The Catholic Record.

London, Saturday, April 13, 1901.

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THE SOCIETY OF JESUS.

There are as yet some journalists who think that the Jesuits are the crafty, unscrupulous plotters so dear to the heart of the novelist of the ultra sensational type. There are, hewever, a few books written by non-Catholics who do not support the thesis of the learned journalists, and to them we refer them for much needed information. The scribe who resorts to the devices of prejudice and of antiquated ignorance in order to throw discredit upon the magnificent society the vanguard of progress, is beneath centempt. He can, of course, cling to the little tin gods that have come to him as a heritage, but he will, if wise, conceal them from the public.

CARD PLAYING.

We have received an indignant letter in connection with our few words on card playing. To prevent any misunderstanding, allow us to repeat that we merely referred to the fact that " euchre parties " may set a bad example for the young. We know that in gatherings of that kind everything is done decorously, but again, that does not obviate the danger of inoculating some one with the gambling mania. It may not, and statistic may be adduced to prove that it does not, but there is always the possibility of evil. We can agree, however, that it is not an ennobling method of doing away with time, and that the spectacle of enlightened men and women wasting precious hours in card manipulating is not calculated to im press the children with the seriousness of life. And to this phase of it principally we took exception. If we ever hope to fashion the young into workers-to teach them at an early age the necessity of economy of time-we must not neglect the all-conquering argument of good example. We

should for this end deny ourselves even in things licit, and we can promise ourselves that if we devote the time demanded by card parties to the perusal of a good book, we shall add to the mental and moral stature both of ourselves and of our children.

"Games and other amusements," says Bishop Spalding, "doubtless have their uses, especially for the young, and for all who are feeble in body or in mind, but when we consider that they are generally occasions for was ing time, and so, a chief obstacle to human advancement, it is difficult not to condemn the apathy, the indiffer ence to the meaning and worth of life which makes possible their universal prevalence. They are least harmful in the home, and even there what irreparable loss they involve."

worthy of cur gratitude than the Uni-versity of Laval. For a long time it ings of Dr. McDonald of Antigonish—

Needless to say we baptized has been the potent factor in the true development of the country and an intellectual home for thousands of eager hearted and truth-loving youths. We are not going to limn its history, but we may be pardoned for saying that with its earnest and splendid professors it is an impassible barrier to listlessness, lack of ambition and ignor ance, and gives its students a profound knowledge of religion and the firm conviction that Faith and its reputed enemy, Science, can, as in the olden time, walk hand and hand, and always towards the light. That its training is of value is evidenced by the numbers of its graduates who have been, and are, prominent in every walk of

We have heard it stated that Laval is loth to part with the traditions of the past, and cannot, consequently, take advantage of the new fashions that find their way into other institutions. We confess, however, to a feeling of dubiousness as to whether the up-to-date improvements are deserving of the eulogies pronounced upon them, and are, to use a phrase much in vogue, of more practical value than Mr.

so err on the side of conservatism as to not press into its service all that is demanded by the educational necessi-

We may also remark that the problems that are now discussed, and oft times with barbarous ignorance, in newspapers and magazines have not present the letter to them to read. even the novelty of originality. My Dear Father-They are draped, it is true, in modern attire, but in substance they are the and for immediate results and enthussame questions that were answered, iasm was indeed a record-breaker. and for all time, hundreds of years ago. Hence we have often thought details of a successful city mission are that if non-Catholic colleges were pro vided with the ordinary text-books of work as easy work! After Tuesday of Catholic philosophy we should be the first week, we were busy from 8 a. spared much tiresome prosing, not to say m. till 12, and again from 1 till 6 p. that has done not a little for the betterment of humanity, and that is to day in and professors.

> its legitimate phase. We say "legition, and talked and quizzed and timate" because much of the current made private appointments for the scientific jargon is learned and value less nonceases and however worth to less nonsense, and, however useful to constant ringing of the door bell the newspaper notoriety of its utterer, Many of these folk are difficult subcan scarcely be credited with being an jects, as for example Christian scientaddition to the fund of scientific knowl- As well talk to the moon, and convince edge. It is simply a waste of time and the man therein. Yet it is an awful fruitful source of prigs and charlatans. school of patience, and a penance far Lival, we believe has no scientific superior to eating eggs or fish for a seers, but that it can boast of men who number of days. have been recognized authorities in olic mission, we had six converts under the various departments of physical incruction. At the end of two weeks of the Caulinvestigation and research is a matter week of non Catholic mission we had of history.

> A reason, we think, for the high position of Laval, and its hold upon the twelve of whom were negroes. many who look to it for light, guidance great majority were however, not affili and encouragement, is its care in the ated to any Church, but went accordselection of professors. Not that all are known to fame, but that all are in love with their work, bringing to bear love to church at all, and yet longed in some vague way for God and Christ. upon it the resources of the trained in One man said to me: "Father, last know well is of quite other importance him before the end. One than to know much."

guide the destinies of Laval is
Dr. A. A. Paquet, who has but
a short time since published by of twelve. "Father," said an old the last volume of his commentaries on Presbyterian of fifty, who had travelled Cardinal Satolli has sent the author a I knew that back of you was the evergracious letter of approval, and, more- lasting God." Another, over, has been anxious to see Dr.

Pagnet in the professional hand of the Paquet in the professional band of the crites at heart-all, from the priest that Eternal City. All this, whilst cer- prated money to take trips abroad, to tainly an unimpeachable tribute to the ability of the author, is also a port his wife and family. I have

br. Paquet is comparatively a young man, and will, we know, do more for the cause of truth and glory of the cause of truth and Church. And he is a modest man, a six said : "Father, as a little girl some stranger to the self conceit which is one taught me the 'Hail Mary' and the beatitude of vulgar characters and said something about the Rosary. I shallow minds. Were we to write as our hearts prompt us, we might be suspected of undue partiality. But we perfect the rose property of the rose property is a substitute and the rose p may say that Dr. Paquet is our ideal and when in summer time the roses A NOBLE INSTITUTION.

Amongst our institutions of learning there is none we think more dignified diction that we have never the many say that Dr. Paquet is our ideal and and professor—firm in his grasp of a sub-kiss the petals, and pray my Hail Mary and ask the Mother of the Lord to keep me always good and pure. My prayer past master in the rapier play of de a saint, if ever there was one bate—a strong, simple personality up lifting the students into the unseen worlds of faith and hope. Laval men of the one hundred and thirty-four, we had fifty eight men and seventy-six women, which was a good proportion we thought. Besides this, worlds of faith and hope. Lavai men proportion we the country will be glad to we instructed for four weeks nightly a all over the country will be glad to class of forty-two adults for first conlearn of the success of Dr. Paquet. And they who sat under him in times past are proud that the brilliant theologian whom they knew and loved and still remember has given such a notable contribution to theological litera

THE CONFESSIONAL IS SACRED.

other day during the course of a libel God's help speak like the whirlwind. action in one of the London courts. A dumb man would speak under such A priest was on the stand. It was circumstances. And then the Catho-asked whether a confessor was bound lies that came back through the nonasked whether a confessor was bound to put certain questions to his peni-to put certain questions to his peni-catholic lectures they numbered at least Before responding, the witness appealed to the judge for guidance, and received the following reply: and if we could have settled divorces, in the confessional, or the answers craved to become Catholics, but alast given." In England, the confessional they were married validly before. But all judges who are not absolutely sacrifice is not generally made. plinded with bigotry are agreed that the confidences reposed in the contessor are too sacred to be disclosed. I expect this will be the starter in even in a court of justice. Similar Chicago, for Father Riordan felt rather cases have developed in America, and atraid of the non Catholics not coming. Tesla's airy imaginings. But whatever may be thought of their importance, certaingit is that Laval does not come tance, certaingit is that Laval does not cases nave developed in America, and latraid of the non-catholics not coming.

But oh! they do desire it. Over a placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don'tyou Catholic placed beyond the pale of the law score asked us: "Why don't placed beyond the pale of the law score placed beyo

The following letter was not written for publication, but there is about it the glow of a great victory. In this the Catholic people will certainly rejoice. That they may be sharers in the en-thusiasm that are born of success we

Chicago was a delightful experience, Two weeks for the non Catholics were all too short. How ignorant of the the convert class, and then from 7:45 As to science—and this is the chief diet of many colleges—Laval does certainly give every encouragement to 12:30, for dozens called after Banedic-

At the end of two weeks of the Cath sixty seven ; at the end of the second week of the non Catholic mission we had one hundred and thirty four, tellect, and striving to teach that "to Monday night, was the first night I One woman who had taken poison in despair and been Prominent amongst the men who lately saved by the doctor after over St. Thomas. This work is now the everywhere and seen everything and theological text-book in many semin knew his bible from cover to cover, aries, and has, we believe, a chance of being adopted by the Propognate being adopted by the Propaganda. the infallible God settled the question

our minister, who was trying to supknown so many wicked respectable proof that Laval has still great teach people that I gave up the God ers.

> Out of the one hundred and thirty fession and Communion. Inquiry Class will net about two hundred more converts which, under Father Riordan, will ever increase with God's blessing. If only this field could be worked ! One year in Chicago would easily net one thousand five hundred souls.

Why can not it be done?
With the enthusiastic crowds, every inch of the church was filled and hun An interesting point was raised the dreds being sent away, we did with 'You are not entitled to ask what our convert list would have been inquestions priests put to their penitents creased to at least seventy five. Many given." In England, the confessional they were married validly before. erjoys no legal immunities. The Only a half dozen were saved by the seem to be silent on the point. "unbaptized" saving clause; but the

I expect this will be the starter in

THE GREAT CHICAGO MISSION. pulpit, instead of the gospel of Christ? As luck would have it, many have entered a Catholic church but once or twice, and then heard nothing but the

go to a Catholic church because "We are afraid to intrude. Again "We have been ordered out of an indignant Catholic's pew." One such fact repeated, will keep all that person's acquaint-

ance away, etc.
We had the five priests of the house to assist us zealously-God bless them They instructed anyone we named and at any hour. The result was that everything was perfectly organized, and our baptized converts passed a pretty good examination before crossing the line.

There were always a dozen or so non Catholics for an interview and this was the case even if three or four of us were busy giving ten or fifteen moments to each soul. We felt that moments to each soul. we could not afford to disappoint any, some of whom had possibly been wait irg as many as ten years, some even twenty, and occasionally fifty years for this moment of grace

Remember, too, we had three thou sand six hundred and fifty confessions at the Catholic mission and about four hundred or more in addition during the non Catholic. In closing Friday over Saturday to hear any backsliders, woman who had been away for thirty years, and they came in droves from 8 a. m. till 12:30, and even a few in the afternoon. We gave baptisms to two other converts who had been detained (one a Chicago University giri) so that the last of the thirty five came after I had packed away my cas sock. I could readily have been busy every moment for two weeks longer. We gave out eighteen hundred "Plain Facts," and seven hundred and fifty " Mass books." The attendance of non-Catholics was twelve thousand to thirteen hundred some nights, out of a total of nineteen hun-

THE ORDER REVERSED.

dred persons.

Questions Awaiting Answers From All Honest Protestants in Search of

A Catholic, grown weary answering the many questions propounded by our Protestant brethren, turns questioner himself. Here are some of the queries which he asks in the columns of Donohue's Magazine:

Do you believe that Jesus Christ is the Son of God? Do you believe that He spoke the truth? Do you believe He meant what He said when He said to an Apostie, "Thou art Peter, and upon this rock I will build My Church?" Did He not expressly indi cate one Church, and only one? Where to day is that one Church? Which of the numberless sects of Protestantism can claim the title? In what do Pro- Catholicism. testants agree? What is your belief?
A Catholic knows the articles as well
as the grounds of his faith. Can a
gent" Catholic is an incarnation and do not seek arguments to satisfy doubts. Why, on the other hand, are Protestants continually disputing about religion? Is not the reason in this, that they are uneasy, unsatisfied in their longings after truth? Christ promised, "You shall know the truth, and the truth shall make you free," and while Catholics, depending entirely and without any fear upon the word of Christ, are free from anxiety in matters of religion, Protestants, who take only what portion of His word pleases themselves are always restless. If you say the Catholic Church of to

day is not the same as the early Christian Church, then what Church is? Some Church must be, because Christ promised His Church should always endure ; that "the gates of hell shall not prevail against it," and that He will be "with it all days, even to the consummation of the world." All the others outside the Catholic Church that thousand five hundred years or more after His death; The Catholic Church has all the links of an unbroken chain up to the Apostles themselves. If the Catholic Church failed in her mission or lost her position as the Church of Christ, what Church for one thousand five hundred years took her place? What became of the promises of Christ? What means of salvation were placed before the people for one thousand five

hundred years, and how? Where do you get the Bible? Is it not from the Catholic Church that preserved it through centuries and through all the raids and destruction of barbarism and through what you call "Dark Ages?" How do you know anything of the Bible during the fifteen hundred years before Luther; except through the Catholic Church? If every one must read the Bible to know religion and be saved, what of those who cannot read in all parts of the world? What of those who could not afford to own a Bible in the days antecedent to printing, when a book? The intellect of the wise is like glass; sort. It is neither to cine of being. It is dmits the light of heaven and rewise in the Bible do you read that flects it.—Hare.

do we so often get money from your | your own private interpretation is the | LUTHERAN MINISTER ON POPE rule of faith? Do you not rather read that there are many things hard to understand which the unwary turn to their own destruction? Where in the Bible do you read that the first day of the week (Sunday) shall be the day of never to return.

Some said, "Why don't you invite us more?" Others said they did not which the Bible explicitly appointed which the Bible explicitly appointed to the Schbach? which the Bible explicitly appointed for the Sabbath? And if you observe Sanday, it is not who ly on the practice and authority of the Catholic Church that brought about and decreed this observance?

And what do you know about the Catholic Church? Did you ever try to learn just what she believes and teaches? Would you feel justified to attack any other society or organization, any individual or body of men any State or nation with so little knowledge, with scarcely any fund of information but prejudice?

Was it worth while for Christ to have come on earth, to have preached His doctrines, to have spent His time and labor instructing and forming His Apostles, to have given them a com mission to preach (not to write, you notice) if one religion is as good as an-Does it not belong to Jesus Christ, as God, to decide what we must believe as well as do to save our souls? And since He said that those who be lieve the Apostles shall be saved, but those who believe not shall be con demned, is it not wisdom and duty to believe the Church which alone has night, I announced that I would stay any union with the Apostles, which alone has their doctrine and teaches in and urged Catholic and Protestants to the name and with the authority not of mere human reason, which is capable bring delinquents. One, however, now mere human reason, which is capable under instruction, brought a Catholic of all errors, but of the Master of the Apostles and of us all, the Lord Jesus Christ?

MONGRELS.

From time to time we feel obliged to lift our voice in earnest protest against that eminently unsatisfactory school among our people which affects to rise superior to Catholicism as commonly understood and practiced. Of all the trials which God in His wisdom permits pastors of souls to be afflicted, the the most wearisome is the generation of curb stone reformers, back office oracles, bar room theologasters, soap box sages, and sugar-barrel philose phers, who are forever airing the mingled censoriousness and "liberal of their views, to the scandal of ity weak kneed brethren and the delight of out-siders. The breed is not a rar-ity hereabouts, as "the man in the street" well knows. Why it is that parsons whose whole intellectual out-fit, so far as knowledge of religion is concerned, is limited to a few facts from the Catechism, imperfectly re membered and imperfectly understood, eked out with a jumble of wrong nolearned, parrot-like, from as sociation with indifferentists, socialists and other latter day prophets, can have the face to pose as patrons of the Church and her ministers, is one of those mysteries of human nature which are past finding out. The harm done by them is greater, we honestly think, than is done by professed assailants of There are no foes like

gent" Catholic is an incarnation of ignorance, vanity, human respect and envy. The envy shows itself in his "yellow-dog" attitude toward the clergy. He thinks they ought to work for a living. He thinks they are in tellectually and morally a much over rated body of men. He thinks that i the Apostles were to revisit the earth they would not recognize their success ors in the ministry. If any move-ment is proposed in the interests of the Church in general or of his own parish in particular, he opposes it on the usual "yellow-dog" principles. Protestant smiles, and Protestant "taffy" are dearer to his heart than the faith of his fathers. From his point of view, loyalty is bigotry. He He thinks that there is a great deal of truth in the up-to date notion that one religion is as good as another. He has been known to declare that the clergy did an excellent stroke of business when they invented the Mass claim to be the Church of Christ did not come into existence until one talks in this strain—to a prig who is too conceited to be a consistent Catholic and too cowardly to be a frank Protestant? When we hear his smug "I think," we recall the re-mark made by good old Doctor O'Leary when somebody sought to make him a present of his opinion. "You think! present of his opinion. "You think! You think! What right, sir, have you to think?"

Gentlemen, buy yourselves catechisms. You will learn thence, if you have the mind, that there is no need of your everlasting apologies for a faith whose beauty and consistency compel the ad-miration of all fairly intelligent, liberal thinkers. Your ignorance is your radical trouble. Golearn the meaning of charity which thinketh no evil and in its name stop your ill natured bick erings against men whose fair fame ought to be dear to you, whose shoestrings you are not worthy to tie, and of whose services you will be glad to avail yourselves one of these fine days.

-Providence Visitor.

LEO XIII.

How the Venerable Pontiff Impressed

Ray Jeremiah Zimmerman, pastor of the First English Lutheran Church, Syracuse, N Y., recently returned from a European trip, which included a visit to Rome. Speaking of a cere-mony in St. Peter's, when Mr Zimmerman and his wife were " within fifteen feet of where the Pope sat," the minis-

"You ask me what is the most striking thing about Pope Leo. His face. It is the most remarkable face I ever It is characteristically looked upon. It is characteristically refined. Culture and gentleness, refined. spirituality and Godliness are depicted in every line of his facial lineaments

"The Pope's face is almost ashen white-as white as the robe that he wears. It is a long, thin face. eyes are the most striking part of it. They shine. When the Pope smiles you are almost bewildered at the expression that comes over him. As he was carried down through the main aisle to his throne he blessed the vast concourse of people-there were thirty thousand present that morning-and now and then he would smile. Saddenly his face would relax and you could really see that nature was assert ting itself and that it was only by the aid of that indomitable will power that is pent up in the great Pontiff that he was prevented from collapsing. The strain on him physically must have been great, but his will power was asserting itself, and although fatigued he would beam graciously out upon the vast concourse of pilgrims as sembled from all parts of the world, and his blessing was given without his showing signs of breaking down.

"I think the Pope's will power must be extraordinary. His mouth is as firm as a rock. It is a mouth that is a true guide to his entire make up, telling the person who studies him that he maintains with a firmness his convic-

"Pope Leo is ninety one, and his life appears to be hanging on a silken thread. He is very slight in body, almost shadowy, but the great intellect is there in that minute framework, and one cannot but be magnetized by his powerful presence when one meets him for the first time. The Pope grows upon you-the wonderful eyes, the remarkable character of their brilliancy and lustre, the wide and finely chiseled mouth, the firm nose-all tend to stamp him as a man who was born to be a power in the world.

"No matter what a man's religious beliefs are, when he enters St. Peter's in Rome and sees for the first time seated on his chair Pope Leo XIII., a feeling of awe comes over him, and he says to himself, 'there is a man with a face such as perhaps I may never see again.' I studied the Pope's face for more than an hour, and I came away from the cathedral feeling that I looked upon a man who was most divinely marked by nature and whose breadth of mentality, culture and re-finement, gentleness, kindliness and unto false brethren-no enemies like firmness of character stamp him as one whose like the world rarely looks upon. The ordinary man dwarfs when com-pared with Pope Leo-his presence is dominating and fills the entire space surrounding him.

"Oar visit to St. Peter's and seeing Pope Leo will forever linger in the memory of Mrs. Zimmerman and my-

SPIRITUAL WRITERS OF LONG AGO.

