resources or worldly well-being as a test of orthodoxy. It is more curious still that preachers who are supposed to know that the Redeemer who left to His chosen ones the burden of poverty and suffering should entertain it. But judging from an exchange they do entertain it and rather glory in the fact that the adherents of their particular creed have a greater share of prosperity than others. One would expect a more uplifting message from ministerial quarters. Surely a comfortless one for individual who is attired in Poverty's livery, albeit his heart be pure and his feet tending heavenwards; or for the one who is helping for a pittance in the making of a millionaire. If material prosperity be a means in itself we may adorn it with all manner of eulogy; but if it is a means to an end, and may help or hinder us, and all its treasures of art and commerce do not necessarily witness to the true development of a people, it is well to be judicious in our expressions of admiration. Material prosperity and progress cannot be taken as synonymous. Above all one must have a strange idea of the Gospel to contend that temporal prosperity is a sign that individuals and nations are acceptable in God's sight. And they who have it, look over the world and the spectacle of Protestants building railroads, and amassing wealth fill them with godly exultation. They forget the Gospel and read out for us the Beatitudes as they seem to understand them, This may be fitting language for an ag-This may be fitting language for an agnostic, but not for a Christian. We, however, are included to believe that the control of the control o all who conceive Christ's Kingdom as not of this world would shrink from its utterance. But, to quote an author, the fact that they urge the various successes of non-Catholic nations in the temporal order as an argument against Catholic Christianity proves valuable in itself, whereas Christianity plane than a company floated as a comproclaims that it, like all else, is valuable only in so far as it spreads the Kingdom of Christ on earth

ness and the shadow of death. We wonder how the advocates of prosperity would account for the fact that tion. Japan has achieved within the last two decades such a brilliant and substantial speeches at festive gatherings one decades the brilliant and substantial speeches at festive gatherings one would imagine that all our societies are would evaluate the speeches at festive gatherings one it and the term of the result of the speeches at festive gatherings one it and the term of the result of the speeches at festive gatherings one it and the term of the result of the speeches at festive gatherings one it and the term of the result of the speeches at festive gatherings one it and the term of the result of the speeches at festive gatherings one it and the term of the result of the speeches at festive gatherings one it and the term of the result of the speeches at festive gatherings one it and the term of the result of the speeches at festive gatherings one it and the term of the result of the speeches at festive gatherings one it and the term of the result of the it on the grounds that the children of advancing by leaps and bounds. But

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OUR SOCIETIES.

Complaint has been made to us that some of our insurance and fraternal organizations are, to put it mildly, not all they should be. Well; we are sorry. Perfection is

rarely attained in this world, and we must not be too despondent or querulous if our societies fall short of it. We can but struggle on and derive consolation in thinking that in a distant future our young men may possibly pride themselves on other things than billiard or card playing. Not all are in this category, but enough to warrant our uncomplimentary allusion. We are, truth to see that each day finds us better skilled to do the work given us. We waste our youth and enthusiasm upon trifles. To-day is one fad - to-mormake an individual of service to himself or to an organization. Accordingly, we are pushed aside, as we deserve to be, and the places we might have occupied are filled by men who worked that self-denial is the surest guarantee of temporal as well as eternal success.

capped in the race by the indifferent phrases is not necessarily a passport to Auve Catholics. These rarely enter current consults are consistent to return to the Liberal forces he will have to do with the Irish Party that is busy, or mayhap they imagine that contact with the rank and file of our organizations will cause them to lose caste. We do not know—but there is such a thing as a Catholic snob. And cand Rosebery has placed himself on respect to the contact with the rank and file of our organizations will cause them to lose caste. We do not know—but there is caste is caste in Parliament not for literature but for caste matter, or create matter, is to deny His object. There denored the lack savages from the horrors of clast.

Some in Parliament not for literature but for literatu

saloon keeper-and that is about the Ireland, will think twice before adding vilest business a decent mortal can turn to the blunders of English legislation. his hand to.

education can learn a lesson from the to think that the words of General Gor-Himself. upholders of the Y. M. C. A.

organization—and we have observed it "It is ill," he said, "to laugh and scoff for some years—we must say that it at a question which affects our existowes much of its success to the painstak- ence." ing, and to the edifying labors of Protestants of standing in the community. Its lecture on a subject as dead as Baltassar, or advice adapted from Smiles.

Then, again, another reason why the sphere of usefulness of some societies is restricted is the undue evidence of the disturbing element, loquacity. Some for the Christian Science theory. talk, of course, must be done, and a distalk, of course, must be done, and a distalk of course and a d criminating chairman will easily regucontradict Christian Science, in that they declare that God created they declare that God create happens that the amount of orating is greatly disproportionate to the business on hand. The glib talker is always on the floor, and not unfrequently to the describes a man in part material, redetriment of the organization. He does not mean it, but the torrent of inane verbosity dampens the enthusiasm of tian Science man; that is, a man withthe sensible members, if indeed it does not cause them to withdraw from its | Chapter first-your favorite ch support. This should not happen, but it does as may be seen from societies

With regard to insurance bodies one can apply much of what we have said above. Their basic principles, no have been adjudged time and again by quiring material food -real herbs and the authorities. But we may remark plants, not delusions of them. They pay their assessments, but their regarding the progress of the organiza-

success. Mayhap they would explain would imagine that all our societies are "this generation are wiser than the children of light." And, further, if Protestantism is a guarantee of pros- luxuriant imaginations of gentlemen liability.

Our organizations are progressing, if slowly. They are not perfect by any means. But they are doing good, and deserve encouragement. They are safeguarding hundreds from the perils of the street and saloon. They are trying to teach our Catholics not to mistake "rudeness for strength, boastfulness for ability, disrespect for independence, profanity for manliness, brutality for courage."

NOTE AND COMMENT. Lord Rosebery is, we are told, a very great man. He has won distinction in the world of letters and on the raceto tell, not serious. We take no pains track, and is to-day, in the hustings or within academic halls, the most popular speaker in England. Gifted with imagination and magnetism and a refined scholarly taste, with courage that goes row another—and so it goes with never a long way with John Bull, he a thought for the future, nor for the up- may be as his recent speech building of character, which alone can would warrant us in thinking, the very man to pilot his country out of troubled waters. But then again he may not be. And for ourselves we be lieve that should the noble Lord quit his solitary furrow he will have abundwhile we played, and who understood ant opportunity to increase or diminish the admiration of his friends. At all events he will discover We admit that our societies are handi- that the making of epigrammatic busy, or mayhap they imagine that conhave to do with the Irish Party that is

apron and shines in silk hat and broad- the lesson of recent history, and to cloth he will be remembered as the understand the present condition of

Englishmen may laugh and scoff at To return. Our men of influence and the Irish Question, but they will do well don have a greater significance now From what we can learn about this than when they were uttered in 1880.

CHRISTIAN SCIENCE.

versions (documents) contains the de-scridtion of a man who cannot possibly be reconciled with the first."

Comment: The difficulty of reconciling the supposed two men is imaginary.
It arises from your desire to find a basis proving him to be in part material. And the second chapter, which you would call the "second version," also there are two documents or one, two men or one, we fail to find your Chrisout a material body.

themselves seed of their own kind, to be your meat." (Verses 27, 29.)

It is clear from this last verse that doubt, entitle them to rank among the best of our organizations, and as such the man created in the image and likeness of God had a material body remainder the control food material body remainder.

that the fact that they are on a higher plane than a company floated as a complane than a company floated as a commercial speculation seems to be but dimly realized by some of their members. brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of. * * * And He commanded spreads the Kingdom of Christ on earth and opens the door of heaven to those who would otherwise still sit in dark-benefit are no inconsequential factors in benefit are no inconsequential factors in of knowledge of good and evil thou shalt not eat." (Verses 7, 9 and 16.)

We find the two chapters agreeing, terial food. It is the same man that both treat of. The second chapter is both treat of. The second chapter is more circumstantial because it begins the history of that man and of his subsequent dealings with his Creator. The first tells us that man was made in is in the image of God in that he is a spirit, intelligent, immortal, possessed

McCrackan: "The spiritual man, described in the first version, could not fall, for he was made in the image and likeness of God, immortal and inde-structible."

Comment: Here you prove too much, and involve yourself in a contradiction; for if man, because of his likeness to God, could not fall, he for the same reason could not err. But that he erred you admit, for you claim to labor to free him from his error. His likeness to tree him from his error. His likeness to God does not imply likeness in everything, for then man would have to be uncreated, as God is uncreated, and this would deay the possibility of his creation. He would have to be creator, infinite and omnipotent, as God is Creator, infinite and omnipotent. He would have to be infinitely wise as God. infinite and omnipotent, as God is Creator, infinite and omnipotent. He would have to be infinitely wise as God is, but this he is not. Since you hold that he is the victim of delusions, you must admit man is none of these; and She not only devotes hersel you must further admit that his likeess to God is not a likeness in all to their temporal well being.

" Christian Science McCrackan: teaches that man is not a compound constituted of a material body and a non-material soul,' but that he is spiritual only."

Comment: Yes, that is what Christian Science teaches, but both first and second chapters of Genesis teach the contrary, as we have seen.

The Catholic Becord.

London, Saturday, Feb. 8 1902.

MATERIAL PROGRESS AGAIN.

It is always a mystery to us why they who boast of a pure and spiritual form of worship should look upon material resources or worldly well-being as a test.

The Catholic Becord.

By the way, the most unlovely specimen of the species is the one who has been in decidedly anti-Irish) Ireland's claims for justice must receive some claims f mind, have had a concept or idea of all the potentialities of your mind; but your mind has an idea of matter, therefore its Creator must have an idea of matter. To denythis is to say that He could greate a mind more notatial than a more cuming tool for the production. infinitely wise, must, in creating your could create a mind more potential than

site of spirit" you admit that matter is, for to be opposite is to be. And, admitting it to be, you must admit it is God or a creation of God; if God, then

Comment. You have an astounding-verroneous idea of pantheism. Panthe-im, instead of making God the creator m, instead of making God the creator of matter positively, and as one of its fundamental principles, denies creation for it the Christian view, which does and as a consequence the Creator. It teaches that all that is, is God, and all phenomena were volutions or evolutions advocacy of the cause of labor has not been without effect is shown by the re-

' Pure Theism,' because it deals only ith God and with His infinite mani-

Comment. If Christian Science be pure theism because it deals only with God and with His infinite manifestations, Pantheism can also claim to be pure theism, for, believing as it does, that there is nothing but God, it must necessarily deal only with Him and His manifestations. In this your theism

liffers in nothing from pantheism.

McCrackan: "Christian Science McCrackan: "Christian Science certainly does not deny the existence of both Creator and creature, for this would attempt to wipe the All out of existence, but Christian Science ex lains this Creator and His creation s Spirit expressing itself spiritually." Comment. To deny Creator and

creature is not to deny the existence of any being; it simply denies to beings the relation of Creator and creature; it denies only that God is Creator or that the universe is a creature. Pantheism oes this; and Christian Science in explaining creation to mean nothing more than an expression of the Creator's self, does the same, but it does not do it with the frankness and explicitnes pantheism. Creation must mean that the Creator caused beings to come into existence, beings distinct from Himself; or that He evolved these beings from His own substance or nature, and that they are consequently nothing more than modes or forms of Himself, and not distinct from Himself. The first meaning is that of the Christian. The second is that of the pantheist. You agree with the latter when you explain creation to mean in your sense, the Spirit, or God, expressing Himself. Spirit, or God, expressing Himself. For if He expresses only Himself there is besides Himself no real things, no creation, nothing but evolvements of different modes and forms of His own being. There is, therefore, a radical difference between such expression and Protestantism is a guarantee of prosperity, what solution have they for the perity, what solution have they for the problem of the comparative insignifular of such Protestant nations as Helland and Sweden?

The first tells us that man was made in the first tells us that man was made in the image and likeness of God; the image and likeness the Christian sense, there remain real beings distinct from the Divine Being who creates them—beings that result from an act of Divine free will and power, and not from Divine nature and necessity.-N. Y. Freeman's Journal.

THE CHURCH AND THE LABOR QUESTION.

N. Y. Freeman's Journal During the nineteen hundred years of her existence the Catholic Church has never once failed to grapple with the various problems that have presentkind. She truly can apply to herself the saying of the Latin poet "Nothing

She not only devotes herself to the spiritual welfare of men, but likewise things. And if not in all things, your conclusion that man cannot fall or err is not legitimate; it is gratuitous. phan asylums, and other organized methods for ameliorating human suffering speak for themselves. Not in any one part of the world, nor for any one race, but in all lands and for all men, whether civilized or uncivilized, are these agencies for good in full opera-tion. They are the outward expres-sion, the visible evidence of the sion, the visible evidence of the Church's all-embracing love for man—a McCrackan: "Pure theism must love that refuses to recognize human deal with pure spirit, and can have no limitations of nationality, race, color,

She imparted to him nineteen hundred ful place.

Leo XIII. in his encyclical on the labor question gave voice to the Church's view on the exalted station occupied by the workingman in his character as a continuous continuous transfer as a continuous continuo God or a creation of God; if God, then you fall into pantheism; if a creation of God. The notet the Holy Father struck on that occasion vibrated throughout the world calling men's attention to the examed station decapted station of God. The notet the Holy Father struck on that occasion vibrated throughout the world calling men's attention to the examed station decapted station of the examed station decapted station of God. The notet the Holy Father struck on the examed station of ants of standing in the community. Its members are encouraged and educated and sympathized with. They are not talked at, but helped. The most we can do is to have one of the fold give a can deducated and sympathized with. They are not documents of which some critics think the book of Genesis is composed, you say:

McCrackan: "The second of these can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have one of the fold give a can do is to have from quite a different point of view from

been without effect is shown by the re-McCrackan. "But Christian Science newed interest Catholics, both cleric and lay, have taken in the social ques-tion which has loomed up so large in our days. Take, for instance, Italy, where a thoroughly organized movement has been started under Catholic auspices to solve the social problem in accordance with Christian principles.

ance with Christian principles.

Rome is the radiating centre from which this movement for the amelioration of labor is spreading all over the peninsula of Italy. Already one hundred and fifty local committees have been formed, which are sending our lecturers on social questions in every direction. They have the aways proper or ection. They have two newspaper organs, Cultra Sociale (Social Culture) and Il Domani d'Italia (Italy's Morrow), both of which have a good circulation.
The Italian Bishops have interested themselves in the good work and have established in almost all the seminarie

chairs of political economy. In Milan the meetings for social study are held in the Cardinal-Archbishop's palace and are attended by the seminarians as well as by laymen.
One of the aims of the new movement

to extend the social activity the Italian clergy. The New York Sun's correspondent who signs himself "Innominate," writing from Rome thus describes the practical work done by those who have been aroused to the importance of responding loyally to Leo's appeal in behalf of the wage

lishing each parish on this eminently popular basis. The Milan Osservatore Cattolico, to which competent and enfaithful people in a whole net-work of associations. Florence, once indolent is walking up. Benevento, under the presidency of its Archbishop, extended there was no opposition; all priests and all Catholies praised the undertaking.

The social budget shared in it, rural and death will hold sovereign sway. saving banks, consumers' co-operative societies, mutual benefit clubs, professional unions and so forth. In his speech the Cardinal laid stress on contact with the needle."

act with the people."
This Catholic social movement which is sweeping over Italy has its counterpart in France and Germany, where Catholies are in a marked degree inter-esting themselves in practical plans for the amelioration of the condition of

We may confidently anticipate that the movement thus inaugurated will have a wider sweep in the near future before the twentieth century is much older the influence of the Catholic Church in the just settlement of the labor question will be deeply felt. She, in the centuries that have by, has successfully solved more difficult problems than the one Leo XIII. has called attention to. Who can doubt that she will succeed in this new undertaking upon which she entered in the interest of humanity and civilization?

FATHER FAGAN FACES DEATH. Herole Priest of Great Bend Anoists Small-Pox Victims and Quarantines

Catholic Standard and Times

Montrose, Pa., January 28.—That dread disease small-pox has invaded the quiet town of Hallstead and removed a loyal Catholic from the scenes of life below to the life beyond, namely, Postmaster Richard A. Barber, a communieant of St. Lawrence's Church at Great Bend, across the river from his home.

In the postmaster's home, which is a

house of woe and sorrow, lie six persor who devoted their lives to freeing the dangerously sick. Three generations

It was into this house that the brave to regard himself something more than a more potential than fimself.

When you say "matter is the opposite of spirit" you admit that matter is, leo XIII. in his encyclical on the leavest a mind more potential than a mere cunning tool for the production of wealth—a conception of him that in our days is altogether too common.

Leo XIII. in his encyclical on the leavest drawn with the knowledge that all Holy Church could do for him on earth had been

> all the sufferers. Father Fagan started for his home at Grest Bend. The night was dark and the snow was deep, night was dark and the snow was deep, but Father Fagan, careless of his own safety, was not careless of his neigh-bors'. He left the walk and tramped the mile and a half through the middle of the icy streets. Arrived at the rectory he called to his hired man to go home and not to come back. changed his clothes and took changed his clothes and took a bath, read his matins and went to bed, willing that the God he served should leave him or take him, as He saw fit. And so far Father Fagan has shown no ill effects from his midnight journey to that house, where it seemed as though death must lie in wait. He drives about the reads as He drives about the roads as genial and happy as ever. But he talks to no one, and the little church at Great Bend has not been opened for services for several Sundays. Alone in the historic little church the good Father undoubtedly prays for his afflicted people. Willing to risk his life in giving the comforts to a dying man, cannot the beautiful words of the Christ, "Greater love than this hath no man, that he lay down his life for his friends," be safely applied to the noble act of this priest?

At midnight on January 16 two hundred masked men followed "Dick"
Barber's collin to its lonely resting
place in Saint Lawrence's Cemetery,
and it is stated the electric lights were extinguished, and as the winds sighed a requiem, by the dim light of a lantern Father Heffron, another priest, read prayers for the dead.

A CONVERT.

THE TWENTIETH CENTURY. Great Mission of the Church in these

Giorious Years BY ARCHBISHOP IRELAND.

The twentieth century! It stands out on history's pages unparalleled for its agitations of mighty intellectual those who have been aroused to the importance of responding loyally to Leo's appeal in behalf of the wage workers:

"Following the express wishes of the Holy Father, Cardinal Ferrari is establishing each parish on this eminently lishing each parish on this eminently its agitations of mighty interiectual problems. Intellectual life grows more intense; no limitations of knowledge are recognized. The human mind, in the success of its investigations into the mysteries of nature, becomes intoxicated with the belief in its absolute. self-sufficiency, and bids reckless defi-ance to all existing intellectual author-

Cattolico, to which competent and the thusiastic writers contribute, like Don thusiastic writers contribute, like Don The defender of Christ is compelled. The defender of Christ is compelled to follow his adversary through all the Albertario, Don Vercest, Meda, anath, provides a resounding pulpit for their young hopes and generous action. Bergamo imitates the capital, it martials a gamo imitates the capital, it martials a first proposal truth. He must follow to of supernatural truth. He must follow this his adversary even to the farthest fron-the tiers of nature, to prove that there is a beyond, of which revelation brings to

America in the twentieth century!

Those mighty social problems which press upon the world will be agitated with special intensity, and will move toward a solution with special rapidity in our own country. In America more than elsewhere, men are impatient for results, and enter more fearlessly upon changes.

