalieve.

alone doth man live; and the more important source of life which He indicates is not material comfort, or wealth or even secular education, but "every word which cometh from the mouth of God."

We have thought it advisible to dwell thus upon Mr. Berry's argument, because it is one which is often antism has been in the wrong in reject appealed to by Protestant controversialists. On the other hand we might and which were taught by the Apostles, extend our answer by showing that many Catholic countries are not at all Austria and the Catholic Cantons of Ritualistic practices stop short there. vert, -The Missionary.

A FALLACIOUS ARGUMENT. Switzerland. If there are Protestant countries in the front rank in these things, there are others which are not so progressive; and if some Catholic countries are somewhat behind in wealth and even in education, it must be remembered that it was foretold that the poor should have the gospel preached to them. There are, also, other causes beside religion which operate in the production of material prosperity. Ireland, for example, has been kept backward by the policy of persecution and oppression wherewith she has been governed for centuries ; but she may be, in spite of all this, as dear to the sight of God as if her material prosperity were greater.

THE PROGRESS OF RITUALISM.

The Protestant Episcopal Directory of the United States for the current year, which bears the name of The Living Church Quarterly, and is pub lished in Milwaukee diocese, gives some interesting details showing the extent to which diversity is carried in he services of that Church. In some of the Churches there is a service which s so similar to the Mass of the Catholic Church, that were it not that it is said in English, only a critical observer would be able to distinguish one from the other. In fact to such an extent has the Catholic ceremonial been adopted, that lights are used on the altars, the Protestant name of Comaltar. During the service, in a city as Boston is a pretty good kird conse is used as at solemn High Mass in the Catholic Church, and This is equivalent to saying that vestments of various colors are worn by the officiating clergyman, accordas in the real Mass, in contradistinction The world's history makes known to with the Protestant usage of employ—the same way in the future as it has us that there have been many cities ing only wine, and the form of the done in the past. sacramental bread is imitated also from It is needless to add that the imitathat used by Catholic priests.

hus, V. signifies that linen surplices, and C. V. that colored vestments are These depend upon the validity of ively lights and incense, etc. Thus the reader is enabled to select for any Sunday a church where the service will be of the most elaborate Ritualistic character, or one where it will closely resemble the bare cause, and this knowledge has been forms of Presbyterianism or Methodism, and either of these kinds of worship may be found in the same city, for it depends upon the views of the rector, and on what amount of Ritualism the congregation will endure, what kind of a service will be held, whether extreme High, or extreme Low Church services. The diocese of Milwaukee itself is known to be ex. interpreted as disclaimers by all read tremely High Church, and it is in that ers, including Anglicans themselves. Courch shall be called "The Catholic Church of America." The members of the synod hold that the designation "Protestant" is unsuitable to be in the title of the Christian Church, as it indicates negation of belief, instead of

doctrines taught from the pulpit will be as close to those of the Catholic Church, as those taught in the Low or Evangelical ones will be bare Calvinism. It is a common thing to hear in the morning in one Episcopal church plains that the clergy are true sacrificing priests, authorized to offer up the daily sacrifice foretold by the prophet Malachy, (i, 11,) and in the sacrifice of the Mass as celebrated by plauded his utterances would have us the Church of Rome is an idolatrous corruption of the faith of Christ and Christ has told us that not by bread His Apostles." In fact two such contradictory teachings are sometimes to be heard in the same church, both in the United States and England. The whole matter depends on whether the rector and the curate belong to the same party in the Church.

Ritualism is a practical admission that for over three centuries Protest ing doctrines which Christ revealed, and we can only wonder that, since it has made such progress in the Anglibehind even in material progress. Can and American Episcopal Churches, We may instance Belgium, France, why those who are so anxious to adopt

If Protestantism was based on such mass of errors and contradictions, why do not those who are endeavoring to purify its teachings return to the Catholic Church which has retained these truths?

In view of the undoubted fact that

Ritualistic teachings are a return to

Catholic faith to some extent, it becomes an interesting matter to know how far it is progressing, or whether it is really making headway. Of ourse, it has made headway since the origin of the movement, inasmuch as t worked itself onward from nothing ness during the last sixty years, but it is important to know whether it still continues to progress. On this point the Living Church Quarterly gives in teresting statistics. The daily celebraion of the Communion service specially characterizes the very advanced Ritualists, and in five years, from 1893 to 1898, the number of churches in which the daily Communion is celebrated increased from 8 to 10 per cent. Altar lights, which in 1893 were used in 25 per cent. of the churches, are now used in 29 per cent. and the mixed chalice which was used in 59 per cent. of the churches five years ago, is now used in 63 per cent, so that we may safely say that Ritualism now dominates the Church in America. In England, we understand, it attained this condition many years ago, and at this rate of progress t may reasonably be expected that it will dominate more decisively within a very short time. It is, therefore, not at all unreasonable to hope that within a few years there will be many conversions to the Catholic Church, even if the movement which looks to reunion, which is one of the results of the triumph of Ritualism, should not prove completely successful. The progress of Ritualism has already given many converts to the Church, and there can be no doubt that it will operate in

tion of the Mass which the Ritualists have adopted does not elevate the presence of Christ in the Communion. aware, the Holy Father has definitely settled that Anglican orders are not valid.

Many Anglicans have shown a good deal of ill-temper on account of this decision of the Pope, but it is unreas onable to take the matter in this way. The Anglican articles of faith actually disclaim the reality of a Christian sacrifice, and of Christ's presence in the Eucharist or Lord's Supper. It is true the Ritualists interpret these disclaimers otherwise, but it cannot be denied that for over three centuries they were There is no doubt, therefore, that i tended when framing the ordination form to perpetuate the Catholic priest hood, and surely if that was not intended, we must infer that the form of ordination does not confer any priesthood. The intention of conferring such a dignity is a most im portant consideration in determining the meaning of the ordination form, and that meaning excludes the idea of a sacrificing priesthood. The framers of the form did not intend to confer priesthood, and it is quite reasonable to suppose that they made the form so as not to confer it.

The Ideal Life.

The ideal theory of life is work without worry. But is it a practical idea It certainly ought to be for a Christian We have our Lord's express command not to be anxious about anything. and advancement. But the latter are givening in another church of the came, and leave in His hards the outworking not to be made the sole or even the denomination, another sermon in sof circumstances, the shaping and chief end of man on earth, as the Rev. which it is maintained that "the gover ruling of all the complicated net-Our whole duty is to do the will of Go and leave in His hards the outworking of circumstances, the shaping and over ruling of all the complicated net the right results. The working plan of a Christian life is clearly laid down in our Lord's words to seek first the kingdom of God, and all things else shall be added. This ideal leaves no place whatever for worry. It requires single hearted devotion to the interests of Christ's cause, the elimination of self and self-seeking, uncompromis ing loyalty to the principles of right-eousness and the faithful and energetic ioing of duty, all duty, without regard to pleasure or cost. That is all the to pleasure or cost. That is all the human part. Then God will look upon the consequences—will take care of us and of the outcome of our acts.

> Once convince another of the Church's authority to teach, and you have cut the Gordian knot of all controversies and have revealed the best why those who are so anxious to adopt way of holding the newly made con-

ASHAMED OF PATRICK.

A young ninny-hammer out in St. Louis by the name of Patrick Shannahan has peti-dioned the authorities to change his name from Patrick to Percy. His petition should be promptly granted. The noble name of Patrick is too good to be carried around by the young decadent. The Shannahans should have potition the home authorities to compe oung decadent. The Shannahans shoul petition the home authorities to comprould be Percy to change the other en so name. "I have never fancied the Patrick," says the would be Percy d I been permitted to choose my only a I would not have selected it." If he ted I rish parents had known the kind isy their young gossom was going. addies their young gossoon was going to evolve into they would possibly have selected some other name for him, for, being Irish, they must have a great veneration for the name of Ireland's glorious patron saint, and would not knowingly misapply it.—N. Y. Freeman's Journal.

LITERARY CLUBS.

According to the Interior, the tendency most literary clubs is toward agnosticism or infidelity. Why, dear editor, a genuine ag-mostic is as rare to day as an honest India-agent. A great many healthy young peopl go through a thin, pale period which the: cent. A great many hearing young peons o through a thin, pale period which the ney is agnosticism, but which is only men il xumps. We regret to say, however, the ith Godless schools, "higher criticism," an generation of children brought up on the tim—milk of sectarianism, there is likelihoo hers than literary circles the faith in the next century. Good Prostants, like our esteemed contemporary cognize the danger, but the sects have nower to avert it. They give good advice it a very odd thing about good advice it at nebody takes it. To a young lady whomplained that she met so many "Jews explices and infidels at the literary club, and wanted some advice, the editor of the terror answered wisely: "Make more our Church and less of your club; you will need Christ longer than you will need Georg lifet."—Ave Maria.

OUR BOYS. "The Boy-Savers" is one of the most suggestive and interesting features of the Mesenger of the Sacred Heart. In the March number of that magazine the writer deals with club rooms and other natural attractions of drawing boys under churchly influence. It knows boy nature. As he truly says:

"With nothing but prayers and sermonizing, you will succeed in gathering the sonst religiously inclined parents—really the ads least in need of organization—but the common run of neglected boys, victims of rreligious, vicious surroundings, will not fill slaces in the rauks. On the other hand, verty much every youngster in town will be much every youngster in town will to accept salvation under your auspice mace it spreads, through shops, all mants' resorts, that the familiar, ch field of earthly amusement has be as a general rendezvous whence universal, upward movement will There is no lad but promptly ma while getting there."
vould not have the boy saver discou

place in which to organize hi is of a club of four hundred boys te tells of a cut of four authors of a purishes in a school house basement, attended for any purpose but the storal and ashes. Any water tight garr asement, or fairly substantial out build on a system of the storal ill do, says this experienced friend ; insisting, however, on plenty th, games, and freedom. on which he dwells most earn a Cathone contribution to see religion which the particular of the aversion from the sacram offers with anointed hands. Overy Catholic of observery Catholic of See Poston which the priest pr ms, and to aversion from the sacramen th he offers with anointed hands." ch opinion every Catholic of observation experience must agree.—Boston Pilot.

MORE HERESY.

Our Presbyterian friends in New York are somewhat flustered over the discovery of a "heretic" in the fold, the heretic being a professor in the best known seminary of the Presbyterians in this country. It seems that Dr. McGiffert teaches that Our Lord did not even establish a memorial feast at the Las Supper, but only intended to announce symbolically His approaching death. Why the McGiffert for exercising the right of private interpretation we do not pretend to know, but we rise to rebuke our esteemed contemporary, the N. Y. Sun, for its comments on the cary.

of distinction and wide influence in shaping the pinions of the Presbyterian ministry, are knocking down the pillers of the Christian aith. They are reducing Christianity to yourely natural level, and subjecting it to the requirements of acientific demonstration like the veriest indiel. They are eliminating faitly wholly, and discarding all Church authority They demand that there shall be scientificated in the state of supernstruction. They will have no now series. They must see and know, or they will not believe; and what is that except pure agnosticism?

not believe; and what is that except pure agnosticism?

We are willing to pardon much to journal istic license, but how do the aberrations of the Presbyterian clergy threaten the pillars of the Christian faith? If the Sun wants to know in what state of health Christianity is, let it go to the church conducted by the Paul ist Fathers in Gotham, where a hundred converts were recently announced as the result of a single mission. Let it go to any Catholic church, in New York or elsewhere, and it will find that the pillars of the Christian faith are still standing. What is happening to all the pillars of Presbyterianism we do took know, though we do know that one of them, Dr. Briggs, has been living in Romfor some time, and making a visit to Blessed Sacrament every day. He is not yet a Catholic, but for his own sake we hop the soon will be one.—Ave Maria.

CHRISTIAN SCIENCE.

Another woman has fallen a victim to Another woman has faith a victims of which, in deed, are nearly always women. Three-fourths of the followers of this peculiar creed are of the gentler sex, the robuster intellect of man requiring medical treatment that he can see. The woman who believed in the science and yet who was betrayed died of pneumonia, which is one of the diseases that this school of medicine seldom or never leaves.

this school of medicine seldom or never cures.