Father McSorley the Paulist, in his able articles in the Catholic World Magazine, is dring not a little to draw the attention of spiritually minded people to the older spiritual writers. There are undoubtedly many treasures in these old musty volumes. They were written by men whose whole lives were wrapped in contemplation and who tasted of the divine sweetness, and who for this reason write of divine things with a marvellous eloquence. In the last issue of the Catholic World Maga zine he gives us a translation of Hugo of St. Victor's "Praise of Love." The very charming. It is but a taste of the real sweetness and holiness which consumed the heart of this mediæval monk. Hugh of St. Victor is but one of those scholars who poincered the university movement in Europe. is but a type of that class of men who prayed, and labored, and studied, and wrought until they made the Church of God the beloved of the nations. Yet in their lives there it a wonderfully attractive human side. felt, and suffered, and renounced, in the cloister perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours, but under the same silent far off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness.

Religion and life are one, or neither i anything. Religion is no way of life, no show of life, no observance of any sort. It is neither the food nor medicine of being. It is life essential.— LVI.-CONTINUED.

"I consented, stipulating for the strictor the strict-strate secrecy; and one evening, during the week before Ned's departure for Rahan-dabed, I retired early to my room on the pretense of a headache. There, telling pretense of a headache. There, telling pretense of a headache. There, telling my maid not to come to me until late next morning, I arranged my dress so as to make my resemblance to Ned even more perfect than I knew it was already,

more perfect than I knew it was already, and I stole from the houss.

"A distance down the road I met Mackay, who was waiting with a conveyance. We drove to Rninebeck, where we were married by Mr. Hayman, and I registered as Ned Edgar. Then we went to a hotel, remained until the early morning, and

drove back to Barrytown.

"I knew that Ned was accustomed to early walks about the grounds, and so closely resembling her, I hoped to escape any unpleasant recognition, and I suc-ceeded. I reached my room without being discovered, and it was not suspected that I had been away from home all night.

"Mackay had promised me to go to "Mackay had promised me to go to New York immediately. He did so, and I wrote to him that I had accepted a posi-tion as companion to Mrs. Doloran in C——In a few months, I accompanied C—In a few months, I accompanied you to New York for the purpose of being introduced into society. While there I found means of frequent secret communication with Mackay, to whom I explained my presence in New York by saying that I had been requested to accompany Miss Edgar, and for that reason had left Rabandahed; that Mr. Edgar's kindness. handabed; that Mr. Edgar's kindness allowing me to have a maid, I had given

the situation to his sister.

"I brought Annie Mackay with me from Barrytown as my maid, because I knew that she was her brother's sole confidant, and because I felt that I also, during the fast-approaching month of June, must have a confidant. She, never having seen me in company with her brother, and knowing that I was Mr. Edgar's daughter, did not dream that it was I who was her brother's wife; for, as he had told her all when he supposed that I was the heiress, so did he undeceive her when, as he imagined, he was himself undeceived. So, she also supposed it was Ned he had married; and when, being obliged to tell her the truth, I did so, she was startled and horrified. But I told her that I had practised this deception on her brother because I loved him so fidant, and because I felt that I also, dur brother because I loved him onately, and because I knew if he passionately, and because I knew if he should discover how much I was above him it would break his heart. She was consoled, and she pledged herself to keep my secret as faithfully as I myself kept it. Not even to her brother would she circum him of him matches.

give a hint of his mistake.
"I did love Dick Mackay when married him. I loved him so wildly that I thought I was willing to make every sacrifice for him; but, afterward, when I reflected upon what I had done, I be came desperate from remorse and fear. I no longer loved him. I wanted to get away from him forever. But I had to be cantious, and to pretend that I cared for him still, lest be might betray me in

some way. "I passed sleepless nights in endeavor-ing to contrive some means of getting away from you during the month of June following my marriage with Mackay, and during which you intended to have me accompany you intended to have me accompany you to some seaside resort in the vicinity of New York. Fortunate favored me, Just when I had begun to be in absolute despair, you were summoned to Eagland—"
Edgar looked."

Edgar looked up from the letter to re call that English visit upon which he had

been summoned,

He had gone on information sent to
him by one of his English friends, a gentleman who was chaplain to an hospital, and who knew Edgar's early history. The information was that a man in exceedingly weak health, and giving the name of Henry Edgar, but who refused to tell anything else, had obtained admission to the hospital, and name, and other things about him de-tected by close observation, aroused the suspicion, and finally firm conviction of the chaplain, that the dying man was th long unheard-of Henry Edgar. On such information had Edward Edgar hurried to London, praying that it might be his brother, and that he might live long enough to clear the horrible mystery of which he had been the cause. But the man on Edgar's arrival had been in his grave a week! He thought of all that ow, as he continued to look away from the letter, and he thought also how it tallied with the last clew of his brother which Ordotte had obtained.

At length he resumed reading, beginning again at the words: "you were sum-At length he resumed reading, beginning again at the words: "you were summoned to England, and you pressed me to accompany you. I refused, alleging my fear of the voyage, my dislike to leave the society by which I was surrounded, everything that I could think of as an excuse. You rejuctantly gave me my way. You rejuctantly gave me my way and I saw with relief your departure upon a journey that must certainly occupy a couple of months. There only remained Mrs. Stafford to be disposed of, and that I succeeded in doing by feigning to accept an invitation to Staten Island.

"Mackay managed everything else for He had found an humble but respectable widow in a part of New York City willing to offer me a refuge, and thither I went, accompanied by Annie Mackay, instead of to Staten Island.

Mackay, instead of to Staten Island.

"Mackay showed this widow, Mrs. Bunmer, our marriage certificate, and told her that we wanted everything so secret lest Mr. Edgar, upon whose bounty I depended, should find it out, and in his anger at my making such a marriage would cut me off entirely.

not tell her where Mr. Edgar livied.

"My child was born in her house, and I remained there until July; then I joined Mrs. Stafford, who was quite unsuspici-ons, even though I had told her not to write to me while I was away, as it was an unpleasant exertion for me to answer letters save those from my father. Almost immediately, I wisit Rahandabed by the I was invited to visit Rahandabed by the very friends with whom Mrs. Stafford and I were nding a few weeks preparatory to our return to Barrytown. I accepted the in-vitation intending to take Annie with me. felt as if I must never lose sight of her. But she became ill, pined to go home, promising me sacredly, however, to keep all my secrets; and when Mrs. Stafford volunteered to accompany her, preferring to do so that she might return to her own home in Weeland Place, I did not object.
Mrs. Stafford felt no uneasiness at leaving me, as I was with friends. I went to

Rahandabed, writing to Mackay that I was going back there with Miss Edgar, and that on no account must be come into the neighborhood. I would always communicate with him in writing, but, as he loved me, he must not come within miles of Rahandabed. That as I could not extend to our child be must be father. not attend to our child, he must be father and mother to it. I felt assured that he would do all I asked, for I knew how

madly he loved me.
"Rahandabed was so gay, so delightful, "Rahandabed was so gay, so delightful, I tried to throw away every care and be happy, too. I tried to forget Mackay; only when through very fear I wrote to him. I expected to meet Nad, but she had gone to visitsome one in Albany, and did not return until I had been a fortnight the guest of Mrs. Doloran.

I met Mr. Carnew, and deeply as I once had fancied I loved Dick Mackay, I now loved Carnew. I struggled against it, but

loved Carnew. I struggled against it, but I could not resist being delighted with his attentions, nor could I bring myself to reject them. But I did not intend to do any great wrong. I meant if he should propose to me to tell him then why I

any great wrong. I meant if he should propose to me to tell him then why I could not accept him.

"But Mackay disobeyed my wishes. He came into the neighborhood of Rahandabed. I caught sight of him one afternoon as I was riding on horseback with some of the guests. My blood boiled with anger and hatred, for I feared that he would accost me But he did not; only stood there looking at us, and as I passed, making a motion that seemed careless to others, but which I interpreted to mean for me to come out to meet ed to mean for me to come out to meet him upon that road. I did so that same evening, and found that I had interpreted his motion aright. I pacified him as well as I could, and won from him a renewa

as I could, and won from him a renewal
of his pledge of secrecy, by promising to
meet him again in a more secluded spot.
"But that second secret interview was
partially overheard by Ned, who recognized my voice. I fled when I found her searching for me, and afterward contrived to make her think that she was

mistaken.
"When Mackay decided to take his own life, he sent a note to Rahandabed, intended for me, but directed to Miss Ned Edgar, for I had not undeceived him. I saw her open the note and read it, and I knew at once, from the bewildered ex-pression of her face, that she had re-ceived a communication which was in-tended for me. But there was no opportanity for me to recover it, much as I burned to do so, until Mackay's snicide was discovered. My heart misgave me that it was he. In my fear and horror, confided part of my secrets to Ned, but I bound her by oath, never to reveal them Together we went to the out-house wher they had laid him, and I recognized my

Edgar threw the letter from him, in a sudden paroxysm of anger and disgust he remembered so distinctly the very words of Edna, when she had told him that Ned had sought her for company in going to view Mackay's remains. then he remembered Dyke's plea for Ned, her oath of which he had spoken as a very link of evidence in herfavor. And he, Edgar, had been so cruel, so

He arose and paced the little apartment for a few moments to endeavor to gain some control of his agitation.

Then he forced himself to finish the dreadful letter.

"As I have told so much," it con-tinued, "I may, in justice to myself, say that I married Brekbellew because I could not win Carnew, and also that I might go abroad to get away from any consequences of my secret marriage.

"Edna Brekbellew."

The letter was finished, and finished without a word expressive of penitence or remorse for the terrible wrongs of which she had been guilty. In her statements, there had not been the faintest trace of sorrow for the poor, old man whose son she had killed, nor for the wife whose happiness she had blighted; and, more than all, she had not shown for mon regard of motherhood.

Sarely, here were traits to warrant her being the child of low parentage; no daughter of her, to whose portrait he now lifted his eyes, could have had such character. Once again he went and knelt, as he did before, in front of the pic-ture to let his anguish have its way; then, when he had somewhat calmed himself, and felt that he could return to Ordotte with some degree of composure he descended to that gentleman, who he descended to that gentleman, who, finding that he was expected to pass so long a time in solitude, had wandered to the other rooms on the hall, and was interesting himself in every object that he

"Pardon me," said Edgar, when at length he found him, "for forgetting so strangely all the rules of hospitality. But I shall try to atone for my negligence. may claim your company for some days,

may I not?"

He seemed so absolutely broken in appearance and voice that Ordotte, through sheer sympathy, had to make an effort to swer him. Carnew and his wife will be here to

morrow. I intended, with your kind permission, to remain to meet them." "Certainly, Mr. Ordotte; and are they coming because "—be hesitated strange-ly—" because Mrs. Carnew has been told

that she may be my daughter?"
"No; Mr. Carnew was desirous that she should be told nothing about it, in order to have nothing to distract her from her reunion with him. So we arranged that she was to learn nothing about this mysterious proof of her parentage until she should learn it here, in your pres-

A pleased look came into Edgar's face. "I am glad of that," he said, "very glad; and will you satisfy me further by promising that Mrs. Carnew shall not be told until I give permission? Her reconciliation with her husband will be so much happiness that it can make little difference to defer for awhile the story of

Ordotte bowed, as he answered: "I think I can promise that any revelation made to Mrs. Carnew shall be made only with your consent and appro-

val. That you. Mr Ordotte,'

In his voice, as well as in his manner, there was painful evidence of the struggle going on within him; as if he wanted to depart from his wonted cold, stern bearwith which he so constantly masked his feelings.

The signal for the late lunch sounded, and Edgar summoned a servant to conduct his visitor to one of the guest chambers, in order that he might be refreshed ablution before he descended to

Happy Ned! Her joy seemed so complete that she almost doubted it, and she feared to go to sleep, lest she should wake and find it all a dream. The visit that she had contemplated making with her husband to the home of her childhood could never have been so full of delight as was this one, when he was with her after so cruel a separation. And when she heard from his own lips how he had rever ceased to love her, how his love never ceased to love her, how his love had driven him to make that secret visit had driven him to make that secret visit which had so frightened her, and how he had only waited for one word from her to make him flee to her, she threw her arms about him again and murmured:

"My own true husband!"

"My own true husband!"
They were so absorbed in themselves that they forgot the presence of Meg, to whom Carnew had been introduced lovingly by Ned, and with whom he had warmly shaken hands. The old woman had smiled and nodded, and seemed as pleased as Ned could wish her to be, but evidently, without comprehending, what pleased as Ned could wish her to be, but evidently without comprehending what it was all about. They had not even closed the door of the room in which they sat, and Anne McCabe, in the apartment sat, and Anne McCase, in the apartment adjoining, where she was engaged in preparing as sumptuous a supper as the larder of the little home afforded, heard sufficient to fulfil her own prediction of some time knowing what had been the

some time knowing what had been the trouble in Mrs. Carnew's life. "Can you tell me now, Ned," said Al-an, as she lifted her head from his oreast, " to whom you gave the oath of which you told me, before you left Ra-handabed?"

handab Yes, I can tell you now. Mrs. Brekbellew confided to me, at the time that Mackay's body was found, that she had married him in secret, first making me swear never to reveal it. As she has berself revealed it, I do not consider that I am any longer bound by my oath."

"And how could you keep that oath in

spite of all that afterward happened?" spite of all that atterward happened?" asked Alan, holding her a little from him and looking down into her face, with new marvel at the character that could thus sacrifice its own dearest interest to a satisficient of homo-

principle of honor.
"I wrote to her, telling her everything that had occurred, and begging her to re-lease me from my pledge; but, if she re-ceived my letter, she has never answered

"Received your letter?" broke from him in a burst of indignation. "I feel sure she received it, but to have answered it would have been to disclose her own perfidy," becoming so hotly indig nant, as he remembered how artfully Ed na had once insinuated to him that Nec Mackay, that he could not restrain him-self from coupling Mrs. Brekbellew's name with a curse

name with a curse.

Ned put her hand over his mouth.

"We are so happy now," she said,

"you and I, we have so much to be
grateful for, that we can afford to forget
Mrs. Brekbellew. We shall neither meation, nor think of her any more."

And then she stopped by repeated kisses the further stigmatizing of Mrs. Brekbellew, to which his feelings with regard to that lady fain would have given

Anne McCabe announced the supper and Ned conducted her husband to the homely little dining-room; but that evening it seemed the most charming place in all the world to the re-united couple. Ned headed the table, and served the tea to Alan and Meg with the joyous vivacity of a child. Indeed, she could hardly be still, she was so happy, and though she looked very sweet, and very lovety in her simple dark dress, unrelieved by any-thing save a plain white collar and bands to match at her wrists; still, for the first time, as Alan sat opposite to her, time, as Aian sat opposite to her, he noticed how slight she had grown; how even her face had lost its follness, though that fact was now somewhat concealed by the bright, happy flush on her cheeks; throb of pain that pos sibly the reconciliation had come none too soon. A few weeks more of what she had already endured, would have placed her beyond the reach of any earthly repara-

was hardly to be expected that eithe ould eat, though both made absurd pre tences of doing so, and then when each discovered the other's clumsy feint, there was so much ridiculous protestation, that it set them to laughing heartily. If Dyke had only been there to enjoy it all—but had only been there to enjoy it all—bu Ned was consoled when Carnew assured ner that he intended to make Dutton often

oin them in the future.

Anne McCabe was in some concern about sleeping accommodations for handsome gentleman; the rooms were al so small and plain—but Ned assured her with the brightest smile that her husband could accommodate himself to any cir amatances and Alan surveyed with act ual pleasure Dyke's room—the apartment assigned to him—when he entered it.

Its difference from what you have been accustomed to, will make it a de-bightful novelty, won't it, dear?" said Ned laughingly, as she insisted upon making him closely acquainted with making him closely acquainted with every object in the room.

"If it were far less, to know that it was

under the roof with you, would impart to it the sweetest of all charms," he said gallantly, and then he dropped into a chair, and insisted on drawing his wife

down to his knee. down to his knee.
"I must talk to you Ned; I must hear
you talk to me. My heart is so full, it
seems as if nothing else will satisfy it."

And so it happened that everything ame to be discussed once more, and even more fully. The conversation took even more fully. The conversation took such a turn that Alan found himself again excusing his conduct, by laying be-fore his wife every link of what had seemed to be such dreadful evidence against her. Her unaccountable absence from Rahandabed, her sick appearance when she returned, all of which had when she returned, all of which had given such color to the charges against her. And Ned, as she listened to him, could hardly blame him for entertaining conviction in the face of so much proof but then, she, in her turn, told all about that unfortunate visit to Albany, and how Meg had nursed her through the fever, and how afterward the people who had been so kind to her had gone to Australia. Carnew remembered then what Dyke had said to him relative to that visit, and he understood now Dyke's ence when he had asked for proof of Ned's Albany sejourn, for he saw Meg's mental

The better part of the night passed before either thought of slumber, but then everything had been explained, and Car new realized that never before had he appreciated, or known, the guileless, trathful, noble heart of his wife.

After breakfast the next morning, she would take him out to show him every-

thing about the farm, regretting that the severity of the season prevented her taking him to the old, loved word of her child-

"But, next summer, Alan, you mus

"Yes; next summer, Ned; and now, can you get ready immediately to accompany me from here?"
"Immediately?" with surprise, and a little shade of dismay in her voice hoping you would stay here a week at

She was on the point of adding some

She was on the point of adding something about delaying as long as possible her meeting with any of the people at Rahandabed, but she checked herself, fearing that she might give him pain.
"I should be glad to stay a week, a year, if you wished it, Ned, but we both owe something to Ordotte for what he has done, and I have promised to meet him some time to day."

"Ordotte!" she remeated: "indeed, we

"Ordotte!" she repeated; "indeed, we do owe a great deal to him he has been the means of proving my innocence. Where are you to meet him?"
"In Berrytown; in Mr. Edgar's house."
"Mr Edgar!"

"Mr Edgar!"
A new, strange, and half melancholy light came into her eyes.
"I had forgotten about him," she continued," is he to be told of what his daugh

ter has done? ey had returned from their survey of the farm, and were about entering the house, when Ned asked the last question and Alan waited to answer it until both

turned to her: Ned; do you suppose Ordotte or mysel could permit Mr. Edgar to remain in ig-norance of his daughter's conduct, when Mr. Edgar himself, having heard the cal simple justice to you fally believed it? Simple justice to you demanded that he should be told. By this time, no doubt, he is in possession of the whole story." She colored a little, and the melancholy

light in her eyes increased.

"How must Mr. Edgar feel," she said softly, "if he has learned it all. He loved his daughter so well; he was so

proud of her.
"How did you feel, my darling, when your whole happiness was dashed by the very acts of this daughter he layed so well? It is but a just retribution perhaps, for the unmerited coldness with which he has alwas treated you."

She did not reply to his speech, only after a moment's silence she asked again:

"Am I to meet Mr. E tgar?" Yes; in company with me. Do you

shrink from the meeting?" A little; I fancy that even the knowledge of my innocence may scarcely change is wonted distant manner to me, since my guiltlessness has only been proved at the expense of his daughter's character." "Well, we shall see;" answered Alan, kissing her; and then he left her, to give an order to the hired man to be ready to take them to Sangerties, in time for the

next down train.

LVIII. It was Ordotte who met Mr. and Mrs. Carnew on their arrival in Weewald Piace, and after he had shaken hands with the lady, and bowed in grateful pleasure to her murmured thanks for what he had done, he begged to be excused while he drew Alan aside; there was a brief conversation between them in a very low voice, and then both rejoined Mrs. Carrow. Immediately after that Eigar en tered the room. Neither Alan nor Ned were prepared for the change in him; he seemed such an utterly broken old man. H's hair and beard were quite white, while his eyes, that had been so keen and large, seemed now to have shrunken in size, and to have lost their lustre. He was strangely stooped, and even his gait had a sort of totter; while his manner— that manner which had been so stern and so repellant -- was strangely, almost touch

so repenant—was strangely, almost touchingly gentle and submissive.