The Catholic Church in America during the twentieth century! O Church of ages and of nations, was there ever of ages and of nations, was there ever opened before thee an opportunity so glorious, so worthy of thy power and majesty! Be thine, then, to reign queen of truth! Wherever seekers after truth journey, be then their guide, illuminating their way with thy light, and crowning their conquests with thy supernatural revelation. Be thine to reign queen of humanity!

Proclaim, with voice that none can fail to hear those supreme principles of moral virtue, of social order and liber-ty, of rights and duties of men, which Christ's Gospel taught thee. then with the high authority of thy mission, and win to them the obedience of sion, and win to them the obedience of men by thy Christlike zeal and Christ-like love. Reign in knowledge and in grace; reign to the glory of thy Christ, and the twentieth century will serve Him with all the energy of its intellect, and all the aspirations of its heart and all the aspirations of its heart. The greatest of centuries will be the most loyal to Christ; and, as before, Christ will reign in glory over the world—"Jesus Christ yesterday, to-day, and the same forever."

The new Catholic cathedral at West-The new Catholic cathedral at West-minster will be opened three days after the king's coronation. Cardinal Vaugh-an has decided that the opening cere-mony will take place on Sunday, June 29, subject to the reservation that noth-ing unforeseen shall intervene to neces-sitate a postronoment. sitate a postponement.

By Christine Faber.

CHAPTER LIV. All of Miss Burram's property seemed to be quarintined, for not even a delivery wagon passed further than the big gate opened from the main whatever was needed for There. household was deposited, and thence Hardman conveyed everything to the

Rentonville residents seemed to fear even to pass the place, and they went in other directions whenever it ssible. Dr. Burney, with a philan-ropic desire to do his entire duty, took up his residence in the house, and Mrs. Elvain declared in a breath that they could not be so mean as to desert Miss Burram and Miss Rachel, now that sickness had come to el, now that sickness had come to . Dr. Burney had also found a nurse; he had applied for two, but there was such an epidemic in the city that only one could be given to him.

The wildest reports were affoat about the household; reports that had every one in it, even the physician and the nurse, down with the disease, and Miss Burram and her Charge, in a dying conwith the disease, and Miss dition. Every physician in Rentonville had his hands full vaccinating and revaccinating the Rentonville residents. Suggestions were made to close the public school, and wherever any sickness was reported it was immediately believed to be the incipient stage of the dreadful smallpox. Some families took passage for Europe, and altosince the beginning of his history Rentonville was never in such dis-

organized, distressed plight.

The families who were least affected by the wild accounts were the Geddings, the Fairfaxes, and the Herricks. So far as poor, crushed Mrs. Herrick was concerned, no member of her own family cared particularly lest she should become a victim, except in so far as that fact might menace themselves : summoned a physician to renew the vaccination of his daughters and himself, the same service was performed for his wife, the physician deeming from her appearance, and the manner of the other members of the family to her, that she was a menial. That precaution having been taken, Herrick went about his business as usual, asserting that he had no fear of the disease. So with the Geddings and Miss Fairfax and his uncle; once protected by a vigorous vaccination, each one felt quite assured, and the wild accounts were issued, no one being able ow or where they started, were given little credence.

Only Rose-she worried herself almost

ill, thinking about Rachel.
"Poor little girl!" she said to herself many times a day, "she has no one to comfort her in this awful trial; she has no mother, nor sister, and if she herself is ill, as they say, with only those work-people about her, how hard and lonesome it must be if I could only go to her! it must be for her. Oh, Once she opened her mind to her

What, Rose?" You would actually go to that house where the disease is raging? Even if you did not catch it

yourself, you would bring it to us - to mother, or father, perhaps-don't be so

"Why, Will, I am proof against the sease. Didn't Dr. Turner, when he disease. Didn't Dr. Turner, when ne vaccinated us, say there was very little danger of catching small-pox — that I really did not need to be vaccinated and besides. Will, if I went to Rachel. I should go to say; to stay till every body in the house was well. Though don't know how to nurse, I could be of

'Great Cæsar!" ejaculated her brother, not so much in amazement at her proposition to turn nurse, as at her preposterous proposal to absent herself from her own home for several days and nights - she who was the very apple of her father's eye-he could hardly bear to have her out of the house for even a short time when he was at home.

"Rose, you beat everything I ever magine father and mother would say to this insane project?

'They need not know anything about it till after I have gone; then they would understand that it was an errand of pure charity, and they would forgive

'Forgive you? No, they wouldn't; father, I think, would dance a fandango, and mother - well, mother, I fancy, ould go into a swoon that would las till you, or your dead body, was brought from Miss Burram's. No, Rose; for once let your common sense prevail, and don't yield to a mad impulse like that."

But Rose's "mad impulse" in this instance was stronger than her common sense, and it tortured her day and night. She did not mention it to Miss Fairfax, well knowing that practical young lady would be much more severe opposition than her brother was listened eagerly to every report that had anything to say about Rachel. Owing to the strict quarantine it was astonishing how any reports, save a kind of official one furnished daily by Dr. Burney, could get out; yet did, and they were in everybody's mouth. Herrick listened to them all, going out of his way even to gather and drawing inferences that

might help his hopes.

One afternoon the whole town had it that Miss Burram was dead. Rose, hearing the rumor, and believing it, made up her mind immediately. She vaited only for the early darkness of the January day, when, penning a hasty note to her brother and leaving it con-spicuously in his room, she took her

way to Miss Burram's. As the place was so carefully avoided, there was not a person in sight when she approached the big gate; but even if there were, no one could be well seen in the darkness. With a confident step she opened the gate and passed in branched slightly from the carriage was confronted by road. There she was confronted by a figure coming hastily toward her, and she could not repress a slight scream when the figure put out a hand to in-tercept her; the next instant she saw her, but she is at all times so silent."

that it was a man, and that the man "Miss Gedding!" he exclaimed,

and the strangeness of the position in which she found herself, and it was a moment or two before she could aning from cold, her teeth seemed to chatter as she told him frankly why she was within Miss Burram's grounds.

He said, almost as gently as a woman ould have done:
"All that you have told, Miss Ged-

ding, reflects great honor upon your heart; but it is not necessary that you should incur any further risk. Miss Burram is not dead; on the contrary, she is doing as well as can be expected for one having the disease in such lent form; and neither has Miss Burram's Charge the disease; she, too, is as well as can be expected for one who so devoted in her attentions to Miss Burram. And she is fairly well relieved in her cares by the doctor and the nurse. So, allow yourself to be re-assured. I shall take you into my confidence and tell you how I am daily informed of the state of Miss Burram the health of Miss Rachel. Dr. Burney, with whom I have established very friendly and confidential relations, gives daily a fumigated note to Hardman for me. Hardman places it under a stone by the side of this path, only a few steps from where we are standing, and I come here every evening and get it. have just read the note of to-day by the light of a tiny pocket lantern which I carry, and the news is what I have told you. Should the conditions bevorse, I too, Miss Harding, am ready to enter the house and do what friendship and sympathy may dictate. For the present, J think it let things go as they are—if you should be again disturbed by rumors which you have no means of verifying, and you choose to come here about this time. I my daily note. Moreover, if you will write an expression of your friendship and sympathy for Miss Rachel, and send it to my address, I shall see that she

He led the way back to the gate and pened it for her. When she had passed at to the road he accompanied her to the curve where the streets diverged. lifted his hat, bowed, said "Good and passed rapidly away.

Rose felt as if she were dreaming, a queer, nightmare kind of dream; and she stood for a moment hardly knowing which direction to take. Of courafter what Mr. Notner had said, it not seem to be the correct thing to e herself into Miss Burram's he hold, and then she suddenly remember ed her note. Oh, to get home before his parents. She turned and fled with all strength and speed of her youth but, too late! Will had foun note; had read it himself. and really concerned and even aghas had brought it to the dining-room and was reading it to his horrified parents

Dear Will: "Forgive me for the dreadful task I'm about Days Will:

Forgive me for the dreadful task I'm about o impose upon you; that of telling father and mother that I have gone to Miss Burram's to offer my friendship, sympathy, and such help as I may be able to give, to poor suffering Rachel. I heard this afternoun that Miss Burram was dead, and that confirmed me in what I awa felt for some time that I ought to do, since Ruchel has no mother nor sister, and since Rachel herself is sick. I shall not eath the disease; Dr. Turner said so, I have no fear

"B g father and mother to forgive me; tell "Bg father and mother to forgive me; lend them my heart aches to have to do this thing without their consent or knowledge—the only time in all my life that I shall have acted without letting them know. But if I told them they would object and it would break my heart. Tell them in case I should never see them again, that they were never so dear as they are now—I can hardly keep from crying as I write—and you too. Will—'God bless you ail.'

"Your loving sister,
"ROSE."

Mrs. Gedding was sobbing aloud before her son had finished reading, and exclaiming : "We shall never see her again-oh.

Mr. Gedding stared as if he thought his wife and son had both lost their senses; then, as Will, in both disgust "In the same manner as the note

heard of," he continued, when he had recovered somewhat. "What do you the table, his father started from his chair with : "Miss Burram be d-d!" It was the first time in his life that

will had ever heard his father give way to profanity, and it shocked him as ately to pen her answer. much as did his sister's departure; but at that instant the door of the diningroom opened, and Rose herself stood there, flushed from her run, and smil-"My daughter!" ejaculated Mrs. Gedding, but Mr. Gedding with one stride had her in his arms, her face

close to his own, and on her cheeks she elt what she was sure were his tears. That brought a burst of tears from herelf-tears that did much to relieve her nervous strain, and when her brother, now that his anxiety was relieved, began severely:
"What in the world is the meaning of

this folly, Rose?" her father commanded him to be silent.

Then Rose frankly told all that had happened, whereupon Will could not re-frain from exclaiming: Notner again-great Cæsar! how

he does come to the rescue of this family "Just as I said he was," put in Mrs. Gedding, for once forgetting to reprove her son, "he is a perfectly lovely

Gedding, sr., was silent: but there was nothing in his possession which, if it would benefit Mr. Notner, that gentleman could not gladly have.

CHAPTER LV.

Rachel surprised Dr. Burney. After the first burst of her feelings by Miss Burram's bedside, she never showed another trace of agitation; and as he saw her constantly so calm, so watchful, so silent, he felt it difficult to think she could be so young. Even the nurse, who found her of unexpected assistance, confessed privately to the doctor that Miss Minturn was the most remarkable young girl she had ever

"If she would only talk more," she

"what are you doing here?" what brusque in his manner, and prone
She was almost hysterical from fright to the antiquated idea that women's tongues were made more for the purpose of being kept quiet than for speech, the nurse felt that his opinion was not nurse herself was comparatively young and given to very new and very

Much of the time Miss Burram was delirious and hardly conscious whose hands were administering to her; but there were moments when she seen know, when her eyes rested upon Rache with a wistful look that went through the girl's soul; and on two occasions when they were quite alone, Rachel having relieved the nurse, Miss Burram withdrew her hands from the cover let and caught Rachel's, squeezing then with painful tightness for a moment then letting them drop and closing her

eyes with a long, deep-drawn sigh Dr. Burney anxiously watched for the first sign in Rachel that she had caught the disease; but to his immense relief she seemed absolutely proof against it she certainly had no fear of it, nor did its most loathsome phase, when it appeared in Miss Burram, cause her how even an involuntary shrinking. Whatever her feelings were, she cen tainly had a remarkable mastery of

One day the doctor brought her a note; she recognized the penmanship at once as Miss Gedding's, and the doctor, covertly watching her while she read, saw her show some agitation for the first time since the beginning of Miss Burram's illness. Her hands trembled so that the letter seemed to flutter in her grasp, and before she reached the end, a tear splashed on the

"Hy DEAR MISS MINTURN:

"I have no words to tell you how my whole heart goes out to you in your severe affliction From the beginning of MisslBurram's liness I have thought of you day and night; I wanted to go to you, to stay with you if you would let me; at least to be gy ou to let me do something for you till Miss Burram should recover. At length, when there was a rumor that Miss Burram had died. I could bear it no longer, and I was actually within your grounds on my way to your house to give you what help and sympa by I might, when I was intercepted by Mr. Nother. Do you know, dear Rachel, how good a friend he is of your? Ha told me he too was ready to be of service to you should you need it, and every day, by arrangement with Dr. Burner and your coachman, a fumigated note telling about you all is placed on the MY DEAR MISS MINTURN : te telling about you all is placed on the ounds where Mr. Nother can fieldt. He told a all this himself, and he dissuaded me from ing to you as I intended to do, that is, for

At all events, dear Rachel I am only waita the opportunity to snow you how ready is to serve you, and how much I wish to you ar friend. "Rose"

Rachel forgot the physican's presence as she re-read the note, thinking how pleasant it was to find that she had such a friend as Rose—warm-hearted, self-sacrificing Rose—and there and then Rachel's heart went out to Miss Gedd-ing with an impulse that made her press the note to her lips for an instant. And Notner! the information about him surprised her. True, she remembered friendly he was on the night of the ill-fated reception, and how it was in his arms she had been borne from the carriage-house, but that he should take the interest shown by Rose's communication puzzled, while it touched her. Hardman, of course, as Rose had mentioned him, would be able to throw some on the matter, but she had een Hardman since the day he had telegraphed for Dr. Burney. The doctor, perhaps, could tell her, but she shrank from asking him an unnecessary

herself, as she folded the note and replaced it in its envelope. Then the idea of returning some kind of an answer suggested itself. She looked up; the doctor was till in the room, but now, apparently watching the troubled

of the bay.

Rurney." He turned instantly, "Dr. Burney." He turned instantly, thinking what a clear, distinct voice she had; not alone every word, but every syllable, seemed to be chiseled.

"In the same manner as the note came; that is, I shall see that it is placed, after being fumigated, in the receptacle whence yours was taken. Thence it will be forwarded as you de-

sire. "Thank you." and she went immedi-

' DEAR MISS GEDDING ;-

"I thank you with all my soul for your kind-ess. It has comforted me more than you now, more than I can tell you. I was not ware of what you wrote about M. Notaer, and of course I am most grateful to him. He and of course I am most grateful to him. He was right in advising you not to come into our house. I am very comfortable—indeed I am; both D. Burney and the nurse taking good care of me, not o speak of Sarah and Mrs. Me Elvain, who would do anything for me. Miss Burram, too, is doing better than the doctor at first thought she would do.

'You need not be afraid of this note; D., Burney will fumigate it before it is sent. So, thanking you again, dear Miss Gedding,

I am

"Yours very gratefully,"

"RACHEL MINTURN."

And that note, with Dr. Burney's private note to Notner, both duly fumi-gated, were put together under the stone, whence Notner found them that same evening. He smiled as he read on one envelope, "Miss Rose Gedding," but that same night he sent it to the post-office, and the next evening at dinder Rose found it at her plate.

Hoping and half surmising from whom it might be, she opened it, her heart beating like a trip-hammer, and her cheeks flushing scarlet. The attention of her whole family was drawn to her. and in her delight, when she had given it one hasty reading she exclaimed impetuously, forgetting everything but that Rachel had actually sent her a let-

"At last! the dear child has written tome; how happy I am to think I have given her a little comfort.'

"Who—what?" asked her father, while her placid mother roused herself enough to look at Rose very intently. But Will spoke up somewhat sarcas-

tically: "I suppose it's Miss Burram's Charge she is speaking of; I suppose tnat's a letter from her."

"What!" It was placid Mrs. Gedding's voice, but utterly changed from excitement and terror. "A letter from that house of smallpox, come here

"Which is greatly in her favor," ber of her family could realize what she said the doctor bluntly, but as the doctor was long past middle age, somewhat brusque in his manner, and prone equally ornamental shovel and poker on a fancy stand below the mantel, and whisked the letter into the flame of the grate fire.

Rose shricked and sought to rescue her darling letter, but it was too late; while Will shook from laughter. been such an odd sight, that sudden and unheard of energy in his mother, whom usually it would seem as if a thunder would be required to move. Mr. Gedding only ejaculated:

"Bless my soul!"
Rose was disconsolate. "It had been fumigated," she said, tears of hot anger running down ber cheeks, "Rache said so; fumigated before it left Miss Burram's house. Oh, mother! how could you do such a thing?" But Mrs. Gedding, with the satisfac-tion of one who has done her entire

duty, had returned to her placid state and she witnessed quite unmoved her daughter's distress.

TO BE CONTINUED.

THE CONVERSION OF ADJUTO. Touching Circumstances Under Which owerful African Chief Embraced Caristianity.

Writing from Assaba, the principal residence of the Fathers of the Lyons Society of African Missions in the Society of African Missions in the pre-fecture apostolic of the Upper Niger, Father Zappa, the prefect apostolic, gives a touching history of the recent conversion of Adjuto, an influential

The city of Boosa, whose population is estimated at over thirty thousand inhabitants, is situated on a large plateau about eight miles west of Assaba," writes Father Zappa, whose letter appears in the current issue of the Annals of the Propagation of the Faith. "Until recently these two cities, entirely independent of one another, which is the case with nearly all settlements in these districts, were a constant state of war. Three years ago the energetic intervention of the 'Royal Niger Company' put an end to these fights. Until then we were restricted to making a few visits and to sending Christians as often as possible to baptize dying children, confident that sooner or later the prayers of the angels -would open the gates of this

large city to us. "This is what happened the day after the troops of the company had inflicted on this people a punishment as severe as it was merited. We believed the hour of mercy had come, and arrangements to obtain a piece of ground in the centre of the city having been best native catechists there with struction to open the road and to prepare the way for a missionary residence. Little by little, timidly and secretly at first, later on fearlessly and openly, the people flocked to the hut of the catechist, The way in which we adapted to the circumstances and habits of our people. In the evening, on their return from the fields, the men group around a large fire lighted in the middle the yard. Antonio, the catechist, converses familiarly with them and adroitly slips a few salutary maxims into the conversation—germs that are to bring forth their fruit in due season.

Later on, I went to celebrate Mass there and teach the Sunday school, I many times enjoyed the pleasure of being prosent at these interesting meetings. In the midst of their versation and under the storm of their questions we can become better ac these poor people and learn the most favorable means to touch

"' Whom do you call your mother?" "'She is Oboshi,' they replied in chorus, scandalized at my ignorance; 'she is Oboshi, the mother of all Boosas. The fetish-men, who often go to see her in the land of spirits, tell us that she is clothed in garments so brilliant that Hummel, who was in charge of the Hummel, who was in charge of the

There is harm because slaves are throne had disappeared.

men like you and me.'

goats.

the less they are not men.'
"What are slaves, then?
"Pshaw! You white men do not

think as we do; a man is the son of a man, and a slave is the son of a slave;

that is clear enough. "That is undoubtedly very clear to

them; the idea is so deeply rooted among them that in their salutations the title of the 'son of a man' is exclasive-ly reserved for freemen and is never given to a slave.

POLYGAMY.