To be cured of a malady you must believe that you have it not. Disease is only a believe that you are diseased. Thus you merely believe that you are deaf or blind; change your belief and you can both hear and see Sometimes it is very difficult to change you belief in this way, but, persevere, and if you live long enough, the cure will be made the unfortunate woman alluded to above who believed she had pneumonia was mistaker of course, and if she had lived a sufficient length of time she would have so perceived But Death was in a hurry, as he frequent is, and would not wait. Nor will he wait as rule in cases where people are afflicted with Bright's Disease and consumption and cance and various other maladies, which ordinate have intitated into Chri

The bills of doctors and druggists are proverbially the hardest to pay, because after you recover you are not disinclined to think that you would have got well anyhow. With the Scientists there are neither pills, potions entists there are nettree; continued to wders; you simply train your mind to wders; you simply train your mind to wders; you since not sick. It is hard, no or powders; you suppy hink that you are not sick. It is hard, as loubt, especially if you are sea sick, or have a boil anywhere, or a toothache; but you must must fix your mind and think hard, and, if you think hard enough, the whole thing will disappear. Rather, indeed, you never had it; it was all an illusion, even the boil, and when you were groaning with supposed and when you were groaning with supposed the state of the same was a and it it was an an index of the supposed and when you were groaning with supposed and and making contortions in your chair, you were simply deceiving yourself. It was all perverse imagination. In short, as shakespeare observes, 'nothing is but thinking makes it so."—Baltimore Mirror.

YET HE DIED A CATHOLIC.

"We wish to teach American wives that heir husbands are their only confessors; thereican children that their fathers and nothers are their only confessors. To corect these evils we invoke public opinion, and proclaim that we intend to practice party proscription."

These words were spoken in Congress, January 15, 1855, by Judge Smith of Alabama, a Know Nothing member of the House. He was also, we understand, at one time president of Alabama university.

Now this man died recently a member of the very Catholic Church that he had gone into politics to proscribe. His family had preceded him into the fold, and one of his

proscribe. His family had the children of darkness, a prey to everlaughters is the wife of a Catholic editor—
difton E. Smith of the Church News.

Judge Smith had the ministrations of the
hurch in his last journey, and consequently
e could not feel the utter abandonment that
e described in his poem on the "Uses of Solia
lade."

There is one Solitude that all must reach, And go alone! must edge a precipice— Edge it alone—for on its crambling brink The nearest friend withdraws the kindre

grasp, i drops, impatiently—reluctant drops icy form into the yawning gulf oge shadowy waves no beaches find lave."

His conversion is an instance of those mos nexpected mental transformations that have coursed at intervals ever since Saul o' arsus became Paul the Apostle. We are ed to consider that in the hosts of the o consider that in the boss teed there are some genuinely earness whose minds need enlightenment; and if enlightened, would turn from their -Catholic Citizen.

ANOTHER HERESY TRIAL.

The Presbyterians are about to have an ther heresy trial on their hands. This time is Dr. A. C. McGiffert, author of "A His rry of Christianity in the Apostolic Age." a this book Dr. McGiffert denies that our ord at the Lest Sapper instituted a sacra cent, and holds that His reference to bread at wine on that memorable occasion was aly a casual conversation indicative of His pproaching death. This, His opponents bid, is contrary to the teachings of the December 2 of the December 2 of the December 2 of the December 2 of the December 3 of the Decem The Presbyterians are about to have an are heresy trial on their hands. This time iching death. This, His oppon s contrary to the teachings of the I an Confession of Faith. They cont y did in the case of Briggs and Su a man whose views have underg ge ought to retire from the Chur least that he ought to cease teaching s nts preparing to occupy Presbyterian p

at a man who opposes a profession of faith ould retire or be excommunicated from the nomination which holds that profession o anomination which holds that process and as the foundation of its system, and es until and vital to its existence. The question whether he or they are doctrinally right a the disputed point is not here in issue.

But the Presbyterian Church is logically group, in common with all Protestants sects then it teaches that every man should reache be bible and judge for himself, and the he does not find the Presbyterian creed in In Instruction in Interest condemning him it denies the sight to private judgment—the fundamental vinciple which constitutes its radical differ nee from the Catholic Church. This is a litemma in which all Protestant sects find hemselves entangled. While they teach the light and duty of a man to follow his own udgment of what the bible teaches, they at he same time insist that he must submit his ungment to theirs or be excommunicated, in a word, they teach one thing and practice he opposite, and they are under the fatal

agment to they teach one thing and it a word, they teach one thing are under the fatal is opposite, and they are under the fatal ecessity to do it or suffer disintegration.

With the Catholic Church at is different. She teaches that there is in the Church of Christ an authority whose office it is to de Christian what are the doctrines of Christian-termine what are the doctrines of Christian is not that the individual Christian is not that the individual Christian is not that the individual Christian is not the control of the christian is not that the individual Christian is not the christian in the christian in the christian is not the christian in the christian in the christian is not christian in the christian in

With the Catholic Church it is different. She teaches that there is in the Church of Christ an authority whose office it is to determine what are the dectrines of Christian ity, and that the individual Christian is not the judge, but the Papil. He may accept or reject the Christian doctrines when he is taught what they are, but it is not for him to determine what they are.

Common sense dictates the nocessity of the same principle in civil society, and states men invariably practice it. In this republic the citizen is not the judge of what are the or even from the usual indulgence in novel-contents of the Constitution and the law. Courts are established to determine their meaning and application, and the individual characteristic and application.

Almagining has a high place among Lenten individual characteristic and application and the proposed in a special manner by the Characteristic and application, and the individual characteristic and application, and the individual characteristic and application, and the individual characteristic and application.

Almagi

himself.
In like manuer the citizen in the kingdom of Christ on earth is taught the principles of the kingdom and its laws, and has been interpreted to him. He must accept and submit to them or go beyond the pale. "If he will not hear the Church," says our Lord, "let him be to thee as the heathen and publican." (Matt. 18 17.)—N. Y. Freeman's Journal.

PROGRESS AND UP TO DATE-NESS.

The motto from St. Vincent de Lerins that has for years been printed at the head of this additional page contains several truths that induced ay and generation need to be especially strictly need to be especially r day and a

There is much talk about progress in these days, but very little conception of what true progress is. Many persons imagine that progress consists in being 'up to date'; that is to say, in conforming with the ideas and customs popular in the centers of Anglo-American commercialism and Franco German nationalism; or in taking up with the latest fads of opinion and conduct. It is in a American commercialism and Franco Geregora. American commercialism and Franco Geregora Commence of the such season of the such progress of being "unprogressive" and "behind the times." It is in the same sense that this identical charge is made against God's Holy Church therself by the sectaries of various stripes. But such people are afflicted with an intellectual nearsightedness which prevents them from seeing the great movement of the world's life, and causes them to mistake the oscillations of their rickety stage coach for the revolutions of their rickety stage coach for the revolutions of the spheres.

The universe which springs from the Divine impulse. Progress, is the unfolding or order. The Fall, which introduced disorder, destroyed all hope of progress. Redemption, which is the restoration of order, restored that hope, and has been the source of all the real progress which the human race, since the suppring and guiding star of all earthly progress.

Lent is, moreover, a season of unusual prayer is and even they who cannot fast, and have little to give, and through their restricted opportunities, comparatively few opportunities of other notable self-conquest, can redouble their prayering and guiding star of all earthly progress.

Lert is and all throughout the ages God's grace immediately proper season of unusual prayers and God's truth have been the main appring and guiding star of all earthly progress.

Lert is an all throughout the mere three three provided the more than the mere three three provided the more than the season of unusual prayers and guiding star of all earthly progress. There is special merit, and the benefit of good example, in attending the positi

The Holy Catholic Church, because it is the organ of the Divine action in and on society, is the chief factor in the world's onward march. The world itself cannot progress, for it has chosen nothingness and death as its portion. But the steadfast growth of the Kingdom of God counteracts and overcomes the downward tendency of sectaries and worldlings and uplifts them in spite of themselves.

worldlings and upmed selves.

The idols of the separated and ungodly reworld quickly perish and are speedily re-placed; and all alike are the vanity of van-

Those who lock for progress in any other way than by the unfolding, manifestation and application of the Divine and changeless. Truth of which Holy Church is the guardian, are grievously deluded. The Bride of Christ has nothing to learn from separatism. There are no "modern ideas" that are an advance on the teaching of the Eternal Word. On the contrary the sacred science derived from the confronts us, either in the speculative or practical order; without it no final solutions is, can ever be reached. The fads and isms of a the hour are only wills o' the wisy; in a sea moment the place that once knew them will know them no more. But the Eternal Church will go on, conquering and to conquer, saving the humanity in spite of itself, and crowning the redeemed earth with immortal glories, while and the children of darkness, a prey to evertain the children of darkness.

arcelona, Spain, says: It is very affecting and arouses the most earnest admiration to itness a very ancient custom that is prevalwitness a very ancient custom that is prevalent in Rome every year. An admirable custom that excites the greatest interest in the youths of the schools is to obtain the title of "Emperor" as a reward of superior merit in the examinations beld every year for proficiency in Christian doctrine. It is not a mere rehersal of the text of the catechism, a knowledge that is more superficial than real. The boy. Vincente Pottacchine, who bore away the honors from all competiors in this severe examination of excellence having received the title of "Emperor" as a reward of excellence was received by the Holy Father and with him his court, composed of four youths like him. was received by the Holy Father and with him his court, composed of four youths like himself who were his closest competitors and as a reward for their diligence accompanied him to the Papal reception. The Holy Father received them with the greatest kindness, addressed them in the most tender and encouraging terms and bestowed upon them the Papal blessing. The "Emperor" on leaving the Pontifical audience accompanied by his princes, paid his respects to the highest dignitaries at the Vatican.

This affords a suggestion that might be acted upon in many places, perhaps every-

This affords a suggestion that might be acted upon in many places, perhaps everywhere with herefit to the young and to religion. The details can be varied according to local conditions. The system was successfully made use of in the old school attached to St. John's church, in Utica, when the Sunday school was under the direction of the late John C. Deverough. One of the successful candidates in these examinations became his successor when he retired from active work, and for a long time was reasonably successful in carrying on the good work laid down by one whose zeal is even yet working through agents he had trained in youth.—N. Y. Catholic Review.

LENTEN FASTING - THE MULTI-TUDE OF THE EXEMPT.

The Fast of Lent has been so mitigated within recent years that were our near an esters to re-visit the glimpses of the moon. they would hardly recognize it. Mild as the ast is, moreover, the number of those exempted from it by reason of youth or old age, hard work or delicate health, is largely in excess of those who are bound to keep it.

Is there, then, no lent for this multitude? t is a season of penance for all, and there are other form of self-denial as grievous as fasting, though less likely to injure our health or nder our labors.

If the quantity of food cannot be dimin ished, at least the quality can easily be made

or even from the usual modificace in novel-reading during this time. But fasting, under which title all self-denials may be included, though the distinguishing good work of Lent, is not by any means the only one proposed in a special manner by the Church to the faithful, during this season.

Almsgiving has a high place among Lenten duties. Most of us by a little personal sacrificac and o something to mitigate the complisory and very rigorous fasting of the poor, whom we have always with us? One gets no adequate idea of the solemnity of the obligation of teeding the hungry and clothing the naked except in Christ's own forecasting of the Judgment Day, in which the question of man's salvation or perdition seems to turn on his charity to his needy fellow creatures. To be sure it is a supernaturalized charity, which implies other virtues necessary to salvation:—but there is no getting away for any one possessed of this world's goods with fine phrases about his neighbor's unenlightened souls, from his plain duties to their starved and suffering bodies.

There is, however, another form of charity, possible to the dependent and the poor, as well as to the rich, the alms giving of our kind words and sympathetic presence; of forbearance with trying characters; of merciful jadgment to all.

Not winnout deep intent, have the beautiful words of St. Paul on charity been appointed as the Epistle of the Mass for the Sunday preceding Lent. It is not the question of lavishness in alms-giving; for he implies the possibility of ene's distributing all his goods to feed the poor, and even giving his body to be burned, without the true spirit of charity. Nor is it precisely absolute trans detains trans detains.

The unfortunate woman alluded to above who believed she had pneumonia was mistaken, destroyed all hope of progress. Redemption, of course, and if she had lived a sufficient of course, and if she had lived a sufficient of course, and if she had lived a sufficient of course, and if she had lived a sufficient of course, and if she had lived a sufficient of course, and if she had lived a sufficient of course, and if she had lived a sufficient of course, and if she had lived a sufficient of course, and if she had lived a sufficient of course, and if she had lived a sufficient of the restricted opportunities, comparatively few operations of the real progress which the human race, since where people are afflicted with the prevented to break his fall ere it became irrespect to the surface of the revened to break his fall ere it became irrespect to the comparison of the comparison of the course of the revened to break his fall ere it became irrespect to the comparison of the com

BAGUE OF THE SACRED HEART.

General Intention for March.

(Named by the Cardinal Protector and blessed DEVOTION TO THE CRUCIFIX.

Messenger of the Sacred Heart.