He came forward like one about to plead for some favor, and as Ned watched him, both shocked and touched as she was, tears sprang to her eyes. It was to her he came first, addressing her in a voice that was in full keeping with his appearance, cracked, and even husky. "Mrs. Carnew," he said, "I am such

an old, blighted man now, that perhaps you will waive the apologies I ought to make for my treatment of you in the past, for what I ought to say since you have been so wronged by one of mine." Ned could control herself no longer

the hand he had extended, and which she had warmly grasped, she bent her head and let her tears fall as they You weep?" he said in some sur

prise. For you," she answered, looking up; "I am so sorry for you."

He turned from her to the two silent

and sympathizing gentlemen, asking in the same cracked, husky voice: 'Has anybody told her? Does she know?

Both gentlemen simultaneously shook their heads, and he seemed to be satisfied. Withdrawing his hand from Mrs. Car-

new, he crossed to Alan. "Once before I bade you welcome here, when I did not dream of such a cloud as this, and thought perhaps to cement my own happiness before your visit should

He turned to each successively, and Ordotte, with a look at Alan, meant to convey to that gentleman that it was bet ter to consent, undertook to answer in the

affirmative for the party. Upon which Edgar ran rang for servants to Upon which Edgar rang for servants to conduct them to their rooms. It required all Alan's comforting powers his wife cease to grieve about 'I am so sorry for him," she said; "he

seems so utterly blighted. If the change had been described to me I could not have believed it. If Eina were to see him now it would surely break her was the first time she had mentioned

Mrs. Brekbellev's name since the subject of that lady had been closed between herself and Alan, and he could not refrain from saying:
"I doubt if anything this side of the

infernal regions could break her heart.' Poor old Edgar, as we also are impelled call him, since he has all the marks of to call him, since he age, met his guests at the dinner table. It was painful to watch his struggle to re-tain his old wonted dignity; and the very evidence that he gave of his own conscionsness that his old power was gone, made the exhibition still more painful.

Carnew and Ordotte, for sake of the

pale, troubled lady who sat opposite the host, endeavored to lighten the gloom of the meal by cheerful conversation; but

the weight still remained, and all were glad when they could retire.

Almost immediately after, a message

was brought to Alan, requesting him to meet Mr. Edgar in that gentleman's private study. He kissed his wife as he left her to obey the summons, and he entreated her to have out of her fare on his return, the troubled look that made him so anxions. She smiled as she promised to endeavor to do so, and in order to keep her word, she threw herself on a couch word, she threw herself on a couc er might dissipate her thoughts of Mr. Edgar.

Edgar was seated when Carnew entered his presence, and he motioned the young man to a chair near him. "Ordotte has told me that he made you

"Ordotte has told me that he made you acquainted with everything," he said, in the cracked voice that seemed to have taken permanently the place of his own. Carnew bowed an affirmative.

"And you are quite convinced of the entire innocence of your wife?"

He spoke with a slow, trembling voice that, in addition to his cracked tones, made it somewhat painful to listen to him.

him.
"I am quite convinced," was the reply. Edgar fumbled at something in his breast-pocket, and drew forth Mrs. Brek-bellew's letter. He placed it open before his companion.
"That, Mr. Carnew, will insure still fur

"That, Mr. Carnew, will insure start inter your convictions. Read and know how your wife has been wronged."
Carnew pushed it from him.
"I do not need to have my conviction still further insured. I know my wife's innocence, and I only regret my stupid hindness to it before."

blindness to it before. But read this letter, Mr. Carnew, in obedience to my desire to have you do so;" and E igar placed the closely-written ter under Alan's eyes.

Thus requested, Alan read it, his face flushing and his lips setting themselves more firmly together in the effort remore firmly together in the effort re-quired to suppress his indignation, as he learned the long tissue of cruel deceit that had been practised by the writer. When he had finished he made no comment, at which Mr. Elgar seemed relieved; and he hastened to prevent any remark t, for he said, as he took the letter and hurriedly replaced it in his breast:
"We will not refer to that subject again

Mr. Carnew."
Alan bowed; he could not trust himself to speak just then, for if he did, he must have given vent to his indignation, and that he would repress for the sake of the unhappy man beside him, whose stabs were deeper than any that had been in-

ted upon himself. Edgar spoke again TO BE CONTINUED.

THE CATHOLIC CHURCH IN SCOT-LAND.

Her Reconquests During the Nine teenth Century Daring the recent visit of the Very

Ray. Alexander Bisset, of Nairn. Scotland, to Boston, in the interest of St. Mary's College. Blairs, a representative of The Pilot obtained from him ome encouraging details as to the present condition of the Church in that

Ualess, perhaps, in Norway and Sweden, there was no country in Europe where the Catholic Church was appearance, so effectually up rooted and destroyed as in Scotland, though in the mountain fastnesses, hosts of sturdy Highlanders kept the faith. Eisewhere generations grew up who never knew that the Church had existed in their country.

At the beginning of the past century, the Catholic body was practically on-existent in the City of Glasgow. Uatil well on in the second half of that century, Protestant prejudice against all things Catholic-but especially against monks and nuns-was black and bitter.

When the Very Rev. Dean Bisset first went to Nairn the priest was glad of the humplest lodgin obscure street, and the Good Samaritan who let it to him was disciplined by his kirk. Dark looks followed the priest on his ministrations of piets By and by, as the fore of the Catholic Enancipation Act began to be felt, and the Benedictines returned and founded a monastery the dispassionate onlooker might sup pose from the popular agitation that the foundations of law and order were

For all that Catholics multiplied, and churches and schools were butte for their needs, it was only in 1878 that Pope Leo XIII. re-established the

Scottish Hierarchy.
The Catholic population of Scotland now something over 413,000 are are two Archdioceses, St. There are two Andrew's and Edinburgh, with four Suffragan Sees, and Glasgow, with an

Auxiliary Bishop.

There are 455 priests, 79 of whom are members of religious orders, Bene dictines, Jesuits, Redemptorists, Passionis s.

Priests and people have been faithful school builders, and of female re ligious teachings there are Benedictine nuns, Franciscans, Religious of the Sacred Heart, Sisters of Notre Dame, Faithful Companions of Jesus, Sisters of Mercy, Sisters of Providence of the Immaculate Conception; and for other good works, Nuns of the Shepherd, Sisters of Charity and Little

At Blairs, is St. Mary's College joint

Sisters of the Poor.

Ecclesiastical Seminary for the six dioceses of Scotland, where besides natives of the soil, a number of gener ous hearted young Irishmen are preparing to exercise the sacred ministry in this land. In Glasgow, Edinburgh and Dankeld, the Catholics are a fairl compact and comfortable body; and are reached without difficulty. different is it though in other parts of the country, where the Catholics are widely scattered and poor. Those who love the extension of God's visible love the extension of kingdom can find no better field for their zeal than in helping the work of the Church in Scotland, where all the signs indicate that the people are ripening for reversion to the faith of their forefathers.

Prejudices have softened greatly in Dean Bissett's personal experience, and the expressions of genuine good will from Protestants in private and in the press, on the occasion of his departure for a brief visit to America. are in striking contrast to his early

The Anglican body in Scotland is quite Ritualistic and is doing there, as in England, a great work for Catholics, in familiarizing the Protestant body with Catholic ideas and forms. Even the old Presbyterians are soften ing, and men like Ian MacLaren have done their part in breaking down prejudices.

It is a curious fact, and worth repeating here that the last lineal descendant of John Knox, who had so large a part in turning Scotland. from her allegiance to the True Faith, became a Catholic, and later a priest at Notre Dame University, Ind. Dean Bissett will spend a month or

more in the United States, and can be addressed meanwhile in care of the He is a typical Scotchman, tall, clear-cut, clear minded and earnest with a suggestion in his face of his distinguished countryman, Sir Walter

Scott. -- Boston Pilot.

A DIFFERENCE OF BASIS.

"What is the difference between the inspired writings contained in the Bible and the equally good advice given in books published to-day? Why are they not both on the same basis? Are they not both inspired?"

The difference is that the former has God for its author while the latter has man for their author. When God reveals something by inspiring a man to write or speak it and guarding him from error in announcing it, we believe that something on the infallible authority of God, Who can neither deceive nor be deceived, and not because we perceive its intrinsic truth. a man reveals his thoughts we know that they come from a fallible mind, a mind as liable to err as our own ; and therefore we hesitate to accept them as true until our own mind after reflection perceives their truth. An uninspired man may state the truth, but we know that he may also state the false. cannot, therefore, accept his state ments on his sole authority. We must use our own judgment to determine We must which of his statements are true and which faise. It is then our own judg-

ment, and not his, we are following when we accept what he says as true But when God speaks through a man whom He has inspired, or through His Church, which he guards from error in delivering His Word, we know that He not only speaks the truth, but that He cannot deceive by speaking the false We are, therefore, not called upon to determine what statements of His are true and what false. As the false is absolutely excluded, we are bound to accept what is said as true, whether we perceive its truth or not. The highest conceivable evidence that it is true is that God has said it. There is no alternative but to accept it or deny the veracity of God; and to his is to deny God's existence, deny for if He be not infinitely perfect He

is not at all. To sum up. We believe what God reveals to be true because it must be true whether it meets with the approval of our judgment or not. And believe what man says as true, providing it meets with the approval our judgment. What is true is, of course, true by whomspever said. But our reason for believing it true is different when it is said by God and when it is said by man. Our reason in the first case is divine authority-infallible. Our reason in the second case is human authority-fallible, whether it be our own or another's private judg-Thus it is seen that the basis of belief is different in the two cases

But are not they both - the Bible and the books published to day - "inspired?

The word "inspired" affords another illustration of the inconvenience of words that have two or more meanings, and the care with which they should be used if we wish to avoid misunderstandings. The word when used in reference to the Holy Scriptures means that the writers of those books were inspired of God, and so under the divine influence that God Himself is the real author of the statements recorded in them.

The word when applied to other books of Homer, literature, such as the Virgil, Snakespeare, Dante, and other great men of genius, is not used in the above theological sense. When "inspired " is attributed to these it is in a figurative or metaphorical sense. They are inspired by the Muses, by genius, noble sentiments, love, anger, enthusiasm, but never in the sense that the writers of the Spriptures were inspired of God. The latter guarantees the truth of what is said; the former does

Men are said to be "inspired" by d, avarice, revenge, ambition, Here the difference in the meangreed, etc. ing of the word is apparent .- N. Freeman's Journal.

Two things are against all possibilty-to enjoy more of this world's goods than was from the beginning decreed, and to die before thine appointed time.

Were there but one virtuous man in the world, he would hold up his head he would with confidence and honor; shame the world, and not the world him.

Learning teaches how to carry things in suspense without prejudice till you resolve. - Bacon.

A man has generally the good or ill qualities which he attributes to mankind. -Shenstone.

THE LATE NIN TUI Of all the epita another on the ton

APRIL 13, 19

old Century, wh " mind " it will so brate, should any o the following most the pen of the ab Parliament of Ca place of honor at le speaking races w feited their Christi

The article in q The Canadian M ruary last, and we for the benefit of who may not hav seeing that most structive monthly Dying Speeches a Nineteen

By Martin J. Griffin, Now that the are numbered, a opening of a new mankind to list of the voices that teach us in the n be without value for a moment th that taught us on the meaning and sages they have l Daring the las the intellectual masses of thinkin by a comparativ

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place of honor at least for the Euglishspeaking races who have never forfeited their Christian heritage.

The article in question appeared in The Canadian Magazine for February last, and we give it in extenso, for the benefit of those of our readers who may not have the advantage of seeing that most interesting and instructive monthly :

Dying Speeches and Confessions of the Nineteenth Uentury.

By Martin J. Griffin, Parliamentary Librarian Now that the years of the century are numbered, and we pause at the opening of a new period in the history mankind to listen for the first notes of the voices that are to reach us and teach us in the new time, it may not be without value and interest to recall for a moment the tones of the voices that taught us once and are silent, and the meaning and effect of the last messages they have left for our guidance.

Daring the last half of the century the intellectual leanings of great masses of thinking people were guided by a comparatively small number of men of strong character and striking views. They were either "scientists" -using that word in its popular and well understood sense-or men who had so far yielded to the influence of the scientists that their views of literature and its object, of life and its purpose, of religion and its sanction, were deprived of all notion of certainty, of finality, of authority. Man, in their estimation, was a being destined to continually investigate without dis-covering anything; to think per-petually without arriving at any definconclusions; to wander always in a valley of shadows in pursuit of an unapproachable mystery. These men expressed themselves in the language practical science, the language of philosophic discussion, the language of literary criticism, and the language of They appealed to the receptive minds of the young. They created schools of thought. They had a follow ing. They influenced the studies of many thousands. The terminology of their various forms of thought perme ated the literature of our age. To doubt them was feeble; to decry them was bigotry; to agree with them was the note of emancipated intellect.

was a mass of narrative futilities. The saints and sages, martyrs and doctors, the guides of mankind during a thou sand years, were persons with inade quate knowledge of scientifi; data. And so for half a century these new lights of a scientific dispensation lorded over their adherents with a security of intellectual tenure surpassing the sternest claims of the feudai barons or the pontiffs of the middle ages.

Most of them have passed away. Their influences, though diminishing, remain with us still. The great body of their work has suffered some wrong. "that gathers all things morta with cold immortal hands," has heaped much of it with dust. But each of them has in some fashion -- not always of set purpose but only by accident of incidentally—left us what we may call a dying speech and confession indicatwhen we put all the confessions together-may be asserted to be the final failure of all they attempted to do, all they tried to teach, all they hoped to establish. We propose to gather all these dying speeches and confessions and place them briefly before tye reader with a few obvious comments. They may refresh the memory of some. They may serve as a warning to others. They will in any case serve to show how slender was the claim to so much vogue and

authority.

Few men of the past generation had such temporary authority over a large part of the educated public as John Stuart Mill. In the region of politics— a wide and varied area—he exercised by his writings great influence. He probably influenced directly or indi-rectly, the course of legislation in the United Kingston. With that part of his life work we have no present con-

But he also exercised his great logical faculty in undermining, so far as he could, the popular belief in revealed Christianity. He had no animosity towards it; he tells us he occupied the singular position of never having had any belief in it at all. When he came to sum up the results of his life-work in both directions and to leave his message to posterity what was it that he had to say? On the subject of public

had to say? On the subject of public affairs, this is the message:

"In England I had seen and continued to see many of the opinions of my youth obtain general recognition, and many of the reforms in institutions, for which I had through life contended, either effected or in course of being so. But these changes had been attended with much less benefit to human well-being than I should formerly have anticipated because they had produced very little improvement in that which all real amelioration in the lot of mankind depends on, their intellectual and moral state; and it might even be questioned if the various causes of deterioration which had been at work in the meantime had not more than counterbalanced the tendency to improvement."

That was a melancholy confession to

"I am now convinced that no great im provements in the lot of mankind are possible until a great change takes place in the fundamental constitution of their modes of thought. The old opinions in religion, morals, and politics are so much discredited in the more intellectual minds as to have lost the greater part of their efficacy for good while they have still life enough in them to be a powerful obstacle to the growing up of any better opinion on those subjects."

What a prospect was here laid be-

What a prospect was here laid be-fore reformers—and what a prospect for humanity! All human hopes and interests in morals, politics and religion were smothered under the wreck age of outworn schools and creeds, and there was no possibility of improve-ment in any direction till a great change had taken place in the fundamental constitution of the modes of thought of mankind. The teacher of this melancholy doctrine could hardly have concealed from himself the prob ability that no such change would be likely to take place in less than a geological period, in less than a time so long that the mind refuses to contemplate it; and in the meanwhile what was to happen to collective human so ciety, and what was to become of the individual soul? Fortunately for mankind, Mr. Mill and his followers were powerless to prevail over the teachings and tendencies of many centuries of moral, political and religious systems under which humanity enjoyed so many blessings, and under which it suffered evils mainly when it went its

own wilful or wicked way.

Another of the band of distinguished men who impressed themselves upon the minds of students, and incuicated purely materialistic views of life was Professor Tyndall. He was propagandist and aggressive at times fought his battle stoutly with all who came forward to confront him. His last message of importance was de livered in the Belfast address, in 1874 Running into seven editions in one year, this famous address had a circulation rarely given to scientific lec-tures, and has not yet been wholly for gotten. It was prepared with great care, and was the result of a life of scientific study. It contained the last word which a confessedly great thinker had to say regarding the hopes and destiny of man. "I thought you ought to know," he said, with some degree of condescension, "the environment which, with or without your con sent, is rapidly surrounding you, and in relation to which some adjustment on your part may be necessary. Revelation was on the defensive in And what, in fine, is this environ-their presence. Historic Christianity ment? It consists, to all appearance, ment? It consists, to all appearance, in the first place, of a claim on the part of science to supreme authority.

He says :-"The impregnable position of science may be decribed in a few words. We claim, and we shall wrest from theology, the entire domain of cosmological theory. All schemes and systems, which thus infring upon the domain of science, must, in so far as they do this, submit to its control and relinquish all thought of controlling it. Acting otherwise proved disastrous in the past, and it is simply fatuous to-day."

Therefore, they warrs of discovery and

discussion have rendered readjustment is an obvious mystery itself. The concessary not so much on the part of clusion of the message is as follows:

theology were not very strong. 'The whole process of evolution," he admitted, "is the manifestation of a Power absolutely inscrutable to the intellect of man;" nevertheless it is "sim ply fatuous" for theology to interfere with this inscrutable mystery. Ultimate conception of the origin of man, he asserts, is "here unattainable," and "each succeeding age must be held free to fashion the mystery in accordance with his own needs theology must remain an Uitlander still. Science must indeed discuss its problems "without intolerance or bigorty of any kind "-except in sistence on the fact that theology results in "in-tellectual death," which is not bigotry "No exclusive claim is made at ail! for science, you are not to erect it into an idol," he says; still, the position of science is "impregnable," and "we claim the entire domain of cosmologi. cal theory "-which is, of course, not an exclusive claim at all. Science, he alleges, claims "unrestricted right of search" on debatable questions; but in the region of cosmological theory Theology must not stake out any claim. It is certain, he admits, that the views of Lucretius and Bruno, of Darwin and Spencer "will undergo modification;" meanwhile Theology must please stand aside while the pro-cess of modification goes on, while each scientific dogmatist excommunicates his brethren in turn, abandons theory after theory and passes unconvincing and unconvinced "into the infinite gather little to encourage it in a world

full of trials, temptations and sorrow.