I was once the involuntary occasion and the forced witness of a scene that shows into what darkness the evil spirit has cast these poor pagans. It will show you the cost of a conversion and will disillusion those who think that a missionary need only present himself among these people to make Christians of them

" During one of these evenings spent in instructing the lignorant the conversation accidentally drifted to polygamy, a difficult and delicate question for all. I thought the moment had come for them to discover a little of the nature and beauty of the divine law established by our Lord. It is impossible to describe the bursts of wild laughter and the savage cries which greeted my words. There was a general hubbub. The gestures that accompanied these deafening cries cannot be described, and the remarks that followed, my pen refuses to repeat. I was supposed to have pronouced the most extravagant the most impossible foolishness. No more astounding effect could have been produced. To get angry would have made matters worse or would, at least, fast served out in the yard, in the open have been useless. In their eyes I my-

they left without my having to dismiss

A sigh escaped me as they left. After all, I said to myself, they were very much amused; they will come back to-morrow in the hope of enjoying themelves again at my expense. fools for Christ. The idea flashed across my mind that perhaps we nay be throwing the good seed on sterile ground and stones, but at the same time my eyes turned to the crown of angels that baptism has sent from the midst of this city to the throne of the Most High, and I said to them from oken heart: 'See the labor before
We shall see that they will not shrink from it. STORY OF ADJUTO.
"One of the notable men of the vil-

terruption. Seated on the stool that is always carried for chiefs, as they do not seat themselves on the ground, he participated without ostentation in the conversations and familiar instructions of the catechist. Did simple curiosity bring him or was he impelled by the desire of knowing the new religion brought by the whites? It would have been difficult to say at first. He came, listened and was instructed; that was sufficient for us. Besides, his example influenced a large number of his subjects and we became better and better known. As for his conversation, I confess we scarcely dared think of it; for beside his idols, amulets and superstitious medica-ments carefully guarded in the place of honor in his hut, we knew that he had and preserved on his heart twelve living idols more difficult to set aside than all the fetishes and all the superstitions of the country, I speak of his twelve wives. We confided the case to God.

"In the meantime a Father came to assume direction of the new station. Assisted by the catechist, he continued the work so well begun. As in all beginnings, medicine and the care of the sick were the first means employed to gain access to all.

"Passing through the station one day I went to salute the chief. We ke of the farms and yams, of cows and goats; then, having noticed a large amulet which he wore around his neck, the conversation turned to some of the Who put that charm around your

neck?' I asked.
"'The fetish-man,' he answered. Why do you wear it?'

"'To escape all danger; if you were to take it from me I should die.'

'It is true, all men must die sooner or later, but they will not die until the day on which God shall call them, as you yourselves say without thinking. As for your amulet, believe me, it will not let you live one day longer than God wills.

'It is as I have said. Come, will you to remove it? I assure you no evil will befall you in consequence.

Adjuto fixed his eyes on me, not in astonishment, for he had many times seen in what contempt we held his fetishes; nor was he incredulous, for fetishes; nor was he his heart was upright; he hesitated. His inquiring glance seemed to say: Can I trust your word? are you really the messenger of truth? God alone knows what was passing in his heart; finally he broke the silence, held out his hand and with the voice of a man who is about to make a strong resolution said to me:

Touch me and assure me that you

are not deceiving me.'
"'If you die,' I answered,' I shall
consent to submit to the fate of reg-

learn the most favorable means to their hearts and intelligence.

"Is it not true," one of them asked, terious little bag was emptied and I exposed the contents to his astonished exposed the contents to his astoni "At the same instant the precious tooth of a dog and a piece of coal all coated with a paste of chalk.

"See,' said I, 'what you believed to be the lord of life and death.

clothed in garments so which the eyes are dazzled.

""What harm is there, asked another in sacrificing slaves?"

station, went to see him the next day the two large gods which the soreerer had formerly placed on each side of his land.

'Oh, no,' they protested; 'slaves in the him henceforth to set foot on the farm are not men.'
"Then, according to you, they are goats.'
"Then, according to you, they are goats, but none of the Father, he violated this prohibition of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the Father, he violated this prohibition to set the suggestion of the suggestion tion and went to proclaim in the city that threats of fetish-men had no truth in them. A great step had been taken; the most difficult, however, remained. THE MOST DIFFICULT STEP. "About this time we laid the foun-

dations of the modest chapel destined to be the house of God and the place of meeting for the constantly increasing number of our hearers. We had announced that the best disposed among them would receive baptism on the day the church was blessed. Our chief ventured to tell the Father of his desire to be one of the number. The priest shook his head. And your fetishes?' he said.

have thrown them away; you know it.

" ' And the idols that go and come in your house ?' "He understood, and answered :

"'It is hard; that is beyond man; but God exists.' " From that time he became more and

more meditative. Christmas came and our people of Boosa, King Adjuto at their head, came to spend this beautiful feast with the Christians of Assaba At the close of this visit our friend seemed to me more absorbed than ever. It was evident that he was making an effort, that a struggle was passing in his soul. The thought of giving up eleven of his wives must have seemed a crushing burden for his poor shoulders; victory could come only from God. "However, I did not expect the scene that took place some time after-

wards. "One beautiful morning during the

air, between the chapel in the course of from that house of smallpox, come here to our home!" and before any memgreat demonstrations of pity. Finally serves as a shelter for us. I was about if Hood's Sarsaparilla, Be sure to Ger Hood's.

to say my breviary; the children playd me were shivering from cold at a temperature of seventy degrees, and were warming themselves which they had kindled with dry leaves here and there in the yard. Suddenly our attention was attracted by a no like that of an excited crowd, and all at once we saw a group of persons advance square in front of the church. In their midst was a man clothed in very rich apparel, wearing a magnificent red cap such as is usually worn by great chiefs and two large ivory ankle bracelets; he adva. ced slowly to the irregular measure of a dance which he himself accompanied with a song. The deportment, the jok ing and the gesticulations of the crowd clearly led us to suppose that the mar

"One of the notable men of the vir-lage, Adjuto, who is one of the chiefs that sometimes receive the title of king, joined our friends, coming at first king, joined our friends, coming at first our workmen, when the name of Adjuto, our catechumen, fell upon our ears What was our surprise to see him whom we believed that we could base our hope in such a condition. Our as tonishment was soon changed to indignation when we saw this unfortunate creature el.ter our yard followed by the crowd and dancing like a fool till he was within a few steps of us.

"I could find no words to say to him Looking him sternly I tried to make Looking him stermy him understand the disgust which his condition inspired in us. He did not even seem to see us. With haggard eyes, his brow covered with sweat and breathing hard, he continued his frantic dance without interrupting his We concluded that this himself to be drawn into an orgy or that he was suffering from the action of a poison. Good-bye to our hopes! Behold one more disillusionment in a sionary's life.

AN ANXIOUS MOMENT

"Absorbed in these crushing thoughts, with my eyes fixed on the pages of my breviary, which I could not continue, I felt intense anxiety. What was to be done? All at once the singing ceased and a deep silence followed the bubble. Our chief was recovered. the hubbub. Our chief was very clo to us, but his bearing, his face a magic. He gave me a look in which there was just the least suspicion humor. This change, as sudden was complete, only increased our astorishment, and whilst we were trying t solve the enigma of his buffoonery Ad juto broke the silence.
"'Everybody,' he said, calmly, 'be

lieves that I am drunk, and you, Father Yes, yes,' he continued, gradually raanger has entered your heart. Father, could you think so? How can any one be drunk when the sun, scar ly risen, has not yet shed its full light? How could the wine of the palm rise to my eyes when it has not touched my lips for three days? No, Father, lool at me well : I am not drunk, God knows it, God sees it; my heart can no longer rest in my breast; my heart is bursting, and how can I keep from dancing How can my lips be sealed to song? Yes, what I saw Christmas night pursues me everywhere; I have not wanted to lose it; I have done what God told me: it is over: it is destroyed. The body is laughing, everybody is weeping but my heart is leaving my

"His voice had gradually risen and his face had assumed a radiant expression. He ceased, as though he were exhausted, and burying his face in his hands he remained motionless, absorbed

in himself. "The man whom we had judged so severely stood humbly before us, seemingly overcome, but in reality courage ous even to heroism; seemingly beaten to the ground, and yet victorious in the most terrible of struggles, in which he had broken the fetters that held him a prisoner away from God. What he had tell, but he never forgot it. God, no doubt, had flooded his eyes seeking the "From that moment all was over truth with a ray of that light which engrace and he had just generously ac complished his sacrifice. When I interrupted his meditation it was to shake hands with him; then I bade him goodbye, leaving him to the care of his good

> THE CONVERT'S TRIALS. "The next day I went to see him at ome, for I thought a dangerous trial, the test of reaction, would not fail to

"' The house is cold,' said he, after greeting me; the house is cold and God has sent you to warm it. My children, my wives and my relation children, my wives and my relations, all beset me yesterday. My ears have heard all—prayers, insults, impreca-tions, the keenest mockery. My chil-dren have declared that they will no longer cultivate my plantations. oldest threatened me with an axe. wives have sworn that they will sleep on the public highway at the door of my house, so that shame shall overwhelm me. The chiefs of the city have excluded me from the great council because my lips no longer speak the language of our fathers; now I am alone and the cold is chilling me.'

There was not the least tone of re gret in his words; nothing in his voice suggested that he was turning back after putting his hand to the plow. He only expected from the priest, so well named the ambassador word, one thought of heaven to make him forget the immense weight of con-

A SCIENTIFIC VOICE IMPROVER. Because of its strengthening influence upon the vocal chords. Catarrhozone cannot be too highly recommended as a wonderful voice improver. It almost instantly removes huskiness or hoaseness, thus insuring clearness and brilliancy of tone. Catarrhozone keeps the nuccus surfaces in perfect and the regular use absolutely prevents colds and throat irritation, thereby removing the singer's greatest source of anxiety, unflines of voice. The most eminent speakers and Prima Donas would not be without Catarrhozone and credit in no small degree their uniform strength and brilliancy of tone to its influence. The hard rubber inhaler fits conveniently into a purse or vest pocket, and may be used in the church, theatre any place or time. Complete outfit \$1. Small sizes 25c. Druggists or Polson & Co., Kingston, Ont.

tradictions inveighed a was my turn to speak.

"'King," said I, 'do
is about to become a
the young girls who are "No; the thought o her soul,' he answered.
"'Do we gather yaing the ground or beour hands setting fir 'How could we?' "Does any one wi

FEBRUARY 8 1

which separates the roof the harvest?"
"'No; for the tall choked his harvests.' "Well, clothe you garments again, put garments again, put de strong and prepare day of harvest. The for you to travel is sti which has led you so earry you as a mother at her breast.'

Our conversation time, and when I left himself on his mat I Sorrows nailed to th called upon to endure "God, however, ass all our hopes, as the witnessed by Father GOD'S ASSI "One day our cated

yard of the mission, tears brought her ch obtaining some me father. The mission that the child was d to baptize it. Adjut mother, lifted the took off its protective lowed by all present, little altar raised in throwing himself on menced to pray in a "'God our Father not believe; they of Thou art the author this child is about to

these people that Th its life, so that all m art our Father.'
"His prayer conti distracted mother, stand this language child was about to d took it in her arms rending the air with who witnessed this fate of the little on

waitin waitin flections of any one place repeating: 'G nothing is beyond was the effect of su tion or the happy t might have been there was general mother arrived child, in agony be

' Finally our ch portions and neat finished and the enhad come when we new house of God a Catholic family th young mission. (court and made them. He spoke the change that in fected in him and the superstitions t attached. He rer opposition which de him suffer ar quered, their three and concluded by

voice : my wives? Shall of my children? of my children? children, should father, imitate you put you into the v dition. I have n should suffe well on it; one da then be converted the word of your

of your king.

The result sh

nal counsel did no lins: it was rece t heart and e its fruits in due A large number neighoring static family gathering travel for seven they were bret ed the vang the benediction ticularly imposing the baptism of t led by mens. Father Humn tion of pouring their heads.

'Coming pressed around congratulate the encouragement. proached our but full of mean 'Sharpen y " Yes, going to be war

neophyte under Whilst I w after the even the children ar relatives of ou one their preju which keep be removed. not far distant vest for the

in the midst o Not only took cured instantly ands have testif-ing. pain-subdu-solute cure for enged to equal ment Large b Holloway's Cremove all kind costs the small KEEP your t play-cold

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of con-

Paul tells us, and he surely knew

solutely necessary for avoiding as well

as for expiating sin. Self-indulgence is surely no guarantee against yielding to

noderation in all things, one must exer

cise self-denial. To be really temperate in the use of food and drink, one

must be in some degree abstemious. Some kinds of evil, we have our Saviour's

word for it, are driven out only by

prayer and fasting.
Greatest of all the benefits of penance

is that it helps us to know how grievous a thing is sin. In civil life it is of little

imposed on us by the Church, and the

voluntary adoption of other penitential

of sin. It accomplishes for us what the Son of Man is to do when He comes in

judgment, "to convince the world of sin." It convinces us of our sin, that

is to say, of the malice and guilt, the enormity of our transgression of God's

guilt. It open our eyes to God's holi-

with confidence, and all these senti-ments in turn but deepen our sense of sin. It is this benefit of penance the

in conformity with this penitential utterance, would forever silence every

wer of grace to aid our liberty

Penance the soul can indulge its sorrow

and give the most sincere proof of it by a sincere confession of sin, crown all

with a firm purpose of amendment, accept in all humility the penance im-

Scripture almost invariably the two go

the Freiace said at mass during Lent, "it ennobles our minds, and gives us strength and rewards." To continue in the language used at other times in Lent, penance is ordained "to gladden us with a holy earnestness, so that as

earthly attractions grow dim, things heavenly may grow clearer." It is not surprising, therefore, to read in the prayer at Mass on Ash-Wednesday the

petition that we may enter with due

dispositions the worshipful and solemn

It is truly a worshipful and solemn

temptation: self-denial is.

tradictions inveighed against him. It LEAGUE OF THE SACRED HEART. was my turn to speak.

"'King," said I, 'does the wife who is about to become a mother think of the young girls who are dancing on the

village green ?"
"No; the thought of her pains fills her soul, he answered.
"Do we gather yams before clearing the ground or before having torn our hands setting fire to the dried

'How could we?' "Does any one who abandons his farms and flees from the burning sun which separates the rainy seasons eat of the harvest?'

'No; for the tall weeds will have choked his harvests.' choked his harvests.'
"Well, clothe yourself in beautiful garments again, put oil on your brow, be strong and prepare yourself for the day of harvest. The road which is left to the strong that the strong has been that the strong the strong that the strong that the strong the strong tha you to travel is still worse than that

which has led you so far, but God will earry you as a mother carries the child at her breast.' at her breast.'
"Our conversation contained a long time, and when I left him he prostrated himself on his mat before the Man of Sorrows nailed to the cross. He was called upon to endure untold suffering.
"God, however, assisted him beyond all our hopes, as the following incident witnessed by Father Hummel shows:

witnessed by Father Hummel shows:

GOD'S ASSISTANCE.
"One day our catechumen was in the yard of the mission, when a mother in tears brought her child in the hope of obtaining some medicine from the father. The missionary saw at once that the child was dying and hastened to baptize it. Adjuto approached the mother, lifted the child in his arms, took off its protective amulet and, followed by all present, led the way to the little altar raised in one of the rooms; throwing himself on his knees, he com-

menced to pray in a loud voice:
"'God our Father, these people do not believe; they do not know that Thou art the author of life and death; this child is about to pass away; sho these people that Thou art the Lord of its life, so that all may know that Thou art our Father.

His prayer continued until the poor distracted mother, who did not u stand this language and saw that her child was about to draw its last breath, took it in her arms and hurried away, rending the air with her cries. Those who witnessed this scene pitied the fate of the little one and the mother's

sadness.

"Without waiting to hear the reflections of any one, Adjuto left the place repeating: God can do anything; nothing is beyond God." Whether it was the effect of supernatural intervention or the happy turn of a crisis that might have been mortal God alone knows; whatever the case may be, there was general astonishment, when there was general astonishment when the mother arrived at her home, for he child, in agony before, was suddenly

"Finally our chapel of modest proportions and neat in appearance was finished and the eve of the great day had come when we were to bless this new house of God and give to the great Catholic family the first fruits of this young mission. Our chies assembled his children and neighbors in his large court and made a last declaration to them. He spoke to them at length of the change that had been gradually efhim and of the emptiness of the superstitions to which they were yet attached. He reminded them of the opposition which they themselves had made him suffer and which he had conquered, their threats and their insults, and concluded by saying in a loud

voice :
... Shall I lose heaven because of my wives? Shall I lose heaven because of my children? No nor what

of your king.'
"The result showed that this paternal counsel did not fall in vain from his lips; it was received by those of upright heart and energetic will and bore its fruits in due time.

A large number of Christians came from

neighboring stations to take part in this family gathering; some were obliged to family gathering; some were obliged travel for seven and even eight hours; they were brethren in Christ, who formed the vanguard of the procession to this great city. The ceremony of the benediction of the church was par-ticularly imposing. It was followed by the baptism of the first seven catechu-mens, led by our faithful Adjuto. Father Hummel enjoyed the consolation of pouring the blessed waters on

their heads.
"Coming out of the church, all "Coming out of the church, all pressed around the happy neophytes to congratulate them and express mutual encouragement. One of them approached our chief, and, laying his hand on his arm, said to him briefly, but full of meaning." but full of meaning:

"'Sharpen your sword.'
"'Yes,' answered Adjuto, there is

going to be war.'
"The old Christian and the young neophyte understood each other.
"Whilst I write, but a few months after the events that I have related, the children and a large work. after the events that I have related, the children and a large number of the relatives of our Christian chief come to catechism class regularly. One by one their prejudices have disappeared; one by one, we hope, the obstacles which keep them from baptism will be removed. One day which is perhaps not for distant a wast field of ripe harnot far distant a vast field of ripe harvest for the eternal reapers will rise

in the midst of this city. Toxthache Cured in one Minute,

The Benefics of Penance GENERAL INTENTION FOR FEBRUARY, 1902.

American Messenger of the Sacred Heart. American Messenger of the Sacrea Beart.

Penance and all the words which express the various ways of practising it, humiliation, self-denial, mortification, are among the hard sayings of the Gospel which few can endure. Its evils, as most people view it, are better known than its benefits. It is not companyly recorded as essential to religion. monly regarded as essential to religion. Not even all who deem an interior spirit of penance necessary for salvaion approve of its external observances of watching, fasting, abstinence, which, howsoever suited to other times, are considered to be in keeping with the ideas and ways of our modern life. They are associated with the fanaticism of the Pharisees, the disorders of the Montainists, the excesses of the Flagellants, the delusions of every form of a false mysticism. Even a St. Jerome, we are told, would, if living in our day, mitigate the rigor of his penances and choose some other means of acquiring sanctity. The leniency of the ecclesauthorities in dispensing from prescribed abstinences and fasts is mis enstrued into an admission on the part of the Church that penance, in its ex-ternal practice at least, is not now and perhaps never was, so very necessary for a Christian life. At most it is a virtue of necessity, never to be practised voluntarily, but only under com-

pulsion. Now, it commonly happens that those who reject the hard sayings of the Gospel delude themselves with foolish theories instead. So they let their imaginations run on the hardships and abuses of a practice which, when properly regulated, is altogether salutary and reasonable. In vain they strive to frame a religion for our present state. which excludes penance, exterior as well as interior, from its essential requisites. A virtue it surely is, to some extent a virtue of necessity, it is true, but one which has strong incentives and rewards for its voluntary exercise. It is really a part of the virtue of justice, disposing us to make good or re-pair the injury we have done to God by sin, by bewailing its malice, suffering its penalties and taking every efing its penalties and taking every el-fective measure to avoid it in future. Surely religion, which is man's union with God, must include among its re-quisites the virtue which restores that nion when severed, and at the same time, to effect this union is not the least of the benefits of penance. Instead, therefore, of regarding penance as a virtue of necessity, it were wiser and more grateful on our part to deem it a boon of God's mercy and not to be content with suffering the penalties we cannot avoid, but to impose on our-selves others of our own choice, or at least to accept voluntarily what proper

world needs most to-day, for it is bent on ignoring the malice of sin, and of denying the responsibility of the sin-ner. One sincere "I have sinned" of the prodigal, and one act of self-denial authority may prescribe for us.