In connection with the subject of this month's intention, Holy Writ exhibits two passages which, if not parallel, are analagous and very striking : the one

from the New Testament after the great work of Redemption had been accom plished, the other from the Old before

the coming of our Lord.
"And I saw an Angel ascending from the rising of the sun, having the sign of the living God; and he cried a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying: "Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads" (Apoc. vii. 2, 3) What was this mysterious sign, en dowed with preternatural power to stay the hands of the destroying Angels here mentioned by St. John, while he prophetically describes the appaling events which are to precede the world's final destruction? Were it possible for us to entertain the least doubt as to its character we might turn to the prophecies of the Old Testament for an answer. It is to be found un-mistakably in the ninth chapter of Ezechiel. "Go," said the Lord, "through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abom inations that are committed in th midst thereof. And to the others He said in my hearing: Go ye after him through the city, and strike: let not your eye spare, nor be ye moved with Utterly destroy old and young, maidens, children and women : whomsoever you shall see Thau, kill him not, and begin ve at my sanctu-According to St. Jerome and other interpreters, those to be spared in this dreadful massacre were to be

the form of a cross The Cross, therefore, long before the coming of our Lord, but in prevision of His choosing it as the great instrument of His oblation was already potent to avert the wrath of the Most just as it will become, in the latter days, the glorious seal or mark of the elect. Still, in ages antecedent to the death of Christ, the mysterious and saving Thau was not identified with the ignominious gibbet of the malefactor; for all held the latter in execration. Few now are aware of the sickening spectacle of abjection, of anguish, of torture it disclosed to the bearing the form of some notorious criminal, hanging in mid air, an ob ject of horror and commiseration.

marked with the letter T (Thau), which.

in the ancient Hebrew character, was

The God of all might and majesty wishing in His infinite wisdom to make manifest His power in the person of His Beloved Son, decreed that thi same infamy of the Cross should be come a source of incomprehensible It was for this that the Saviour Jesus Christ, though His life was withblemish and without even the shadow of imperfection, ended that life as an outcast and a criminal.

And as if debasement and death alone were not ignominious enough, of all the modes of paying the last pen alty He willingly chose the shameful and the most inhuman. For, the torment of crucifixion was but one long lingering agony, wherein life was quenched by slow degrees and atrocious sufferings Mean while, the wretched victim, stript of his garments and overwhelmed with confusion, hung for hours an object of contempt and ridicule for a jeering and heartless rabble. It would seem that he was raised on high, on the degrading rood, the better to command a iew of all the crowd that had gathered to witness his opprobrious death. The imagination can conjure up no more repulsive sight; and nothing more orrible has ever been devised for the torture of the guilty, or more ignominious for the slave who was condemned to suffer death.

All this the Apostle thoroughly understood when he said: "Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written: Cursed is every one that hangeth on the tree: that the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith" (Gal. iii.). Now, while redeeming us from the curse of the law, by hanging on the tree He sanctified that tree and made it for evermore an object of veneration among Christians. The Cross, consequently, or with still more reason the Crucifix, that is, the Cross bearing the figure of Oar Lord crucified, is become for us the image before all others to be revered, and which none other can ever replace it is the official and liturgical emblen of the Church, surmounting the altar of the sacrifice; it is the standard of

the King of Christians Vexilla Regis And how could it be otherwise Was it not alluded to by Christ as an integral part of, or at least intimately connected with His preordained sacri-Moses had made a brazen serpent, and had set it up for a sign which when they that were bitten looked upon they were healed" (Numb. xxi, 9), and, referring to this figure in the Old Testament, ord Himself had declared that "As Moses lifted up the serpent, in the desert, so must the Son of man be lifted

the veneration of the Cross in every age of the New Dispensation.
When the Church was yet in her in

fancy, when her solemn rites were perforce hushed within the deep galleries of the catacombs, when her children were hunted down and the blood of her sons flowed in torrents over every province of the Roman Empire, fertil izing those vast fields and scattering broadcast the blessed seed from which, as a harvest for the Divine Husbandman, new generations of believers were to spring: then it was, that every Christian

hero who was called upon to make pro lession of his faith entered the arens signed with that sign of sacrifice. While it imparted strength within, i beamed before the upturned gaze as a sure token of triumph, for round it was twined the branch of laurel and on it hung a victor's crown.

Martyrs of the Crucified, signed with that sign, scorned the jeering and scoffing of the pagan throng; with it they stood undismayed before the wild beasts of the amphitheatre and were ground as wheat to become the bread of Christ. It was with that sign upon their foreheads and with it graven in their hearts, that they withstood the straining of the rack, the scalding of the boiling caldron, and the blistering, all permeating flame. Youths uninured to hardship and timid maidens, aged matrons accustomed to every comfort and refinement, all, in a word that was weak humanly, when signed with that sign, showed the same eager ness to face death as the sturdy bonds

man or the scarred legionary.

And when the sun had gone down on the bloody scene, and the Roman holiday was over, and loving hands had stealthily borne the mangled bodies to their last resting place in the catacombs, it was under the shadow of that same sign they slept await ing resurrection. in subterraneous Rome, though dazed by the garish incadescence of a modern lamp, may make it out to this day, sculptured on their tombs, tier abov tier, an enduring testimony of the veneration of the early Christians for the sign of their redemption.

It was this sign, emblazoned in light upon the skies, that appeared to Constantine as he marched against Maxen tius, and God's own hand lit up around it the device In hoc signo vinces. was borne, as the Labarum, before the victorious legions in the imperial pagentries, and finally soaring aloft, above the Capitol, it replaced the Roman eagle: thus proclaiming to the world that the Empire was conquered by the weak One who had died on Calvary.

It was the figure of the Crucified that brought to bay the Goth, the Vandal and the Hun, when their baroff from the face of Europe the last vestiges of an effete civilization. It was again the Cross that led them re pentant to the fonts with Clovis and Ethelbert. Then, with their in-coming, did the Cross receive all reverence in the new civilization which sprung up amidst the ruins of departed grandeur. Thereafter it held the place of honor in the homes of both the lowly and the great; it blessed by its presence the huts of the peasant and the palaces of kings. We see it interwoven with the tracery in the grand old cathedrals and bore heavenward on the finials of their tapering spires. It lay in the very rock-bed of their foundations, setting at naught the efforts of its would be destroyer, for its form was embodied our up-to date appliances has not been able to rival, much less surpass. When at the voice of Peter the Her

mit. Christendom rose against the Moslem, and when army after army was poured upon the plains of Pal estine, the Crusader went forth to death or to the deliverance of the Holy City with the Cross gleaming on his breastplate. It was the tomb of the Saviour which was to be rescued from the unbeliever, and it was the Cross planted on the battle ments of Jerusalem that announced the triumph of the sacred cause. Then. especially, do we see the Cross taking its place in heraldry as the predominating feature ; while no kingly crown could command the reverence of baron knight or vassal save when surmounted by the Cross of Christ. To this day throughout ages of bigotry and religious vandalism, it has survived; and the diadem of England's Queen, and Em press of India, shows it lustrous with

gold and jewels. Everywhere did this memorial of the dying Christ greet the eye: it stood at the lonely cross roads and on the squares of populous cities, at the village fountains, and was thickly planted in God's acre, until the new Iconoclasts of the sixteenth century assailed it as an idolatrous sign, and tore it down from the rood loft, the niche and the spire. Then desolation came, and it lay broken by the way side and was defaced on the sanctuary

It is through God's mercy that in our own time we see signs of a return to Catholic practices. The sects are growing weary of the chilling atmosphere of the meeting house, of the conventional four bare walls of a barn-like church. Where, a generation ago, we were wont to see a giddy vane with the four cardinal points of nightfall, closes his eyes in sleep. desert, so must the son of man be lifted up: that whosever believeth in Him, carried about with every wind of doc may not perish, but may have life everlasting." (St. John iii., 14, 15) carried about with every wind of doc trine" (Eph. iv, 14), we now see, stribunal, contrite of heart, he is sadly out of place, it is true, the emstriven with that sign. With that

It has even found its way into the very chancel; and we are edified at the sight of a solemn and erudite judge in England, who in deciding a question of legitimate church adornment in the Establishment, gravely draws the line between the Crucifix and the Cross. Let us hope, however, that the very presence of the Cross will draw down the grace of a whole and entire conversion, and lead misguided men, through its "kindly light," back to the one true fold.

It is well nigh inconceivable, in the face of patristic testimonies so numer ous, so obvious and so emphatic, that, during all these long years which have coalesced into centuries, whole nations have been led to believe that they were returning to primitive Christianity when they rejected, among other prac-tices of Apostolic times, the devotion to

Tertullian, in his book De Corone Militis, written A. D. 235, says:
"Whenever we move; when we come in and go out: in dressing, and in washing; at table and in bed; during conversation, or any other employment we impress on our foreheads the sign of the Cross. Should you ask for Scrip ture authority for this and such like practices: I answer, there is none. But there is tradition, that authorizes it ; custom that confirms it ; submission

that observes it." (Ch. iii, iv.) St. Cyril of Jerusalem, about the year 348, instructing catechumens in the rudiments of Christian religion, says: "Let us not be ashamed of the Cross of Christ; and, if any one be so, do thou at least openly mark it on thy forehead : that the devils, beholding the royal standard, may retire trem bling. Use that sign eating and drink ing, sitting and lying, rising from bed, conversing and walking; in one word, use it on all occasions." (Catech. word, use it on all occasions. iv, n. x. See Catech. xiii, n. xviii,

St. Athanasius, of the Greek Com munion, about the year 370, inculcate the Christian practice of blessing meat before meals, in these words: "When thou art sat down at table, and begin nest to break thy bread, having signed it with the sign of the Cross-give thanks." (B. on Virginity, n. 13)

About the same time, St. thus in his book on the Holy Ghost 'If we attempt to reject those practices, as things of little moment, which rest on no written authority, we shall by our imprudence, materially injure the Gospel itself; even we shall reduce the very preaching of our faith to a mere name. Such—to mention this in the first place which is the most common-is the practice of making the sign of Cross, by those who put their hope in Christ. In what writing has this been taught?" (C. xxvii, tom. iii

St. Chrysostom attests that the sign barian hordes swept down like a de of the Cross was anciently used by the vastating flood, with errand to wipe Greek Church in the administration of the sacraments and the performance of different acts of religion. In his hom ily on the adoration of the precious Cross, which was delivered about the year 386, he says: "The Cross ap pears in the performance of all the sacred rites of religion. If baptism is administered, the Cross is there. If the minister of Christ is to be ordained. any other sacred function is to be performed, the Cross of Christ is there Wherefore let us diligently impress it on our houses, on our walls, on our windows, on our foreheads and on our minds and hearts. The Cross is shown as often as we offer the Holy Sacrifice tom. 6. See also Hom. 55, in Mat. cxvi,

> Eusebius of Cæsarea, who died in 338, images representing our Saviour; and in his palace a magnificent Cross, "the sign of our Lord's Passion;" "and to me it seems." adds the historian, "that the religious prince viewed that sign as the defence and bulwark of his empire." (De Vita Const. lib. iii, 149) pire.

The ancient and public veneration (or adoration, as it was called) of crosses representing the Cross of Christ on Good Friday, in the Latin Church, is described in the Sacramentary of Pope Gelasius (about 492), and also in the Ordo Romanus, which first ap peared not later than the time of St Gregory, and contained the order of the rites and ceremonies observed in

the Church of Rome. There is no end of similar testimones, drawn from the Fathers and from the ancient liturgies, and dating from the first ages of the Church, all attest ing the universal veneration in which the Cross was held. What was true then is equally true to this day. The Cross, and still more the crucifix, loved and honored wherever the faithful are to be found. The deeper and livelier the faith the more tender also and the more tenacious is that love for the symbol of Christ's Passion in the heart of the Catholic Christian, and the more effusive does he become in the outward manifestation of his devotion. Nor could it well be otherwise, for in every phase of Catholic life, from the to the grave, its benign influ-

ence is felt. At the holy font, the sign of the ross is used in the baptism of the child, who, by this second birth, becomes a Christian and an heir to the Kingdom of Heaven. By the Cross with the holy chrism, the confirmed is made a soldier of Jesus Christ. At the first glimmering of reason, he is taught this sign, and with it begins his day and, at the compass duly lettered, fit emblem a pledge of eternal life, and with the of those poor souls who beneath its sign of the Cross, he receives his Lord shadow were "tossed to and fro, and and God in Holy Communion. When, p: that whosever believeth in Him, and parish, but may have life verlasting." (St. John iii., 14, 15)

Hence that marvellous unanimity in

in wedlock. Marked and signed with it, do the ministers of the altar receive their august and awful power of calling down the Word upon our altars, and of loosening and binding in His name.