There was a time when Mr. Matthew science, theology, and the conduct of life, which were to be substituted for the overthrown and outdated orthodox ting evidence-as to Christ, be forced to make. Its great merit is its sincerity. Other "reformers" endescension with which he informed the countered like experiences in t

dying speech and confession :

"More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Without poetry our science will appear incomplete; and most of what now passes with us for religion and philosophy will be replaced by poetry. Science, Isaay, will appear incomplete without it. For finely and truly does Wordsworth call poetry 'be impassioned expression which is in the countenance without its expression? Again, Wordsworth finely and truly calls poetry 'the breath and finer spirit of all knowledge; our religion parading evidences such as those on which the popular mind relies now; our philosophy, pluming itself on its reasoning about causation and finite and infinite being; woat are they but the shadows and dreams and false shows of knowledge? The day will come when we shall woneer at our selves for having trusted to them, for having taken them seriously; and the more we perceive their hollowness the more we shall prize 'the breath and finer spirit of knowledge' effered to us by poetry." "More and more mankind will discover

Here we have, if possible, a more hopoless and unacceptable substitute for any form of religion than all the If Mr. Argold had for a moment reflected on the vast masses of mankind, on the diversities of race, on the ignorance, the barbarity, the low civilization of the mass of mankind, on the absolute impossibility of their being approached in any form by poetry such as he had in his mind, he would surely have had sufficient sense of humor to rafrain from such an expression of serious opinion. But that was all he had to offer us, to interpret life for us, to console us, to sustain us, to create in us a new heart and renew a right spirit

within us. The pity of it ! One more name, still living among us, remains to be noted. In 1896 Mr. Herbert Spencer completed the purpose of his life by publishing the last volume of his system of Synthetic Philosophy. An industry hardly ever surps learning acquired by earnest labor, honesty as to facts never challenged, ingenuity in comparison and interpretation quite beyond compare in our time—all these good qualities his work exhibits; and his object, like that of Arnold, is to interpret life for us, to sustain us, to console us, by means o science, not poetry. And what is the ast message that after six and thirty years of thought and labor, he has to leave to his followers, who are to be found all over the world in great numbers? This is part of it:

"Those who think that science is dissipating religious beliefs and sentiments, seem unawars that whatever of mystery is taken from the old interpretation is added to the new. Or, rather, we may say that transference from the one to the other is accompanied by increase; since for an explanation which has a seeming feasibility, science substitutes an explanation which has a seeming feasibility, cience substitutes an explanation which, carrying us back only a certain distance, there leaves us in presence of the avowedly inexplicable."

That is, in effect, science is more re ligious than religion, because while the explanation of religious mysteries have a certain feasibility, the explanation of the mysteries of science is no ex-Twenty-five years of discovery and planation at all. Scientific reasoning The con-

theology as on the part of science.
The notice to quit, which Professor
Tyndall so peremptorily gave to theology has proved to be not enforces ble by ejectment. The tonant continues to be the holder of the fee.
The grounds on which the man of science dictated terms of surrender to theology were not very strong. "The continues and the science dictated terms of surrender to the logy were not very strong." The continues to be the holder of the fee.

The grounds on which the man of science dictated terms of surrender to theology were not very strong. "The Carella Section of the message is as follows:

"But one truth must grow ever clearer—the truth that there is an Insorutable Existence everywhere manifested to which he (the man of science) can neither find nor conceive either beginning or end. Amid the mysteries which become more mysterious the mysteries which become more mys

Surely, after so many years of thought and labor on his own part, assisted by the thought and labor of so many others, his predecessors of the eighteenth as well as the nineteenth century, Mr. Herbert Spencer ought to have been in a position to give us a more robust and definite creed, especially in view of the notice-to-quit given by his fellow Commander in Science to the saints and sages, the martyrs and doctors of historic Christianity. Was it worth while to labor so long to produce so lit le? The Dutchman in Knickerbocker," in his famous attempt to jump over a mountain, took a preliminary run of two miles to get up speed, but was obliged to sit down at the foot of the mountain to take breath !

All the scientists in turn refer to Mr. Darwin with reverence as their master Professor Tyndail in his Belfast address tells us that Darwin overcomes all difficulties and crumbles all oppon ents with the passionless strength of a glacier. Let us consider for a moment what is the final message and confes sion that Mr. Darwin has left to humanity for its consolation and hope. First he tells us (1873) that "I have never systematically thought much on religion in relation to science, or on morals in relation to society," and this, in the case of most men of good sense, would have prevented further declara-tions But your scientist likes to have opinions, and so, in 1879, being pressed by a correspondent, he formulates an opinion: "Science has nothing to szure of the past." From the last speech and confession of Professor Tyndall it is obvious that humanity can habit of scientific research makes a man cautions in admitting evidence. For myself I do not believe that there has ever been a revelation. As for a Arnold took hims'lf very seriously and future life, every man must judge for was taken seriously by his disciples, as himself between conflicting vague the exponent of theories of literature, probabilities." The mental process is probabilities." The mental process is clear enough; the habit of scientific researce made him cautious about admitnot as to corals; doubt as to Chris: na

course of time; but most of them were slient, or,

Of all the epitaphs crowding one another on the tombetone of the poor old Century, whose three months' "mind" it will soon be time to celebrate, should any of us care to do sonthe following most valuable paper from the pen of the able Librarian of the Parliament of Canada, deserves the place of honor at least for the Euglish and containing and containing and containing and containing and containing and containing and the lower classes that they were brutalized, and the lower classes doubts took a different form. "They made and the lower classes that they were brutalized, and the lower classes that they were brutalized, and the lower classes doubts took a different form. "They had been glad of yore."

When Mr. Mill came to discuss the situation as regards graver things that they were at all trustworthy on that subject the spill that they were at all trustworthy on that subject the spill that they were at all trustworthy on that subject the spill that they were at all trustworthy on that subject to the place of honor at least for the Euglish loads and the lower classes dubits. At times Mr. Darwin's dubits, At clear that these things and their uses were "the effect of and expression of mind," Mr. Darwin replied, "Well, that often comes over me with overwhelming force, but at other times, and he shook his head vaguely, "i seems to go away." It is obvious, o coarse, that Mr. Darwin was right when he said that he had never given much thought to science in relation t It is not so obvious that religion.

> antagoniste." The summory of scientific confessions would, perhaps, be incomplete without at least a passing reference to Profess or Huxley, whose Life has been so re-cently published. He was a great master of scientific data and demonstra tion. In point of industry, sincerity and ability he was conspicuous. But he posed also as a theologian, and no man was so little fitted for the office. The strictest of disciplinarians in the use of language for scientific purposes, he permitted himself and others the most loose and ineffective use of words in discussing theological questions He was even fierce and vindictive in his defiant denials of the doctrine of immortality. But the careful reader of the Life will see that his mind was often hovering about that doctrine and half disposed at times in its direction Thus, writing to Charles Kingsley in 1860, he uses these words: "I neither deny nor affirm the immortality of man. I see no reason for believing it ; but, on the other hand, I have no means of disproving it." And again: "It is not half so wonderful as the conservation of force or the indestructibility of matter." Ideas like these kept agitating his mind; and like Darwin, whom we have quoted, he had moments of doubt and disquiet. Finally, in 1883. writing to Mr. John Morley (vol. 11, page 62) he says: "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal flashes acress me at all sorts of times with a sort of horror that in 1900 l shall probably know no more of what is going on than I did in 1800 I had sooner be in hell a good deal - at any rate in one of the upper circles, where the climate and company are not too trying. I wonder if you are plagued in this way?" The words have been much discussed, explained, defended and put aside by some as a mere bit of petulance. But they go to prove that the scientific dogmatis: was not more

confusion. In discussing these eminent men and their teachings as to science in relation of Christian society, one is conscious that there is an undercurrent of ridicule in the discussion which is ever struggling to come to the surface. The mental attitude assumed by themtheir confessions of ignorance and their assumption of authority, their claims or freedom of discussion, and their constant insolence towards Theology, their declarations as to the progress of science, and their admissions that everything is a mystery still; their sneers at Christian dogma ploded wreck, and their uneasy consciousness that they are, nevertheless constantly on the defensive against itall these uneasy attitudes and unconscious revelations, have a tendency to make serious minds refuse to treat them seriously. Nor is this disposi-tion confined to these who resist and resent the conclusions of science so far as these are opposed to the dectrines of revealed Christianity. Their own friends and followers are, at times at east, afflicted with the like tendency towards ridicule. In his notable, but probably a little overlooked " Valedicory," Mr. John Morley expressed with a certain reserve, yet a certain degree of ridicule also, the general feeling of sensible men regarding the genera failure of agnostic propagandism. He

sure of his negative position than were

his scientific brethren, and that his las

dying speech and confession, like

theirs, was a confession of failure and

said : "Speculation has been completely demo-oratised. This is a tremendous change to have come about in little more than a dozen years. How far it goes, let us not be too sure. It is no new discovery that what looks like complete tolerance may be in reality only complete indifference. Intellectual fairness is often only another name for in-dolence and inconclusiveness of mind, just as love of truth is sometimes a fine phrase for temper. To be piquant counts for much

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was his way of putting it Mr. Morley was forced or felt free, to confess

This peculiar medicine positively corthat the foe was 1.0; broken at all; and that the forces of scientific agnosticism were in many respects even sham forces But even sham forces may be Prof Tyndail was correct in describing dangerous. Those who in a freak of Mr. Darwin as "the most terrible of fashion pretend to disbelieve, may, and often must, in the end, become actual disbelievers. In any case they lose their hold on the certitudes of faith. and grow cold in right thinking and well doing. Across the centuries there comes to us a message of more author-itative moment, and with a promise and a menace which give us a strong er assurance of truth and a higher sense of our destiny and duty : for our assurance - "I am the Lord thy God;" for our guidance—"This is my beloved Son in whom I am well pleased, hear ye Him;" and for our consolation and reward - "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live.

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>
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LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

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

The Editor of THE CATHOLIC RECORD
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Dear Sir: For some time past I have read
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Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success,

e faithful.

sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday. April 13, 1901. FRANCE AND THE RELIGIOUS ORDERS.

A despatch from Paris states that negotiotions are going on between the French Government and the Vatican in order to arrive at a satisfactory arrangement in regard to the law of associations bill whereby Mons. Waldeck Rousseau and his supporters in the Chamber of Deputies have hoped to suppress most of the religious orders in the country and to confiscate their property. Surely this does not betoken so much confidence on the part of the members of the Government as they have professed that the bill will become law, nothwithstanding that it has passed the Chamber by a small enough majority for a House composed of so many members. Indeed, there is reason yet to hope that the bill will miscarry after all the boasting with which it has been heralded. The Holy Father has stated very clearly and firmly the position he will take if the bill should become law, and we may be sure he will not retreat therefrom. He has said in effect that if the Goverment suppress the religious orders at as their protector in the East, and it seems not at all unlikely that this threat will have its effect in bringing spite of their braggardism.

RUSSIAN QUAKERS AND MAR RIAGE.

The Doukhobors or Russian Qu who have settled in the North-West have proved themselves to be very quiet and industrious settlers, but they are beginning to give some trouble owing to their very peculiar views in relation to property, and likewise to marriage and divorce. Their complaint in Russia was that they were suffering persecution on account of their religions belief, and now they are complaining that they cannot act on their belief in regard to right and wrong in Canada. They believe that property should be held in common, and they cannot bring the Canadian land laws intounison with their ideas. They are, therefore, asking that a piece of territory be set apart for their use in common. But their belief on the marri age question is what clashes more seriously with Canadian and Christian views on this important subject. They want to be allowed to dissolve their marriages and contract new ones if would appear, in fact, that their views | Catholicus says:

CONVERSION OF FRANCE'S

has become a humble Disciple in the be null and void.

true Church, as he himself declares. He has published his " Actual Reasons likely to produce as much effect in France as Newman's Apologia caused in England. It was his visits to Engand and America which precipitated Mons. Brunetiere's conversion. He found the Protestantism of these countries so materialistic that he became thoroughly convinced of the necessity of complete faith to counteract the materialistic tendencies of the age.

WALDECK ROUSSEAU IN QUANDARY.

There is now very little doubt that Mons. Waldeck Rousseau, the French Premier, finds himself in a quandary regarding the bill for the suppression of the religious orders. It has been stated that Germany had entered into some negotiations with the Holy Father to intervene as mediator with the French Government, in order to asure to the suppressed orders some adequate compensation to counterbalance the confiscation of their property ; but this appears to be not at all the case. Germany is evidently anxious that there should be a breach of friendship between France and the Pope, as Germany would gain much in the East by assuming the role of protector to the religious order, which France would lose by passing the obnoxious law. Hence Germany will do nothing to delay the threatening estrangement, and the German Emperor is well aware that his intervention would cause the delay of the bill in the French Chambers, and perhaps its defeat, which he does not wish for, as there would in that case be no hostilities between France and the Vaticum. Even as the case stands, i is still highly probable that the French Government will recede from the hostile attitude it has hitherto assumed, and will come to terms with the Pope.

THE CATHOLIC CHURCH IN CREASING.

It will be interesting to our readers to learn that in Norway there is a strong movement towards the Catholic

Norway was formerly, like the other

olic country, but during the troublous sixteenth and seventeenth centuries it fell into the ranks of the Lutheran home it will no longer be recognized heresy, owing in a great measure to the efforts of the Protestant champion Gustavus Adolphus to establish Pro testantism in the whole north of the infidel rulers of France to terms in Europe. It is now admitted by many thousands of the people that the charges of idolatry and superstitious doctrine which the first Protestant brought against the Catholic Church were malicious calumnies, and that a return to the Church would be a great blessing to the people. Converts are now very numerous, and the Lutheran preachers are very much alarmed at this new development. Much of the success of the Catholic movement is due, of course, to the zeal of Catholic missionaries; but apart from this. there is much in the turn which Lutheranism itself has taken in that country, there being a High Church movement among the clergy and people which resembles much the similar movement which arose in England and grew to such magnitude during the last half century. The result is similar in Norway to that which oc curred in England, that converts are coming back to the Catholic Church in upprecedented numbers.

INVALID AND ILLICIT MARKI-AGE

CATHOLICUS of Fredericton, N. B.

Newman, who became in time a Cardi | called the decree "Tametsi" from its | to say that it will give no sanction by act or nal of the Church. M. Brunetiere has been the leading literary character on France, and his "Revue des deux or three witnesses, and in presence of Mondes," has been regarded as the best literary periodical of the Continent. The was a thorough Rationalist, but he He was a thorough Rationalist, but he not merely illegal, but are declared to

This decree, by special proviso is ency should be adverse to the promade applicable only to places where it posed canon ; as their views are for the for Balleving," the text of which is has been duly proclaimed or published, most profoundly philosophical, and is and the Province of Quebec is one of these places, though it is appli- most all points; yet such is not the parties are Catholics. Hence it follows that only the marriage of two Catholics in a clandestine manner is declared to be invalid in Quebec by this decree. Yet as marriage is a sacrament and a holy rite, marriages wherein even one of the parties is a Catholic, are contracted unlawfully, unless the parish priest be present with two witnesses, because marriages are for bidden by the Church to be contracted otherwise than as the Church prescribes. But though the marriage in this case is unlawfully and sinfully contracted, it is valid and indissoluble.

In another article of this issue some further particulars of the force of the Tridentine decree will be found stated with special reference to the presently much talked of Delpit case.

2. It will be seen from the explana tion given above (in paragraph 1) that the second statement of our corresponddent is also not accurate. The marriage of two baptized persons, or of two Catholics, is not valid in the case when the decree Tametsi of the Council of Trent has been duly published so as to include the two baptized persons, or the two Catholics.

3. It will be understood from our explanation, that in the Delpit case, there was no "annulment of marriage," as the marriage was simply declared by the ecclesiastical court to be null from the beginning, being a direct violation of the decree of the Council of Trent.

As it is the sole prerogative of the Church to declare impediments to marriage over and above those decreed by God, or to remove such impediments, where such nullifying impediments exist, marriage cannot be contracted unless a proper dispensation be ob tained beforehand from the ecclesiastical authority. The Church, how ever, does not dispense from impediments which come under the divine or natural law, but only from those which she has herself decreed. In these cases, there must be a reasonable cause existing, otherwise the dispensation will not be granted.

countries of Europe a thoroughly Cath-The impediment of clandestinity was wisely decreed for the purpose of pre venting secret marriages, as well as for other reasons. The result of such marriages would inevitably be the increase of bigamy and polygamy. A great step towards the suppression of these evils is made by taking the precautions which the Church requires for making marriages public and provable.

THE DIVORCE QUESTION.

It is stated that the General Con vention of the Protestant Episcopal Church, which is to be held in a couple of months in San Francisco, will again take into consideration the question of divorce. A committee appointed at the last Convention to prepare a set of new canons on marriage for considera tion, has agreed unanimously to several recommendations, among which is the following in regard to the treatment of divorced persons :

"No person divorced for cause arising marriage, and marrying again during fetime of the other party to the divorce the inference of the other party to the divorce, shall be admitted to baptism or confirmation, or received to the Holy Communion, except when penitent and separated from the other party to the subsequent marriage, or when penitent and in immediate danger of death; but this canon shall not apply to the innocent party to a divorce for the cause of adultery."

It is curious to notice the diversity of opinion with which the announcement of this proposition is received by the religious press of the various schools of belief. Generally the Congregationalist, Presbyterian, Baptist, they discover that their first marri asks for an explanation of this difficulty and Methodist press disapprove of sc ages were not made in accordance with in regard to the impediment of clan- firm a stand being taken by one of their proper smaittes. They say that | destinity as decreed by the Council of | the Protestant Churches, and maintain fas they understand them) as regards the trouble which has arisen out of the to justify divorce; yet there are som narried by a Protestant, or even hands and some time ago, speaking on this sub-

LEADING LITERARY CHAR
ACTER.

The conversion of Mons. Ferdinand
Brunetiere in Paris to the Catholic
Church is causing a great sensation
throughout France, not unlike that
which was caused in England years
ago by the conversion of Rev. Dr.
Newman, who became in time a Cardi
Newman, who became in time a Cardi
priest.

2. "Yet a marriage anywhere, between catholic contracted by them before with the conversion of Mons. Ferdinand
the conversion of Mons. Ferdinand
Brunetiere in Paris to the Catholic
Church is causing a great sensation
throughout France, not unlike that
there has been no marriage, it he man, the woman, and the public.
The solidarity of the state, and the public.
The solid

the Episcopalians of Low Church tend-

most part in accord with those of the Presbyterians and Methodists on alcable there only to the case where both case. The Episcopalian journals, with almost a single voice, whether their pro clivities are High or Low, express un.

qualified approval of the proposal of

their committee.

We also unhesitatingly approve of any effort to lessen the number of divorces which are granted in the United States for the most trivial causes ; and almost for no cause at all more serious that a slight dispute which the Judges think it proper to regard as "an incompatibility of temper ;" and for this reason we should be glad to see the proposed Canon adopt

ed. Nevertheless, there are certain thoughts which suggest themselves to our minds in regard to the matter to which we deem it right to call attention.

Our first thought is that we must say with regret that the position which we may now presume will be taken by the Episcopal Convention is glaringly nconsistent with the former attitude of the Episcopal and Anglican Churches. Both in the United States and England, and even in Canada, it has been the practice of Episcopalian ministers to perform the marriage ceremony for divorced persons. It has been the favorite theory that the State has the right to regulate marriages, and to annul the marriage contract when it sees fit to do so. I this theory be correct, on what ground will the ministers now refuse to perform the marriage ceremony for divorced parties? And if the teaching and practice of the Church in the past has been wrong, what guarantee have we that it will become right when the proposed canon shall have become the rule of action ?

There is not the least doubt that Christ made a revelation regarding the sauctity of marriage, and that it is, therefore, a matter of importance to know precisely what He meant when He said : " What God hath joined together let not man put asunder.' But how can we be sure of what Christ's teaching is, if we have to rely on a Church which is keeping us constantly on the tiptoe of expectation as to what will be the next canonical arrangement which will define that teaching?

Already in the proposed decree, which is likely to be adopted, there is an approach - a very great approach to the Catholic doctrine on the indissolubility of marriage, and an admis sion that the Episcopalian practice has hitherto set Christ's teaching aside. Have we not good reason, then, to believe that the Catholic Church which maintains, and has always maintained, the absolute indissolubility of a completed marriage, has been always in the right, and may we not reasonably infer that the last clause of the proposed canon, which departs from the Catholic practice, inasmuch as it allows the innocent party only in case of marry again, is founded on a misunderstanding or a misinterpretation | what occurred in the Delpit case. of Christ's words? Let the words of Christ in St. Matthew's Gospel v, 32, a Protestant when she was married by and xix, 9 be compared with what is said in St. Mark x, 11; St. Luke xvi, matter was thoroughly examined by 18, and it will be readily seen that St. Matthew means that Christ permitted husband or wife to separate in case of coming under the law which governs the adultary of one of the parties, but such cases. This decision was con that, even in this case "whoseever firmed by the Roman Congregation or shall marry her that is put away committeth adultery." In any case, there is nothing in Christ's teaching to imply that for the "innocent party" the the guilty party remains bound to his took place, was an afterthought when divorced wife. Such half marriages she discovered that if this had been the invention, but is a sacrament of the are things unheard of in the whole

Another curious feature of the discussion is the very contradictory bald has reversed Justice Jette's decis sary to enable them to fulfit their views of the matter taken by the dif- ion, but on the ground that, under the duties. It belongs, therefore, to the press approval of this effort to sustain ferent sects. Nothing that we can civil law, any ciergyman has author- Church of Christ, and not to the State, on this subject would be more congenial to Utah than to Canada.