We cannot avoid our share in the evils of the sin of Adam and Eve. a result of that sin, want and sorrow and tears, sickness, infirmity and death are fallacy about the slavery of our wills, the fatal necessity of evil, and enable us to perceive the enormity of sin and our lot and our inheritance. Whether men read Scripture as a divine revela-tion or an outworn fable, the stern fact is there, that cursed is the earth in our avoid it. work, that with labor and toil we eat thereof all the days of our life, that thorns and thistles are brought forth to us, and that we eat the herbs of the earth. Strive as we may to evade the curse, cunningly and successfully as we may seem to master the forces of nature so as to make every creature contribute to our comfort, we are still outside the paradise of pleasure and before it is "Cherubim and a flaming sword to keep the way of the tree of life." Compelled indeed we are by our very lot race. Every day brings its trials, annoyances, afflictions, and even when of my children? No, no; what you, my children, should do is to follow your father, imitate your chief. I have not put you into the world for eternal perdition. I have not given you life that you should suffer eternally. Think well on it; one day we shall all be dust; then be converted without delay; it is the word of your king.'

To do penance, to pay the penalty with a firm purpose of amendment, accept in all humility the penance imposed on it, and take away the assurance of forgiveness of past sins and hope of grace to resist future temptations. Precisely because penance restores, to some extent, the integrity of our nature, as the Collect for Thursday in Passion week has it, and our union with God, where everyed hy sin, it avails with God, look than death. It is an act of the virtue of penance to accept that judg-ment of God and to suffer whatever His providence has in store for us. Without this virtue, therefore, we can have n) true religion, for we cannot observe n) true religion, for we cannot observe this law in the circumstances appointed for each one of us; with it the trials that would otherwise afflict us are turned to our consolation and profit.

Scripture almost invariably the two go together, and when Lent comes, the liturgy of the Church combines the two with supplications of redoubled ferver and confidence; to use the language of the Preface said at Mass during Lent. It is our lot to suffer all these things in consequence of a sin for which we in consequence of a sin for which we are not personally responsible, we might, with reason, assume that there are penalties attached to our own misdeeds; nay, that some of the sufferings we regard as the consequences of original sin are directly or indirectly the result of our personal sins. "Thy sin result of our personal sins. "Thy sin will find thee out;" "the wages of sin is death," and such like maxims are the expressions of our own experiences as well as revealed truths. The judgment on the prophet David, even when he had acknowledged his crime and the he had acknowledged his crime and the Lord had caused it to pass away, is an instance in point. "Only because thou hast so made the enemics of the Lord to blaspheme through this matter even the son that is born to thee shall surely die." Herein is an additional reason for suffering patiently the afflic-tions sent us by Providence, and a motive for rejoicing that we can, by the virtue of penance, not only obtain pardon for sin but also do our share to satisfy God's offended justice. With right-minded people this motive is quite sufficient to adopt voluntary penances, such as fasting, abstinence, watching, silence and retirement, and other means of denying nature. without the fear that God might chastise, or the consolation found in making due reparation, it is natural that the truly contrite spirit should resort To thache Cured in one Minute.

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Well.

Well.

Mot only toothache, but any nerve pain is the truly contrite spirit should resort the truly contrite spirit depressed by sorrow inparts its own way the sentiments which peaks to external peance as an expression of the totylor or and succession to the blood vessels is a fruitful expression to the blood vessels is a fruitful expression to the blood vessels

my drink with weeping."
"With tears have I watered my couch,"
said Prophet David. "In dust and
ashes I do penance," cried job. The
spirit truly contrite rises in indignation against the corruptible body which
is a load upon the soul. "I chastise
my body and bring it into subjection,"
St. Paul tells us, and he surely knew FAITH IN CHRIST DYING OUT. A Priest Says That Thi. is the Fact

The Rev. Owen A. Hill, S. J., vice The Rev. Owen A. Hill, S. J., Vice-president of St. Joseph's College, Phil-adelphia, delivered a sermon on last Sanday morning in the Church of the Gesu, in which he said that belief in the wants of humanity in every age.

To bring the body into subjection, to keep the lower nature subordinate to the higher, to control appetite and passion by reason and will, are among the Divinity of Christ was fast disap pearing outside the Catholic Church. His text was: "This Child is set for the fall and the resurrection (St. Luke, 2.) Father Hill the benefits of penance, which prove that some practice of this virtue is ab-

believers held togeteer from Adam down to the present time. Old Israel had for citizens God's chosen people, and the methods God employed to keep His Kingdom one and unbroken are part and parcel of the world's authen-tic history. Christ the Messiah was the corner-stone of the church, and one's comfort in everything, to shrink one's comfort in everything, to sarriar from every annoyance and pain, to avoid labor and fatigue, makes me too sensitive, delicate and enervated to make the effort, resistance and sacrifice from Adam on no one was saved except implied in every victory over temptation. To persevere in the , ractice of

His own, sought and found honor among the Gentiles. He, therefore, constituted the nations a new Israel, and tablished the Church anew on laws of His own. But in the new Israel, as in the old Israel, the test of salvation the same. The Child Jesus is set for the fall and the resurrection of many. To bring the fact home to ourselves, we need not run down the ages of his-

a using is sin. In civil life it is of little use to reason with one who is really criminal and the penalties of the law are applied as the most effective means of making him realize his guilt. It is the same with the transgressor of God's law. Nothing is so sure to pierce his heart with fear, to force him to contory. "Whole nations have apostatized from the faith, and occupy in the pro-vidence of God a more hopeless position vidence of God a more hopeless position than the lost tribes of Israel. The sun of God's justice has set on them, and to all appearances it has set for ever. Because the darkness is not complete, because their patched-up creeds possess a measure of the light of the Gospel, they are not honest secretary for the truth, and they go heart with fear, to force him to consider the evil of his trangressions as the awful retribution visited upon sin, the eternal punishment after death, and before death the inevitable remorse and confining many should those be not that confusion, even should there be no other temporal chastisement. Penance, the sorrow for, the submission to the trials that come upon us in life, the searchers for the truth, and they g down to their fate eminently satisfied with themselves and their errors. acceptance of the fasts and abstinences

" But the question can be narrowed to yet more confined limits. Here, in practices, all with a view to obtaining remission of sin and its consequences, of sin. It accomplishes for us what the our city, the prophecy of Simeon is daily working itself out with an accuracy of sin. It accomplishes for us what the Even here, at our very doors, the Child Jesus is set for the fall and resurrection of many in Israel. The decay of faith is as open a menace to religion as the growth of anarchy is a declaration of war against government. Men are dashing their lives out against the rock law, and of our responsibility in His of unbelief, and the Child in Whom they refuse to acknowledge God is set we invent without end to extenuate our for their fall, and as irrevocably set as He was for the Scribes and Pharisees of ness, and gives us a foretaste of His mercy. It fills us with gratitude and

faith in the Divinity of Christ is worn shadow. In many quarters it is fast growing a mere matter of taste, having long since ceased to be reckoned a moral obligation. The so-called erudition of our time is against its adoption, and pulpits in what men call churche become on Sunday platforms for the adoecome on Sunday piatforms for the advocacy of infidelity. And Jesus is jealous of His divinity. Rob Him of this prerogative, and the apple of His eye is hurt. Unsettle this stone in the edifice of religion, and the whole struct-ure falls, to bury offenders in ruin and So natural is the inclination of the

What fate is in store for the open and So natural is the inclination of the human heart to the exercise of this virtue by corporal as well as by spiritual acts, so important is the part it plays in man's destiny, so necessary is it to moderate the excess both of the sorrow and of the external penance, that, the pressure of Christ has made it the avowed enemies of Christ; for the demons of war, who go wrong not from frailty, but from malice? Monsters of this sort darken the fair face of God's lovely universe.
"There is abroad in our land an army

like marriage, Christ has made it the occasion of a sacrament which is full of consolation. In the Sacrament of of unscrupulous and unprincipled abet-tors of evil, whose fondest dream is the destruction of God's Kingdom on earth. destruction of God's Kingdom of eather They are employing, with a pernicious activity, every engine of war at their disposal. The suffrage, the schools, literature, education—everything—is diverted their foul uses. Sweet charliterature, education—everything—is diverted their foul uses. Sweet char-ity is being turned to hellish account; organization is being perfected to drag God from His throne at the head of the Universe, and the Child Jesus, at rest in the arms of Simeon, contemplates, as from a judgment seat, the fall and de-

to some extent, the integrity of our nature, the honor of man's nature, as the Collect for Thursday in Passion week has it, and our union with God when severed by sin, it avails with God, like prayer, to obtain His favors. "Prayer is good with fasting and alms, more than to lay up treasures of gold," said the Angel Raphael to Tobias. In Sevinture almost, invariably the two go folly. Their minds are the control of the control of the series of the same of Simeon, content to a judgment seat, the fast struction of His persecutors. "They are embarked in a gainst Christ the Lord's amount fall. But passion has their eyes tight and they in the same of Simeon, content to the arms of Simeon and the arms of Simeon as the arms of Simeon and the arms of S "They are embarked in an under taking bound to fail. They are set against Christ the Lord's anointed and must fall. But passion has bandaged their eyes tight and they miss their folly. Their minds are the willing victims of moral blindness and their hearts are as hard as their heads.'

A MOTHER'S WARNING. Speaks of a Trouble that sfil ets many Young Giris.

HEADACHES, DIZZINESS, HEART PALPITA-TION, FICKLE APPETITE AND PALLER THE EARLY SYMPTOMS OF DECAY.

From the Sun, Orangeville.

Hard study at school, coupled with the lack of attention which every young girl merging into womanhood should have, is responsible not only for the many pale faces and attenuated forms met with such lamentable frequency many pale laces and the such lamentable frequency, met with such lamentable frequency, but is responsible also for the loss of many valuable young lives. First, there is an occasional headache, and a sallowness of complexion, from which stages, if these early symptoms are neglected, It is truly a worshipful and solemn in the Church, the fast of Lent and the fasts and abstinences at other seasons also, prescribed as they are with the motive of making us imitate Christ in His fast in the desert for forty the condition gradually grows worse and worse until decline or consumption sets in and death claims another victim days, of inciting us to the practice of voluntary penance after the heroic models of the Saints who, like St. Aloyof parental neglect. Upon mothers especially devolves a great responsibility as their daughters approach womanhood. The following truthful story told a reporter of the Sun by Mrs. O. sius, little needed their severe penances for their own sins, of making us eager to obtain the mastery of ourselves, the contempt for material conveniences and pleasures, the high estimate of spiritual Herman, of Third Avenue, Orangeville, carries a lesson to other mothers. Mrs. Herman said: "About fifteen pleasures, the fight estimate or specified alone can support us in the trials that come upon us in this life. Hence, no matter how the Church may accommodate its laws to our weakness and necessity. Mrs. Herman said: "About fifteen months ago my daughter, Kate, while attending the public school studied hard. We noticed that she began to complain of headaches. This was followed by a listlessness and an utter indifference to the things that usually interest young girls. We consulted a doctor, and she took bottle after bottle of medicine, but with no benefit. sities, no matter how unable we may be stiles, no matter now unable we may be to comply with her laws of fasting and of abstinence, we should never lose the spirit of penance, but pray for the strength and courage to practise it, in of medicine, but with no benefit. Often she would arise in the morning after an almost sleepless night, her limbs all a quiver and head reeling. She would be attacked with spells of

dizziness, and on the least exertion her

heart would palpitate violently, and we

were really afraid she would not recov-er. At this stage my husband suggest-

ed that we should try Dr. Williams' Pink Pills, and he brought home several boxes. Kate had only taken the pills a few weeks when there was a great change for the better. She grew stronger, began to eat better and to have better color, and from this stage it was not long until she was again en-joying the best of health and able to resume her studies at school. I might also teil you that these pills cured my daughter Emma of an attack of rheuma ism, so that you see we have much rea-son to praise them, and I earnestly reid:
"Israel is the church the body of daughters may be suffering as mine

eases that have their origin either in a poor or watery condition of the blood or shattered nerves. It is because they make rich red blood and strengthen the nerves with every dose that they cure such troubles as anemia, consumption in its early stages, nervous headache from Adam on no one was saved except through faith in Him.

"But Christ, when He came, proved a rock of offense to the people of old Israel, and because He was rejected by His own, sought and found honor among the trouble returns often in an aggra-vated form. Dr. Williams' Pink Pills vated form. Dr. Williams Pink Pink
on the contrary go direct to the root of
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Agentor collectors have no authority to stop your paper unless the amount due is paid.

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

Editor of THE CATHOLIC RECORD, The the Elitor of The Catholic Records.
Loadon, Oat:
Dear Sir: For some time past I have read
your estimable paper. The Catholic Record,
and congra ulate you upon the manner in
which it is published.
Its matter asd form are both good: and a
truly Catholic spirit pervades the whole
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success.
Beiteve me, to remain.
Yours faithfully in Jesus Christ.

ig you, also remain, ifeve me, to remain, Yours faithfully in Jesus Christ, Yours faithfully in Arch, of Lurissa, Apost. Deleg.

London, Saturday Feb. 8, 1902.

OFFICIAL.

LENTEN REGULATIONS FOR 1902.

The following are the Lenten Regulatiens for the Diocese of London

1st. All days of Lent, Sunday excepted, are fast days.

2nd. By a special indult from the
Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays

and Saturday, except the Saturday of Ember Week and Holy Saturday. 3rd. The use of flesh and fish at the

3rd. The use of flesh and using same time is not allowed in Lent.
The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons seven years; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should

be consulted. Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannnot easily procure

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

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

MORE MASSACRES IN ARMENIA.

The Kurds are again in the field fighting with the Armeniaus, and several sanguinary conflicts have occurred at Bitlis and Van. Twenty men were killed at Bitlis, and both sides suffered heavily at Van. There is no direct inthey have been the aggressors this time | Evangelical or Lutheran Churches. also. Besides, the fighting is in Ar- Much has been made recently of a

In the German Reichstag, Herr olic party questioned the Government regarding the attitude the Bundesrath is likely to adopt toward the bill passed by the Reichstag in 1899 rescinding the Jesnit's Exclusion law.

Count von Posadowsky-Wehner, the Imperial Secretary of State for the Interior, answered that many Protestants have deeply-rooted apprehensions in regard to the re-admission of Jesuits into Germany, so that there is necessity on this account for most mature consideration. He said that the Bundesrath's decision may be expected during the present session.

Well the Emperor and his Government know that the apprehensions of Jesuits from the Empire is kept up, the any real preference for Protestantism Catholics will give more than a half as a religion. support to the Government. Loyalty to the nation may lead them to support cause to the Lutheran Observer's grief measures of national importance, but show that the Catholic Church is makthe Government may easily find itself ing very substantial progress in the

endurance; and without the support of the Catholic party the Government cannot carry its measures.

The exclusion law against the Jesuits is the only remnant which survives of Reichsrath in 1899.

THE CHICAGO ELIJAH.

Amid all the persecutions to which the prophet Elias or Elijah was subjected while he prophesied, he never had the misfortune to have his lace factories confiscated by any of those exercising royal authority who sought his life. In truth, we do not read that the prophet had acquired any treasures of this kind through the works of mercy he performed, as these were done through sheer love for God and his neighbor, and not for filthy lucre's

But it has fared differently with the prophet's reincarnation, John Alexander Dowie of Chicago, who professes to be Elijah appearing for the second time on earth.

The so-called " Zion lace industries

owned principally by Dowie were forfeited by decree of Judge Tuley issued Jan. 31, and a receiver has been appointed for the same, which must be worth between \$300,000 and \$400,000, as the receiver, Elmer Washburn, must give a bond of \$700,000 for the right administration of the property. All, or his remarkable profitable operations on the poor dupes whom he deluded into putting faith in his powers of divine healing.

brother-in-law, Samuel Stevenson, for moneys out of which he was duped by the hypnotic influence of this second Elijah, the chief owner of the property.

Judge Tuley said that Dowie's Church, which is styled by its adherents " the Christian Catholic Church." is a "curious mixture of religion and business." He held that Dowie had Chicago who announces himself to the exercised an unlawful influence upon Stevenson. However, the judge intimated that he will grant Dowie's appeal to a higher court, as there are healing, which resembles greatly the law. He added:

"The case needs more light. I have studied over it night and day for a month, yet on many points, I am in the dark. There must be a further heardark.

Of course, we may expect that the self-styled prophet will proclaim to his followers that he is persecuted as his great prototype was, for conscience'

THE CATHOLIC CHURCH IN GER-MANY.

The Lutheran Observer of Philadelphia is much concerned at statistics published in Pieper's "Kirkliche Statistik" or formation given in the despatches an- Church Statistics, whereby it is shown nouncing these conflicts to show which that in the German Empire the percentside has been the aggressor, but as like age of increase in the number of Cathoconflicts have always been begun by lies is unexpectedly great, being much the Kurds, the suspicion is natural that greater than that of the so-called

menia, and this is a good reason why certain movement in the German prowe should believe that as usual the vinces of the Austrian Empire, in Kurds have attacked their old opponents | which through political motives which by invading Armenia. And we may all had their origin in the dissensions beso reasonably suppose that, as usual, the tween the various nationalities of the Turks are supporting the Mussulman Empire, Germans, Poles, Czechs, and Kurds, thus enabling them the more Slavs, the cry of "Los von easily to rob and murder that Christian Rome " or "Away from Rome" country; for it is well known that the was raised by a section of the Sultan desires to exterminate the Chris- German party who are looking to Prustians lest they should become too sia as their ultimate goal, as they hope powerful and thus be a menace to for annexation to the German Empire, with Prussia as the dominant state, as the only means whereby their national-GERMANY AND THE JESUITS. ity may be dominant in Austria also. It is among this party that the cry "Los von Rome;" was raised, because Spahn on behalf of the Centrist or Cath- they asserted that the Catholic priests are loval to the maintenance of the Austrian Empire, for the downfall of which the pro-Prussian party are work-

The ery of Los von Rome did not seduce from the Catholic Church in Austria more than six or eight thousand persons, even according to the most exaggerated accounts of its potency, whereas according to other accounts which have reached us in regard to the matter, the whole number of those who have fallen away from the Catholic Church owing to this movement does not exceed 3,500 persons. This is but a small number in comparison with the population of the Austrian Empire, and which the Secretary speaks are but a it is admitted further even by the Luthsham, and it cannot be expected that eran pastors, that its origin is in a poas long as the farce of excluding the litical and racial sentiment, and not in

But the figures which have given

it irritate the Catholic party beyond compensates for the comparatively small free country. losses in the Empire of Austria.

which have caused so much affliction to the housetops in regard to the Lutherans, is himself a Lutheran present yearning of the Protestant the anti-Catholic Falck laws, and it is universities of Tubingen and Leipzig as wish of Christ that His disciples should time that this last relic of Bismarck's an eminent scientific authority. Ac- be one as He and the Father are one, barbarous persecuting legislation should | cording to these figures, the Catholic | and that there should be one fold, and go into oblivion. The Bundesrath and Church has increased much more rapid- one shepherd, and one Church which the Government cannot long resist the ly than the Lutheran throughout the all are commanded to hear, Protestantwill of the nation as expressed by the Empire, the only exceptions being Saxony and two other States, Alsace-Lorrain being one.

In Berlin, the Catholic increase in per cent., whereas the Lutherans have instance. increased only 121 per cent., while in the other German States the Catholic percentage of increase has averaged double that of the Lutherans, and there is every prospect that this state of affairs will continue.