And when the Christian soul, yearning for greater perfection and a closer union with its God, breaks from the ties of kindred, and leaving behind the perishable goods and empty prom ises of the world, enters religious life, then it is that the Crucifix becomes, at one and the same time, its instructor and its model. There, in the sil-ence of the cloister, for the contemplative, or in the early hours which precede the busy day, for the religious who blends contemplation with the active ministry, there. at the foot of the Crucifix, are thos lessons learnt which baffle the sagacity of earthly wisdom, and produce before a wondering world an Aquinas, an Ignatius or a Theresa. What wonder if, in return for the well - delivered errand received from the Crucified, the bronze should appear instinct with life, and the figure of the Christ, break ing away from the fastenings of the cross, should stretch forth its arms and exclaim: Bene scripsisti de m Thoma.

Christ assumed the functions of a teacher in Jerusalem, in the wilderness, in the towns and hamlets of Judea, on the banks of the Jordan, and everywhere did He put in practice the lessons He imparted. But consider Him on the Cross: for it was from that blood-stained pulpit that more particu larly did He instruct the world. As He hung thereon, He taught it, says St. Augustine, to scorn vanity: He crushed its pride: He condemned its self seeking and sensuality; He set it the admirable example of forgiveness of injuries, of true obedience, of resigna tion, of magnanimity, of mildness, of love, and of the most sublime self sacri fice and devotedness. Such is the school of the Cross: Seire etiam sup ereminentem scentiæ charitatem Christi (Eph. iii 19)

But whatever may have been th path followed by the faithful soul in its ourneying through life, at death, the Cross and the Crucified will be its strength and consolation. The last Unction will be given in the form of a Cross; and on each failing sense, on each trembling hand and weary foot, will the imprint be made that the Lord in His most loving mercy

a ay vouchsafe forgiveness for the sins of their doing.
"Proficiscere!" Yes, depart now Christian soul, armed and mailed broughout with the armour and mark f Christ. Depart in peace and un bounded confidence, in the name of the Father Almighty who created you, in be name of Jesus Christ, Son of the Living God, who suffered for you, in the name of the Holy Spirit poured out upon you, in the name of all the blessed n heaven, for, like them all, you now bear the seal of the elect.

" Subvenite!" Hasten, ye Saints of God, to lend your help, for this soul bears the mark of brotherhood; and you, come out and welcome it, Angels of the Most High, and bear it to His presence in triumph.

Children or orphaned ones, left behind to mourn for the departed, approach with awe, for before you lies what was once the temple of the Holy Ghost. Be prodigal now of your tenderness; render your last services of love; smooth the cold brow and cross those lifeless hands, but place in them the Crucifix that they may still cling to it in death. Chant the Requiem and intone the Libera, but when in the plan itself of those vast edifices, masterpieces of the builder's art, which modern architecture with all the most conspicuous parts of the city, the Cross, emblem of faith and hope, above the grave. It will proclaim to all who pass by that under its shadow sleeps a Christian, awaiting the coming of the One who is the resurrection

and the life. Associates of the League, we who make a special profession of love of the Sacred Heart of Jesus, let us love the Crucifix with an undying love : let our eves often rest on the image of the Crucifix-on the wounded side, where the lance opened the Adorable Heart that it might be our safe retreat. Love the Crucifix : carry it on our hearts : set it up in the place of honor in our homes, and over the graves of our loved ones. Let us never be ashamed to profess openly our reverence for it. Remember that a day will come, of all days the most awful from the beginning of creation, the dread day of the Last Judgment. Finding the love of the Cross in our hearts, the Angel of the Apocalypse will mark it on our brows that we may escape destruction. And, when, before the coming of the Son of man in the clouds of heaven. with much power and majesty (Matth. xxiv, 30), to sit in judgment on all the nations of the earth, we shall first see His Sign in the Heavens, we shall not fear what we have always loved, but rather we shall look up and lift up our heads because our redemption is at hand. (Luke, xxi., 28)

PRAYER O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that the Crucifix may once more be reinstated in its rightful place on the breast of all Christians, in the place of honor in their homes and by the wayside. Amen.

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IS HALF DONE Start wash day with good soap, pure soap; that's half the battle won.

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following preface to a new edition of for whatever the Scriptures attest is the New Testament: read in due sul

authority of the Church (to whom alone it belongs to interpret authoritatively | the Gospel on their person. The body the meaning of Holy Scripture), and in of St. Barnabas was found after death spirit of faith and piety, nothing can with St. Matthew's Gospel, which he be more salutary or profitable than the had copied with his own hand, laid perusal of the Holy Gospels and other upon his breast, parts of the New Testament. In the We recommen vords of our Catechism, "We ought frequently to read good books, such as the Holy Gospel, . . . which nourish our faith and piety, and arm

us against the false maxims of the graph. In the words of a Doctor of the Church: "Hearken to this, all ye who live in the world and have the care of a household; hearken to this-God commits to you also the reading of the Holy Scriptures. No man teacheth like Holy Writ. Get, at least, the New Testament, the Acts of the Apostles, the Gospels for your constant teachers If sorrow befall you, hasten to them as to a chest of healing medicine; take comfort out of them in trouble and anxiety, whether it be loss of fortune, of friends, or death itself that afflict you. I shall always advise you, not only to attend to the instruction you hear in church, but to be diligent in reading the Holy Scriptures at home. dive not such frivolous excuses as that I have the cares of a family, a trade. and much worldly business to attend to.' If it be so, the greater your need of the instruction and comfort that are to be drawn from Holy Writ."-In such words as these did the great St.

Sophia Another Doctor of the Church speaks thus: "Read each day a fixed number of verses of Holy Scriptures. Never retire to rest without having filled the casket of your heart with this regular provision." This was the direction given by St. Jerome to one of his spiritual daughters.

John Chrysostom exhort and teach the

people from the pulpit of Sancta

St. Alphonsus says that "to think over the account given in the Holy Gospels is alone sufficient to inflame a

THE READING OF THE HOLY word of Holy Writ makes a deeper impression on a Christian than a hundred or a thousand contemplations and revelations ascribed to certain holy souls;

The early Christians often carried

We recommend all Catholics to be come familiar with the words of the Holy Gospels, and to read them with the faith and reverence which are due to the Word of God. - Catholic Tele-

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It Don't Pay

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50c. and \$1.00, all druggists.

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The Priest with the Brogue.

'A MINER'S REMINISCENCE. Down by the gulch, where the pickaxe's ring-Never struck chords with the stream's smothered singing.

For we had damned its bright ardour to shale the stream's stre For we had calmied its bright with claybanks and damned it below the dath.

Curses in Mexican, curses in Dutch,
Curses in purest American—such
Polyglot blasphemy didn't leave much
Room for the rest of the languages—
there
Down by that gulch, where all speech seemed one swear,

one swear, Naught but profanity ever in vogue, Wandered one morning a priest with

Also a smile. Now no mortal knows whether God has ordained they should travel to-But if in tongue Erin's music you trace, Bet Erin's sunshine peeps out in the face. Auyhow, Father M'Cabe had 'em both, Sunshine and harmouy—natural growth. While the air trembled with half suppressed

oath, Right down among us he stepped; all the Feeling his way, as it were, with his smile, And when that staggered the obstinate rogue, Knocking him head over heels with his bro-

Inside a fortnight the brown throated robins Perched undismayed just in front of our Sang at our windows for all they were

Sang at our windows to be accepted worth—Lucifer didn't own all of the earth!
Pistols grew rusty, and whisky seemed sour Nobody hunted the right or left bower;
Deserts put verdure on—one little flower
Bloomed in a niche of the rock. At its root
Erstwhile undreamt of, lay rich golder
— fruit!

Yes; we struck gold. Arrah, Luck's "thurrum pogue."
Couldn't go back on a priest with the brogue -Arthur M. Forrester.

FIVE - MINUTES SERMON. Second Sunday in Lent.

BENEFITS OF A GOOD CONFESSION-

In thee, O God, I put my trust; let me no ashamed." (Ps. xxiv. 2.)

When our first parents fell from vir tue they immediately hid themselves This sense of shame for sin committee is inherent in human nature, and therefore a good thing, but like ever

good thing it may, by excess, become an evil. Let us see how it can become There are some who from this ver sense of shame go on from year to year making bad confessions, go on fro making bad confessions, go of the year to year hiding some sweet dar-ing sin from the priest. Cowards wh are unwilling to bear a momental flush of the cheek! Sinners who as willing to commit sin but unwilling bear its shameful effects! The there are others—hypocritical per tents who pose before their spiritu directors and smooth over certain sin for fear they might incur the shar of losing the good favor of the prie Foolish people! They forget that t more honest and more open the co fession the more tender becomes t heart of the priest and the more effe ive the spiritual remedies he precibes. There is no such thing as t

loss of reputation before the priest the confessional. The priest is l the representative, the agent of Gand God knows all. What shall say of those who imagine that the might have to suffer the shame of fi ing the priest very much shocked the sin they have committed and t able to attend to it? Let us make such mistakes. There is no spirit difficulty, no form of sin to which priest cannot offer a solution and cure. Every confessor has in special studies to meet the requireme of every soul-from the innocent chi to that of the blackest sinner. Her we see what a great safeguard to morality the sacrament of penance Why, even the very shame incurre confessing a sin is half the victorer that sin! Sometimes, also, meet persons who refuse to bear shame of the rebuke from their fa confessor. They blush, they are fused, they are ashamed. The ha est and most cruel treatment, the

capable of guiding the soul to waters. And now, what shall we say o peaceful relief and calm repose stellows the shameful confusion of ing dark sins to a priest? Wha we say? Those who have experithis season of rest, know what Although the sorrow for sin still a in the soul, nevertheless the ser shame is lost in the sense of fre

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not be enough punishment for

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sin. The priest knows how much

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under-current of society; he k

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from sin. Finally, shame may incline omit seemingly little things, sma cumstances which, if confessed, i would add special malice to the si may also incline us to drug ou sciences so to speak, to stifle dou to whether a thing is a mortal not. Oh! let us have some co sense with regard to this matter us tell all, in spite of the nervo and remorse and feverish brain the great weight will be lifted fr our souls. Let us for once be with ourselves, without being mo scrupulous. Let us choke the of pride. Let us, as it were, our souls to the scientific expe of having a flood of electric poured down into its very depth

We cannot lead two lives before In His sight our souls are as tra ent as the limpid stream tha down the mountain. Oace time the sacred body of Jesus stripped of its raiment, hung Mount Calvary—Jesus Christ, maculate Victim of shame be wild, cruel, and jeering mob!

The Priest with the Brogue. A MINER'S REMINISCENCE.

Down by the gulch, where the pickaxe's ring-Never struck chords with the stream's smothered singing— For we had damned its bright ardour to

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Damned it with claybanks and damned it

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is inherent in human nature, and is therefore a good thing, but like every good thing it may, by excess, become an evil. Let us see how it can become There are some who from this very

sense of shame go on from year to year making bad confessions, go on from year to year hiding some sweet darling sin from the priest. Cowards who are unwilling to bear a momentary flush of the cheek! Sinners who are willing to commit sin but unwilling to bear its shameful effects! Then there are others—hypocritical peni tents who pose before their spiritual directors and smooth over certain sins, for fear they might incur the shame of losing the good favor of the priest. Foolish people! They forget that the more honest and more open the con fession the more tender becomes the heart of the priest and the more effect ive the spiritual remedies he pres There is no such thing as the loss of reputation before the priest in the confessional. The priest is but the representative, the agent of God, and God knows all. What shall we say of those who imagine that they might have to suffer the shame of finding the priest very much shocked at the sin they have committed and unable to attend to it? Let us make no such mistakes. There is no spiritual difficulty, no form of sin to which the priest cannot offer a solution and a Every confessor has made special studies to meet the requirements of every soul-from the innocent child's to that of the blackest sinner. Herein we see what a great safeguard to our morality the sacrament of penance is. Why, even the very shame incurred in confessing a sin is half the victory over that sin! Sometimes, also, we meet persons who refuse to bear the shame of the rebuke from their father confessor. They blush, they are confused, they are ashamed. The harshest and most cruel treatment, the deep est shame that man could suffer, would not be enough punishment for the commission of one deliberate mortal sin. The priest knows how much pen ance we deserve; he has sounded the under-current of society; he knows its rocks and shoals, and is therefore capable of guiding the soul to safer

And now, what shall we say of the peaceful relief and calm repose which follows the shameful confusion of tell ing dark sins to a priest? What can we say? Those who have experienced this season of rest, know what it is. Although the sorrow for sin still abides in the soul, nevertheless the sense of shame is lost in the sense of freedom

from sin. Finally, shame may incline us to omit seemingly little things, small cir-cumstances which, if confessed, indeed would add special malice to the sin. It may also incline us to drug our consciences so to speak, to stifle doubts as to whether a thing is a mortal sin or Oh! let us have some common sense with regard to this matter. us tell all, in spite of the nervousness and remorse and feverish brain, and the great weight will be lifted from off our souls. Let us for once be severe with ourselves, without being morbidly scrupulous. Let us choke the demon of pride. Let us, as it were, subject souls to the scientific experiment of having a flood of electric light

poured down into its very depths. We cannot lead two lives before Cod. In His sight our souls are as transparthe limpid stream that flows down the mountain. Oace upon a time the sacred body of Jesus Christ, stripped of its raiment, hung upon Mount Calvary-Jesus Christ, the Imwild, cruel, and jeering mob! Let the too much taken up with what she was these men knew well—for there was maculate Victim of shame before a

awful picture sink deep into our hearts Let us endeavor to realize something of its tremendous significance. Then and then only, shall we begin to put our trust in God. Then, and then only, shall we begin to crave the opportunity of suffering shame for His sake: "In Thee, O God, I put my trust; let me not be ashamed."