1 "If I understand rightly, a marriage bond, where the Council of Trent's decree is in force, is not legal, if Catholics there are married by a Protestant, or even if they are nent of the non-denominational papers, the favorite principle of Protestantism

Our readers are already aware that cannot invalidate a marriage properly. that every individual is authorized to interpret Scripture for himself against the interpretation of Christ's Church. And yet, notwithstanding this principle, the Episcopal Church contemplates forcing the whim of a local organization-for the American Episcopal Church is nothing more than thisupon all its adherents, while rejecting the unchanging decisions of the great universal Christian Church of nineteen centuries.

> If the authority of the Catholic Church on this important question may be doubted, that of the local Episcopal It might have been expected that Church of America is not doubtful, indeed, but is certainly nil.

THE DELPIT CASE AGAIN.

The now celebrated Delpit marriage case has advanced another stage in the Superior court of Quebec to which an appeal was made by Mrs. Delpit on behalf of the validity of the marriage before the civil law.

It will be remembered by our readers that E. Delpit and Miss Cote were married in Montreal in May 1893 by Rev. W. S. Barnes of the Unitarian Church, and for several years they lived together as husband and wife, three children having been born of the marriage.

Owing to some family disputes or dissensions, the parties separated, and it was then that Mr. Delpit discovered the effect of the decree of the Council of Trent which made the marriage null in the Catholic Church, and he was informed that it was also null according to the civil law. This view of the case was taken by Judge Jette when the matter came before him for adjudication, and he so decreed.

Mrs. Delpit appealed to the higher court of Quebec, and the division was reversed by Judge Archibald, on the has declared the nullity of the marriage had no jurisdiction in the case. Thus, while Justice Jette declares that the law of the Church regarding marriage is also the civil law in Quebec, Justice Archibald takes the contrary

Marriages centracted after the manner of the Delpit marriage, violating direction being enumerated. the law of the Catholic Church appli cable to the case, are termed clandes tine marriages, which means secret. The Council of Trent decreed that clandestine marriages shall be null and void, if the decree has been published in the locality or country where they take place.

According to this decree, whenever it has been duly published, marriages not contracted before the parish priest of the contracting parties, or a priest deputed by him or by the Bishop, and in presence of two or three witnesses, are invalid from the beginning. But it was not the intention of the Council that all such marriages, everywhere, should be null, and for this reason the proviso was made that the decree should have effect only where it was duly published.

In the Province of Quebec the decree was published before the cession of Canada to Great Britain. Nevertheless, it has been decreed also that Protestants are not subject to its provisions and even if one of the parties to a mar riage be a Protestant the Catholic party partakes of the exemption from the law, and the marriage so con tracted is valid, though the Catholic party commits a grievous sin in violating the laws of the Church by contracting marriage in an unlawful man-

But when both parties are Catholics, even though they be bad and non practical Catholics, they are subject to the law on clandestinity, and a clandestine marriage between them is invalid, and does not become valid from a divorce for cause of adultery to the fact that they live together after their supposed marriage. This is

Mrs. Delpit now asserts that she was the Rev. W. S. Barnes. The whole the ecclesiastical authorities, and it was decided that she was a Catholic ecclesiastical court which has the ultimate jurisdiction to settle matrimonial cases : so we may justly infer that Mrs. Dalpit's present contention, that she former marriage is dissolved whereas | was a Protestant when the marriage case the marriage would have been Gospel, raised to that dignity by our

Our readers are already aware that cannot invalidate a marriage properly Judge Jette's decision was that the celebrated under the law of the Church, marriage laws of the Catholic Church, | nor can it institute impediments to including the law of clandestinity, are | Christian marriage. It can only reguin force in Quebec, so far as Catholics late the civil effects which shall follow are concerned. We cannot see on from the marriage. The decision of what ground certain journals, such as Justice Archibald will not, therefore, the Toronto Mail and Empire and the make the Delpit marriage a valid one Montreal Witness, represent the case as | before God, and no injustice is done to if there were a plot on the part of the the parties concerned by our maintain. Catholic Church to usurp the authority ing this, the more especially as they of the State in Canada, and to impose its laws upon Protestants. The decree of Trent was made civil-

ly applicable to Canada by an edict of of the laws of the Church forbidding Lous XIV., and thus, long before Can- marriage from being contracted in ada became a possession of GreatBritain that way. The parties were Cathothe Tridentine decree was part of the lies, and it was undoubtedly their duty

Canadian civil law. It is plain, therefore, that Justice Jette's decision that the Delpit marriage was null is not an attack upon Protestants, but was a decision founded upon the law as it stands. and has stood since long before the capitulation of Quebec and Montreal, inasmuch as the institutions of the Catholic Church and the religious privileges of Catholics were guaranteed by the terms of capitulation. The law was, therefore, an enactment of the civil authorities, put in force because of the beneficial effects arising out of it, and it cannot in any sense

be said to be an attempt of the Cath. olic Church to usurp authority over the Protestants of Canada, all the more because it was the law before Protestant. ism had a foothold in the country. We see, therefore, how unjustly the Mail and Empire, in its issue of April 2, represents the recent decision of Mr. Justice Archibald, reversing Justice Jette's decision, as a "check for the Ultramontanes." The Montreal Witness, also, in its issue of the same date, very wrongfully represents the case as an assault by "the authorities of the plea that the ecclesiastical court which Roman Catholic Church " on "the right to marry as one chooses " and an effort " to impose a new Roman Court on Canadian citizens." It also speaks approvingly of the "defeat of a move. ment by which ecclesiasticism has been trying to reinstate mediævalism in our own government," some other equally imaginary efforts in the same We say without hesitation that the decree of the Council of Trent was

> wise, and quite within the scope of its authority, and, further, that it was by no means tyrannical, whether regarded from the religious or civil point of view. From the religious standpoint the sanctity of the sacrament should be regarded as of paramount importance : and, further, the duty is imposed on the pastor of the contracting parties to ascertain that there is no obstacle to the marriage, such as that one of the parties is already married, or that the two are within the prohibited degrees of kindred, or otherwise prohibited from marrying. This can be best done by the parish priest of the parties desiring to be married, and for this reason also, the marriage is annulled where the decree is enforced, even if another priest than the one who has ecclesiastical jurisdiction over them celebrates the marriage. It is evident, therefore, that it is to secure the sanctity of the married state, and to prevent disastrous deceptions on either of the marrying parties, that the law was enacted. and not to force the authority of the Council on Protestants who are unwilling to recognize it that the law was made; and it is because civil society has a deep interest in the preservation of the sacredness of marriage that the State authorities in the first instance adopted the Tridentine decree, which is an effectual barrier against bigamy

We recall to the minds of our readers the admirable explanation of the Catholic doctrine on this point, as laid down by his Grace Archbishop Bruchesi in his pastoral on Christian marriage:

and all unlawful marriages.

"Because of this impediment (of clandes-nity) in order that a marriage may be valid stween two Catholics in the limits where is Council of Trent has been published, the resence of the proper priest and two wit-esses is necessary. Consequently, the harriage of two Catholics before a civil presence of the proper priest and two witnesses is necessary. Consequently, the marriage of two Catholics before a civil officer or a Protestant minister is null, even if there be two witnesses, as it is evident that neither civil officer nor Protestant minister is the proper priest of either of the contracting parties. There is more, for even if the mrrriage has been celebrated before a priest and two witnesses, if this priest is not the parish priest of one of the two contracting parties, or a priest delegated by the parish priest, or the Bishop, the marriage is still null, and this for the same reason, because it has not been celebrated according to the prescriptions of the Council of Trent.

We conclude by stating that the marriage state is not a mere human held to be valid. It is not on this Lord Jesus Carlst, and conferring on ground, however, that Justice Archi- the married couple theigraces necesknew, or ought to have known, that they were doing wrong to ask a Unitarian minister to marry them, in spite to obey the well - known Church on this matter.

It is not for the purpose ing the final decision of the that we write thus on the to give the reasons for wh of the Church stands as it to show the injustice of the tacks made on the Church tion with this matter.

A MINISTER CORR Jesnit Father Enlighten

The rector of the Fir Episcopal Church in San Rev. Dr. Kummer, in a re advanced very peculiar v subject of prayer and nat serting that it is futile to p poral favors. In reply Sasia, S. J., wrote an able convincing article to the S cury. Father Sasia said : In reading the report of which I suppose to be sucurate, I find that our lead

er holds that we should no merely temporal favors, st rain to fertilize the parch the staying of floods, the storms, for the recovery of deliverance from the ray pestilence, because, accor such prayers are against nd are consequentl ignorance, cowardice, se unfaith. All such suppl ected to implore some tem ial blessing are contrary trath and are never ans God of Truth. They are God's laws of matter, min These are what might be vanced, liberal views of reproduced here from hi re they sound? Are t from a Christian standpoi they entitled to the inde acceptance of reflecting us calmly examine them, the unbiased, unprejudge for himself. From the strange view reverend doctor it wou

granted by Almighty Goo prayer, and this for the s as he tells us, that the gr favors is an impossibilitimplies the violation of We have more tha confutation to give to the trine of the Methodist mi of all, as the saving has and whenever they are

there have never been

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FACTS ARE STUBBOR tate against a new theor, is impossible for any this resist the conclusion to evitably lead. Now this Holy Scripture in bo New Testament, the an

history from the Christi own days, and our own supply us with an number of temporal mat Nay, by far the great miracles performed by Saviour during his put temporal, corporal benef in answer to th The healing of the sick, the blind, the deaf, the ing to life of the daught Lazarus, etc., plainly re gospel, are few of the r in point, the historical tr testified by that sacred lievers for the last 1800

Here our reverend fronted with the follow able argument, and it choose either horn of argumentum cornutum horned argument, as call it. Either the n above referred to must genuine and true, or There can be n If we admit and true and ganuine, as w the vast majority of them to be, what become Kummer's theory that v for temporal favors. prayers, being, in his s trary to the natural granted? As the old 1 ay-Ab esse ad posse from the actual existen of a given fact we can fer its possibility. For or event were intrinsto it could never happen on the hand, th the dilemma is chose counts referred to ab favors, graces and b

Apocalypse, the dealing the members of His ch stripped of all superna and on the same prin we reject as fabulous dinary events related are logically compell all other points and th as a preposterous med error, history and tab Moreover, as to the

in answer to prayer FABULOUS, SPURIOUS A then Holy Scripture fro

tianity, during the las testimony on which th fulness and authentic miracles wrought in a is based is so univertent, so overwhelmin constant and perseve

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ur readers the Cathlaid down ruchesi in rriage:

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neently, the fore a civil is null, even evident that ant minister the contract- even if the fore a priest set is not the contracting by the parish riage is still soon, because triang to the rent."

that the ere human ent of the ity by our iferring on aces neces-fulfil their ore, to the o the State, which that The State ge properly the Church, diments to only regushall follow decision of , therefore, a valid one e is done to r maintain.

ally as they nown, that ask a Uniem, in spite forbidding ntracted in were Cathoy their duty

ing the final decision of the civil courts that we write thus on the subject, but to give the reasons for which the law of the Church stands as it is, and also to show the injustice of the virulent attacks made on the Church in connection with this matter.

A MINISTER CORRECTED.

Jesuit Father Enlightens Methodist

The rector of the First Methodist Episcopal Church in San Jose, Cal., Rev. Dr. Kummer, in a recent sermon advanced very peculiar views on the subject of prayer and natural law, asserting that it is futile to pray for temporal favors. In reply Rev. Joseph Sasia, S. J., wrote an able, logical and convincing article to the San Jose Mer-

cury. Father Sasia said:
In reading the report of the sermon,
which I suppose to be sufficiently accurate, I find that our learned preacher holds that we should never pray for merely temporal favors, such as timely rain to fertilize the parched fields, for the staying of floods, the quelling storms, for the recovery of health or for deliverance from the ravages of the pestilence, because, according to him, such prayers are against the natural law, and are consequently made up of ignorance, cowardice, selfishness and All such supplications directed to implore some temporal mater ial blessing are contrary to law and trath and are never answered by the God of Truth. They are an assault on God's laws of matter, mind and spirit. These are what might be called the advanced, liberal views of Dr. Kummer, Are they sound? Are they orthodox they entitled to the indorsement and acceptance of reflecting minds? Let us calmly examine them, and then let the unbiased, unprejudiced reader judge for himself.

From the strange view held by our reverend doctor it would follow that there have never been in the whole history of the past any well authenticated instance of temporal favors granted by Almighty God in answer to prayer, and this for the simple reason. as he tells us, that the granting of sucl favors is an impossibility because it implies the violation of the natura We have more than one reply or confutation to give to this novel trine of the Methodist minister. First of all, as the saying has it,

FACTS ARE STUBBORN THINGS, and whenever they are found to milltate against a new theory or opinion it is impossible for any thinking mind to resist the conclusion to which they inevitably lead. Now this is exactly our

Holy Scripture in both the Old and

to obey the well-known laws of the Church on this matter.

It is not for the purpose of influencing the final decision of the civil courts of mankind should be thrown to the wind and all historical record should be branded as a fable and stigmatized as huge impostures. A man that will not yield to such evidence as this has no logical resort but in complete skep ticism. Indeed, no man who denies what is admitted by the universal consent of mankind is entitled to a hear-

ing. He who on his own authority gives the lie to all men of all ages and nations gives to every man the best of all possible reasons for giving the lie to him. He must be a bold man, a man of unbounded self-confidence, who does pretend that the millions of pagans converted to Christianity by witnessing such miracles as restoring sight to the blind, speech to the deaf, health to the sick and life to the dead in answer to the prayers of apostolic nen have all blundered, have all been hugely deceived, and that he alone a handful of freethinkers has hit the truth.

But the particular instances of tem poral favors to which the reverend gentleman takes exception are the supplication for rain, and restoration o health or prolongation of life through prayer.

After giving instances from the Scriptures which again put the Methodist preacher in a dilemma, Father Sasta continues :

But let us go to the bottom or root of things in the present controversy and endeavor to ascertain the reasons why MODERN SCIENTISTS AND PREACHER of the so-styled liberal advanced school scout the very idea of any miraclous intervention on the part of God involving facts contrary to the ordinary course of nature, or to what they call These reasons or arguments, as it appears from their writings and public utterances from the pulpit or lecture platform, are chiefly two. First, they contend that miracles imply a violation, a suspension, of the natural laws governing the phenomena of the material universe : and as such must be rejected because say they, natural or physical laws are inviolable and unchangeable. Second inviolable and unchangeable. Second ly, because any change, modification or interruption of the natural law would imply a change in God's own purposes and destroy His immutability. Hence, to pray for favors re-quiring the performance of a miracle

is superstitious and absurd.

In the first place, is it really true that whenever a miracle is performed some natural or physical law is actually interrupted, tampered with and suspended in its ordinary activity and course? I confidently answer that such is by no means the case. Let me explain this by a simple homely illustra-tion. A ball is pitched into the air. According to the ordinary course of nature-or the natural law of gravi tation-it will soon fall to the ground if no superior force intervenes to hold it up. If some one from the window

world ; for, as the poet says, " Prayer moves the hand that moves the uni-

Divine Providence, while determining in advance the effects that are to happen in the material world around us, has also determined the order of their occurrence and the causes that are to produce them. Now, among these causes human acts hold a con epicuous place and must be taken into account. Man will perform such and such an act, say, addresss a prayer to the Lord, or perform some penitential act with a view to implore an extraordinary favor not obtainable from human aid, say, for instance, the healing of a naturally incurable disease or the ceasing of a pestilence, of a drought, the quelling of a storm, etc.

By so doing he does not mean to change there and then the disposition of divine Providence, or, as Dr. Kum-mer supposes, "to make an assault on all God's laws of matter, mind and spirit, but he simply voluntarily ful fils what God requires, and on account of which He from all eternity decreed natural events accordingly." Here, while referring to the activity of the natural laws governing the material universe, we must not overlook the hollest and sublimest of laws, and that is the law of prayer and its bearing on the moral, spiritual world, the world of souls. For, in accordance with God's benevolent designs, prayer is a law, nay a power playing a mos important part in the harmony of the supernatural world. As the late Tennyson puts it: "More things are wrought by prayer than this world

And this law springs not from the nature of things, but rather from the will of the supreme Lawgiver, who has established it. God, then, in consequence of His foreknowledge and

saving power, HAS REGULATED FROM ALL ETERNITY both the effects and their causes ; from eternity He resolved the granting of some special favors, and He has de-creed that in some particular cases prayer should be their cause and indispensable condition. From eternity He said in His paternal, divine heart At such and such epoch of time I will fertilize the arid lands by copious rains : I will cure the sick, raise the dead to life, quell the raging storm, arrest the ravages of famine, pestilence and war, because at that epoch of time My children will raise to Me their supplicating hands, repent of their transgressions and throw themselves into the arms of My mercy. So did God decree from the beginning, and shall we accuse Him of instability, of inconsistency, of mutability, be cause His eternal decrees are being faithfully fulfilled in the course of time? This charge would be supremely unjust, unreasonable and absurd. Because God is good and merciful to His creatures even to the granting of temporal favors and material good, He

does not cease to be immutable.

Prayer, then, instead of disturbing

miracles wrought in answer to prayer its based is so universal in its execute, so overwhelming in its force, so constant and persevering in its duration, that if once rejected we must bid in answer to prayer—have been predetermined by God from all eternity, preaching and the sacraments. But preaching and the sacraments, so will be supplied by His merits. In all things we will be "clothed with the virtues of His Sacred Heart," and we shall draw from this "Treasure House" demantion of the sins of men, so His Caurille Heart. Our deficiencies will be supplied by His merits. In all things we will be "clothed with the virtues of His Sacred Heart," and we will determined by His merits. In all things we will be "clothed with the virtues of His Sacred Heart," and we will determined by His merits. In all things we will be "clothed with the virtues of His Sacred Heart," and we will determined by His merits. Our determined by His merits. In all things we will be "clothed with the virtues of His Sacred Heart." and we will determined by His merits. Our determined by His merits. Our determined by His merits. In all things we will be "clothed with the virtues of His Sacred Heart." and we will determined by His merits. Our determined by His merits. In all things we will be "clothed with the virtues of His Sacred Heart." and we will determine the work which He in augurated of sanctifying souls through the supplied by His merits. In all things we will be supplied by His merits. In all things we will be "clothed with the work which He in augurated of sanctifying souls through the sacraments. But things we will be supplied by His merits. In all things we will be supplied by His merits. In all things we will be "clothed with the work which He in augurated of sanctifying souls through the sacraments.

from the beginning. Had Jesus simply gone around healing diseases, and preaching a sublime doctrine of love, there would not have been so much opposition, but His condemnation of the proud, the avaricious, the impure, who were as whitened sepulchres, aroused their hatred. They lied against, persecuted, robbed Him of His garments, put Him to

death. For nineteen hundred years, sons, the Church has had to suffer for preaching the same doctrines, condemning the same vices. Only the preserved her against the malice and fury of wicked men during this period. She denounced the hypocracies and impurities of kings and rulers, and they did all in their power to rob her of her influence, her power, her possessions, and to crush her. Nor was the opposition from the infidel or the herestarch only. Her own sons whose scandalons lives she condemned were

amongst her bitterest enemies.
Witness the persecutions waged by the emperors of Germany, by the kings of France, of Spain, of England, by the Napoleons. History records how soon the rulers of Northern Europe joined with the rebels of the sixteenth century against the Church. They saw in the new docteine an excuse for robbery, for divorce, for adultery The revolt of the sixteenth century against the authority of the Church was developed during the seventeenth and eighteenth centuries against religion, against God and Jesus, and now against the Bible and everything supernatural or that speaks of a high-er and purer life. "Blot out Jesus," was the battle cry of the arch-enemy of Christianity. Yet in the words of Holy Father, "The salvation of all and each wholly depends on Christ Jesus: those who forsake Him, by that very act seek in their blind insanity their own destruction personally, while at the same time, so far as they are concerned, they make society in general fall back into the very morass of evils and calamities from which the Redeemer in His love for mankind

had delivered them." We have only to read the daily papers, my sons, to see how in France, in Italy and Germany the legislators of these countries are ever seeking to cripple the Church in her divine mission of preaching Jesus Christ and of saving souls, whilst here and in England our adversaries are ever on the alert to find some scandal or calumny to propagate against us, and are eve seeking to rob the Church of her chil dren or deprive them of the hallowed influence of their holy Faith. Whilst our enemies are powerful,

vigilant, ever seeking to thwart the

Church in her sublime mission, there are vast numbers of the faithful, who, in shame and sorrow we must confess, join hands with the enemies of Jesus Christ in insulting and blaspheming Him. With singular inconsistency they kneel down and worship and adore Him as their God, yea, received

OBITUARY.