Should this prove to be the case, the time is not far distant when Germany, the cradle of Lutheranism, will become as the the case stands at present, the Catholics are 37 per cent. of the whole is commonly called the "authorized population.

is easy to be seen. It arises from the emigration of inhabitants who since 1871 preferred French to German rule, is remarkable for the purity of its Engand to the influx of German settlers lish, though it is equally so for the evifrom other German States.

ANOTHER SALVATIONIST SCHISM.

The Salvation Army has another schism through the withdrawal of most of this, was gained by Dowie by Arthur S. Booth-Clibborn and his wife, as officers. Mr. and Mrs. Booth-Clibborn, who are respectively the son-inlaw and daughter of General Booth, have had the command of the army in The suit was entered by Dowie's Holland, but they have grown tired of ing instance of dishonesty found in the the strict discipline whereby they were kept subject to General Booth, and in Paul's first epistle to the Corinthians. consequence have proclaimed their independence.

It is generally understood that they have determined to become propagators of the Gospel and Church of the sofortune through his fraudulent divine peculiarities in the case involving cir- methods of the so-called Christian cumstances which do not appear to Scientists who are better known in this come under any provisions made by the country. Dowie, however, is quite independent of Mrs. Eddy, and repudia much more profitable business to conduct divine healing on his own responsibility, and to his own profit.

Mr. and Mrs. Booth-Clibborn have residence at Amsterdam, to their col- sioned them to teach all nations. leagues in command of the Salvation secession. They do not mention the docia, in Pontus and Asia," and in Church of Alexander Dowie in their other lands, heard the good tidings of York a few days ago, but they state own tongue, and were greatly amazed In regard to the new translations of they will subject themselves to a new tyranny after having cast off so unceremoniously the real or supposed tyranny of their own father-in-law and

The Booth-Clibborn circular gives information in regard to the bookstores where pamphlets can be obtained wherein the teachings of the two seced-

ers will be found. Along with the circular copies of etters were forwarded to the New York Salvationists, which had been sent to preached. General Booth, and in which =Mr. Arthur Booth-Clibborn informs the General that he must resign his posi- same gift of speaking with divers tion in the Salvation Army as he de-

· La Marechale." Mrs. Booth-Clibborn also writes to position in the Army because she has for Arthur (her husband) whom she parage the speaking in unknown "looks upon as a mighty man of God, fled, and for herself." She declares the use of the Latin language in the that she "takes this step after much thought and prayer, and intense sufferings of heart, for the purpose of being a for which she has felt that her life

years past." This secession is a serious blow to this that the autocratic rule of the pretation. (verse 5 and 27.)

left in the lurch on details of policy if German Empire, which far more than General could not be borne with in this

Herr Pieper, who gives the figures is being constantly spoken on the pastor, who is highly regarded at the sects for unity in obedience to the ism has within itself the germ of disunion, and it must diverge into sects. Mr. Clibborn-Booth has the same right to form a new "Church of God," which Apostle praises it as conducing to the twenty years has been so great as 421 General Booth possessed in the first

NEW BIBLE VERSIONS.

A recent issue of the Chicago Northwestern Christian Advocate, a Methodist organ, is severe on those who make it a fad to issue new translations of the Bible. A large number of new translations have been issued of late under the claim that they are in modern English once more a Catholic country. Even as distinguished from the somewhat antiquated King James' version, which version," but which has no such auth-The reason for the decrease of the orization as has been claimed for it, Catholic percentage in Alsace-Lorraine though it was undertaken under direction of King James I.

It must be admitted that this version dent inaccuracy of translation which appears in many places, the aim of the translators having been to indicate that Catholic doctrine and practice arefunscriptural and anti-scriptural, and that Protestantism is a return to the primitive and pure teaching of the Apostles. It is not our purpose here to give a treatise on the errata of the Protestant Bible. This has been ably done by Ward, but we may point out the glartranslation of the 14th chapter of St.

For the proper understanding of this chapter it is necessary to remark that the Corinthians held in exceedingly high estimation the miraculous gift from God which at that time was frecalled Doctor Alexander Dowie of quently given to the teachers of and converts to Christ's Faith, the Apostles world as the prophet Elijah returned to and others of the early Christians: this earth, and who has made an immense gift was that of "speaking in divers tongues the wonderful works of God."

cost when the Apostles received the ics exonerates them from the charge of Holy Ghost Who descended upon them fraud; but this does not excuse them. in the form of cloven tongues of fire so as the purpose is clearly to induce the that they were enabled to speak to the ordinary reader to believe that the ing medium for the salvation of manates her pretended philosophy, it being multitude of devout men of every Catholic practice is contrary to holy nation. Jews who had come to Jerusa- Scripture. lem to celebrate the great feast,

These strangers, "Parthians, and where explaining the reasons for their in Mesopotamia and Judea and Cappacircular which was received in New the gospel proclaimed, every one in his a condemnation of the Catholic Church.

based on the Atonement "-a statement was done by the power of God, Who Northwestern Advocate already menwhich does not commit them to Dowie's wished thereby to make manifest the tioned holds that they serve only to Church—and we deem it more probable truth that Jesus the Messias who had destroy the reverence with which the that they will start a Church of their been crucified by them some few weeks Bible is regarded. It says: on an independent basis, than that before had risen from the dead is the "There are already at le Lord and Christ and now sits at the right dozen of these so-called modern English hand of the Father that they who be- Bibles, written in what the authors or lieve in Him may obtain remission of editors claim to be the language of the their sins, and receive the gift of the Holy Ghost.

this gift again spoken of, wherefrom we learn that even the Gentiles who were converted to Christ "spoke with tongues and magnified God." This its meaning. occurred at Cæsarea and Ephesus, and in other places where the gospel was

In the 12th and 13th chapters of the first Epistle to the Corinthians the tongues is mentioned, and more fully in sires more freedom to practice and the 14th chapter-but it is in this last preach the full gospel, and more liber- mentioned chapter that the dishonesty ty for his wife Catherine, who is of King James' translators is specially styled on the Continent of Europe seen, for in almost every instance here the word unknown is introduced into the text before the word tongues simply her father stating that she resigns her because in this chapter the Apostle speaks in a manner which might seem to ong desired greater and fuller liberty the careless or unlearned reader to distongues, and they might thus be made specially called, and remarkably quali- to believe that the Apostle condemns Catholic liturgy.

Thus the Apostle really means to commend more highly the gift of progreater blessing to the poor lost world, phesy than the gift of speaking the works of God in many languages, uncould have been better spent for many less these languages or tongues be interpreted so as to be understood.

By prophecy is here meant the teachthe Salvation Army, from which a few ing of the Christian doctrine, which is years ago General Booth's son, in com- indeed more profitable to an assemblage, mand of the Army in America, also than would be the speaking in lanseceded in order to form the "Chris- guages which are not understood. But tian Volunteers" of America, for rea- after all, the Apostle expressly says sons similar to those given by Mr. that the speaking with tongues becomes Booth-Clibborn, which amounted to profitable if it be accompanied by inter-

lators introduce the word unknown in- for the purity of its language, we are of Notwithstanding the much which to the text, because St. Paul may thus the conviction that the Catholic Dougy. these passages are commonly so understood by the average Protestant reader, whereas: in the first place, the Apostle is not speaking of the liturgy of the Church at all, but of a power given to many Christians by God Himself for the manifestation of His glory.

> 2ndly. So far from condemning this gift of tongues coming from God the edification of the congregation, for "he that speaketh in a tongue in the spirit he speaketh mysteries; and

"I would that ye all spake with

tongues," though he would prefer the gift of prophesy. Yet even so, he excepts from this preference the case when 'he that speaketh with tongues interprets, that the Church may be edified." The liturgy of the Catholic Church is interpreted in most of the prayer-books used by the people, and in the instructions given by the priest from the pulpit. But there are besides wise reasons on account of which the Church uses the ancient liturgies in their original tongues, that faith may not be subject to changes owing to the constant variations and changes which are taking place in all vernacular tongues. Besides, the universal Church requires a universal language by means of which the people of all countries may unite in worship when they meet in the same Church, that they may not be disturbed by the difference of language in the great act of public worship, the Holy Sacrifice of the Mass, but that they may join therein just as if they were hearing Mass in their

The word "unknown" so frequently prefixed to "tongues" in this chapter is admittedly not in the Greek original text of St. Paul, and this is even indicated in the English text where for this very reason, unknown, is in italies. The dishonesty is seen in the fact that and training I not only took up a series wherever the Apostle seems to depreciate the value of tongues, the word unknown" is introduced, whereas where the gift of tongues is exalted,

It might be said in excuse for the translators that the very fact that they It was given first on the day of Pente- have put the interpolated word in ital-

In further confirmation of what we announcing to them in their own vari- have stated we may refer to the "Re- nearer than any others the conception ous languages the great truths of salva- vised Version," which has restored the addressed circular letters from their tion which Jesus Christ had commis- correct reading by omitting the word "unknown," but during the interim while it held its place, it served the army in America, and probably else- Medes, and Elamites, and the dwellers purpose for which it was interpolated, and it is still read by the great majority of English-speaking Protestants as the word of God, and is believed to be

people, each of which in many vital respects differs from the others, and none of which equals in sublimity and In Acts x, 46 and xix, 6, we have power the language of the old version which has been the channel through which God has spoken to the hearts of men for centuries, and which has been mple enough to enable all to grasp

These so-called modern Bibles are helpful as commentaries to the average reader, but as substitutes for the version which the people are wont to accept as the holy Scriptures, no one of

them has yet justified such a place.

It is almost inconceivable that men hould expect some of these to be conenderings are continued to the Bibleeading and Bible-loving world, every e unsatisfied with the Bible or with peared, may produce a Bible in his own anguage and present as good claim for ceptance as those which pre-

Catholics have the security for the correctiveness of their version of the Bible, that it is approved by the lawful authorities of the Church whose office it is to guard the sanctity of God's word; but what security has the Protestant I did not find them. I loved its broad that he has the correct version, when every man has the right to produce a Bible according to his individual fancy, and to pass it upon the multitude as the the highest form of religion—

only correct and true Word of God? The Christian Advocate, continuing its remarks, says very justly:

"The Bible should be interpreted into the language of the people so that they may understand it; but if it is to be rewritten to conform to the ever-changing language of the people, for many it must needs be filled with slang, which is more nearly than any other the language

We will conclude this article with

Six times in that chapter the trans- James' version of the Bible is praised be thought by the careless reader to Rheims version is fully equal to it in condemn the Latin language [of the this respect, and is vastly superior to Catholic Mass and Vespers, and in fact | it in the accuracy; with which it represents the original in meaning.

CATHOLICS IN GERMANY.

In the German Reichstag, the Imperial Secretary of State, Count von Posadowsky-Wehner announced on behalf of the Chancellor Count von Bulow, in the absence of the latter, that the Government is negotiating with the different Federal Governments of the Empire to secure uniformity of law in the various States in regard to the treatment of Catholics. In some of the States Catholics are subject to disabilities, but the Secretary says that Mechlenburg and Brunswick have already agreed to enact laws granting Catholics full liberty of worship.

AN EXTERNAL VIEW OF CATHO-LICISM.

"How I became a Catholic?" for the benefit of those who may be struggling between the promptings of truth on the one hand, and the teachings of Protestantism and education on the other, as I was for a period of fifteen years I propose to answer the above question or rather describe the obstacles that I found in my pathway toward the Cath olic Church, after my judgment became convinced of the correctness of its claims as the one, only true Church, writes N. F. Thompson, in Truth, of

Nazareth, near Raleigh, N. C. Reared under Protestantism, I had imbibed all the prejudice and embraced all the errors regarding Catholicism which any one could have experienced in any place or under any circumstances—excepting none. Truly I was a " Pharisee after the strictest sect. was superintendent of a Methodist Su day school at the time of my marriage to Catholic, and had never met a Catholic to converse with, to my knowledge, be fore making the acquaintance of the woman who became my wife. I promised her before marriage that I would investigate for myseif the claims of her Church, after our marriage, and that omise I at once set about fulfiling Being religiously inclined by nature

of the studies on Catholic doctrine, but

I extended my investigation into al est all the religions of the world, past and present. I found much to admire in the teachings of Confucius, the wis-Aristotle and philosophy of I became a strong admirer the Hebrew religion, which, more than any other, taught the existence of one God, who was the Supreme Ruler and Creator of the universe. If by any means I could to-day be convinced that there never existed a Divine Person, kind. I should feel obliged in conscience to enter the Jewish Church, as conling nearer than all others toward my ideal of a doctrinal religion, and meeting of Divine Creation and rulership over While a Protestant I felt claimed myself to be a "Christian, but never, until I began to investigate the claims of the Catholic Church, did I fully realize what that word meant soon learned that it embraced more than was usually conveyed in the word as understood by Protestants. I found it meant the acceptance of the teach ings of a divinely established divinely guided Church - an infallible teacher and an incorruptible body that they believe in "divine healing as until St. Peter explained that all this the Bible which are being issued, the founded by Almighty God Himself, fo the salvation of mankind! I found the Roman Catholic Church the only one claiming to be an infallible teacher and unerring guide for mankind in matters of faith and morals. I found it fulfilling that function and that sphere, and this through a period time beginning with the Apostle and extending down to the present so that my judgment became convinced of the fact if there was such a thing as Christian religion it existed only in the Roman Catholic Church. From the very nature of logical reasoning, this became to me an irresistible conclu The arguments on which Protestantism sought to establish itself, viz.: that the Church had become corrupt and needed reforming, proved entirely too much. If true, it destroyed Christian-ity itself, for Christ, being God, could not have established a Church, or left an uncertain guide men in so vital a matter as the salvation of their souls! A Divine Founder could only establish a Church possessing His characteristics; hence macould not "reform" the Church of God It remained alone to Protestantism to attempt, such a work, the inconsistency of which must become apparent to any reflecting mind.

Now, all these truths I acconted and yet for fifteen years thereafter I remained outside of the Church, and why I was a member of a number of secre rders, among them the one known as Freemasonry. I learned that to become a Catholic I would have to renounce Masonry, and while I sought in various publications, and from a number of priests, to find reasons that I could ccept as justifying the requirement humanitarian principles and noble charity. I ceased attending any all churches, until I began to feel that the practical work of Masonry embodied for the most exalted of the humblest of mankind.

In this state I was rapidly drifting out toward the sea of deism, or theism, although the cares and responsibilities of a parent were upon me, and I was feeling them with increasing weight as the years passed and my growing up around me. My family resided at Wilmington, N. C., and being in Savannah, Ga., on one occasion, my wife wrote and requested that I call the remark that, highly as the King bishop of Oregon, whose brother at

that her prayers and heard and accepted, version would follow ormed her a few days surpirse over it. After a pleasant hot (and he was an exceed as I subsequently emost intimately. Per I brought up my dibim if the Catholic Massaway As pear a Masonry. As near a
—for that was twent were his words in re olic Church is a div while Masonry is The tendency of Mar votaries to that as morals, instead of to the Church found it rival in its path, and ess than condemn i its claim as being the which men must rec religion and mora force of his reasoning although I had doub truths conveyed to heart was prepared only through the g God Who had an prayers, I said to will vou take me in morrow morning? laughed until his si eyes danced with m wered: "We do n like Protestant chu nstructed first." to be then and the my fitness, for I had catechism, and kne cover. This was sufficiently instructed was complied with the And I now need on lapse of twenty ye have practically be nunicant in the C the slightly regret though I severed friendly relations the my family, above JEWS SET NOI

Catholic Priest's Ra

The Rev. Thom: of Boston College, meeting of the Chil Convent of the Sac a series of conferent writings of St. Pau He cast a strong appearance of St. Writings. Here w of Tarsus, aiding at tyrdom of St. St Christian martyrs. larger field than J e of his zeal Old Law against taining letters from set out for Damasc cenings and slaug Christians he show the way thither, h by a vision of Chri the persecutor So

ualities of faith, and man, and dau re-which before for Saul was not le For a right u saint and his work study the building ter from the crad Asia Minor, who of the dispersed Jo Gasson paid a ger great qualities of hat day and ever lews were numer the Roman Empir had prospered. B them a force to be they were of guardians of His

Paul—for he chose baptism. His con ing the right di

could condescend Lord Himself had the Jewish recognition from tempt. They w To guard the lay to transmi children, as somet than any otherambition. And fidelity in any children, as well martyrdom, as in

ample of the yo their heroic moth As in Rome, so was so important father and mothe tent to ground the in the knowledge law, and usually secular education law for himself, ite's dearest pri maintain himself.

If one reads Old Law pedage nothing is more ence on the religion child. St. Paul iously as a matt When he appr there was quest

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Wilmington, Father Mark Gross, was her pastor. She desired that I should make this the plea for meeting the Bishop, and talk with him regarding obstacles as existing in Masonry. I obeyed her request as from some irresistible impelling impulse, which I have She desired that I should since attributed to the fact that she had just made her Easter Communion, had offered it up to Almighty God for my speedy conversion, as she sub-sequently informed me. She also inme that on leaving the Communion railing a voice seemed to tell her that her prayers and offerings had been heard and accepted, and that my conversion would follow, and when I informed her a few days later she felt no surpirse over it. But I anticipated.
After a pleasant hour with the Bishop was an exceedingly lovable man (and he was an exceedingly lovable man, as I subsequently came to know him most intimately. Peace to his ashes!) I brought up my difficulty, and asked him if the Catholic Church condenned

Masonry. As near as I can recall them
—for that was twenty years ago—these
were his words in reply: "The Catholic Church is a divine organization, while Masonry is human it origin. The tendency of Masonry is to lead its votaries to that as their fountain of morals, instead of to the Church; hence the Church found itself with a human rival in its path, and could do nothing ess than condemn it, or else abandon its claim as being the divine source from which men must receive their code of religion and morals." At once the force of his reasoning came home to me, although I had doubtless had the same truths conveyed to me before, but my heart was prepared to receive them heart was prepared to receive themonly through the grace of Almighty God Who had answered my wife's travers. I said to him: "Bishop, prayers, I said to him: "Bishop, will you take me into the Church tomorrow morning? The good Bishop laughed until his sides shook and his eyes danced with merriment as he answered: "We do not accept members like Protestant churches; you must be instructed first." I told him I desired to be then and there examined as to my fitness, for I had heard my children's catechism, and knew it from cover to cover. This was done; I was found sufficiently instructed, and my request complied with the following morning. And I now need only say that after lapse of twenty years, during which I have practically been a monthy communicant in the Catholic Church, nothing has ever occurred to cause me the slightly regret for my action, although I severed fraternal ties and friendly relations that I prized, next to my family, above all else on this mun-

JEWS SET NOBLE EXAMPLE. Catholic Priest's ribute to a Great

The Rev. Thomas I. Gasson, S. J., of Boston College, began at the last meeting of the Children of Mary of the Convent of the Sacred Heart, Boston,

convent of the Sacred Heart, Boston, a series of conferences on the life and writings of St. Paul.

He cast a strong light on the first appearance of St. Paul in the Inspired Writings. Here we find him as Saul writings. Here we find him as Saut of Tarsus, aiding and abetting the mar-tyrdom of St. Stephen, the first of Christian martyrs. But he wanted a larger field than Jerusalem for the ex-pensive of him and in maintaining the ercise of his zeal in maintaining the Old Law against the New, and so ob-taining letters from the high priest, he set out for Damascus, breathing threatenings and slaughters against the Christians he should find there. On the way thither, he was stricken down by a vision of Christ and changed from the persecutor Saul to the Apostle Paul—for he chose this latter name at Paul—for he chose this latter name at baptism. His conversion meant giv-ing the right direction to the great qualities of faith, burning love of God and man, and dauntless zeal and cour-age—which before had been misapplied, for Saul was not less sincere than Paul.