OUR BOYS AND GIRLS.

Straight and firm mark out the furrow 1/10p therein the golden grain; Do thy task and rise to morrow Ready to begin again. One day like another passing. Acis and deeds of little show, Garnered seeds may be amassing. Whence the harvest fields shall glow

Bravely, then, the ploughshare driving, Faint not nor withdraw thy hand; Duties done by earnest striving Leave their traces o'er the land, Haud the labor, few the pleasures, Duli the task no others share; But each step that duty measures Leads up a golden stair.

Sing, then, in the early morning, Going forth to work alone; Sing at evening, home returning, Counting up the day's work done, Light the footsteps ever wending. Duty's worn and dusty ways; Light the hear, itself expanding, Dead to thought of human praise.

Dead to self; intensely loving
In the noble throbs that move
Hearts who weary not in giving
Life for life and love for love.
Love of souls and love of duty.
Fear of falsehood, hate of wrong,
These shall clothe thy life with beauty
Worthy of the poet's song.

-Dublin Review.

MAMIE'S PERIL.

BY M. T. R.

If having her own way could have made Mamie White happy then she ought to have been one of the happiest girl in Gowansville, for she had, though after considerable trouble only, gained the victory over everybody most concerned in her welfare, so that, for this day no one, for peace's sake interfered with her wish to do and

have as she pleased.
Yet it was but now 4 o'clock in the afternoon, and Mamie was neither happy nor contented with the working out of her own sweet will; in fact she could hardly recall a day when her heart and head were so heavy.

To begin with it was Saturday, and there being no school, her mother had not unnaturally, expected that Mamie would make herself useful taking a hand in the work, and running chores, especially as the holiday season now so near, necessitated considerable extra baking, cooking, and sweeping.

it happened, however, As weather was remarkably mild and pleasant for this time of , almost leading the birds the idea that it was spring, year, when our little girl awoke that lovely morning, and heard a few stray birds twittering in the empty branches outside her windows, she quickly decided that it was a day more fitted for play than work and, therefore, dressed herself in accordance

with that decision. Then she skipped lightly down stairs and found the kitchen deserted by all but the big family cat, while her breakfast lay covered up on one side of the long deal table.

She poured out a cup of hot coffee. uncovered the rolls and butter, and sat down to eat as leisurely as if she were a young princess, without a care or a duty aside from her meal.

By and by, her mother entering with a pail and mop, spoke a trifle sharply, and testily; 'Come, come Mamie, the coffee can't stand on the stove all day, and I must clear the table in a minute. I want to clean it, and then scrub the floor. As soon as you are ready, you must help me for I am awfully busy to-day."
"O, mother," returned Mamie,

quickly, "don't say awfully. "Well, Miss Prim, what shall I say,

then?" asked Mrs. White, laughing, sarcastically; but, Mamie understand ing her mother's tone, remained silent.

"I guess," said her mother, taking the dishes off the table as she spoke and putting them in a pan of hot water I guess we will choose some other time to discuss grammar, and, for the present, try to finish up our work So, take that pail now—but child! she cried, stopping short, "why you have your Sunday dress on; what on earth is that for?"

Mamie reddened somewhat as she answered, glibly: go visiting to-day; it's such nice weather, and Alice Graham and I can have a race in the woods, when we are tired searching for scarlet berries.

"Well, that's your plan, Mamie, retorted Mrs. White gravely, "and mine is, that you go and take off that diess at once, and don you old scrub

bing gown, and set to, to help me."
"O, mother!" cried the girl, beginning to sob, "how dreadful you are after my studying and studying every day this week until my head aches! Am I never to have a holiday like

other people?" she asked, peevishly.
"You have plenty of time to play every afternoon, child, and you know you make good use of it in that way," responded her mother, "but, if your head is really aching you can do as you like, and I'll try to do without

Glad to get even this reluctant permission, Mamie jumped up in manner unusual to people with head aches, and hurried from the room, while Mrs. White, with a sigh, resumed her work, and cleaned and scrubbed until she felt that she was herself just

one ache from head to foot.
"I wish," she murmured. "I could lie down for an hour, but, oh, dear, there is so much to be done, I wouldn't dare to take a second wink.'

So she toiled patiently, her attention

doing, to be able to spare a thought to the absent daughter when, suddenly the door flung open, and Mamie, cross and breathless, bounced in without

'I never saw such a mean girl as Alice;" she exclaimed angrily, "she wouldn't come out with me, as she had some darning to do, and after that, she was going with her father to the gypsy camp, so she begged to be excused, and left me without another word. She had a right to invite me to go to the camp," added Mamie, half crying, "but she was too mean."

Mrs. White kept on working, but she listened too.
"What will you do now?" she asked wearily, hoping her child would volun-

teer to help her at last.
"O, I'll paste pictures in my scrap book, and then, I'll eat my dinner, and, afterwards, I'il—O, I'll see when the time comes," this last as a bright

thought entered her mind.
"Do as you like, Mamie, but remember it's your own will you are doing, not mine; so let us see if you'll be any happier when the night comes," said

her mother, resignedly.

This speech angered the girl, and, with a pout she left the room slamming the door after her.

"I declare it's too horrid for any thing to be always at the beck and call of everybody," she remarked, as she got safely into her own little

"I know she'll say no if I ask to go to the camp, so I'll just walk off without asking.

Of course her mother would refuse permission, and well Mamie knew it. the rest of the morning During various calls were made on Mrs. White by the neighbors who requested or needed some little service from her daughter, but to one and all, Mamie turned a deaf ear, and defiantly de clined to be obliging, though she was aware that, as the reward of her serv ices, neither she nor her mother would be forgotten when these same

neighbors made purchases in the town. Her dinner was only a lunch, there was no time to cook anything until the father came home from business in the evening, hence Mamie being able to start early, and, in better spirits than before, set out on

her journey.

It was a long, long distance, and sorely tried her patience, but, happily, she met her uncle who good naturedly offered her the use of his pony when told him she was going to join Alice Graham and her father for a visit

to the gyspy camp.
This was false, as we know, but Mamie's sense of honor was blunted through her disregard for her mother, and, somehow, she felt reckless than usual about breaking a

ommandment. Mounted on her horse, she tried to feel as if she were fortunate in having met her uncle, but, in spite of herself, a strange unrest and foreboding took possession of her, and destroyed all her Then, inanticipations of happiness. convenient visions of her mother working hard and unaided, would rise before her, and throw a pall over her

The gypsies camp was near the sea, and Mamie, not knowing the way, at length found herself and her pony on the sands about the time when the tide commenced to rise rapidly.

There was a heavy mist, too, which entirely obscured things near at hand, so that, with the spreading and deepening waters, and the inability to see a foot ahead of her, Mamie had cause enough for perplexity and fear. Bruno's feet were sinking deeper and but he bravel ed on while the girl holding the reins strained her eyes forward for a glimpse of some dry spot where they could rest, but in vain, for the sea kept on increasing its domain until there was nothing now but water and mist all about the horse

Yet, the camp was not far away, if only Mamie had known it, and quickly would the rough men have hastened to the rescue had they thought that their aid was wanted.

They burned their fires, and told their tales, while Alice and her father stood and watched them, happy and unconscious that misery and unhappiness had so near a halt between them and the sea.

By and by, Mr. Graham judging it time to start for home, gave some money to the gypsies, and, bidding them a kindly farewell, he and Alice meet the carriage which walked on to was in waiting for them some yards Alice gazed seaward in calm enjoy

ment of the mist which hid the waters from even her sharp eyes, while her father whistled a little tune to himself as it were ; when suddenly, his daughter somewhat startled him by exclaim-

ing:
"Oh, papa! I hear a horse trotting, and it isn't ours, for see," pointing, "how still he is!"

Mr. Graham looked, and then stopped to listen. "Yes," he said, and I'm almost sure I know the step. It sounds just like Doctor White's Bruno, but I can't see anything. I'll call," he added briskly.

So he called the doctor's name several times, receiving no answer but that monotonous trot, trot, trot.

"There's something wrong, the gentleman anxiously; "let us go back, and I'll ask the men at the camp to direct me what to do."

The gypsies were only too willing to aid the man who had been so kind to them, and soon the whole band were ready to dare travel right into the heart of the heavy cloud which hung between them and the treacherous sea

It was a dangerous undertaking as

no knowing how soon one would be precipitated from the safety of the land into the deep waters by a misstep, but gratitude will dare much for a bene-

actor.
Mr. Graham made Alice shut the shutter of the carriage until he could return, and, while she sat on the soft cushions trembling and fearful, he and the rude men of the forest went away out of sight on their charitable mission.

Step by step they walked silently towards the spot from which the sound of the horse's trot could yet be heard but they heard nothing else excepting the splash of the angry waves. an idea occured to Mr. Graham.

"Stand a moment!" he cried "I'll try once more! Bruno! Bruno!

Scarcely had his voice ceased than the trot changed into a run, and, while the men listened breathlessly, out from the densest part of the mist dashed a beautiful pony with a sleep ing or unconscious girl leaning for ward on his saddle.

Brune, for it was he, had heard his own name, and now stood quivering in every muscle from joy and relief at the side of Mr. Graham, who, recog-nizing the girl, lifted her tenderly, and carried her to the carriage to the wondering Alice.

& Poor Mamie had fainted from fright as she realized that she had no escape from a death in the raging waves, and Bruno, being unused to that portion of the coast had trotted up and down helplessly, seeking in vain an outlet from the deceptive and dreary mist until his own name uttered by a famil-

iar voice had guided him. There is very little to add to this story now-as Mamie after her recovery was too much shocked by her near ness to a dreadful death, ever to return to her old idle shiftless ways, and thus her mother never again had cause to complain of being left alone or unaided.

CHATS WITH YOUNG MEN

Our Influence. Every day we exert an influence upon our acquaintances: - we leave an impression upon every one whom we meet, with whom we talk, with whom we have business, our words, our looks our manners, our dress, our tones, our thoughts, our principles-our personality affects our neighbors, pleases, shocks or soothes, edifies or scandalizes, lifts upwards or shoves downward, helps or hinders, makes or mars. We shall never know in this world how powerful we have been to influence other lives, nor what we have effected in that way, nor what we might have accomplished if we had acted differently from what we have Sometimes, accidently, after done. many years, we hear that what we once did had immense consequences for some one, of which at the time we had no idea. A kind word, a look of trust, a helping hand—these have often changed the course of lives.

Sowing Seed.

One day, when walking along a path lined with weeds, I carelessly dropped a tiny seed from my hand, and next moment regretted the act, deeming the seed atterly lost. Imagine my surprise when, a few weeks later, in going along the same path I found the seed a flourishing plant, covered with odorous blossoms. It seemed incredble, and upon investigating I found that the seed had dropped upon a nour ishing soil, and the weeds, after vainly striving to uproot it, were now allowing it to shed, unmolested, its fra-

grance abroad. This incident set me theorizing. Often a beautiful character develops where circumstances seem the most adverse. In a home of poverty and squalor a child grew, and the world looked pityingly on. There seemed ooked pityingly on. but one destiny possible for the little But there came a day when a gentleman, a philanthropist, was at tracted by the child, and he dropped a seed of kindness and encouragement into his heart, and, lo! a lofty resolve was born, never to die. those who noted the child's ambition and wondered at it. "He will never amount to anything, it is not in the blood," they skeptically said.

They were obliged to acknowledge their error. The child developed into mature life, and was a power in the

moral and intellectual world.
"I trace," said he, "from the day
when I received my first word of encouragement."

Is it not a solemn reflection that we are constantly sowing seed for good or evil? Our acts seem so unimportant : one day follows another in quick suc cession, in their regular routine, varying but little. Yet silently, perhaps, but no less surely, our influence is making itself felt.

Sow all the good seed you can. Never mind if the soil looks sterile ; it is yours to sow; it is God's to garner the harvest.