JAMES O'DONNELL, ARTHUR

JAMES G'DRONELL ARTHUL

On the Bish mace as Army Color, James O'Dhomell, well known is all the sorrounding district, successioned at the sage of fifty seven district, successioned at the sage of fifty seven in the source of the same o

GENERAL PROPERTY IN both the CALLARY SECTION CONTRACT AND AUTHORITY CONTRACT AND AUTHORITY

MR. DONALD J, CAMERON, WEST WILLIAMS
It is with feelings of deep regret we chronice
the death of Donald J, Cameron which oecurred at his home on the lith concession of
the township of West Williams on the morn
may of Marchon. The decrease of this so da
weight the prime of life, being twenty five
years of ser. He was blessed with a good education having taught school at Bornish also
the Government centrol on Manitoulin Island
all last summer and was noted as a good and
efficient teacher. He was an exemplary young
man and had many sterling qualities and bis
kindness of heart endeared him to all who
knew him. He led a life of Christian virtue
and at his death had the happiness of receiving
all the sacraments. His father and mother and
two sisters survive to mourn the loss of a faithful son and a kind and affectionabe brother.
His funeral took place on the 10th ultimo, to
St. Columban's church, Bornish, where Requiem Mass was celebrated by the pastor, Rev.
Father McRae, The Rev. Father in a short
and approviate sermon, dwelt on the uncertainty of life, emphasizing the importance of
being always prepared for the awful moment
of death when we will have to render an account of our stewardship.
The remains were conveyed to the cemetery
adjoining the church for final interment.
May his soul rest in peace! MR. DONALD J. CAMERON, WEST WILLIAMS

Coast Echo,
On last Sunday, March 17, at 3 o'clock Right
Rev, Bishop McFaul of the diocese of Trenton,
laid the corner-stone of the new memorial
church of St. Catherine, at Spring Like, N. J.
He was assisted by the Rev. Rector, Thomas
J. McLaughim, Rovs.; f. A. Roche of Asbury
Park R. A. Crean of West Ead, Rev. Father
McQuaide of the Cathedral, Philadelphia, Rev.
Father Conrad of New York, Father Daniel
Lutz. O. M. C., of Point Pleasant and Dr. Norris. Chancellor of the diocese of Trenton. The
impressive ceremonies were witnessed by fully
five hundred people. The Right Rev. Bishop
preached the sermon. At its conclusion he feelingly siluded to the great spirit of faith, the
Father's devotion and the magnificent generosity which mark so eminently the Christian
character of him who made the event of the
day possible. Mr. M dioney is creeting the
church in memory of his beloved daughter
Catherine, who died on the steamer New York,
May 20, 1990. She had gone in company with
her mother and elder sister to Eurona. While

BY A PROTESTANT THEOLOGIAN

I had meant this week to take up the Methodists, inquiring how far it is true of them that they are willing for other churches to exist, but one or two things have come to view on which it sems desirable that I should previous-

ly remark. The first is this. There has been sent to me, evidently with a view of setting me right in my understanding of Cranmer's character, a lecture on this Archbishop, by the Hon. James Denton Hancock, of Pennsylvania, delivered last year at Kenyon College, Ohio. Kenyon College is Episcopal ian, and a very good college, too.

I need not comment on the lecture generally, but will only say something about Mr. Hancock's way of treating the question whether Cranmer was a The lecturer does not deny, though he does not emphasize, that the Archbishop signed all the creeds sed by Henry and under Edward, and all required of him by Mary. loes he say anything at variance with Macaulay's |remark, that Cranmer would doubtless have signed all the creeds that Mary might still have of fered him, although contrary to his own intimate convictions, in order to Yet, as Cranmer, when save his life, he saw that all this was of no use, at last gathered courage to utter his real liefs to the world, and to denounce the Pope as Antichrist, Mr. Hancock insists that he died nobly, as a martyr. So far there is nothing more than

fifty other people have said, although it gives a very queer notion of what martyrdom means. However, Mr. Hancock goes much beyond this. He declares his belief that the glory of Cranmer's martyrdom is heightened, not lessened, by his weakness in the hour of trial.

According to this, then, there are two classes of martyrs. The lower class is made up of those who know what they believe, and when placed between the alternatives of avowing it or denying it, avow it, and patiently take the consequences. To this class, of course, Mr. Hancock would assign Latimer, Hooper, Ferrar, John Rogers, and the victims of Mary's persecutions generally.

Cranmer, however, was unique in rank, and Mr. Hancock seems to think that it was no more than befitting that he should enjoy a higher glory of mar it seems belongs to those who have distinct and immovable beliefs, as Cranmer unquestionably had for as much as ten years before his death, but who own them when it is safe, and deny them whenever it is unsafe to own them, thinking that their present treachery may be blotted out by future boldness in easier times. So they go on, bob-bing up and ducking down, according to the needs of the case, but, above all, according to the needs of their own bodily safety, until at last, when they see that their game is played out, they rise to the occasion, and achieve the glory of martyrdom, and, it seems, of martyrdom in its highest degree, after having enjoyed as long as possible the comfort and safety of renegades.

Mr. Hancock may certainly claim the praise of singular originality. Mr. By ends himself could not have propounded the gospel of convenience and comfort more persuadingly. deed Mr. Hancock goes far beyond Mr. This latter eminent gentle man, as portrayed to us by Bunyan, only maintains that a man may change his principles with the times, and yet be a very good Christian. Mr. Hancock assures us that this type of Chris tian character is the highest of all. Therefore Mr. By ends in allegory and Thomas Cranmer in history, out rank all other believers. Compared with them, the apostles and the "white robed army of the martyre" are merplebeians of the faith.

The alumni of Kenyon College have thanked this gentleman, and have had the lecture printed. I wish them joy of their new gospel, which yet is old as Demas, nay, as Judas. Why will people stand out for their own party leaders, at the expense of the most obvious principles of morality and Christianity !

Let me say, however, that there is this deep difference between By-ends and Cranmer, that the latter was not seeking profit, but the victory of principles to which he was deeply devoted, but which he had not the courage to own in face of danger. Not covetous ness, but cowardice and obsequious ness are his note.

The second matter is of another kind. It is merely a droll exhibition of ignorance, where ignorance is far from honorable. The Oatlook, giving an account-not at all polemical-of the revised Roman Index, observes, in a tone of surprise, that there are names in it which had been supposed to cast an undimmed lustre on the Catholic Church, mentioning Pascal, Fenelon, Bossuet.

Let me say first that the Outlook repeatedly speaks of this or that man condemned in the Index, or put under the ban. This is entirely It is not men that are con demned in the Index, ut books Index is not the Inquisition. Even if all a man's writings are condemned, he is not condemned, of necessity

A man might be the best of Catholics, and yet be such a blunderhead that, in the judgment of the Holy See, he could not write, at least on any matters involving religion or morality, without doing more harm than good. His intentions might be owned as excellent, but his execution be condemned as ex-

ecrable. This is not commonly the case, but it illustrates the principle. Indeed it is not a mere subtlety of speech, if we should question whether books are condemned by the In dex. They are prohibited, rather than condemned. A book might be sound in doctrine, and unblamable in spirit, and yet be something which, in the judgment of the Congregation, or even of the Pope t was not at present expedient for the faithful to read. I

may be wrong, but I would say, subject to correction, that it does not belong to the Congregation of the Index to note propositions in books as hereti cal or erroneous, but only to the Inquision. However, all this is by the way

The immediate point to be noted is the tone of surprise in the Outlook, at finding works of Pascal, Bossuet, Fenelon, forbidden to Catholics, unless read by special license. Such surprise, in a man of Dr. Lyman Abbott's post tion, is indeed surprising. We know that he is aware of the generations of the Jansenist controversy, for he has somewhere urged Protestants to become better acquainted with Port Royal. Of course he knows that, as the Mere Angelique of the nuns, so Pascal was the glory of the Port Royal recluses, and that the "Provincial Letters have gathered up the essence of Jansenist dislike of the Jesuits for all the ages. How, then, can he feel any surif he finds the Provinciales prise standing in the Index?

Fenelon was hostile to Port Royal and friendly to the Jesuits. Yet if Doctor Abbott has never heard of the long, and, in fact, envenomed contest between him and Bossuet over Quietism and Madame Guyon, it is very strange and of the final condemnation by Rome of the great Archbishop's "Maximes des Saints," and of his acceptance of the judgment, and denunciation of his own book from the pulpit of his own metropolitan church.

It would indeed be surprising if Bos suct's "Histoire des Variations" were in the Index, or his "Histoire Universelle," or his "Oraisons Funebrea." But surely Dr. Abbott knows that Bossuet was the head and front of Galiteanism, and that as this was in 1682 condemned as erroneous, and in 1870 defined as heretical, it is to be expected as of course that everything which Bossuet has written in defense of the Four Articles should be found in

The famous Ritschl has published a work on Pietism. A friend said to him: "How is it, seeing England has been a great centre of Pietism, that you have left her out?" swered Ritschl, "I don't know Eag-"An excellent reason," retort "for your not writing ed the friend, on the subject at all, but no excuse for your leaving out so important a part We would say to Doctor Ab

bott : "Mutato nomine, de te," etc. We could not easily suppose such remark in the Independent, unless it were a slip of some subordinate editor. Where there is less learning, the gap is sometimes filled up with a good deal more of amiable self sufficiency. would advise the Oatlook to have the time of Louis Quatorze more fully in mind, before volunteering as confederate of M. Waldeck Rousseau.

CHARLES C. STARBUCK. Andover, Mass.

A SAINT FOR THE MODERN WORLD. "A man of that stamp is one to compel admiration in any age, but there are special reasons for recommending Francis de Sales to the modern world as a representative exponent of the Catholic idea of sanctity. He is a modern saint in time and in spirit. We venture this statement in the hope of not being misunderstood. Strictly speaking, there can be no such thing as 'modern sanctity'; but it can be true, and is true, that there are varying types of sanctity, appealing differently to the people of varying times and countries. As the Church grows old with the world, she ever shows her unflagging vitality by bringing forth opportune types, new models in the oncrete of her unchanging abstract principles. Her thesaurus virtutum ike her thesaurus satisfactionum is unfalling and variously stocked. She is equally productive of the 'Hebrais-tic' and the 'Hellenistic,' the sterner and the milder types of sanctity; she is mother of both, but neither can claim to be her favorite child. The austere Baptist in the wilderness i the gentle Evangelist in tae hers. crowded city is hers; in her calendars the rigorous Peter of Alcantara and John of God are honored with the sweet spirited Philip Neri and Vincent de Paul, and Jerome, who dearly enjoined the clash of controversy, finds place beside the peace loving Benedict to her altars Loyola contributes the strenuous soldier, and Assisi the gentle poet; for the man of the world she proposes the example of an Augustine, she recommends an Aloysius to the novice in his convent. Ever resource ful, she spends her riches lavishly but wisely in her business of the purchase of souls. Are the times savage and bloody, the world overrup with armies, Mars dominant in the Panthson, she sends a Sabastin into the camps and supplies the ranks of valor with a 'Thundering Legion'; is the military spirit decadent, and the world aflame with the new fire of learning, builds her universities, stocks them with her brilliant youth, and develops an Aquinas and a Bonaventure ; is the age on its knees before culture, adoring refinement, worshipping civilization (and this is our age), the Church comes forth introducing a Francis of Sales, scholar, dector, author, prince of Christian gentlemen."

- Catholic World Magazine.

FIVE - MINUTES' SERMON.

First Sunday After Easter.

THE FIVE WOUNDS. "Put in thy finger hither, and see My hands and bring hither thy hand and put it into My side; and be not faithless, but believing," (John 29, 27.)

The mystery of the resurrection of our Lord contains a fulness of such joy and encouragement for us, poor sinners, that we can justly say that, whatever consolation is found in our holy religion, it is connected with this glorious event. Easter at the holy sepulchre, is not only the divine seal for the truth of our faith, not only the most solemn assurance of our own Easter on the great day of the general resurrection, but even the picture of our risen Lord as delineated in the gospel, is so seldom a "Sursum Corda" ("let us liftjup our hear's") that we cannot contemplate it without emotion and serious reflection.

Here we behold our glorified Saviour who enters the room, the doors being locked, still retaining the five sacred wounds on His resplendent body and permitting them to be touched by the Thomas. What a mystery ! Apostle St. A glorified body bearing the marks of the wounds made by the nails and the What an astopishing miracle what must have induced our Lord to perform it! Did He retain the im prints of His wounds only to heal our unbelief, to dispel, as with the apostle St. Thomas, the doubt of His resur-

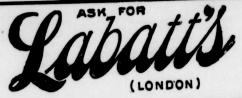
rection! Ah, no, we do not doubt; we say with St. Peter "the Lord is indeed !" The five sacred risen wounds are rather to be on eternal monument of the great love of our Divine Redeemer and the infinite blessings which He has brought to us.

These glorious marks of His suffering were to repeat to us every day : Behold, O man, how much I have loved you and how, from these wounds, I have so painfully shed My blood for you. Ah, will you not love Me in return? Will you crucify Me again by the ingratitude of your sins hold, how precious the price I have paid for your soul! Will you not save this priceless treasure? Will by a life of indifference and wickedness, lose it and cast it into ternal perdition? This is the voice of your Redeemer, the voice of grace, the voice of His five sacred wounds.

O sinner, can you hear these word and remain cold and indifferent, without compassion? O ungrateful man, let your heart be touched by the love of Him who has loved you so infinitely, and, notwithstanding your unworthiness, still loves you. Let your eyes be filled with tears at the sight of His vounds; with tears of love for Jesus : with tears of sorrow for your sins ; of terror at the thought of the judgment that awaits you. These wounds still announce to you the grace and mercy If you continue, however, of Heaven. to despise God's voice and grace and trample under foot the blood of the redemption, then woe to you! these wounds in the hour of death will cal upon you the vengeance of your Saviour : a vengeance that will crush you and cast you into the glowing fires of hell. O sinner, save your soul now while it is still possible. save it by sincere penance, and re turn from your evil ways that the into a golden crown.

wounds is salutary not only for the hese sacred wounds of your Radeemer by meditating upon them; be imbued with a self sacrificing spirit to offer with so infinite a love that He offered His precious blood and life for your Be strengthened in salvation? trials and tribulations of this valley of tears, faithful to persevere in school of Jesus Crucified ; for as these wounds of our Divine Redeemer are the glorious monuments of His victory over death and hell, so we who are His disciples can only enter into eternal glory adorned with the ornaments of the holy cross and decorated with the wounds and scars of sufferings which we have faithfully endured for God's sake. This our Lord expressly de-mands " If any man will follow Me, let him deny himself and take up his cross and follow Me." (Mark 8 34) And St. Paul gives us the consoling assurance: " For I reckon that the sufferings of this time are not worthy to be compared with the glory to come. hat shall be revealed in us." (Rom 8 18) What does it signify should we have to suffer and bear our cross for a hundred years, all this will pass away; but what God has prepared for us in the kingdom of His glory, will not pass away, it is eternal and exceeds all human comprehension. It is so great that St. Paul has said: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." (1 Cor. 2, 9) On, let us therefore, be steadfast cross bearers according to our prototype Jesus Christ; let the sight of His five wounds fill our hearts every day with neavenly consolation; let the sacrifices which our holy religion demands of us, and the trials which the provi dence of God sends us for our good, encourage us to holy patience and resignation; and our sufferings and trials will appear before the throne of God changed into everlasting bliss. Amen

As Christians we must believe tha the ideal of manhood is in Christ, and that a development which does not make us men according to that ideal will not satisfy our Christian con-Our manhood calls for the best. - Mgr. Conaty.



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The actual material chair of St Peter is now venerated in his basilica in Rome and enshrined in the splendid prongs throne supported by colossal figures of four doctors of the Church, Ambrose, Augustine, Athanasius and Chrysestom, the whole weighing 219,000 Roman pounds. The actual seat is a simple oak chair, which only in the ninth century was solorned in front with ivory plates. Until the time of Alexander VIII. the position of the relic frequently changed. In the cidest Church of St. Peter, built by Constantine between 320 and 350 the chair had a place of honor at one of the sides in the baptismal chapel erected by Rope Damasus. In those days the Roman Pontiffs used to seat themselves upon this chair in order to administer confirmation to the neophytes just baptised. In the eighth century contemporary pictures represented the chair as kept in the oratory of St. Leo. Archaeologists like De Rossi and Marucchi have proved the existence of this venerable relic as far back as the second century. Even at that time it was looked upon with the highest veneration as a material proof of the apostolic succession. In the sixth century the Abbot John is recorded as having carried some of the oil from the lamp ever burning before the apostolic throne to the Lombard Queen Theodolinda. - The Tablet.

CHRISTOCENTRICITY.

The Reverend Edward McLain's endeavor to rouse the awakening century to a kind of corporate enthusiasm for Oar Lord's person is in every way praiseworthy, and though we Cathelies shall hold aloof from it, as we are bound out of devotion to Our Lord Himself to do, we shall nevertheless, paradoxical as it may sound to the non Catholic who hears it, give the movement our heartiest sympathy in prayer and good will. We believe prayer and good will. We believe that all those who seek Him with an undivided heart find Him in the end. They are ours; they belong even while dwelling outside of the One Visible Fold into which the whole race of mankind must ultimately come.

serve likewise, that neither in the

name, nor in the elaborate and half cryptic device by which the premoters of the movement have elected to style and cymbolize it, is it altogether felic Christocentric is not a pleasing itous. word. It has the ring of "faddism' about it, and the Holy Ghost rarely blesses a "fad." One of the curious fiery chains of the eternal abyss which facts that students of American relig you have deserved, will be changed out life have noticed is this foundness for high sounding and sometimes out-The contemplation of these holy landish names to characterize a simple renewal of faith in Christ. Take the sinner, but also for the just. O you disheartening list of sectarian bodies happy children of God, look up to that flourish among us, and read the several official styles and titles by which they choose to be known. I would be comical were it not that si your life to Him who has loved you cerity in religion is never comical Dr. Eiwin Bliss, for instance, in a published report on the Religious Statistics for 1900, gives us a list of over eighty four distinct bodies, all of whom can show an increase in discipleship during the past year. Bap tists, Presbyterians, Mennonites, Methodists - their name is legion and their shibboleths unpronounceable by are Six-Principle Baptists, Original Free Wills Baptists, United Baptists, Church of Christ Baptists Baptists, Orig Primitive Baptists and O.d Two Seed in the Spirit Predes inarian Baptists That last body alone has three hundred ministers, four hundred and seventy three churches and nearly thirteen thousand members : and though it is erend Statistician tells us no reliable information has been obtainable for some years, yet we know it is still vigorous and alive.