For a right understanding of the saint and his work it was important to study the building of his heroic character from the cradle. He was born in

Tarsus, a prosperous little seaport of Asia Minor, wherein there were many of the dispersed Jews, and here Father Gasson paid a generous tribute to the great qualities of the Jewish race in that day and even in our own. The Jews were numerous in various parts of the Roman Empire when Christ came. In many cities, even in Rome itself, they had prospered. But their pride was not in their money and estates, nor even in the intellectual acumen which made them a force to be reckoned with in the strange lands. Their pride was that they were of God's chosen people, the guardians of His written law. Who could condescend to the race that the Lord Himself had singled out for favor? So the Jewish merchants in Rome held themselves aloof, nor would social recognition from Mæcenas or Messalina have moved them to aught but con-tempt. They would not taint the pur-ity of their blood by alliances with pagans, however great and powerful.
To guard the law, to keep the sacred feasts, to transmit this heritage to their children, as something infinitely better than any other-this was their supreme ambition. And when the test of their fidelity in any point of the law came, children, as well as parents, welcomed

martyrdom, as in the transcendant example of the young Maccabees and their heroic mother. As in Rome, so in Tarsus. Nothing was so important to the Jew as the re ligious training of his children; and father and mother were always compe tent to ground their sons and daughters in the knowledge and practice of God's maintain himself.

one reads the Scriptures of the Old Law pedagogically, so to speak, nothing is more striking than the insistence on the religious education of the child. St. Paul was brought up religiously as a matter of course.

When he approached man's estate there was question of more advanced education. Did his parents send him to the great schools of Rome, where he might have seen and heard Virgil, or to

those of Athens, for the fame of Eschythose of Athens, for the fame of Eschy-lus and Euripides? Not at all, though they might easily have done so. To Jerusalem, the Holy City, he was sent to drink deeper of the Law at its fountains. He sat at the feet of Gamaliel, a great teacher and a broad-minded man, as we know later from his counsel to the Jews when there was question of persecuting the Christians.

Is there not an example for Catholic Christians of to-day in the life of these disperged Jews, like the parents of St. Paul and others? Do not some of the Jews even of modern days put us to the blush by their courage and loyalty to their convictions, especially in the edu-cation of their children? Well were it for the Church if every Catholic mother were as devoted to the religious training of her child as the typical Jewish

Then Father Gasson bade his hearers remember what should be the true attitude of the Catholics to the Jews, no matter how much, here and there, the latter have degenerated. We must never forget their fidelity to their mission in past ages, and the world's debt to them for it. From them we have the priceless treasure of the Scriptures of the Old Law. Of them it pleased Christ to take His human nature. The Blessed Mother of God was a Jewess;

so were all the Apostles.

This race, even though it rejected Christ, is still the subject of an especial Providence, and will yet be won to allegiance to the Divine Redeemer.

BISHOPS CONDEMN SOME "PIOUS' LITERATURE.

The University of Louvain, correspondent of the Portland, Oregon, Catholic Sentinel, announces that the Bel-gian Bishops have just sent a joint cir-cular to the publishers of religious publications which give accounts of miraculous graces and favors ob-tained through the intercession of some Saint whose veneration is sought to be spread. According to the terms of the circular, it will not be permitted in the future to designate favors obtained, except in a general way, nor to give names of persons contributing money in thanksgiving for a favor secured, or to ask alms to secure such.

Commenting on the Bishops' action, a leading Belgian Catholic paper expresses the wish that every issue of so-called pious publications bear the imprimatur of the diocesan authorities in which they are published. The necessity of securing the episcopal imprimatur would be a safeguard against abuses which creep up every now and then, in spite of the periodical warnings of the

hierarchy.
What Bishop Dupanloup wrote many years ago to his clergy about pious books could be written again with inbooks could be written again with in-finitely more reason—especially about pious periodical publications—not only in France and Belgium, but also in this country: "Be on guard against ertain kinds of pious literature. book trade, not sufficiently watched, throws every year upon the market thousands of books of piety lacking in doctrine and solidity, full of inaccurate notions, of exaggerations and false statements, which debase religion and pervert devotion.'

ENGLISH CATHOLICS Statistics Show Notable Increase Dur ing Past Year.

The Catholic Directory for Great Britain, published by Messrs. Burns & Oates, which is now in its sixty-fifth year of publication, has just been issued for 1902. Accompanying the work is an excellent map of the diocese and From the general summary missions. From the general summary we learn that the number of English Bishops is now seventeen instead of nineteen, Westminister having during the year lost a Bishop through trans-lation and Clifton another by death. Scotland has seven Bishops, so that the hierarchy of Great Britain numbers

altogether thirty-four Bishops.

There has been in England an inof nearly two hundred priests teen days later the in the year, the number last year being 2,837, and this year 3,018. The total number of priests for Great Britain was 3,298 in 1901; it is 1926 this year. Of the clergy 1,107 are regulars, in whom are included some French exiles. It is, however, evident that the number of emigres is not large, as the total increase in the regulars is only 117-from 990 to 1,107.

The estimated Catholic population of the United Kingdom has risen by a quarter of a million. Last year it was set down as nearly five millions; this year it is given as five millions and a quarter—mamely; England, 1,500,000 (the same figures as last year); Scot-land, 433,000 (figures for last year, 365,000); Ireland (according to the census of 1901), 3,310,028.

Including British America (with a Catholic population of about 2,600,000), Australia, India and all other posses sions, the total Catholic population of the British Empire is about ten millions and a half.

Reverence.

Reverence is the secret of all religion and happiness. Without reverence there is no faith, nor hope, nor love. Reverence is the motive of each of the commandments of Sinai—reverence of law, and usually in the elements of a secular education. For, to read the law for himself, was the young Israelite's dearest pride, and the law itself provided that he should learn also to maintain himself. temple, His services—that is religion. Reverence for our neighbor, his goods, his person, his chattels—that is honesty. and pure sot, -that is chastity. Satan is Satan because he is irreverent. There never yet was an infidel, but he irreverent and a mocker. The the scorner have no part in the King-

FRENCH CATHOLICS AROUSED.

N. Y. Freeman's Journal. The high-handed manner in which the open and avowed enemies of the Catholie Church in France are carrying on their war against her has at last aroused French Catholics to the necessity of uniting more closely to hold in check the enemies of their faith. The virtual banishment of the religious orders through the operation of the law of Association has greatly encouraged the French Freemasons, who are the back-bone of the anti-Catholic crusade in France. They confidently look forward to greater victories in the near future. We find in "Annales des Sacres-Coeurs" an article entitled "La Nouvelle Annee' (The New Year), in which the situation is described as one needing the utmost efforts of French Catholics to combat the enemies of the Church who are avowedly trying to de

christianize Catholic France.

The blow they have struck at the religious orders and Catholic education is only a beginning. They will later on attack the hierarchy and the secular clergy, as their avowed object is to get rid of the Christian religion altogether. Already they are using the Concordat with the Holy See as a means to lumiliate and annoy the Catholic Bishops and clergy.

A distinguished French orator, M.

Pitou, in a speech delivered at the closing session of the Catholic Congress recently held at Lille, hit off the situation when he declaimed: "The Concordat, which should be an instrument of peace, has said. "You are preaching a fem been used against itself and serves as an engine of war. It no longer protects the Church, but holds her in bondage; it is not an armor for defense, but a straitjacket." The editor of Annales Des Sacres-Coeurs, commenting on these words of M. Picu, says: "If our enemies attack the Church it is because she is the work of God, founded by God for the purpose of leading man to God. The war against the Church is the concrete expression of hatred to-ward God. At the International Masonic Congress, held in 1990, one of the orators cynically proclaimed: 'What must be destroyed is religion itself, that is, belief in superstitions and the supernatural; in other words, dogma. And recently the Socialist Mayor of Marseilles boastingly declared: 'If humanity desires to be free, it must dethrone God.' The programme of our enemies is summed up in this blas-

We have translated the above for the purpose of showing the sort of enemies our French brothers in the Faith have to meet and combat. The forces of infidelity are openly arrayed against them. It is a question whether France is to remain a Christian nation or be-come an infidel nation. The enemies of the Church make no secret of their ulterior purposes. Against her they direct their attack, because she is the only organized force in the world that is capable of stemming the flood of infi-delity that threatens to inundate France. The well-known French academician and author, M. Brunetiere, recently stated in other words what we have just said. The Cardinal Arch-bishop of Lyons had invited the distinguished writer to state his reasons for hope in the same way he had given in a public address his reasons for believing. In his answer to the Cardinal Archbishop of Lyons, M. Brunetiere pointed out that the hatred manifested toward the Catholic Church demon-strated her vitality. If she were not a living force she would be left undis-

phemy.

The attacks of professed atheist who have climbed into high political positions in France have at last aroused French Catholics to the need there is of organhas responded by starting a fund to de-fray the expenses of the coming politi-cal battle. As soon as the fund was started \$10,000 was subscribed. Fif-teen days later the subscriptions 'Amen!'" reached a total of \$40,000, and not long after they mounted up to \$60,000. number of places of worship last year was 1,536, and this year it is 1,572. The corresponding figures for Scotland are: Priests in 1901, 461; priests in 1902, 354. The places of worship in 1901, 350; thaces of worship in 1902, 354. The discussion er of the situation, and are resolved to rescue their beloved France from enemies who are bent upon robbing her

THE GODLESS EDUCATION OF WOMEN.

There are some notable passages in the current instalment of Mary Sarsfield Gilmore's serial, "Joyce Josselyn, Sin-ner," in the Catholic World. We

The penitent mother forgot that God champions lost causes. The mission one abjures is fulfilled by another. The good seed To-day tramples, thrives, strongrooted, To-morrow. Even fails; but there is no germ of failure in just-Success is within it, and immortal survival:—a message for the world's reformers, lest they weary doing

There is a conversation between Dr. Castleton, the president of Carruth College and young Joyce, the brilliant valedictorian and hero of Class Day. The elder man, after much temporizing with conviction, at last achieves strength with light, and is about to resign his office and enter the Catholic Church—"But the kingdom of grace, more often than otherwise, implies a thorny coronation; and the thorn of remorse rewounded the president, as Joyce Josselyn's face confronted him. 'How could I be answerable for souls, for confiding, living souls, with the convictions which I had upon me?'

The younger man, after a college career morally exemplary, though for no higher motive than expediency, is going into the world a professed un-believer.

The president smiled sorrowfully,

the bodies—of men both young! Therefore, let me say to you and old! here—not that you will heed my words now, but some day they may recur to you—that the Christian system, as you miscall it, is not the burden but the liberator and exalter of both flesh and intellect; and that the man who abjures it easts away the specific arms by which to conquer life. The agnostic quails where the believer is sustained where the benever is sustained; the materialist is swamped by what the spiritual man over-soars; the children of the world curse and die, as the children of light bless the vision of deathless survival; the infidel despairs in the face of death, where faith sights not only immortal hope, but likewise its celestial fruition! You boast that you are an apostle of expediency. I say to you frankly, then, that it is expedient, from the highest even to the wliest and most selfish sense, for the creature to lean upon his Creator! The mystical support achieves miracles. The hand is strengthened, the heart for tified, the mind exalted, the soul enlightened, even the body infused with vigor whether in reality or only imaginatively—retain your own opinion—so that the vital fact of superhuman strength, inspiration, succor in the stress of human need, remains!"

Joyce's jaw squared as he answered: I would rather face things as they are than be the blind victim of superstitious imagination, even though my "You are preaching a feminine creed to a masculine disciple,

Women, not men, are to be led blindly!"

"Religion and women seem indissolubly associated in your mind," smiled the president. "I am surprised that you have not realized the fallacy of your argument. The relegation of religion to woman, seldom opposed by even the most violent athelists, has always seemed to me an instinctive acknowledgment not only that religious truth exists, but also that it justifies, or rather commands survival. Otherwise, why not banish it finally—and first and most imperatively from the maternal sex, whose pre-natal influence upon the 'man-child born into the world' is inevitable and momentous? What can a man's soul ever but a spiritual battlefield, a scene of life-long contest and vital struggle, while the father's scep-ticism is pitted against the mother's Divine devotion?'

"By Jove, you're right, doctor!" ex-claimed Joyce, emphatically. "I re-tract my suggestion in regard to the Annex. Free the women from religious traditions, and in a generation or two the men will have forgotten that they ever existed. Heritage is a relentless power, and there is little use in ignoring or underestimating it. The true expediency is in utilizing it. I thank you, doctor, for a lesson surpassing Darwin. I shall never forget it!"

The president's smile was ambiguous. "You have distorted and misapplied my lesson with deliberate intention, I think," he said, but let it pass. Life, as God's instruments, adjusts all things rightly, sooner or later. But remember this, my boy—when you take roligion from womanhood, you take not only the 'self-protection,' as you call it, which preserves its ideal purity but you rob it likewise of its integral essence, its vital virtue—even of its highest allotted mission as the complimentary evolver of life not merely carnal, but of nobly intellectual and soulful human type! Lower the woman-standard—since change from the highest necessarily implies debasement -by wresting from it its supreme composite model—the Madonna, Virgin and Mother- and you have left no spirtual beauty, and therefore no rizing politically in self-defense. M. spiring idealism; no mental altitude, Pitou, in the speech from which we have quoted above, urged French Catholies to band together and rout their enemies at the coming general election sanctified affection, no sacrificial serin May. The French Catholic press vice; in short, no angelic virginity,

JELLOW JOURNALISM AND THE CHRISTIAN HOME.

The ruin wrought by jellow journalism in many Christian homes, the intel-lectual and moral poison which drips from the devil's pen and flows in a foul stream from the sensational press is daily ruining countless souls. There are some sensational newspapers printed in this city to which the minds of a large number of the youth are directed. Many parents know not what danger they invite by allowing their children to read them, being that they contain nothing but low, trasby literature. The papers most seen in the hands of young people are cheap journals, all of which are filled with love stories, thrilling adventures, marriage tales, expositions of vice and crime, and other matter of

similar character. Go on a visit to some friend's house, and, if received into the parlors, the first thing to meet the eye will be one these abominable sheets, lying in some conspicuous place, after laid aside by the youthful daughter of the family, who is probably receiving her education in one of our public schools or our so-called colleges. Ride in the cars or on a boat, and you will invariably find some young folk en-gaged in this kind of newspaper reading. Walk along any public thorough-fare in the vicinity of a school-house, any afternoon after the scholars are dismissed, and listen to the conversation of the girls, whose ages range from twelve to seventeen years—you will generally find some of them greatly interested in controversy as to the merits of the stories in each one's favorite paper. Go where you will, similar sights meet your observation.

Parents are to blame for allowing

such papers into their houses. Some of them, who are more indulgent than believer.

The president smiled sorrowfully, toying with a paper-knife he had lifted from his desk. Youthful scepticism was an old, a sad old story to him.

"My boy," he said, "I am getting be an old man, and I have seen life pretty broadly, and known the hearts—

them, who are more indulgent than prudent, feel indifferent as to what their children read, so long as they amuse themselves, although knowing at the same time that the minds that are applied to the foregoing sort of study could, certainly, have better mental expressions.

and by virtue of my original profession, no literary trash any countenance whatever, very often get deceived by an idolized son or daughter. Both the latter will openly lie, if accused, rather than be deprived of this base and ungodly literature. They embrace oppor-tunities of reading it when and where there is the least possible chance of detection. These self-same youngsters tection. These self-same youngsters attend Sunday school—and receive the sacraments. They are looked upon as the models of all the children on the block in which they live; but how long they will be held in high estimation

time alone can tell.

It is appalling to contemplate the consequences which follow the continued reading of the production of the devil's pen and pencil. Experience shows the consequences to be these: The young mind will naturally appear dull and stupid in every branch of study; the les-sons in school will become monotonous; the catechism and prayer-book will be forgotten; prayers will be of the short-est kind, if not altogether dispensed with; the confessional will be neglected; church will be sought more for a show than for worship; parents counsel will be listened to, but not heeded, and dis-respect, disobedience and waywardness will take the place of love, affection and filial submission. This is not all. Every evening the son is found lounging on the street corner with young gentlemen of questionable repute, while the daughter, who leaves the house on the pretense of visiting some female friend, is seen an hour afterward promenading in the company of a male companion. The son, if reprimanded by his father for keeping late hours, will desert the home of his youth to follow the romantic steps of some mythical lad he may have read about, and eventually wind up in one of our State prisons; the daughter who is gently chided by her mother, will abruptly take her departure, abscond with some worthless fellow, and finally, when ruined and forsaken, become an outcast. This is the end of those who persist in reading the vile sheets which pander to the morbid curiosity of the young and foolish. They are the productions of the devil's pen, and should not be allowed into any decent Christian family.—American Herald.

THE POPE'S SILVER JUBILEE.

We thank God that Pope Leo XIII. is well, and pray that he may have health and strength to celebrate his silver and strength to celebrate his silver jubilee. Having been elected Pope on February 20, 1878, Leo XIII. will on February 20, 1902, enter upon the twenty fifth year of his glor-ious Pontificate, an honor and distinction which fell to the lot of but few of his predecessors. In fact there were only two in the long row of Pontiffs who enjoyed this privilege: St. Peter (33-67), who reigned thirty-four years and six months, and Pius IX. (1846-79), whose rule lasted for thirty-one years, seven months and twenty-two days. Three other Popes came very near the twenty-fifth year of their reign, but did not see the auspicious day. They were Pius VI. (February 15, 1775, to August 29, 1799), who reached twenty - four years, six months and fourteen days; Adrian I. (771-95), twenty-three years, ten months months (1713-35), twenty-three years, ten matchs and twenty-seven days, and Sylvester I. (314-37), twenty-three years, ten months and twenty-four days. We well remember the words some people used at the election of Leo XIII. They were astonished that a Cardinal of such an advanced age sixty-eight years should have been elected Pope, and though it was soon known that Leo XIII. was re-markably vigorous for his sixty-eight years, ten years were thought to be a good span of life to give to his coming But he has added another ten to the first decade, and there is every probability that God will spare our Holy Father still in the chair of St. Peter.—American Herald.

THE BOOMERANG OF PERSECU-

An esteemed correspondent of The

lenged:
"General de la Roque, when presiding over a French public anti-Protestant meeting, recently advocated the use of brutal force for the suppression of the Protestants, and even a revival of the methods of St. Bartholomew's night."

If General de la Roque made this barbarous and foolish suggestion he is as worthy of public execration as were those Protestants of Boston who but a few years ago at a public meeting shouted for the burning of the Catholic schools-in the spirit of their grand-Catholic convent in the shadow of Bunker Hill.

But we doubt very much that General de la Roque ever made this infamous proposition. We are not told where he made his speech, and, moreover, it happens that it is the Catholics who are enduring persecution in France at present, and not at the hands of the Protestants, but of the infidels, to whom all faith is odious. Religious persecuion is a boomerang. The massacre of St. Bartholomew's night, though a piece of political, not of religious persecu on, still for many reasons was so easily susceptible of the latter aspect that is has been made a reproach to French Catholies and an excuse for counterpersecution in other lands throughout the succeeding centuries.

General de la Roque, by an invocation of St. Bartholomew's night, could but incite fresh hostility to Catholic interests, just as our school and convent-burning Knownothing fanatics are tempting the Catholics to remember an evil lesson where they shall be in the

ajority.

Persecution is no part of true religion. When certain disciples asked Christ to call down fire from Heaven on the city which refused to receive Him, He answered: "Ye know not of what spirit ye are: The Son of Man came not to destroy but to save."