Virtue and Industry are Good Legacies

Expensive tastes, a pampered body, an untrained mind, unskilled hands, Godlessness and laziness have been the bequests of many a father to a son to whom he had left these legacies at the time when manhood's strength and abilities should have been possessed. In such a condition, with money or without it, a young man's position is deplorable, and the father has deeply wronged the son. An old Jewish proverb says: "He that teacheth not his son a trade is much the same as he that teacheth him to be a thief." Fortunes do not stay with families many generations, but even with money a man may be poor in usefulness. It is a disgrace to be an "incapable" in For Table and Dairy, Purest and Best

this country," and many a poor man with education and a trained and dis-ciplined will, mind and body, looks down with scorn at the incompetency of such living dead men. genuine ring of thankfulness in his tone, a gentleman once said: have received two bequests from my parents, for which I am exceedingly grateful. From my father I inherited poverty, and I was forced to work for my living, which has been a good thing for me. My mother left me a holy example, and her prayers have led me to practice my religion. could have received nothing greater. There are hosts of young men who are fretting because they "were not born with gold spoons in their mouths," who, likely as not, would have been spoiled by riches. One such young man thought it pretty hard to receive this "bequest" from his father, who knew him well: "I give and bequeath to my son John the entire state of New York, to make his living in.

Be Resolute.

"Resolution," says John Foster, "is omnipotent." He that resolves upon any great, and at the same time, good end, by that very resolution has scaled the chief barrier to it. He will find it removing difficulties, searching out or making means, giving courage for despondency, and strength for weak-ness; and, like the star in the east, to the wise men of old, ever guiding him nearer and nearer to the sum of all perfection .- T. Edwards.

He Discovered a Great Chemist.

"The greatest discovery I ever made," said Sir Humphry Davy, "was Michael Faraday." Faraday carried forward Sir Humphry's purposes and plans beyond his own power. He improved on the work of his master. man who can discover men of abilities and possibilities, and place them in a position to work out a life work-to render a service to their fellow menis doing a great thing both for the man and for the world.

Lenten Work. Besides the abstinence and the fast-

ing imposed on us during this holy season by the Church, there are other works, too often disregarded, which chime in perfectly with the spirit of this Lenten time. The first of those is almsgiving. Upon this God, even in the Old Law, set His seal of approval. When about to leave the home of the elder Tobias, the Archangel Raphael, to encourage the members of that pious household in their well-doing, said " Prayer is good with fasting and alms more than laying up treasures of gold; for alms delivereth from death, and the same is that which purgeth away sin, and maketh to find mercy and life But the Master recomeverlasting.' mends this wholesome practice in stronger words of commendation: "Whatsoever you do to the least of My brethren you do it to Me." acting from a motive therefore, of religion, and not from mere human impulse, we give food to the hungry, or drink to the thirsty, or covering to the naked, He looks upon it all as done to Himself, because the poor are His brethren, and they, thermore, closely resemble Him, since He was hungry and thirsty, and with out shelter, for, He declared, foxes have their holes, and the birds of the air their nests, but the Son of Man hath not whereon to lay His Who among us would be so hard of heart as to deny the Master's request for food or shelter? - St. Ignatius Calendar, San Francisco, Cal.

Diseases of the Throat and Lungs Are extremely frequent in this climate, and their danger lies in the opinion too often en-tertained that they wear themselves out. That they do not and that hundreds are being That they do not and that hundreds are being hurried in consequence to untimely graves is one of the most patent facts of our existence. The only rational treatment is to employ Maltine with Cod Liver Oil, a preparation of inestimable value in all pulmonary complaints. In addition to supplying the oil in form in which it may easily be assimilate and without disturbing the stomach, it presents the nutritive properties of wheat and without disturbing the solmach, for presents the nutritive properties of where oats, and barley, and it is therefore a reconstructive and tissue former of eminent value. Not less important is the action of maltinestarchy foods. These are rendered dignible and capable of replacing the wastes of thody. This is Nature's own method. The Maltine with Cod Liver Oil. "Only the Best"

Should be your motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unequalled merit. Be wise and profit by the experience of other people.

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[Prepare for Spring.]

Don't let this season overtake you before you have attended to the important duty of purifying your blood with Hood's Sarsaparilla. By taking this medicine now you may save sickness that will mean time and money as well as suffering later on. Hood's Sarsaparilla will give you rich, red blood, good appetite, good digestion and a sound, healthy body. It is the greatest and best spring medicine because it is the One True Blood Purifier. Its unequalled record of marvelous cures has won for it the confidence of the whole people.

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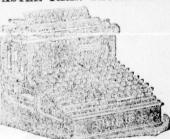
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with good grace, amidst the plaudits of the mssemblage. It is due to Brothers Costigan, Much credit is due to Brothers Costigan, Shortall, Ward, and others, for the very active part they took in making this party such a grand success. Brother H. J. Ward had charge of the refreshments. On the whole the members of the Ploneer branch of Montreal are to be congratulated on the success of this the last of their social functions for the season, and the writer takes this method of expressing the strength of the season, and the writer takes this method of expressing the strength of the season, and the writer takes this method of expressing the strength of the season, and the writer takes this method of expressing the strength of the season, and the writer takes this method of expressing the season of the season

Resolutions of Coadelence.

Resolutions of Co. dolence.

London, Ont., Feb. 25, 1898.

At a regular meeting of Branch No. 4, London, held in their hall on Thursday, Feb. 24, 1898, the following resolution was unanimously adopted:
That whereas it has pleased Almighty God to remove by death John Morkin, son of our worthy brother, Edward Morkin,
Resolved that we, the members of Branch No. 4, hereby express our heartfelt sorrow for the loss sustained by our Brother, and extend to him and his family our most sincere sympathy and condolence in their sad affliction.
Resolved, that a copy of this resolution be inserted in the minutes of this meeting; sent to Brother Morkin, and published in the official organ, and Cattlodae Record.

London, Ont., Feb. 25, 1898.
At a regular meeting of Branch No. 4, London, held in their hall on Thursday, Feb. 24, 1888, the following resolution was unanimously

1898, the following resolution was unanimously adopted:
That whereas it has pleased Almighty God to remove by death John Phelan, son of our worthy brother, Michael Phelan,
Resolved that we, the members of Branch No. 4, hereby express our heartfelt sorrow for the loss sustained by our brother, and extend to him and his family our most sincere sympathy and condolence in their sad affliction.
Resolved, that a copy of this resolution be inserted in the minutes of this meeting; sent to Brother Phelain, and published in the official organ, and CATHOLIC RECORD.

ARCHDIOCESE OF TORONTO.

Rev. Father Halpin, S. J., directed the spi Niagara Falls, during the first week of Lent.
The Lenten course of sermon at St. Vincent's
church, Niagara-on-the-Lake, will be given by
the Carmelite Fathers of Falls View.

ARCHDIOCESE OF MONTREAL. Fifty-Seventh Anniversary of St. Patrick's T. A. S

On Tuesday, the 24th ult., St. Patrick's T. A. S. celebrated the fifty-seventh anniversary of the organization of the society, at their hail, 92 St. Alexander street. The celebration took the form of a choice selection of vocal and instrumental nucle, recitations, etc., by local talwith the more humble parishioners in the unpretentious hal of the society. Many a year will pass before the memory of this good man will be forgottes in the good Catholic city of Montreal. After Judge Carran's address a plano solo was given by Miss Walsh, and a sone by Mr. McBahon. Mr. M. J. McHhone kept the house in rears by his recitation. Divorce Wanted, 'in which a Jady is in great tribulation because her husbaze joined so many societies. For zu encore Mr. McHonone increased the volume of merriment by giving "Aunky Dolefurs Visit." The programme finished by "An frish Lass From the County Mayo." The hall was crowded on the occasion, and the audience was well pleased at the bill of fare set before them. I hope that the outcome of this celebration may be a very considerable addition to the membership. It might be mentioned that there is a fair sum payable to the families of members at death.

Amonget those present were : Rev. Fathers Quinilvan, pastor. Priscoil and McDermott, C. S. S.; Mr. J. Killfeather, President of St. Ann's T. A. and B. S.; Mr. J. Lappin, President Branch No. I. C. M. C. A., Grand Council of Quebec; Those Styles, President Branch 50. C. M. B. A., Grand Council of Cuebec; Those Styles, President Branch 50. C. M. B. A., Grand Council of Cuebec; Those Styles, President Branch 50. C. M. B. A., Grand Council of Canada; Messrs M. Sharkey and James Meek.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

The Orphan's Festival in Aid of St. Concert in the Grand Opera House

The Orphans' Festival held in the Grand Opera House, Hamilton, on Shrove Tuesday, in Opera House, Hamilton, on Shrove Tuesday, in aid of Sc. Mary's Orphan Asylum, gave mos convincing evidence of the interest taken in that most deserving charity—an interest shared by the Protestants of Hamilton equally with

convincing evidence of the interest laken in that most descring charity—an interest share in that most descring charity—an interest share in the most of them that most descring charity—an interest share in the protections of Hamilton equally will Major, the Rev. Dr. Burns and the Ho. Mr. Gioson to the organization and management of An affecting feature of the entertaining and the Ho. Mr. Gioson to the organization and management of An affecting feature of the programme, of a large number of the programme, of the an administry in the part of the short of the programme, and then a dimmutive interest the event of the programme, and then a dimmutive interest charged a large of the programme, and then a dimmutive interest charged the programme and the programme of the programme and programme, and then a dimmutive interest charged the programme and the programme

annually on Shrove Tuesday, or as the French call the day Mardi gras and the Italians Caraevale. He preferred the good old Saxon term ovidencing the good old custom that prevailed among our Saxon forefathers, when there was one Goot in Hoaven and but one faith on earth, of shriving or confessing themselves to prepare for the help season of Lent. It was strange that upon the present occasion, it was not the Catholics when presented themselves for the ceremon alone who were anxious to make confession of their doing and avow their purposes and aims for the future. They were the only ones accusations were being brought—they would alm sfor the future. They were the only ones accusations were being brought—they would have an opportunity of making their confessions. He called upon the mayor to address the audience. The Mayor was followed by the Hon, Mr. Gibson, whom the Bishop introduced with the remark that his visits were few and far between. His Lerdship then called upon the Rev. Dr. Burns to read the report of the Lastitution. Dr. Burns prefaced the report with compilmentary remarks concerning the work done, and a touching allusion to the evidences of Christianity before them in the bright happy faces of the well-cared for little ones. He dwelt upon the small grant from the Government of \$2\$ cents a day, spoke approvingly of the city's grant of \$700, and expressed his gratification at the co-operation given by the public generally to this work, as stated by His Lordship the Bishop and evidenced by that night's large gathering. Dr. Burns' remarks were enthusiastically applanded.

Those in charge of the programme of the evening are to be congratulated on its excellence and variety. The statement that such well-known names as Mrs. Bruce Wilkstrom, of Hamilton, Mrs. Clara Barnes Holmes, of Buffalo, Mrs. Sydney Dunn, of Hamilton, appeared on the programme, is sufficient testimony of its worth, The only amateur's name was Miss Ruby Shea, of Hamilton, a present studying at Loresto Abbey. Toronto. More than ordinary inter

LECTURE BY REV. FATHER BRADY.

At Vespers on Sunday evening. Feb. 27. Rev. M. J. Brady lectured in St. Mary's church, fill street, in aid of the poor under charge of the St. Vincent de Paul Soeley in connection with hat church. Rev. M. J. Tiernan was the celevant of the Vesper service. Before beginning as discourse Rev. Father Brady read the epise for the first Sunday in Lent (2 Cor. vi. 1-10), and the Gospel of the day, wherein St. Matthew to graphically describes Our Lord and Savious lesus Christ, after His forty days' and forty lights fast, being tempted by the devil, and

he Divite Master's victory over the prince of larkness.
Father Brady then took for his text the words of St. Paul, "Christ loveth the Church and delivered Himseif up for it that He might sanctify the said that we can never be sufficiently thankful for the great privilege that is ours of being members of the true Church which is the spouse of the Holy Ghost, and which is also described as the queen standing at the king's right hand. Her beauty is as the king's its languaghter's—from within. This thought, beautiful as it may appear, is but a feeble ray of the divine light that is within her soul, which vivined and strengthead by the indwelling of the Holy Ghost in her being. Thus it is that this institution for which Christ delivered Himself up has produced so many great and herote saints whose souls were consumed with the free

memoers, just as the sancitly of the apostolic college was not marred by the treachery of Judas. She offers the strongest motives to her children to aspire to perfection, but, as we were told in the gospel the other Sunday her seed sometimes falls by the wayside, and becomes trouden down, or the birds of the air devour it. Others fail upon the rock and for want of moisture is withered up. Some others fail among thorns, which, growing up, choke it. But these seeds that fell upon good ground, the, gospel tells us. yielded truit a hundredfold. And it is to these tatter that we must look for the virtues of the Church of Jesus Christ, We can see her holiness in the endless multitudes of her saints and martyrs who stand before the great White Throne, holding the branch of palm, symbol of their victory over the devil and the flesh. The Church can point with pride to the countless numbers of holy men and women who turned their backs upon the riches and pleasures of home and friends in order to devote their lives and talents to the service of God's poor—and to practice the precepts of the gospel and so become "perfect." Their daily lives are as pure as the ariven show, their only object being to follow in the footsteps of the Lamb. She can point with pride to the number of miracles that have been performed at her sacred shrines—notably those at Lourder, She can also appeal to her miracles of cnarity which are as milestones in her path through life. Her charity is as pure and unseifish as the love of a faitful and devoted mother for her child. Nothing could be more fertile in resorces than is the Church. She takes the materials at her disposal and moulds them into institutions which harbor the destitute and afflicted. From the head that wears the crown down to the merest wereth have her children risen up and called her biessed. In every country under the sun have her missionaries gone forth to conquer the enemies of the Church. But be a masport to the event of the great St. Vincent de Pau', because this sharing of the bl

anguage of prayer, the life of religious solemn-ities." And they ask: "Why should not this soul-stirring agency be ever at work in our Catholic homes?"