Is it not curious, we ask. Could a more effective argument for the pro bable existence of some restraining and defiaing source of authority in Oar Lord's Church be excegitated than this edifying bede-roll of American sectarianism? Dr. McLain does not propose, we know to originate a new form of belief. He wishes us all to unite in studying Our Lord's character as portrayed in the New Testament, foreshadowed in the old. That is beautiful : but the One, Holy, Catho

Liquor, Tobacco and Morphine Habits. A. McTAGGART, M. D., C. M. Boom 17. Janes Building, cor. King and Yonge Sts. Toron

References as to Dr. McTaggart's protestional standing and personal integrity per

References as to Dr. McTaggart's projectional standing and personal integrity permitted by:

Sir W. R. Meredith, Chief Justice.

Hon. G. W. Ross, Premier of Ontario.

Rev. John Potts, D. D., Victoria College.

Rev. William Caven. D. D., Knox College.

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ST. PETEK'S CHAIR.

lic, and Apostolic Church has been doing it for twenty centuries. Even Dr. McLain's badge is not new. The League of the Sacred Heart among Catholics has had a much simpler and more elequent one this many a long day. Co-ordination is good, and brotherhood is good, and Christocentricity is good, and C tricity is good, but they work no change in mankind unless Our Lord's Spirit be in them. We can be sure of the presence of that Spirit as long as we hold to the One Church He founded and loved as a Bride; we can count on it no where else. His uncovenanted mercies undoubtedly exist ; they may even be greater and richer, for al that we know, than the mercies He has pledged Himself to ; but they are waitten in no charter, an t the mass of mankind, if they would possess the gifts He promised, must seek them in the Old Church.—Providence Visitor. ZEAL AGAINST RELIGION. Addison Prophecies "The French Republic." Spectator 185.

Spectator 185.

"After having treated of these false realots in religion I cannot forbear mentioning a monstrous species of men; who one would not think had any existence in nature, were they not to be met with in ordinary conversation; I imean the zealous in atheism. One would fancy that these men, though they fall short in every other respect of those who make a profession of religion, would least outshine them in this particular, and be exempt from that single fault which seems to grow out of the imprudent fervours of religion; but so it is, that infidelity is propagated with as much fierceness and contention, wroth and indignation, as if the safety of mankind depended upon it. There is something so ridiculous and perverse in this kind of zealots, that one does not know how to set them out in their proper colors. They are a sort of gamesters who are eternally upon the fret, though they play for nothing. They are perpetually teizing [sic] their friends to come over to them, though at the same time they allow that neither of them shall get anything by the bargain. In short, the zeal of spreading atheism is, if possible, more absurd than atheism itself."

Assist Nature.

You have been teld to "hitch your wagon to a star" that Nature will assist you. That's all right. There are times, however, when you should assist Nature, and the spring is one of these times.

Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

Cucumbers and malone are "farbidden." But while we say all this in perfect sincerity, we are constrained to ob

complexion bright and clear.

Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, etc. These persons are not aware that they can indulge to their heart's content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure guarafor all supports conelief, and is a sure cure for all summer com

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OUR BOYS AND GIRLS. BILLY.

"The kindling hasn't been brought "I'm just going to bring it, mother."

"When are going to?" " In a minute." Again quiet reigned in the broad farm house kitchen, where the sun lay cheerful and bright, this wintry morn-Occasionally Frank rustled a page of the book he was reading. Mrs. Holloway looked out of the pantry, where she was sifting squash for the week's supply of pies, and saw him still

by the window.
"Frank," she said again, "why don't you bestir yourself? You've for gotten the kindling wood."
"No'm, I haven't forgotten," re-

turned Frank, without raising his

eyes from the book.
"Then why don't you go?" demanded his easy going mother, returning to her task. "Yes'm, in a minute."

Eph Daggett, the hired man, came in just in season to hear the last dia-

logue.

"Yjings, Frankie, you're slower'n a toad funeral," he drawled. "An' your minutes, air longer'n Parson Amsden's sermons. your name should be Crasternation Holloway," stead o' Frankie.

'I dew hate ter see a likely boy like you sp'iled by a bad habit," pursued Eph, as Frank closed his book and, grumbling, went out for the wood. When he arrived at the shed for the second armful, Eph was fitting a new handle to his axe.

'It's growin' on you, boy," he said, with a twist of his wide mouth.

"Procrasternation. It's sproutin out all over you. W'en yer mother speaks to ye, ye'd oughter jump." "You'd really oughter break away

from that 'ere bad habit of yourn,' continued Eph, after a moment "D'you know, whenever I see a lad like you Frankie, failin' into a bad No stone is left unturned which can like you be, I'm reminded of Billy ?'

"Billy who?"

"Who was he ?"

"Billy was a bear."
"A bear oh?" Frank sat down on the chopping block, prepared to listen. "Lat's hear about him."

"Wal, I don't mind-seein' I've go this pesky helve ter fix," said Eph. 'You know, Frankie, I come from way up in 'Roostick county. There uster

be bears there." "There are now," said Frank; nearer than Aroostick, too.

"Ya-as," said Epb; "but there were bears that were bears in them days. 've seen 'bear marks' on a beech or sycamore in the spring higher'n a

Bear marks?"

"Ya-as; don't you know what I mean? When the bears come out of the hollow logs and caves in the spring the cl' he's go stetchin' up agin the trees an' bite the bark as high as they can reach; sort of a-er-what d'you call it when them old knights uster to thrown down in the a-re-na, you was reading me 'bout 'tother day?"

"A gauntlet-a challenge," replied Frank :

'Ya-as, that's it. The old bears do

techin' of it. But all us youngsters begged so't they let us keep it. We fed it on milk an' johnnycake, an', bless you, haow it did grow! Y' never seen anythin' like it. 'Twas as play-ful as a kitten after a while, 'an would stan' right up on his hin' legs an' box at us like a reg'lar pugerlist" (Eph sounded the 'g' hard), "an' before winter we had to put muffiers—like boxin' mittens—on his paws so't he health, more respect, more love, m wouldn't scratch us. O' course, Bllly didn't mean ter hurt us; but he didn't

"He got so big't mother was all the time savin' he'd hurt us : but we didn't xactly believe it. Y'see, we was all uster him, an' he was so cute we hated to give him up; still, he was a bear

f'r all that. "It come erlong in the next spring -the spring Billy was a year old. He growed like a weed an' stood on his hin' legs taller'n I did. He was bout's big's that yearlin' calf o' yer father's. Wal, soon's we began ter plow that plaguy bear began ter be a trouble to garden was jest made fer him, an'

w'en the young veg tables showed up he rooted at 'em like a hog. "Course we couldn't stan' that, an' "Course we couldn't stan' that, an' we driv' him out, an' final'y one day I got mad at him an' jumped in with a hoe handle an' fetched 'im a blow on to men of high character, but they are the snout. Now, a bear's snout, like a bull's nose, is his tenderest p'int. I reckon it got his dauder up, an' he Once in a great while, however, an

growled and grabbed me by the ankle

—I got the marks there to this day.

"Wal, sir—would you believe it?! Here light that beats upon a throne"

—it stook father an' Uncle Eph'ram both ter drag that little rascal off! He was so strong't they could sca'cely manage him, and mother was so scared that father got his gun an' shot him, though we young unscried like good fellers over it. I didn't mind my ankle; but I hated to see Billy shot ?

"Wal, Frankie, there's the story. An' it's jest that way 'bout yer habit of sayin' 'wait a minute'—'n' like any other habit, for that matter. Habits grow big an' strong, an' get the best of us, like Billy, the bear, 'fore we

"There," and Eph rose with a grin, "there's yer sweet 'n' bitter together
—a bear story with a moral."—Sunday School Visitor.

CHATS WITH YOUNG MEN.

Making the Most of Life. Alexander the Great, who came early under the tutorship of Aristotle, said that he owed his life to his father, but to his teacher he owed a greater debt, because the latter had taught him "how to make the most of life." This is a lesson which few are able to learn. It is easy to look back with the judg ment born of experience and see where mistakes were made that took from life its flavor, that turned hope to disappointment and joy to sorrow, but while the moments are going by it is bard to decide upon the wisest course or to know just what will make the

most of life.

There is too much striving and too little contentment in the world. Present good is disregarded, and instead of seeing how much happiness can be found in the little that is possessed, the desires go out to the unattainable, and the result is a disgust for what might bring happiness on a smaller scale. There is a desire in almost every heart for prosperity. This is natural, be-cause no one likes to see some one else without any greater ability the winner in the race after wealth, but when wealth begins to gather, instead of enjoying it there comes a desire for serve to elevate or add to the position of the seeker after society honors, and the result is an amount of insincerity "Oh, just Billy. He hadn't no other and heart, burning which would sur prise the uninitiated. Ambition does not tend to happiness. Alexander, in spite of the teaching of a philosopher came to the point of weeping that there were no more worlds to conquer.

The one who makes the most of life

is not the ambitious schemer, but rather that one who with patience and diligence accepts his opportunities and makes the best of them. But for one who learns this lesson there are scores who do not recognize it until powers are wasted and life is blotted and marred with a thousand mistakes which are beyond remedy.

The Envy of Sinners.

The wise man give this warning in the Book of Proverbs: "Let not thy heart envy sinners.".

That envy is the source of sources to young men. The sinner seems to be having the best time. They forget that the best of a thing is the way it turns out. Are old sinners having a better time than old saints?

Now the first symptoms of this envy of sinners is the question, "What is the harm?" No one ever asks what is the harm of prayer, self-denial, or praise, or Christian service, or of the that as a sort of challenge to any other joy of the Lord. No one asks what is bear comin' that way—shows how big the harm of incorruptible integrity, of they air, y'see."

they air, y'see."

But what about Billy?" demanded his listener.

they air, y'see."

the harm of incorruptible integrity, of ter. It is better than, gold, always current, and impossible to be stolen.

No one over the listener of the listener of the listener of the listener of the listener. sustener.
"Don't never be in a hurry," adseed Eph. "That's as bad a habit to tinto as procrasternation."

or life, of sobriety, of manliness and courage. No one ever asks what is the harm of the society of the wise and the pure, of good books, of formal times and the pure, of good books. rised Eph. "That's as bad a habit to get into as procrasternation."

"But I was tellin' you a bear story. It was about we'n I was a boy, back in 'Roostick. I was nine years old, I guess. One day in April I was up in our wood lot with father, we'en we come agreest a little young hear cub—th' cult. acrost a little young bear cub-th' cut- harm of a social game of cards, of a est critter ever you see

'Father said he wouldn't tech it f'r
fear the old she bear was round; but
with things harmless or indifferent as fast's I could go.

"Mother was as sot agin havin' the critter round as father'd been about is to live forever in that big beautiful side of life where no questions are

We asked. Take the sinner all the way through life and take a man who goes to confession and Communion once a month and if you knew the secrets of their hearts you would see that the latter

hope.
And at the moment of death, which

know how to keep his claws sheathed life would you like to have led?
we'en he got excited.

Let the sinner have his rich Let the sinner have his riches and feasts and fine clothes; let him pros-per and get ahead. His heart is heavy with unhappiness in the midst of gaie ties and dissipation; his soul is dark with guilt; his end will be full of despair and his future will be miserable. He is to be pitied and not envied.

High Character.

There is something inspiring in the respect that all men pay to those among them who are spontaneously and generously recognized as being of He seemed ter think the kitchen high character. There are very many len was jest made fer him, an' men of good character who are the young veg-tables showed up spected and admired by those who are familiar with them, but who have not

or appear in that light to be without moral fault he becomes a popular idol, February issue of Success contains an for men respect moral as well as in-

tellectual or physical force.

Moreover a man of high character is Moreover a man of high character is generally strong in other ways. Honesty and sincerity of purpose are virtues common to the great majority kept a store. They were James L of men. They become of vital force only when joined with intellectuality and indomitable will power, and to sustain these a strong body is needed. The man who is eminent alike for his moral force, his intelligence and his public notice he is sure to inspire re spect or awaken a warmer feeling of pegard.

It is creditable to humanity that men of unquestionably high character thus inspire admiration and become leaders among men. The influence of their example is beneficent, and they arouse in us an admiration for virtue itself. Hero worship is not confined to wor-ship of the individual; it implies admiration for the qualities that make the hero, and these qualities are not always prowess in battle or intellect-ual force; they are sometimes, and preferably, moral qualities. And no man can admire these qualities without the desire to develop them within himself. He may not be able to do so to such a extent as to make him prominent among men, but the desire itself to be honest, fearless, forceful, an agent of good, the enemy of wrong and injustice, is helpful and uplifting.

The man of high character helps those who admire him by inspiring them with the desire to emulate his example. Virtue in the abstract commands our formal respect; it becomes a vitalizing inspiration only when associated with

someone whose acts we see. Hence the importance to the community of men of high character in public life. They guide their followers to better living and awaken in them a disposition to cherish the virtues. The young are greatly helped in building up good character by keeping before them some living ideal who not only commands their respect but excites their enthusiastic admiration. The ideal may not be altogether down C street amid a babel of cheers perfect, but he should at least have the higher moral qualities- be honest, frank, sincere and truthful-for these character and become the foundation of high reputation.

How to get Rich. Learn to save something from your income, be it ever so small.

Do not be in a hurry to invest in 'good things," they generally prove

Never put your money in a business, until you have studied it up; a little practical knowledge of your own is petter than trusting all to other fel-

low.

The man who invests his money against the experience of his partner sometimes in the end finds he has made

a bad "swap."

Beware of loaning money to enable others to start business or speculate. When you are rich, you may take a risk of this kind, but not while you are

struggling for yourself. If you are a youth carefully select a trade or profession, and then master it; if you fail in business you will always have something to fall back on. Be truthful and honest. Nothing serves so well in the battle of life, or is so valuable, as integrity of charac-

Before associating yourself with any person in business, inquire into his personal character, his habits and general fitness for the proposed enterprise

Recollect that the savings of a life-time are often swept away in a day by foolishly acting on the impulse, or being influenced by the glib tongue of a schemer. Always investigate, even if you pay for the information; the money thus expended frequently in sures you against great loss, and can-not possibly lessen your chances for

Riches is a comparative term ; but every person is rich who has more in-come than outgo. When this degree of riches is reached a man can act deli berately, he is more independent, and if his tastes and ambition call for greater health, the way to affluence is much easier.

Recollect that one of the greats helps to prosperity and riches is health. It is so priceless that the wealthiest person in the world would give his whole fortune to possess it if it were necessary. Therefore, always guard your health. Health makes us enjoy a crust of bread with a cup of water, while the most sumptuous banquet has no charms for the sick. Next to honor, health is the dearest possession to man

or woman. Be prudent, but do not be mean. The poorest person has the power of doing some good to a fellow sufferer. If ever so little, give to the worthy It will make you feel better, and always gives pleasure when remem-bered. Besides, many a poor person has become fortunate, and the friends

of adversity should win the gratitude of all true hearts. Benjamin Franklin said: "The way to wealth is as plain as the way to the market. It depends chiefly on two words: Industry and frugality, that is waste time nor money, but make the best use of both. Without industry

cesses That Were Not [All Luck " the THE THINGS OUR CHILDREN covery of the great Comstock property.

Flood and William O'Brien. They had saved some money after a few years of trading with the miners were ready for a deal in one of the mines, and had faith in Mackay and Fair. So, when Mackay walked into their store one virility is out of the ordinary, and, if morning and remarked, "Jim Flood, attention of philosophers and sociolog-circumstances should bring him into if you and O'Brien will put up the ists; but young persons of sixteen money, Fair and I will put the brains, and I think the four of us can buy the 'Con' Virginia and make something out of it.

"How much do you want, John?" said Flood.

" Eight thousand dollars." The deal was closed on the spot. The history of the "Con" Virginia is as well-known, almost, as the story of Washington and the cherry tree. Before the four miners had exhausted their money and their credit. There seemed to be nothing in the rock they brought out of the earth. earth. Other miners met them day after day and laughed at their appar ently hopeless task. They were jeered and made fun of. But they kept serious faces and sober minds, and were not to be thwarted by the idle talk of idlers.

One morning, when the prospect seemed blackest, a friend said to Mac-

kay: "John, luck has gone against you why don't you quit and go prospect-

ing?"
"The man who figures on luck in mining," said Mackay, "is a fool; the man who figures on doing a lot of hard work and not losing his grit will get something."

The four partners did not lose their grit, nor did they rely on luck. One atternoon the rumor spread over Vir-ginia City that the "'Con' Virginia men" had struck a body of ore. It spread as wildfire often swept over the Nevada prairies. The four men left their mine at sundown and walked The next morning the Consolidated Virginia stock had gone from 80 cents to \$250 a share, and in another day up are the qualities that build up good to \$500 a share. In three days it was announced that the body of rock was so large that its value could not be estimated. In two weeks the United States Government was negotiating with the owners of the mine for the re demption of bonds whose values had been affected by the Civil War. In two months the financial centers of old Europe had felt the shock, and about the same time Mackay, Flood, Fair and O'Brien were able to announce that they were millionaires beyond the

dreams of avarice. CONVERSION OF BRUNETIERE.

From the Literary Digest.

Not since the conversion of Newman has the Roman Catholic Church made so important an individual conquest as in the case of Ferdinand Brunetiere, who as the editor for many years of the Revue des Deux Mondes has been regarded as the ex-officio head of French letters. The event is a sensation among literary folk all over the Continent, for, aside from his position as a sort of literary dictator of France, he is an acknowledged master of French prose and the ablest critic since Taine. The Literary Era (Philadelphia, February) thus speaks of him and his

new religious belief : new religious belief:

"In his earliest efforts as a lecturer in the through Dr. Williams' Pink Pills, decollege of France. Brunetiere was known as

"In his sarliest efforts as a lecturer in the college of France, Brunetiere was known as something more latitudinarian even than an agnostic; none of his works encourages unsue confidence in orthodox belief; his studies of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as a deeply into them as all of his contemporaries of the French classies—and he has gone as a gone his gone his contemporaries of the French classies of the French classies of the French classies of the French classies and he has gone as a deeply into them as all of his contemporaries of the French classies of the Fren The poorest person has the power of doing some good to a fellow-sufferer. If ever so little, give to the worthy needy according to your circumstances. It will make you feel better, and allasso which at the time piqued curiosity. What the Pope was good enough to way to bered. Basides, many a poor person has become fortunate, and the friends of adversity should win the gratitude of all true hearts.

Benjamin Franklin said: "The way to weath is as piain as the way to the market. It depends chiefly on two words: Industry and frugality, that is way to weath is as of both. Without industry and frugality nothing will do, and with them everything."

Luck was ispelled Within' P."

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READ

" We are letting our young people run riot among all sorts of books," truly remarks the New Century. 'Thoughtful and scrupulous librarians complain that mere children are permitted to read every volume advertised or talked about. There is neither law, public opinion nor parental surveil-lance to prevent this. We are not narrow or liliberal in this matter; the novel is to-day worthy of the serious attention of philosophers and sociologeven of ten and eleven-can not be reckoned as serious students. The publishers' advertisements seem un-happily to be the only guides which some fathers and mothers follow in the choice of books. They are unsafe guides. And this ought to be quite evident even to those who depend on the newspapers for the processes of their thought. Why should we take trouble in choosing schools or friends for our children, if we are to leave them undirected in their choice of books? Some books are full of insidious and permeative poison. Rousseau boldly recognized this when, in the preface to one of his works, he coolly announced that to read it meant the death of virtue in the young heart.