When over-zealous Christians thought to prove the intensity of their faith by confiscating Jewish synagogues, Pope St. Gregory I. made them restore the plunder, reminding them that coercion was not conversion.—Boston Pilot.

Death of the Poet Aubray De Vere. Aubrey Thomas de Vere the poet, died at Curragh Chase, County Limerick, Ireland, on Tuesday, Jan. 21. The deceased poet was eighty-eight years of age. With his death passes away prob-ably the best known Catholic poet in the English-speaking world.

His conversion to the Catholic Church in 1851 he termed the greatest blessing of his life, and he proves the sincerity of his faith in his exquisite May carols, which perhaps, he showed most plainly in a hymn entitled "Com-pline," in which occur these beautiful verses:

" How oft her cradled habe beside Singing, some mother kneeleth,
While dimpling o'er the darkening tide
A ray from Hesper stealeth.

"Thus, but with sweetersong, the Church, While shades the dark hills cumber, Kaeels in the twilight's starry porch And sings her babes to slumber.

"Die quite day in blight or bloom, Sweet anthems round thee ringing." "The bride of Heaven" above thy tomb Her compline rite is singing."

A Word in Season. We hope that, as St. Patrick's Day approaches, those who are charged with the work of getting up concerts and en-tertainments for that day will bear in mind the need of making such affairs creditable to the occasion. We are unhappily only too well accustomed to the St. Patrick's Day entertainment which is a libel on the Irish character and an insult to all people of Irish blood. Irish societies which think themselves highly patriotic are very often to blame for this kind of entertainment. We earnestly hope that the coming festival of Ireland's patron saint will not be marred by observances which include the antics of the "stage Irishman," or the vulgarities of the coon song. There is a great treasury of Irish music and Irish literature from which to draw. Why should those who possess the faith of St. Patrick descend to Bowery vulgarity and indecency when they wish to celebrate St. Patrick Day ?-The Sacred Heart Review.

WOULD BREAK HIS ENGAGEMENT. Information For a Young Man Who is Ignorant of the hurch's Law.

Freeman's Journal.

A correspondent proposes the following case, and asks for information and advice: "A young man has been keeping

company with a very estimable young lady, taking up her time, and thereby preventing other company. Owing to a limited income and the care of an aged mother, he was not in a position to marry just yet, that is, he was going to be married this year (1902). During the past summer he made the acquaintance of a real young girl, who flattered him somewhat, and he tells me he thinks he will break the engagement of ten years' standing, as he does not feel like marrying the girl. Now, after this good, loyal girl has stood the criticism of friends for all this time, he will treat her thus. I know that it is only a passing fancy, and that he will repent it. But he seems very unreasonable. He says the Catholic Church does not consider engagements of marriage sacred. Now, if you will, taking the facts I have given you, point out the sacredness and obligations of an engagement, I feel that it will set him straight, and prevent much misery and unhappiness. I know that in your convincing way you can accomplish this. Thanking you in advance, yours. "Reader of the Freeman."

The young man in whom you take so friendly an interest is greatly misinformed if he thinks the Catholic Church does not hold an engagement or espousal sacred. Not only does she hold such engagement sacred, but that it induces an obligation that cannot be disregarded without grave sin. An engagement (espousal) is a contract that binds both parties equally, and for either to break it without the consent or grave fault of the other is a sin against justice. Such reasonless brutes! In manhood answer the Boston Transcript of January 25, saying that it should not pass unchal-

Tell your young friend that the girl who waited for him for ten years faithfully and true, that he might take care of his good old mother is the girl that will make him a wife that an Emperor

might envy him.

Considering that Brooklyn is called the City of Churches it is surprising that a young man so lacking in manly honor and Catholic integrity could be found in that town.

Herr Spahn, in behalf of the Centre Herr Spann, in behalf of the Centre party of Germany, brought before the Reichstag on Tuesday the Bill rescind-ing the Jesuit Exclusion Law and asked that it be passed upon at once. The Imperial Secretary of State for the Interior, Coant van Posadewsky Wehner, replied that the Bill required the most mature deliberation, but said that a de cision might be expected during the present session of the Bundesrath.

The newly-appointed Delegates Apostolic to the Philippines has been created titular Archbishop of Ephesus, and his secretary, Rev. Dr. Broderick, has been raised to the purple of a Right Rev. Monsignor.

You weep on a gravestone, it is the threshold of eternity that you are wetting with your tears.—Mgr. Freppel.

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BY A PROTESTANT THEOLOGIAN.

CLXXV.

Catholics often find fault with Protestants for identifying the Roman Church, or the Church of Rome, with the Catho-lic Church, reminding them that the Church of Rome means the local body of orthodox Christians of whom the of orthodox Christian.

Pope is diocesan Bishop.
This, of course, is true. Sancta
Roman
Ecclesia, "Holy Roman
Romans. offic-

Romana Ecclesia, "Holy Roman Church," as we all know, means, officially, the diocese of Rome, or rather, the diocese and prevince of Rome, inasmuch as the disproportion between the greatness of the Metropolitan and the comparative pettiness of his immediate suffragans drew these from of old diate suffragans drew these from of old into his diocesan synod, whereas suffragans in general sat in a distinct provin cial council. Thus diocesan and pro-vincial synod early, if not from the very beginning, coalesced into the Ecclesia Romana, represented by the Roman presbytery, or consistory, which gradually developed into the College of Cardinals. This statement seems accurate enough for our improdicts occurred. curate enough for our immediate occa-Officially, therefore, Roman Church

does not mean Catholic Church. ularly, however, it often does, and even theologically. As the Roman Church ularly, however, it often does, and even theologically. As the Roman Church is the "Mother and Instructress," Mater atque Magistra, of the Catholic Church, it is the easiest of metonymies to designate the whole by the names of the governing part. Cardinal Bellarmine, himself a dignitary of the immediate Roman Church, continually follows this popular use in controversy. Indeed, it is unavoidable, for as Protestants and Greeks both hold themselves to be in the Catholic Church, they can to be in the Catholic Church, they can to be in the Catholic Church, they can not be argued with except by distin-guishing from them the body of Chris-tians which is fused into oneness with Rome. As Professor Foster, like Proestants generally, commonly uses Roman Church" for the whole body of Christians governed by Rome, I en-ter this caveat in his favor. It would be hypercritical to find fault with him for following a use for which he has such high Catholic authority, and which, indeed, may be treated as an abridgment of the well-known style: The Holy Catholic Church, Apostoli-

The leading vice of reasoning in this ready intimated. The author assumes throughout that Rome, in her whole system of doctrine, first establishes relentlessly abstract propositions, and then sets about compelling all the thoughts and feelings of her adherents into a helpless imprisonment within

Now the reality is the opposite of this. In the Christian body there is first the life of the Holy Ghost. In the light of this, believers see Divine truth in many aspects. The ultimate unity of these is beyond human ken. We can the Christian body there is only express its various faces, not its simple self. As St. Paul says, we know only "in part." The great apostle compares even his own knowledge to the rude conceptions of childhood, and looks forward to the time when they shall be lost in the refined complete ness of the beatific vision.

The same thing is true of the affirma-tions of physical science. Of this the foundation is the other. The phenomena of nature compel us to say all man-ner of things about this which hopelessly contradict ordinary logic. It is rigid, elastic, absolutely solid, perfectly fluid, immaterial, non-automically ma-torial, it is light, best clostricity terial; it is light, heat, electricity, magnetism, and yet essentially distinct from all these. In short, it is a congeries of contradictions. I dare say I am not very accurate in my state-

various statements into harmony to say that therefore there is no othe. seeing that we can not bring these The evidence of its existence is overwheming. Our amriations about it contradict, only because we can not go back to the simple ground. Each statement is true for itself, and for its whelming. Our affirmations about it not give us the ultimate unity and essential nature of the other.

Even so in religion. What can we say of God? We must say that He is say of God? We must say that it is personal, suprapersonal, various in attributes, yet absolutely simple in being; unchangeable, yet absolutely responsive to the slightest susceptibility of His slightest creature; pitiful and provident, and full of all communicative-ness of good, and yet inexorable beyoud any pagan fate, and making this very inexorableness the vehicle of His wisdom and benevolence. He is limit less, yet self-determined into a true which is above individuality unity, which is above everything only because it is above everything fractional. He is one with His creation, yet infinitely transcendent. In Him we live and move and have our forfeited fractional.

Now all these contradictions do not tdem together, as Dante says, are only the human vision sinking a little way into the ocean of God, while unsounded

depths lie below.

He chose for His own.

He chose for His own.

Behold Israel in E. true, or statements like these, yet rethem contradicts the knowledge of God race.

Three in the same sense in which we held Him to be one. It is very funny to see in Swedenborg's visions also how helplessly he flounders over this self-evident proposition. The simple sugneld Him to be one. This very tuning to see in Swedenborg's visions also how helplessly he flounders over this selfevident proposition. The simple suggestion of this by Dr. Gulliver to Dr.

Swedenborg's visions also how helplessly he flounders over this selfevident proposition. The simple suggestion of this by Dr. Gulliver to Dr.

Swedenborg's visions also how helplessly he flounders over this selfevident proposition. The simple suggestion of this by Dr. Gulliver to Dr.

Swedenborg's visions also how help least testimonies of His merciful care. His people have not bread nor meat, being imitated. Get the genuine. For side-larger imitated. Get the genuine. For side-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs, and from the spring-larger imitated. Get the genuine for supply their needs are supply their needs and flocks of quality that the supply the supply their needs are supply the supply their needs. The supply their needs are supply the supply

Hepworth turned him in the end from a Unitarian into a Trinitarian. There fore it is not very cogent reproach against Christian theology in general or Roman theology in particular, that it has plenty of propositions which seem to contradict other propositions. seem to contradict other propositions.

If two statements in the same plane contradict each other it is clear that one of them is false. Otherwise there is no necessary reason why both of them should not be true. Yet Professor taunts Roman theology self-contradictoriness and want of logi-cal completeness. I have never heard that the Roman Church pretended that she had found out the Almighty to perfection, or had even discovered fection, or had even discovered the hidden nexus of all His workings in His Church. She does claim infallibil-ity in doctrinal statements, but this is very different from the claim of ex-

My impression from these first three chapters, especially from this third, is, that Foster hardly distinguishes be-tween theology and faith. Indeed, the tween theology and faith. Indeed, the school of Congregationalists to which he belongs seems hardly to recognize such a division. Let any one among them contradict prevailing opinion in reference to any important matter, and there is a howl against him as a here-tic. He is rudely bidden to go out and find some other shelter. If he reminds his critics that the standards of their the Oberlin Creed or the body (say the Oberlin Creed of the Burial Hill Declaration) are silent on the points in dispute, the Westminster Confession is lugged in, and he is di-rected to swear by that. If he asks for the authority he is told that such an inquiry is of itself proof sufficient that he is recreant to "the faith of the

haustive completeness.

To be sure, this school, numerous and To be sure, this school, numerous and acrimonious as it is, seldom succeeds in stopping an ordination, or a installation. Indeed, it sometimes fails where one might think it deserved to succeed. However, its will is good, although its strength seems to have departed.

Now Dr. Foster has too much of the now Dr. Poster has too much of the moderation of an educated mind to give in to unreasoning contempt of ascertained ecclesiastical rights. I should not be at all afraid to trust myself to him in a Church council. Yet such entire members do not every memorial to the property of the charge of the vironments do not exactly promote clearness of mind in distinguishing between theological opinion and authoritative doctrine. It seems to me that I native coolness of his country-m haziness here in chapter 1, 3, him far more self-possessed and at his still more in chapter 3. He ease than an Irishman, or even an Engsee a haziness here in chapter 1, 3, and still more in chapter 3. He may prove any amount of contradiction between divines, so long as he proves no contradiction between any of these and already defined articles of the faith. As Rome has a great many more theologians than the rest of Christendom, it stands to reason that a great many more theological contents of the faith. that a great many more theological con-tradictions must be found within her She is pleased to have it so, for free discussion often clears the way for subsequent definitions, or where it does not, helps to cut away a good many im-

perfectly tenable opinions.
Our next question is: Does Rome
have two contradictory articles of faith concerning the visibility of the Church concerning the salvability of non-

CHAS. C. STARBUCK. Andover, Mass.

Catholics ?

FIVE-MINUTES SERMON. Fifth Sunday after Epiphany.

THANKSGIVING. Giving thanks to God the Father. '-Col.

Although thanksgiving to God in the time of prosperity, dear brethren, is a thing often undone, this neglect at such a time is not because giving thanks is a difficult performance. For the failure to comply with this obligation which we owe to God does not then arise from

burdensomeness, but from want of thought or from carelessness. And so it is usually enough to remind ments, yet near enough so for present purposes.

Now it would be very unreasonable, good things and who are forgetful of the less perfectly the dispensation of Divine Providence in their behalf.

It is in adversity that the duty of statement is true for itself, and for its immediate purpose, but all together do not give us the ultimate unity and esgin to feel the weight of the yoke and heaviness of the burden, unmindful that Truth Himself has declared, "My yoke is sweet and My burden light." Just now I would bring before you especially the motives which should urge us to thanksgiving, even at the time when desolution seems to reign triumphant in

the city of the soul.

My brethren, if there is any one truth of this so abundantly that there is scarcely a page of the Holy Book which does not gleam with the brightness of divine love and mercy. From that hapwhereon our common father forfeited God's love for love of woman being; yet our being is ours and His sons of Adam, and God's grace has been around about the sons of Adam, and God's grace has been struggling with each one of them for Now all these contradictions do not undermine the being of God. He would not be God unless all these contradictions were affirmable of Him, and recognizable as each one true, for its own end and application. Yet all of weakness, that weakness might become strength! Strange indeed and mystery them together as Parte says are only lives yet divinely true. And weak the contradictions were affirmable of Him, and recognizable as each one of them for mastery over concupiseence. A strange spectacle this indeed, and full of mystery! Omnipotence pleading with each one of them for mastery over concupiseence. A strange spectacle this indeed, and full of mystery! ious, yet divinely true. And what God has done and was doing and is doing for the individual, is especially manifested by what He did for the people which

Behold Israel in Egypt! The faithfined from the rudeness of my presentation. He who contradicts any one of them contradicts the knowledge of God as revealed in the religious sense, above all in the religious sense as purified in the Church of Christ.

Trinitarians smile with just disdain

Trinitarians smile with for the character of Trinitarians smile with just disdain at the shallow carpings of Socinians. For all their cultivation, these do not seem to be able to get it into their heads that we do not hold God to be Three in the same sense in which we held Him to be one. It is very funny to see in Swedenbarg's visions also how

less rock fountains of sweet waters gush to quench their bitter thirst, and lave their weary limbs. O God! our God, how wonderful art Thou in all Thy Behold this nation for forty years, often forgetful of Thee yet upon them is lavished the tenders of a loving God.

ness of a loving God.

The Jewish race and God's dealings with it are but types of the soul and divine Providence, which is constant and active and intelligent and which is exercised for each of us, disposing the exercised for each of us, disposing the means to the end, and the end is God Himself. Whatever the means may be that Providence orders, they are good, indeed they are the best for us. Whether it be heat or cold, hunger or plenty, joy or sorrow, that leads us to God, let us thank Him for it, for it is good. Let us trust Him, for He is faithful and let us bless Him, for He is ful, and let us bless Him, for He is Let this be our daily confes-im, "The mercies of God I sion to Him, will sing forever."

TOUCHING STORY . F A RF. DEEMED SOUL.

Boston Wat hman.

For some weeks past correspondents of the New York Sun have been discussing the subject of immortality. Last Sunday's issue of the journal named contained a communication from Rev. Edward F. X. McSweeney, S. T. D., of Mount St. Mary's Seminary, Emmitsburg, Md., which is of an ex-tremely touching nature and worthy of the widest circulation. Father Mc-Sweeney wrote; 'Many reasons are given for the be-

ilef in immortality. One of the most convincing and unanswerable is contained in a history, or it may be, a parable, I read some years ago in the then brilliant pages of the Detroit Free Press. A priest was walking the wards of one of the great Lo don hospitals, and stopped to see a patient re-cently brought in and veay dangerously injured. The man's face was bloodss and that stare called stony met

after all, we have no abiding city here and should fix our hearts on the future life—'I'll give you \$100,000 if you make me believe in God!' This interruption startled the speaker, and its accent of profound despair filled him with pity for the poor man. 'God for-bid, my friend,' he replied, 'that I should take money for helping you to a knowledge of the first and most important of all truths. But you are in trouble. Tell me about it. It will do you good, here all alone as you are far from home and, I suppose, from friends, and I will do my best to comfort you. As he spoke he raised his heart in earnest supplication that his words might means of bringing light be the grace to this poor dying brother of his.
The manner of the priest, his kindly tone, and perhaps his professional habit of receiving confidence moved the patient to tell his history, which though very sad, was, unhappily, not

" He was well-off, even rich, and had "He was well-off, even rich, and had married a beautiful, accomplished and affectionate young woman, who had accepted him against the better judgment and the wishes of her family. They lived together for a while, but his habits of dissipation soon caused him to neglect his chaste and gentle wife and seek the company of bold and dissolute women. At last, not many months after his marriage, home, crossed the ocean, and came to London with an actress, who led him a wild chase up and down the rapids of fashion and folly, and then laughed at him and took up with some other rich fool. The result of his association with this wicked woman, and the contrast which he now realized between her devilish character and the angelic heart he had being whose loving heart he had broken, startled, shocked and stunned broken, startled, shocked and stunned him. While in this condition he heard of his wife's death, and it was while he wandered half-dazed through the streets of the great capital that he met with the accident which laid him up in the

hospital.

"It is not necessary to repeat what
the priest said to this unfortunate
wretch, this most unhappy victim of
vice, this murderer of a woman who had left father and mother to cleave to him, this maimed and dying wreck of humanity. My object is to show how he got him to believe in God and immortality.

The patient was exhausted with the telling of his sad tale, and more with the emotion which it excited, but the sharing of his trouble with a sympathizer gave him great relief. The priest himself, though accustomed to human griefs, was very much affected. 'Ah, poor wife,' he said, 'poor wife! May God rest her soul this night! What a disappointment of her hopes of happiness. Did she have any consolation in her dying hour?' 'No,' replied happiness. Did she have any consona-tion in her dying hour?' 'No,' replied the sick man, 'I never wrote her a line, and she died believing me unfaithful and hard-hearted.' 'Well, my dear friend, do you, can you think that it is all over with that poor wife of yours, and that she is to receive no

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return for all her sufferings, her faithfulness to her marriage vows, her de-votion to a worthless husband?' No reply. 'By the way, does it strike you that you deserve to be punished for the manner in which you have behaved toward your wife?' 'I am the first one to admit that, Father (I believe they to admit that, rather it believe they call you.) I have no words to express the contempt I have for myself; if my death would bring her back to her happiness before she met me, I'd accept it right now.' 'That's right; allow me to say that you haven't lost all your notion of nobility, decency and instice. notion of nobility, decency and justice
"Now, my dear friend," continued

the priest, 'your wife is dead, but can you believe that what generosity, no-bility and justice itself demand will not belity and justice itself demand will not be done, and that she will never be happy again, but died just as a dog dies, and all is ended? Does your heart allow you to believe that?' 'No,' was the reply; 'I cannot think but that she will be happy yet. It's impossible that it should be otherwise.' mpossible that it should be otherwise. True,' said the priest, ''tis the of Nature, that cannot but be true; else we would have to say that grati-tude, justice, nobility, virtue and vice ere fancies unworthy of attention. respect, reward or condemnation on the part of reasonable beings. Now, my dear friend, there is One above us all, One who is Lord of life and death ,who implanted those grand ideas, reflections of His own divine attributes, in our created nature, and who it is will bring the just to their destined happiness and condemn the wicked to their self-

sought fate.' Then he spoke of the goodness of that Necessary Being who that good wife, and told the story of the Son of God, infinite in mercy as in power and justice, who had become man and dwelt among us, proving his divin-ity, pitying our utter weakness, teaching, enlightening and strengthening us to practice virtue and reach the happy e of His Father in heaven. The accents of truth from the mouth

"The accents of truth from the mount of a sympathizer touched the heart of the poor stranger, 'Father, I believe. O God, be merciful to me, a sinner!' These were his last words. The particular to the particular xysm of sorrow worked his frame, ligature slipped that bound the artery and in a few seconds he was dead. "As for the priest, he knelt by the bedside and prayed for a redeemed soul,

bedsade and prayed 10 % leteral constraints saying, 'Whence is this to me, O Lord, that I should be made the channel of such grace as this? 'Depart from me, for I am a sinful man, O Lord!'