THE LATE ARCHBISHOP CLEARY

Editorial References. Toronto Mail and Empire, Feb. 25.

After a brief illness His Grace Archbishop Cleary passed away yesterday at his home in Kingston. By his demise the Church in which he was so prominent loses a prelute of great power and great ability, Mgr. Cleary was endowed with talents of no ordinary character. In his youth he was a close and brilliant student. At the early age of fitteen he had completed at his native town, Dungarvan, in the County of Waterford, a difficult course of Latin and Greek, and was ready to enter the Irish College at Rome. There he continued his studies under Dr. Cullen, the rector, who afterwards became Cardinal-Archishop of Dublin. After his course at the Irish College he returned to the Royal College at Maynooth, where he completed his education, carrying off the highest prizes in each department of study. The young man had passed all the collegiate examinations two years before he had reached the prescribed age for ordination—twenty-three. After his ordination he spent three years in Spain, studying sacred science at the University of Salamhane. Returning to Ireland, he was appointed to the chair of dogmatic theology and Scriptural exegesis in St. John's College, Waterford, and he was the first recipient of the degree of Doctor of Divininy from the Catholic University of Ireland, In 1873 he became president of Waterford College, and three years later he was appointed rector of Dungarvan, his old home. It was in Sentember. 1880, that Dr. Cleary, quite unexpectedly, was notified of his appointment to the See of Kingston. Thereupon he proceeded to Rome, and was consecrated in the chapel of the Propaganda by the famous Cardinal Simeoni. Mgr. Cleary presided over the Kingston diocese for nearly eighteen years, first as Bishop, and afterwards, on the division of the diocese, as Archbishop. A powerful preacher, and a thorough administrator, he did great service to the Church in which he labored. He was ever alive to its interests, and frequently entered the lists as a combatant on its behalf. A vigor Toronto Mail and Empire, Feb. 25.

Toronto Globe, Feby. 25. Toronto Giobe, Feby. 25.

The death of Archbishop Cleary is the cessation from earthly activity of a powerful and well-stored intellect. The general public knew him mainly as a keen conversialist, accustomed on a famous discussion with Mr. Meredith when that gentleman was leader of the Opposition, and there were several passages at arms between the Archbishop and The Globe, such battles as men may fight in a free country without ill-will and without leaving rankling wounds behind. We have no reason to recall any of the optnions we expressed, but it is fair wounds behind. We have no reason to recapy of the opinions we expressed, but it is fait to say that in those acts which drew public at tention to the Archbishop only one side of hicharacter was revealed. Those who knew hit intimately describe him as a ripe scholar, kindly companion and a sincere friend of education as well as of his Church. We morta can judge of isolated acts and words, but the judgment of character and mority, the weighin of the human heart in the balance, is a tas which few of us without presumption maundertake.

MR. JOHN HARRIS, GUELPH. MR. JOHN HARRIS, OURLESS.
With deep regret we record the demise of Mr. John Harris, which took blace at his late-esidence, Norwich street, Guelph, at 8 o'clock on the night of Feb. 13, after a lingering illness borne with great patience and resimation and surrounded by all the members of his at the Earl of Dufferin visited the city. He took a very active interest in school affairs, being a trustee of the Separate schools from their foundation, and chairman of the Separate School Board until 1895, when failing strength compelled him to resign that position, greatly to the regret of the Board and the Catholic community. He was also the first President of the Conference of Our Lady of Gueiph, the St, Vincent de Paul society, which office he held for many years. Mr. Harris decended from an ancient, and honored Catholic family settled in Worcester, England, since the Norman Conquest, when his ancestor came to that country.

from an ancient and nonored Cannote taking settled in Worcester, England, since the Norman Conquest, when his ancestor came to that country.

Throughout all the untold trials which the faithful had to endure since the so-called Reformation, the Harris family remained true to the faithful had to endure since the so-called Reformation, the Harris family remained true to the faith, Mr. Harris was a worthy scion of so noble a stock, and inherited to the fullest extent their virtues and their devotion to the ancient faith of England and of Rome. He was ever ready to help the needy by his means and his wise counsel. No citizen of Guelph was so universally respected as Mr. Harris. All classes as well as his fellow-Catholics speak of him only to praise him, and pay the tribute of their profound respect for his many virtues and amiable character. His widow survives him, and one sons, J. B. Harris, and two daughters, Mrs. J. E. McElderry, of Guelph, and Mrs. John F. Harris of Baltimore, Maine, U. S. Four sisters also survive—Rev. Mother Regis, Loretto Convent, Niagara, Mrs. Hazelion and Mrs. Lovis of Detroit. The late Mr. Wm. Harris of Hamilton and the late Mr. Benjamin Harris of Baltimore were his brothers.

The funeral took place at 9 a, m. Feb. 22nd to the Church of Our Lady, when a Solemn Mass of Requiem was ceiebrated by the Rev. Geo. B. Kenny, S. J., and from there to the Catholic cemetery, where the final obsequies were performed by the Rev. H. Kavanagh, S. J. The pall-b-arers were Messrs. Edward Carroll, Jas. C. Keicher, M. J. Doran, T. J. Day, Samuel Heffernan and John Dooley.

The chief mourners were his son, S. J. B. Harris, son-in-law, J. E. McElderry and grandson Master Vincent McElderry, his nephews, Messrs, J. J. Hazelton of Guelph, Fred. Harris of Hamil on, Hugh McIntosh of Toronto.

The chidren of the Separate schools, to the number of three nundred, attended the Requiem Mass and Ames and

early Christian education which increased as her years advanced, her short illness sembued her with an earnest Christian spirit which enabled her to bear her affliction with patience and resignation. She was therefore, well prepared for the passage from time to eternity.

On Saturday at 2:30 p. m. the funeral took place from her father's residence, on Sussex street, to St. Bridget's church, where the funeral services were conducted by Rev. Canon McCarthy. From thence the remains were followed by a large number of friends and acquaintances and laid in the vault of Notre Dame cemetery.

The deceased was well and favorably known in Ottawa, and the bereaved family have the sympathy of the community in their affliction.

May her scul rest in peace!

MR. HENRY RYAN, LONDON

MR. HENRY RYAN, LONDON.

On last Sunday, Feb. 26, there died at St. Joseph's hospital, this city, Mr. Henry Ryan, only son of the late Mr. Thos. Ryan, of Port Arthur, in the twenty-seventh year of his age. The funeral took place on Tuesday morning to the Cathedral, where High Mass of Requien was celebrated for the eternal repose of the departed soul, by Rev. J. V. Tobin; thence to St. Peter's cemeiery, where the interment took place, beside the grave of his grandmother, who died in this city many years ago.

The deceased had been his for over a year with that fatal malady, consumption, during which time all the care and devotion for which he sisters in charge of St. Joseph's Hospital are noted, was bestowed upon him. His aunt, Miss K. Ryan, of this city, remained with him until the end, comforting him with kindly words and actions, and ministering to his every wish, and she has much consolution in knowing that her nephew was fully prepared for the dread pasage from time to eternity, having had the happiness of receiving all the rites of Holy Church from the hands of the Rev. Father Tobin. R. I. P.

Mary C. Burk, Seaforth, Ont.

It is our painful duty to chronicle the sudden and unexpected death of a most amiable little child in the person of Mary C. Burk, youngest daughter of Mrs. M. Burk, which sad event took place on Wednesday, the 23rd ult,, in Seaforth, after an illness of four days. On the Saturday previous to her death she played with her little school-mates, she complained of not being well and as there were cases of dipherent of the seaforth of MARY C. BURK, SEAFORTH, ONT.

MR. GEO. BIRMINGHAM, LONDON MR, GEO, BHRMINGHAM, LONDON.
We regret to announce the death of Mr. GeoBirmingham, son of Mr. W. T. Birminghamwhich occurred at Sr. Joseph's Hospital, London, on Monday morning, Feb. 28, 1898. The
funeral took place on Thursday from the residence of his brother, Frederick Birmingham of
the Post Office Department, to Sr. Peter's
cathedral, where High Mass of Requiem was
c-lebrat df.

athedral, where High mass well-braid di-glebraid di-Birmingham was twenty-four ears of age, and was a very popular and amiable young man. He learned his trade, that of a carriage blacksmith, at the factory of John Campbell & Son, this city, but was re-

May his soul rest in peace! WEDDING BELLS.

KELLY-GIBBONS. ana Gibbons, one of Si. Augustine's faires uighters. The celebrant of the Nuptial High ass was Rev.P. J. McKeon, P. P. Mr. Danie sily, of Blyth, attended the groom, while Mis J. Gibbons gracefully performed the office bride's maid. The Teeswater choir, under e efficient guidance of Miss O'Malley, organ, took charge of the musical portion of the putial service.

took enarge of the musical portion of the putial service.

As the bride (and her sister) has hitherto bee to mainstay of the parish choir, and a genera vorite with old and young, much regret is crossesed at her departure from St. Augustine at there is not the slightest doubt that, er With the parishoners of St. Augustine and

MARRIAGE OF A WELL-KNOWN TO-RONTONIAN.

A copy of the St. John's, Newfoundland, Telegram of Feb. 1, contains an account of the

marriage of a former well-known Torontonian in the capital of the old Island Colony. The Telegram W. J. Ryan, plumber, and Miss Maggie Joy of Freshwater Road, were matrimonially united at 7:30 octock last evening. His Lordship Bishop Howley officiated, the ceremony being performed by him in the reception-room of the Episcopal Palace. Miss May Fluzgerald fulfilled the pleasing duties of bridesmaid, and Mr. Thomas Joy, brother of the bride, those of groomsman. Many lady friends gathered to witness proceedings. After the ceremony, the bridal party drove to the home of the brides, and to participate in the usual interesting events appertaining thereto. Several friends of the bride and groom had testified their appreciation by sending in handsome presents, which will be carefully treasured. Mr. and Mrs. Ryan have taken up their residence on Gower street, May their married life go on as interesting and unruffled as the days of their wooling: if so, of which there does not seem to be the least doubt, they will find that this is not a bad old world after all, and that it is 'worth while to live.'

The bridgeroom is a brother of Mr. J. J. Ryan, the amateur oarsman of this city. He left Toronto only four years ago. He was well-known and very popular here.

BAZAAR AT GRAFTON. A grand bazaar and sale of fancy article

A granu oazar and sale of lancy articles took place at Grafton, under the auspices of the ladies of St. Mary's Church, directed by the worthy pastor, Rev. M. Larkin. The bazzar commenced on the 15th, and ended on the evening of the 21st, and we are glad to learn it was a decided success. Indeed it could not be otherwise, being under the management of such appreciation and anistaking vome halfes

THE MONITOR.

THE MONITOR.

The February number of the Monitor comes to us very much improved in appearance and replete with very interesting articles bearing on the many duties of the teacher in training the budding miad of hispuil.

A very wholesome article "The Will in Relation to Character," by S. Teacher, after dealing with the curriculum examinations, etc. the writer says: "Let us, then, strive to live up to the higher duties of our noble calling and to keep in mind that what is most needed for our sacred cause is to send out from our school boys and girls who can not only successfully compete with others in the examinations, but who can show by their high moral standing and exemplary characters that Separate schools recognize the true meaning of a perfect education, and are endeavoring by every means in their power to attain that idea!

In the current number of the Monitor is a very nicely arranged "Tan'um Ergo" by L. Bonvin, S. J. and is well within the scope of small choirs.

The editorial comment thereon well says, "Webelieve that the lass hymn in the final act."