SUFFERING WOMEN.

Message of Hope to the Weak and

LEASE FROM THE AGONIES THAT AFFLICT HER SEX AFTER THREE DOCTORS HAD FAILED TO HELP HER

The amount of suffering borne by vomen throughout the country can never be estimated. Silently, almost nopelessly, they endure from day to day afflictions that can only fall to the lot of women. The following story of the suffering and release of Mrs. Charles Hoeg, of Southampton, N. S., ought to bring hope and health and happiness to other sufferers. Mrs. Hoeg says:—"For nine out of the thirty two years of my life I have suffered as no woman, unless she has been similarly afflicted, can imagine I could suffer and yet have lived. Three weeks out of four I would be unable to move about and, indeed, at no time was really fit to attend to my household duties. I consulted physicians—three of the most skilful doctors in the county of Cumberland at different times had charge of my case. These all agreed in their diagnosts, but the treatment varied; and while at times I would experience some relief, at no time was there any hope given me of a permanent cure. Many a night when I went to bed I would have been glad if death had come before morning. I never had much faith in proprietary medicines, but at one time I took a half dozen bottles of a blood making compound that was

highly recommended. This, like everything else, failed to help me. There seemed to be not a particle of blood in my body. My face was absolutely colorless, and my appetite al-most entirely deserted me. I often saw in the newspapers letters testifying to the merits of Dr. Pink Pills, but nine years of suffering and discouragement had made me too sceptical to see any hope of relief, when dectors had failed to effect a cure. But at last I came across the story of a cure near home—that of Mr. Moses Boss, of Rodney. I know that at one time he had been regarded as a



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O'Keefe's Liquid Ex tract of Malt was no manufactured at the time of the World's Fair and so was not exhibited there. We have, however, submitted samples o leading medical mer and chemis s in nearly

and chemiss in hearly every city and town in Canada, and all who have looked into the matter carefully, say O'Keefe's is the best Liquid Extract of Mall made. W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO.

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H. RIDDELL,
Secretary

ARCHDIOCESE OF OTTAWA.

TWO POSTULANTS TAKE THE HABIT IN THE SAUBER OF THE PRECIOUS BLOOD AND TWO TOUNG LADIES TAKE YOWS.

assisted by Rev. Fainer 1.

the monastery.

The chapel was crowded with the friends and relatives of the young ladies.—Ottawa Free Press, March 22 1901.

Rev. Mother Catherine Aurelie du Precieux Sang. Foundress of the Order, came from St. Hyacinthe to be present at the ceremony.

L. E.

Hyacinthe to be present at the C. L. E.

An Irish Language Society has been formed among the pupils of the Ottawa University. The officers are: President, Rev. Dr. O Boyle.

O. M. I., Vice President, Mr. E. T. Stanton: Treasurer, Mr. T. J. Tobin; Scretary Mr. J. J. O'Gorman. Mr. Stanton is the only Gaelic-speaking member, but the others, all of whem are in the higher forms of the University, are making cood progress, and expect to finish the making cood progress.

are in the higher forms of the Curl making cood progress, and expect to finish the first text-book before June.

Notwithstanding the fact that they are but a small minority in the parish of Hull, Quethes spiritual interests of the Irish Catholics are not for that reason overlooked or neglected. A retreat for their special benefit was presched in the parish church last week by Rev. Father Cornell. O. M. I. The Oblitse of Mary Immaculate have charge of the parish.

ARCHDIOCESE OF KINGSTON.

The ceremonies peculiar to Holy Week were daly observed in St. Mary's cathedral with the exception of those requiring the discessan to be present and a large I umber of the priests were present. The office of Tenebrue was performed. On Holy Thursday there was High Mass and the Biessed Sacrament was deposited in the Altar of Repose which was beautifully decorated with plants and flowers and during the day thousands were seen wending the way to the cathedral to make these devotions. On Good Friday the Mass of the Pressanctifird was celebrated and the Advartion of the Cross and the services peculiar to the day took place. Rev. Father Salmen delivered an slequent sermon in the evening. On Holy Saturday the bissing of the Easter water took place and after Mass the bells rank forth the Angelus after the usual silence. On Easter day there were the usual Masses and a large collection was taken up. The Easter music was very fine, and reflected much credit on Mrs. Desrochiers, the organist and the choir.

The decorations of the Altars of Repose in

placed as only a true artist can do it, with in aumoratic lights, loft an impression on the mind not easily effaced. Truly has it been said that a thing of beauty is a joy forever. Year after year these devoted Spouses of Our Divine Lord beautify and adorn their beauti-tul church, and the devout worshippers visit-ing here must truly say and feel "that it was good for us to have been here."

The Sodality of the Children of Mary met in St. James Chapel on the afternoon of Holy Phursday.

St. James Chapel on the afternoon of Holy Phursday. Rev. Father Ethier has had charge of the parish of Cape Vincent since Rev. Father Kelly left. No permanent appointment has yet been made. A Retreat has just been held in the Mission of Finton, by Rev. Father Nolin, S. J., Director of the Sacred Heart, Montreal. He was assisted by Rev. Father Grenot, C. M., and other Marist Fathers. Father Grenot has done a great wook in this mission for the last few months. Father Nolin installed over three hundred members in the League of the Sacred Heart.

three hundred members in the League of the Sacred Heart.
Many head with great regret of the death of the aged and venerable bishop Sweeney of St. John, N. E. I. P.
We must congratulate Rev. Father Quina and his good people in Chesterville on their recent financial statement, his church and presbytery being now free from debt. Since taking charge of Chesterville Father Quina has done a great work.

DIOCESE OF LONDON.

BOLOCESE OF LONDON.

HOLY WEEK AND EASTER AT THE CATHEDRAL.
On Monday, Tuenday and Wedneeday
Masses were criebrated at 7 and 8 o'clock. On
Wedneeday evening the devotions consisted
of the Rosary, led by the rector. Rev. Father
Ayiward: the office of the Tenebrae, at which
the Bishop and about seventeen priests of the
diverdeemon by Rev. Father Gamm of
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well dediveredeemon by Rev. Father Gamm of
reson on "Pengnee." The Lamentations were
sing by Rev. Fathers Menier, L'Heureux
and Ladouceur. On Maunday Thursday His
Jordship the Bishop was the celebrant of the
Mass, with Rev. P. J. McKeon as deacon, and
Rev. D. Forster subdeacon. The deacons of
hence were Rev. Fathers McKeon and Meunier.
The evening devotions consisted—as on Wedness
day—of the recitation of the Rosary, the chant
ing of office of the Tenebrae and an instructive
and appropriate sermon, delivered by Father
Gamm on the institution and effloacy of the
Blessed Eucharist, which solemn event Holy
Mother Coulch was that day commemorating
throughout the world. Rev. Fathers
L'Heureux and Egan acted as masters of care
monies. The Lamentations were rendered by
Raya. P. J. McKeon, T. Noonan and M. J.
Brady, On Good Friday the Mass of the PreSancified was celebrated by Ray Father McKeon, with Rev. Fathers Forster and Ladouceur as deacon and sub-deacon, respectively.
After Mass, as is customary, the entire congregation of the Cross. The exercise of the Way
of the Proses at 3p. m. was well attended. The
devotions in the evening consisted of the Tenebrae, the Lamentations being sung by Rev.
Fathers Ayiward, McKeon and Ladouceur,
and a sermon by Rev. Fathers and Ladouceur,
and a sermon by Rev. Father Collins, C. S. B.,
of Assumption College, His remarks were
chiefly confined to a contemplation of the last
solemn scenes in the earthly career of Our
Biessed Lord terminating with His Crucifixion
on Mount Caivary, and a meditation upon the
inestimable graces and blessings which that HOLY WEEK AND EASTER AT THE CATHEDRAL

Lordship was assisted by Rev. Father Collins, C. S. B., deacon, Rev. P. J. McKeon, subdeaco; Rev. J. T. Aylward, assistant priest. Rev. D. Egan and Mr. Powell deacons of honor. At this Mass Rev. Father Collins presched on the necessity of perseverance in the state of grace in order to preserve the spiritual joy of the processity of perseverance in the state of grace in order to preserve the spiritual joy of the processity of perseverance in the state of grace in order to preserve the spiritual joy of the processity of perseverance in the state of grace in order to preserve the spiritual joy of Heavenly Father. After Mass the Papal benediction was imparted by His Lordship to hose of the immense congregation who had compiled with the necessary conditions for obtaining such a blessing. Solernn Vespers began at o'clock, with Rev. P. J. McKeon, celebrant, Rev. J. T. Aylward, deacon, and Rev. D. J. Egan. sub deacon. Taking as his text the words which the angel addressed to the holy women who came to anoint the body of Jesus on the first Esser morn (from the six here of the six teenth chapter of St. Marki: "He is risen. He is not here. Behold the place where they laid Him, 'His Lordship the Bishop delivered an instructive and practical sermon on the clorious feast of the day, clearly and eloquently pointing out the lessons to be learned from the conduct of Jesus, His disciples and the holy women on that eventful cocasion. In conclusion he urged upon his attentive listeners the necessity of perfect confidence in and complete submission to Jesus. When He demands anything from us, said His Lordship, no matter what the cost, we should at once respond to His grace. We should constantly endeavor to lead good lives, make sacrifices for our holy Fath and try to convine others of its truth and beauty. By beling faithful in this life we will become partakers of the giorious Resurrection of Jesus and be numbered with those on His right hand: how stantly endeavor to lead good lives, make sacrifices for our holy Fath and try to co

AT. A yiwara and Rev. D. a. Egan.

AT.S.T. MARYS.

The Easter services at St. Mary's church were of a special character. High Mass at 10 30 was celebrated by the pastor, Rev. H G. Traher. The choir under the leafership of Mr. W. T. Mullins and Mrs. Jas. Murray as organist. assisted by Mr. Jas. Cresswell's orchestrarendered Lambillotte's Paschal Mass in a most befitting style. The altars were very artistically decorated with numerous patins, likes and colored lights and speaks volumes in credit of the ladies who designed it.

After Mass the pastor delivered an eloquent and appropriate sermon. He also thanked the ladies of the Altar Society and Consolers of Mary for their beautiful Easter gifts of which he was the recipient. In the evening before? o clock the church was again filled to its utmost capacity.

The choir, as in the morning, sustained their

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

The Holy Week services were begun at the Cathedral Wednesday evening with the singing of the Tenebra. On Thorsday morning at 9 clock His Lordship sang Pontifical Mass and blessed the oils. He was assisted by Archdeacon Laussie. Cayura, as assistant priest, Fathers Weechter C. R. Berlin, and Hayden, C. S. B., Owen Sound, deacons of honor, Fathers Coty and Hinchy, deacon and subdeacon respectively, Fathers Kehoe, Drayton and Hauck, Markdale, deacons of the oils. Father Donovan was master of ceremonies. Father Donovan was master of ceremonies. Father Donovan was master of ceremonies. The attendance of the priests from the diocese was good. The services on Good Friday and Holy Saturday were carried out in the usual way. The Bishop said the Stations of the Cross at the Cathedral Good Friday at 3 p. m.

The services in the city churches Easter Sunday were in keeping with the feast. The decoration of the altars were tasty. His Lordship sang Pontifical Mass at the Cathedral at 10 3°. Father Mahony was assistant priest, Fathers Holden and Crofton, deacon and sub deacon respectively; Father Donovan, master of ceremonies. The Bishop also spoke briefly on the feast, and took occasion during his remarks to compilment the choir on the excellence of the music rendered at the Mass. Musical Vespers were sung in the evening. The Bishop was present and preached a very beautiful sermon on the divinity of Christ.

At St. Patrick's Father Coty sang the High Mass. Father Doyle presched. Father Brady, the pastor, sang the High Mass at St., Joseph's and also proached. The music in these churches was excellent. Rev. A. Waechter, C. R., of St., Jerome's College, Berlin, conducted a Triduum for the Lalians of the city at St. Mary's cathedral and evening, and the zeal of the good Father was rewarded by sering all the grown up persons without a single exception, approach the Scaraments.

VISIT OF REV. FATHER SIN-

NETT TO REGINA On Sunday morning. March 24. Rev. Father Sinnett arrived in Regina, at 6a. m. Although t was early—and early Sunday morning, a time when all are inclined to take a more than ordinary morning napp, still there wate many at the railway station. Among them were Rev. Father Van Heertum, members of the N. W. M. P., prominent Protestant citizons, and many of our own congregation, young and old. At High Mass, the dearly beloved minister of God, who is by every man, wemen, and child in Regina, irrespective of creed or nationality revered and loved, preached an eloquent and forcible sermon, on the subject of the day, the Passion of our Lord. "Weep not for me but for yourselves and your children" was his text. The talented speaker showed how you do sentiment we should be in meditaring on cur Divine Lord's Passion, how we should weep, not for Hissufferings, but for our sins, the the cause of those terrible sufferings. It was, as all Father Sinnett's sermons are, a practical sermon, one we could carry home, and apply to every hour of life. There was a very large congregation, many Protestants, being among the number, and all were visibly affected by the kind words of greeting, given after the sermon to the congregation, all of whom so dearly loved and prized that noble servant of God during his sejourn in our midst a few short; years ago. No doubt the returned here, as our dear Father most undoubtedly is, may receive many and more demonstrative welcomes, but sincerer—never. Rev. Father Van Heertum an nounced that ewing to the shortness of Father Sinnetts stay, and the many calls on his every moment, the Rev. Father would receive his old friends and parishioners at the Presbyery, Sunday evening from 7 to 9 and Monday forenoon from I to 3, and all Regina turned out en masse to shake that kindly hand and did him welcome.

Monday forenoon Rev. Father Sinnett visited Gratton school. At the appointed hour, the On Sunday morning. March 24, Rev. Father

out en masse to shake that kindly hand and bid him welcome. Monday forenoon Rev. Father Sinnett visit-ed Gration school. At the appointed hour, the pupils all assembled in the senior class room which was decorated in military style. On his entrance the Rev. Father was greeted by a hearty chorus "When Johnny Cannek Comes Home," after which Miss Charlotte Stebbings stepped forward and read an address from teachers and pupils, as follows:

THE TEACHERS AND PUPILS OF GRATTAN SCHOOL.

TO REV. FATHER SINNETT.

Pay and very dear Father—As we look back

THE TEACHERS AND PUPILS OF GRATTAN SCHOOL TO REV. FATHER SINNETT.

Rev. and very dear Father—As we look back over the time which has elapsed since the establishment of our Separate school, and recall the many favors and blessings which it has been our grateful lot to share, most prouding to our young hearts turn to two great occasions which will be as green spots in the memory of our childhood. These are the dedication and opening of our new school, and the return visit of our great Father. Sinnett. We last assembled to roceive His Excellency. Mr. Falconio, and send messages of love and hom age to our Holy Father Leo XIII. To day we are assembled to welcome and congratulate our ideal hero, whom we beg the honor of claiming as an old friend. It is true, dear Father, that many of us were but ween likes in your Regina days, and that many more of us were across the wide waters, but your memory has remained fresh in the hearts of those who knew you, and we all unite in saying that nothing could give us greater pleasure than having you amongst us to-day. Dear Father, far away as you were, on the veldits of South Africa, and in most trying times, you did not forget your children on the prairie. And how eagerly we read your dear letters! We thank God for the great work you have done on the field of battle, the consolation given to many a departing soul, as well as the brilliant example set for us—an example which will ever be an inspiration to all youtful minds. We know you are interested in our school, for you contiruted many an effort towards its establishment, and hope you will re visit us and find us availing ourselves worthy of the blessings bestowed on us. Again, dear Father, we thank you for having travelled so far to be with us once more, and give us the benefit of your wide experience.

Signed on behalf of the School.

lighted with to night's lecture, still many would have come were it only for the pleasure of looking once more in his dear old face.

Lieutenant Governor Forget seconded the motion, and he, too, made most complimentary remarks on the evening's entertainment, adding hat they have heard here tonight: too void war and its horrors as long as possible, but once in it to do their duy. The Chairman put the motion to the audience and the cheers upon cheers with which they were received fully testified to how heartly they were endorsed. "God Save the King" closed the Lacture.

After the lecture the ladies held an informal reception for the N. W. M. P. Orchestra, who had added no little to the evening's entertainment by their splendid selections, and to a few invited guests, when a very pleasant hour was spen with Fathers Sinnett and Van Heertum at the Presbytery. Refresbments were served. On Tuesday Rev. Father Sinnett was enterlated at dinner at the Barracks and left on the coning's express. The men of the N. W. M. P. coning's express. The men of the N. W. M. P. coning's express. The men of the N. W. M. P. coning and to a few invited many tales of how nobly he fulfilled the change he undertook, irrespective of creed or and the delight in recounting his many deeds of him their Guardian Angel and recite many tales of how nobly he fulfilled the change he undertook, irrespective of creed or and the delight in recounting his many deeds of hidse cleared about \$110. To no one in particular can any credit be assigned. All the town and barracks worked for the success of the lecture, Father Sinnett's name was enough one vied with 'he other. From the Lieutenant Governor and Madame Forget, down to the humblest child in the parish, each was willing to lend a helping hand. We however, cannot but remark the zeal of Rev Father Van Heer turn, who spared nothing — never thought of self-smoothed over all rough places—and was results must indeed be gratifying. And to Father Sinnett bis Regina reception must have been a source of pleasure.

Who was a proposed on the proposed of the prop

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Dairy Produce—Eggs. fresh laid, 11 to 13c; eggs, crates, per dezen, 10 to 11c.; butter, best roll, 18 to 29c; butter, best crock, 17 to 19c; butter, store lots 16 to 18c; butter, creamery, 22 to 25c; cheese, pound, wholesale, 10 to 104c; cheese, pound, retail, 12; to 14c; honey, per pound, 12; to 15c; lard, per pound, wholesale, 9 to 10c; iard, per pound, retail, 10 to 11c.

Toronto, April 11. — Flour quiet; 90 per cent, patents \$2.50 to \$2.50 in buyers' bags, middle freights and barrels at \$2.80; choice brands 15c to 20c more. Manitobs patents, \$1.20, and strong bakers \$3.90, bags included. Bran unchanged; car lots, \$14.50 to \$15 west; shorts, \$15.50 to \$16, west. Wheat steady; white and red winter, 66c, middle freights, and 67c. low freights 1 to New York; spring, 69c east; No. 1 Man-7; itoba hard, 95c Toronto and west, 70c. g, i. t., 25jc, to 96c North Bay, and 83c. Fort William; No. 2 92c; Toronto and west, 70c. g, i. t., 25jc, to 96c North Bay, and 83c. Fort William; No. 2 92c; Toronto and west, 70c. g, i. t., 25jc, to 20c. unchanged; chandian yellow, 47c to 42jc. west; and 64c, middle freights. Corn unchanged; chandian yellow, 47c to 12 to 42jc. west; American yellow, 47c to 12 to 42jc

48c at Toronto. Barley unchanged: No. 2, 43ic, middle freights, and 44ic low freights. New York; No. 3 extra, 42c, middle freights. Rye steady, 49c middle freights. Rye steady, 49c middle freights, and 50c, west. Oatmeal unchanged; cars on track, \$3.35 in wood and \$3.25 in bags; small lots 20c additional. Buckwheat unchanged, 53c east, and 52ic middle freights. EAST BUFFALO.

East Buffalo, N. Y., April 11—Cattle—No demand Caives—Light demand; choice to extra, \$5.50 to \$6.75; good to choice, \$6 to \$4.55. Sheep and lambs—Liberal offerings 30 loads; top quotable price was \$6 but the bulk of the sales were at \$5 95 for native lambs and \$5.92; for western; choice to extra, \$5.25; to \$5.50; cood to choice, \$5 to \$5.25; clipsed lambs, \$5.15 to \$5.40. Hows—Trade generally slow: heavy, \$6.25 to \$6 30; mixed, \$9.25;

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