Bonvin, S. J., and B., were within the scope small choirs.

The editorial comment thereon well say. The editorial comment the final action of the day's worship should, in every respective to the solid restrict of the Benediction of the Besses Sacrament, and should rather influence it soul to quiet and meditation, than by its ow ornate character divert the thought four the altar to the chor." It would be well four the leaders would take these words well to hear and endeavor to abancon the use of so must chore the music, now so generally used in singir the public offices of the Church.

HOFFMAN'S CATHOLIC DIRECTORY.

The 13th volume of Hoffman's Catholic Directory, Almanae and Clergy List—Quarterly—for the year 1898, just to hand, contains complete reports of all dioceses in the United States, Canad's and Newfoundiand and the Prefecture Apostolic of St, Pierre and Miquelon Islands. As the publishers—M. H. Witzlus & Co., Milwakee, Wis,—compiled the statistics given, from the official reports received from the different dioceses, this Directory can be relied upon as being thoroughly accurate in every respect. every respect

MARKET REPORTS.

London, March 3.—Wheat, 88 4-5c, to 5 per bush; oats, 30 3-5 to 31 3-5 per bushel; 51 to 54 per bush; rye, 23 3-5 to 36 2-5c bush; corn, 44 4-5 to 46 per bush; beans, 30 to 60 per bush; beans, 32 per bush; beans, 35 to 60 per bush; beef offered, at \$5 to 86-50 per cwt. Land; 9 cents a pound by the carcass. Dressed 6 cents per pound by the carcass. Dhoss, \$5.50 to \$0.75 per cwt. Butter, 17 cents a pound by the basket. Eggs, 17 c dozen. Potatoes, 75 to 80 cents a bag. pents a pound by the basket. Eggs, 17 cents a fozen. Potatoes, 75 to 80 cents a bag. Apples 33 per barrel. Turkeys, 11 cents a pound. Fowls, 50 to 70 cents a pair. Hay, \$5 to \$7 per

Port Huron, Mich., Mar. 24.—Grain—Wheat, bush. roduce.—Butter. 12½ to 16c per pound; eggs ents per aozen; lard, 6 to 7 cents per pound ey. 7 to 10 cents per pound; cheese, 10½ to 1

ents per pound. Hay and Straw.—Hay \$4.50 to \$6.00 per ton, o he city market: baled hay, \$3.00 to \$6.50 pe ne city market; baled hay, \$3.00 to \$6.00 per ton, on m in oar lots; straw, \$2.50 to \$3.00 per ton. Vegetables and Fruits. — Potatoes, 55 to 60c r bushel; apples, green, \$2.50 to \$1.00 per rel; dried, 3 to 4c per pound.

Dressed Meat.—Beef, Michigan, \$5.00 to \$6.50 r cwt; Chicago, \$3.00 to \$7.00 per cwt. Pork—Light, \$4.75 to \$5.00; heavy, \$3.75 to \$10; he weight, \$3.25 to \$3.60 per cwt. amb—\$8 to \$8.50.

eni—\$7.00 to \$8.50 per cwt.

Lamb-\$8 to \$8.50. Veni-\$1.00 to \$8.00 per cwt. Poultry-Chickens, 7 to 8c per pound; fowls, to 7 cents per pound; ducks, 8 to 10 cents per and; turkeys, 9 to 11 cents per pound; per pair alive; geese, 7 to 8 cents per pair alive; geese, 7 to 8 cents per pair alive;

Sassy per darrer, and it agrees per sign fragNo. 1 at \$10.50, and No. 2 at \$8 to \$8.50, per ton,
in car lots. Cheese unchanged. It is stated
that a line of Quebees was disposed of around
7½ to 8c. Butter—Finest fresh made creamery
is held on the basis of 19 to 191c, while held
creamery is quoted around 17c; the dies for
western dary is 7c in 191c, while held
creamery is quoted around 17c; the dies for
western dary is 7c in 191c, and 191c, and
ard, in palls, at 8 to \$10 to 191c, and
ard, in palls, at 8 to \$10 to 191c, and
ard, in palls, at 8 to \$10 to 191c, and compound refined, at 50c to 52c per 1b; hams, 11 to 125c;
bacon, 12 to 125c per 1b. A fair jobbing trade
is being done in dressed hogs, and prices are
steady at \$6.75 for light, and at \$6.25 to \$4.0
for heavy, per 100 lbs. Poullry is scarce;
fresh killed turkeys, 10 to 105c; ducks, 9 to 95c;
chickens, 7 to 9c; and geese, 6 to 7c. New laid
eggs—Prices ruled steady at 19 to 20c per doz.
All Montreal and Western limed stock has been
cleared up. Beans are quoted at 75 to 89c for
primes, and 85 to 99c for choice hand-picked.
Car lots of potatoes have sold at 69c per bag.

Latest Live Stock Markets. Latest Live Stock Markets.

Toronto, March 3.—Export cattle were quie at from 3 to 4ic. per pound. Shipping bulls are weak and sell at from 3 to 3ic. with a fraction more for extra choice. Butchers' cattle.—For a few choice lots 3ic. was occasionally paid, but around 3i to 3ic. was the average for good stuff. Medium sold at 2i to 3c. per pound, and common at 2i to 2ic. per pound.

at 2½ to 3c. per pound, and common at 2½ to 2½c. per pound.

We had a fair demand for milkers to-day, but prices were more easy. \$40 being about the top figure.

Sheep sold at around 3c. and 3½c, and lambs were selling around 5 cents per pound.

Salves \$2½ to \$4 each for cridinary, and up to \$6 or \$7 each for choice veals.

Hogs—For the best here a buyer paid 5c, with light hogs at 4½c, and fat at 4½c. per pound. All kinds are wanted.

East Buffalo, N. V. March 3.—Cs.ttle — Receipts, all consigned through; best veals sold at

East Buffalo, N., March S.—Chttle — Receipts, all consigned through; best veals sold at ceipts, all consigned through; best veals sold at 7 to \$7.59. Hogs.— Receipts, four loads; fairly good demand and prices a shade stronger; good to choice Vorkers, \$4.17 to \$4.29; prime selected light Vorkers, \$4.15 to \$4.29; roughs, \$6.45 to \$3.75; stags, \$2.75 to \$4.15; prime selected light Vorkers, \$4.15 to \$4.29; roughs, \$6.45 to \$3.75; stags, \$2.75 to \$4.15; competend with the selection of the sel

Secrecy of the Confessional.

Question: If a man falsely accused of murder makes his confession, is the priest at liberty to testify to his innocence?

Answer : He is not. It is, of course, true that a penitent may grant permis sion to his confessor to use the knowledge obtained in the sacred tribunal, but then the question comes, is it prudent to accept the permission? In this case it certainly would not be For while no injury would in the case be done to the penitent, the institution date. Try us and you'll stay with us. would suffer. First of all, there would

be a grave temptation for the guilty to make bad confessions. And, secondly, serious injury would be done to the guilty who make good confessions, For if the confessor were allowed to testify in cases of innocence, when he did not testify guilt might reasonably be presumed. - New World.

JESUITS FOR THE KLONDIKE.

Father Rene Leaves for Paris and Rome in Quest of Ten Assistants.

The Rev. J. B. Rene, Apostolic Prefect of Alaska, sailed from New York on 12th inst. He is going to Paris and Rome to obtain from the heads of the Society of Jesus, to which he belongs, at least ten more assistants for work in the Klondike. Speaking of the present conditions in the gold regions, he said :
"It is not known here that we now

have a finished building in Dawson City, a hospital, a schoolhouse, and a church. They are not very protection They are not very pretentious buildings, being built of logs, as all the houses there are. The hospital is two stories high, and is under charge of Father William Judge of Baltimore. It has twenty-six patients, who are nursed by the miners. Think of it Those robust, hardy miners, after dig. ging for gold, go to the hospital and

care for their fellow-miners. "Six Sisters of St. Anne started from Montreal to act as nurses and teachers, but they became stranded in the lower Yukon and had to return to Kosirefski, They will reach Dawson City as soon as the weather permits.

"My predecessor, Father Pascal Tosi, died recently at Juneau, from apoplexy, brought on, I believe, from overwork among the miners. He was sixty years old, and a man of great

energy.
"I have greatly at heart the establishment in the center of Alaska of an agricultural institute to teach methods of raising all kinds of vegetables and also cattle and reindeer, and to cut and dress lumber. It will be a great benefit to the natives, and the entire

territory.
"The miners in Dawson City are elated over the prospect of soon having an orchestra."

Stamps and Coins.

THE WISCONSIN STAMP AND COIN Company offer for sale their stamps. Entire stock at cut rates. Send for bargain like Agents wanted at 50 per cent. commission. Beginners wants a specialty. We want to buy Canadian stamps old and new. Highest prices add for cord stamps. aid for good stamps. Wisconsin Stamp and oin Co., Box 745, Monroe, Wis. 1610.2 TEACHERS WANTED.

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I WISH TO SECURE A NORMAL trained, Roman Catholic teacher, to teach in a village school in the North West Territories at \$50 per month. The presence will be given to one who has some musical ability and can speak German. Andress, with foll particulars, W. O. McTaggatt, Bank of Commerce Building, Toronto.

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DR. WOODRUFF, No. 185 QUEEN'S AVE Detective vision, impaired hearing, mass catarrh and troublesome throats. Eyes tested. Glasses adjusted. Hours: 12 to 4.

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VOLUME XX.

ARCHDIOCESE OF HALIFAX Lenten Pastoral of the Archbishe Halifax.

Cornelius, by the Grace of God favor of the Apostolic See, And bishop of Halifax: To the Clergy, Religious Orders Laity of the Diocese, Health Benediction in the Lord:

Dearly Beloved-It is a well kn fact that all men, in every age, longed for, and sought after pe happiness. The objects which see them to promise this happiness, the methods of attaining them, been very different; but the im-which moved to action, and the d which shaped the course, have identical. Human nature is borne a vehement tendency, towards peace and quiet of the rational f

ties and appetites, in which fe consists. Man is the work of right hand. An infinitely wise tor must have constituted an absol final end proportioned to the natu his creature, and attainable by a use of the means placed at its disp For a rational being like man, must be, then, a rational end, very may be reached by acting in a rational manner. It is in the manner o ing that our free will has its; finds its opportunity of meriting meets its awful responsibility cannot seriously wish to be unha we cannot successfully resist the dency, in general, to happiness

can, however, by the overmast power of our free will, endure and suffering patiently—yea, fully—and we can control and that tendency aright. Since, then, all men tend, by ural impulse, to a good which make them supremely happy, th pulse must have been implant their nature by God, the Creator. since He is infinitely wise as v loving, He could not have don without having, at the same time stituted a final end for man, in that tendency to happiness shou everlasting rest. In what doe final end consist? How is it to tained? These are questions of the serious consideration of a sonable men; for it is only by standing them aright that we can to the true dignity of our natu prehend our duties, and apprecia advantages as Christians and ch of God. What object can sati longings of our rational appetit pel every fear of loss or change, forever all possibility of pain, row, or worry, and fill up the ful ure of perfect and unalloyed ness? Can any of the various goods in the pursuit of which seexpend time, and energy, and

self, do this? Assuredly not; though our soul is finite, yet i craving for, and a capacity of un happiness which no created obj satisfy. Give, if it were possi the riches, glory, power, hor esteem of the world to one ma think you would he be perfectly ! Would not the fear of loss haur Would not the infirmities of nature cast their shadows roun Would not the spectre of deat the festive board detying his p forbid him entrance, or his r stay his approach? And, apa all these ills, the soul would yond the special and particula so abundantly possessed, to a use good which it had not. It is therefore, that perfect happin not be had in this world; it looked for in another state of

Much of the misery and mo

evils that surround us arise f

fact that so many refuse to re

the hereafter.

this salutary truth. No do happiness cannot be found her yet we see how many s their conduct and emplo time and talents as if the no other end for man than the tion of perishable goods, or the cation of one's whims, or fa passions. The voice of cons stifled; the sense of duty disre the dignity of human nature honesty and honor laughed at thing antiquated; the gioriou intelligence and free will p from their noble purposes to -all, all is forgotten in the quest for pleasure or for the lead an idle life without an ai of a rational being or a save self-indulgence. Whi der, then, that on a the bitter cry of bafiled and the low sad wail of broke lives, are heard? Poor, hearts, with unlimited possib good, if guided aright, have unstrained and undisciplined and ruthlessly exposed to the a social system that lives wit and the corruption that open to evil in so many of the pu of our time. Poor waywar Shall we be surprised if you m wreck of your character, b lives, and find only vanity The world tion of spirit. now, as it tried in the time of to live without God, and partly the victims, and pwilling dupes of this mad Man may, indeed, put God