Advice to Preachers. A correspondent who holds that while preachers of our day are excellent, the sermons and delivery of others stand in much need of improvement wishes to commend strongly the follow-ing advice which was tendered to a young clergyman by Dean Swift: "You will do well if you can prevail upon an intimate and judicious friend to constant hearer, and allow him with the utmost freedom to give you notice of whatever he shall find amiss either in your voice or gesture; for want of which early warning many clergymen ontinue defective, and sometimes ridic ulous, to the end of their lives. Neither is it rare to observe among excellent and learned divines a certain ungracious manner, or an unhappy tone voice, which they have never been able to shake off. I could likewise have been glad if you had applied yourself a little more to the study of the English language than I fear you have done. Swift then goes on to protest against the too frequent use of obscure terms "which by the women are called 'hard words,' and by the better sort of vulgar 'fine language.'' Though Swift de-clared that the use of such language is an inexcusable and unnecessary mistake" our correspondent ears that it is at times still to be heard from the pulpit .- London Catholic Times.

IMITATION OF CHRIST. The Internal Speech (of Christ to a

I will hear what the Lord God will Happy is that soul, which heareth the Lord speaking within her, and from his

A Great Picture of the Pope. mouth receiveth the word of comfort. Happy ears, which receive the strains of the divine whisper, and take no notice of the whisperings of the world.

Happy ears indeed, which hearken to truth itself teaching within, and not to the voice which soundeth without. Happy eyes, which are shut to outward things, but are attentive to things

interior. Happy they who penetrate into eternal things, and endeavor to prepare themselves more and more by daily ex-

ercises for attaining to heavenly sec-Happy they who seek to be wholly intent on God, and who rid themselves of every worldly impediment.

Mind these things, O my soul, and shut the doors of thy senses, that thou mayst hear what the Lord thy God speaketh within thee.

Jesus Christ is the universal Model proposed for universal imitation. All copy Him,—the child, the maiden, the mother, the old man; and all, whatever their condition, whatever their age, come to Him to find consolation and strength,—the poor as well as the rich, the prisoner in his dungeon and the king upon his throne. Jesus Christ

is a stranger to none.

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convinced.

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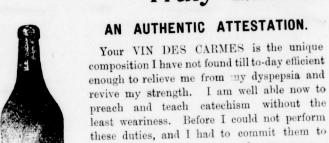
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my assistant. You can mention my name.

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FEBRUARY 8

CHATS WITH

The corner-stone on which the whole must be truth. Be and deed and act, fa ception of right, and help building a not the earth can help A boy who has the truth under all c when it may appeadisadvantage, will manly, or dishonest stoop to do anythi matter what materia ise.—February Suc

You haven't any who lays in wait for ing up quickly behi back. Then why who, as perfidiously when he knows tha of knowing of it an be manly. Deceitfe as bad as a stab in th are no part of an proceeding; and i been tricked, righ Cultivate and of utterance. It's just as easy to as it is to be false gives a far greater Don't Save Mon How many there

whose minds are a beautiful as is t Sahara Desert! ways ready to inve houses, but are ne or collect a librar We know men bright, cheerful b s minds, who h to money-making, business, that the anything else. The visit their friend foolish or extra opera or a good p limits the extent creation of any lar-away future, urprised, when t ness late in life, nothing to retire stroyed the capa the things they

enjoy.—Success f

An Exampl A conspicuous due to his own industry is affor Loeb, the Unit though American twelve he was o bread-winners, w ger boy for the raph Company He subsequently the study of s oursued with cha twenty-first year tion of official lower house of ture. He after known and emp finally being ap ive stenographic fidential secreta ity he has re his chief ever

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You haven't any respect for the man who lays in wait for another, and sneaking up quickly behind stabs him in the back. Then why should you for one who, as perfidiously, slanders another when he knows that other has no means knows that other has no means of knowing of it and refuting it? Let's be manly. Deceitful mis-statements are as bad as a stab in the back. Be sure you are no part of any such contemptible proceeding; and if you find you have been tricked, right the wrong if pos-sible. Cultivate honesty of purpose been triesed, right the wrong it possible. Cultivate honesty of purpose and of utterance. The straightforward man has the most friends in the end. It's just as easy to be true to yourself as it is to be false to yourself. And it gives a far greater return.

Don't Save Money and Starve the Mind

How many there are who have been

very successful in saving money, but whose minds are as barren of anything beautiful as is the hot sand of the Sahara Desert! These people are al-ways ready to invest in land, stocks, or houses, but are never able to buy books

or collect a library.

We know men who started out as bright, cheerful boys, with broad, generous minds, who have become so weedded to money-making, so absorbed in their business, that they cannot find time for anything else. They never travel or visit their friends. They consider it foolish or extravagant to go to the opera or a good play; the daily paper limits the extent of their reading; re-creation of any kind is relegated to a ereation of any kind is relegated to a far-away future, and yet these men are surprised, when they retire from busi-ness late in life, to find that they have nothing to retire to, that they have destroyed the capacity for appreciating the things they thought they would enjoy.—Success for February.

An Example to Young Men

An Example to Young Men

A conspicuous example of success, due to his own energy and resolute industry is afforded by Mr. William Loeb, the United States President's assistant secretary. As his name indicates he is of German parentage, although American born. At the age of twelve he was obliged to leave school.

We have brought with us,' we must have a thought as to whether our actions are a scandal to another."

OUR BOYS AND GIRLS.

Integrity.

"Edwin, here is a ticket good for welve he was obliged to leave school to take his place in the ranks of the bread-winners, which he did as messenger boy for the Western Union Telegraph Company, at Albany, N. Y. He subsequently took up as a side issue the study of stenography, which he pursued with characteristic enthusiasm, nastering it so effectually that in his twenty-first year he secured the posi-tion of official stenographer of the lower house of the New York Legislature. He afterwards became widely known and employed in his profession, finally being appointed on the executive stenographic force while Mr. Roose velt was Governor, becoming his confidential secretary, and in that capache has remained, accompanying chief eventually to the White

House.

The secret of his successful career is really no secret at all. He simply mastered his chosen profession and, as the president of the Billion Dollar Steel Trust said of his highly paid assistant, "he never looked at the clock during business hours."

We all Want More Rest.

and the laborer, the merchant and mechanic, the clerk and the artisan, all require rest. How much rest they shoulder his load and start up the require depends entirely upon their constitution, their ability to stand the work that they have to go through, and the strain that such work has on their Norton was surprised to receive the

great mental strain, or to do any extra ordinary amount of work without rest, eventually the constitution will become undermined, the nervous system thoroughly disorganized and then the would-be hard worker will have to en-

for a certain period, regulated according to the strength of their constitution and according to their nervous temperament, they break down, and they have to take an enforced rest. When they get in this condition it is very hard for them to recover again."

hard for them to recover again."

Rest can be taken in variety of ways. The only perfect rest is sleep. A man should take rest after he has eaten his meals; particularly after eating his dinner, which is supposed to be the heaviest meal of the day. Some people only rest properly when lying down. Some rest more when removed entirely from their business cares when taking outdoor exercise. Others seek rest in ou

they will sit in one position for hours thinking of nothing but the nibbling of the fish. Some find rest in shooting. Others in various kinds of outdoor

amusements.

One should take a day off occasionally for a complete change of scene and thought, air and occupation; and once a year a vacation of a week or two will be time well spent. Better a vacation than a break-down in health.

Value of Personality.

"If you wish anything done well, do it yourself," so if you wish to succeed in business attend to the details yourself. I do not know any line of business in this country to-day that will run itself or make money for its owner without the closest kind of application without the closest kind of application and attention on his part; so that the young man in business who drinks to excess is almost certain of failure, and iustead of the bright future he might have attained he falls lower and lower each passing year. Quite recently we had a case of this kind in a Connecticut town, where a bright young lawyer abandoned all his opportunities and turned to drink, was disbarred for swindling a client, and was finally arrested for drunkenness, tried and sen tenced to jail in the court and by the same judge before whom he himself had often eloquently pleaded for offenders. I hope that man's mother is dead. I hope that if she witnessed his triumph she did not witness his terrible downfall. It is distressing enough for the ordinary observer. What must it be for a mother? And what an influence for good a successful, temperate business man is in a parish or in a community! Especially if he is a Cath-

olic and a young man, because it is useless to ask a boy to take as a model a man of forty or fifty years of age, as he will tell you that he probably drank when he was young just as he does himself. But if the man you offer him as a model be between twentyand thirty he can make no excuse. But it is not alone to the young man who en-ters college that I say 'Don't drink,' or while the life and the habits of the business or professional men are exposed to public attention, and re-faults are therefore more glaring than those of the man in a very humble station, there is no one who is without influence on those about him, and whose example whether good or bad has not we will be asked when we present our-selves at the gate of heaven, 'How many we have brought with us,' we must have

Chillicothe one stormy day last winter.
"I paid \$2.25 honest money for it, and that careless conductor rever turned his head in my direction as he hurried through the train. You travel over this line every time you go to spend the holidays; make use of this on your next It is as good as when I first bought

Edwin Norton held the bit of cardboard between his thumb and fingers while Mr. Baird spoke; and then deliberately tearing it in two, walked to the fire and held the pieces over the

flame until they were consumed.

"There!" he said, "that temptation is done with. With the ticket in my pocket and money scarce in my purse I

pocket and money scarce in my purse I might have ventured to use it."

"As I told you, it is bought with honest money, and it was no fault of mine that it was left in my possession. The company would not have been any wiser if you had used it."

"Nor much the poorer, either; but you see I would be the loser, Mr. Baird. I would not lose my own self-respect and peace of conscience for twenty times the amount."

body as eating and sleeping is.

Men, women and children, old and young, rich and poor, the literary man and the laborer, the merchant and mechanic, the clerk and the antism

their street.

nervous system.

Dectors, in talking of rest, all agree that is it is not taken judiciously, and that, if one attempts to go through any who can be trusted, "the merchant said who can be trusted," the merchant said who can be trusted." to himself; but to his neighbors he explained that he wished to assist a poor boy who was striving to support an old mother and an invalid sister.

Was it an Insuperable Obstacle? BY VICTORIA BARRETT.

would-be hard worker will have to enjoy an enforced rest.

Several doctors talked recently upon this subject of rest. Dr. Louis A. Sayre, of New York, said:

"If men, and women, too, would study to take more rest would make it a practice to take rest at certain periods during the day, and would put everything on the side in order to have that rest, we doctors would have much less work to do than we have now. With everybody almost the chief thought seems to be excitement. Men have excitement in their business, and when their business is over they will seek an excitable recreation. Many women live on nothing but excitement, and after they have indulged in it freely for a certain period, regulated according to the strength of their constitution and aned according to the strength of their constitution and aned according to the strength of their constitution and aned according to the strength of their constitution and aned according to the strength of their constitution and according to the stren tage,—not until Linda's ambitious brain formed ideas of its own. Linda wanted to be a business woman and

wanted to be a business woman and stenographer.

She was sixteen years old, and "Mammy" had struggled to keep her at school. The teachers at "Number 16" told her that Linda was bright and the struggled to the struggled to the struggled to the school.

tanger of being hastily thrown from the tottering stool which held it. Linda continued her sweeping with a determination that threatened war on the smallest particle of concealed dust.

It was Saturday morning, and the entire "Alley" was cleaning and scrubbing. Front playage such as they were bing. Front piazzas, such as they were, doorsteps, and walks, were being splashed with water, and the children being the block were wading in the streams that, in consequence were running down the gutters. A "hurdy-gurdy" was playing at the end of the "Court." The popular air it sent forth was somewhat thrilling, and Linda's poetic soul was filled with dismay. She held the other residents of the "Court" in something like contourt, aimless creatures. thing like contempt; aimless creatures, she called them-and they were mostly

white folks.

By noon, "Mammy's" kitchen fairly shone. The lame old stove seemed to smile all over its surface; seldom had it received such a polishing. The pans and kettles spread along the side wall were spotless. The other rooms were arranged, and the midday luncheon disposed of. The next thing in order was for "Mammy" and Linda to array themselves in proper attire, for they were going to interview the president of

he business college that afternoon.

Linda did not present an unattractive picture when arrayed in her stiffly starched white linen and bright rib-bons. Old "Mammy's" dimming eyes beamed with love and parental devotiou as she touched a ribbon here or

placed a button there.

As they walked through the "Court" they were the cynosure of a small army of eyes,—many of them concealed behind drawn shutters, for even the untutored creatures of "Prime Minister Aller" how it was rude to stare; he-" knew it was rude to stare; besides, long ago, they had lost interest in

sides, long ago, they had lost interest in almost everything except clambakes.

The outcome of it all was that bright, and early Monday morning, Linda was ready to become a student at the business college. "Mammy" knew she was a trifle nervous, by the way she paged to and fro storping every few

"Edwin, here is a ticket good for seventy-five miles," said Mr. Baird as he set his valise down in the depot at he set his value down in the depot at he set his value down in the depot at he set his value of a morning

stood Linda, speechless. Her courage had deserted her.

"Goodness, Jack! a coon!" said Tom, in a half whisper, to his partner, who was sitting on a couch, hidden behind a drapery. Then he said, aloud, "Step in, Miss." After a few queries who was sitting on a couch, hidden behind a drapery. Then he said, aloud, "Step in, Miss." After a few queries, emphasized by cynical smiles, they expressed their regerat that they could decrease the course of the divorce question—the sacrifice required being hard to make.

Beside the actual numbers given above many others have signified their intention of studying further into the Yet, a few weeks later, when one of is clerks proved dishonest. Edwin corton was surprised to receive the

bade her "good day."

Linda heard them laughing, as she staggered down the hall. She would have given worlds to be at home, locked in her little room, where she could throw herself across the bed and sob out her disappointment. Would she ever reach the "Court?"

Inman, the famished artist, when he was borne into her home, before which he had fallen, dying of starvation and al-

danger of being hastily thrown from the SEVENTY-NINE CONVERTS TRE well, the vomiting ceased, her bowels CEIVED IN MINNEAPOLIS.

> The Paulist Fathers, Rev. F. B. Doherty and Rea, B. L. Conway have just concluded a mission to non-Catholics without them in the house." at the church of the Immaculate Conceptoin in Minneapolis, which was one of the most enthusiastic missions of the kind ever given in this country, Father Conway remaining a third week to conduct the Inquiry class. attendance the first evening was 1,200 owing to the zeal of the pastor, Rev.J. J. Keane, who had well advertized the coming of the Paulist Fathers. Thou-sands of announcement cards were distributed to the Catholic people and mailed to non-Catholies, lay placards were placed in many prominent stores and in the street cars of the city, a most striking form of advertisement. The attendance soon reached 1,500, and every evening the church was packed to the doors—70 per cent. of the audience being non-Catholics. The Catholics of the city were most zealous—some bringing as many as six, seven and even fourteen Protestants. Hundreds were sent away from the door. The rule excluding Catholics who came alone was never more rigidly enforced, three priests challenging all who came without non Catholic friends.

The private instruction classes were formed within two days of the opening of the mission, and were held every day for three weeks. The immediate results of these classes were 79 converts; 17 were baptized. Some statistics regarding these may be of interest Of the number there were 28 married married men, 7 of whom were baptized; 14 single women, 5 of whom were bap-tized; 8 single men, one of whom was baptized and 6 children. A total of

truth of Catholic claims, and have promised to pray to our Lord daily to guide them in their search. They are worried and doubting, uncertain where to turn or what to believe—a heartfelt prayer for God's grace will not be

It is hoped that this successful mission will give a strong impulse to the diocesan band of missionaries to nonout her disappointment. Would she ever reach the "Court?"

A few similar experiences utterly discouraged her. As a business woman, she knew she was a failure. But, later, she secured a position asan assisted clergy have effected in the east and south.

THE CARE OF LITTLE ONES.

Some Sound Advice as its the Best Method of Treating Infant Indiges Nothing is more common to childhood

than indigestion. Nothing is more dangerous to proper growth, more weakening to the constitution, or more likely to pave the way to dangerous disease. Among the symptoms by which indiges-Among the symptoms by White Indigest tion in infants and young children may be readily recognized are loss of ap-petite, nausea, eructations, coated tongue, bad breath, hiccough and disturbed sleep. Indigestion may be easily cured, and Mrs. F. K. Begbie, Lindsay, Ont., points out how this may best be done. She says: "When my baby was three months old she had indiges-tion very badly. She would vomit be food just as soon as she took it, no matter what I gave her. After feeding she seemed to suffer terribly and would scream with pain. She seemed always hungry, but her food did her no good and she kept thin and delicate. She was very sleepless and suffered also from constipation. We tried several medicines recommended for these troubles but they did her no good. Finally I saw Baby's Own Tablets adthem to her she began to improve in about two days, and in a week's time I considered her well. She could sleep

became regular and she began to gain in weight. She is now a fat, healthy baby, and I think the credit is due to Baby

ithout them in the house."
Baby's Own Tablets is the only medicine sold under an absolute guarantee that it contains neither opiates nor These tablets are other harmful drugs. These tablets are a certain cure for all the minor ailments of childhood, such as sour stomach, in-

digestion, constipation, simple fever, diarrhoea. They break up colds, pre-vent croup and allay the irritation accompanying the cutting of teeth. Price 25 cents a box at all druggists, or sent by mail post paid by addressing the Dr. Williams' Medicine Co., Brockwille One.

ville, Ont. We heard a man say the other morning that the abbreviation for February-Feb.—means FREEZE EVERY BODY and that man looked frozen in his ulster. It was apparent that he needed the kind of warmth that stays, the warmth that reaches from head to foot, all over the body. We could have told him from personal knowledge that Hood's Sarsaparilla gives permanent warmth, it invigorates the blood and speeds it along through artery and vein, and really fits men and women, boys and girls, to enjoy cold weather and resist the at tacks of disease. It gives the right kind of warmth, stimulates and strengthees at the sme time, and all its banefits are lasting. There may be a suggestion in this for you.

There may be a suggestion in this for you.

There are so many cough medicines in the market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far shead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup. pleasant as syrup.

pleasant as syrup.

PAIN-KILLER is more of a household remedy
than any other medicine. It meets the requirements of every home. Cures cramps and dysentery and is the best liminent made. Avoid substitutes, there is but one Pain-Killer, Perry
Davis!, 25e and 50e.

Alley "knew it was rade to stare; besides, long ago, they had lost interest in
almost everything except elambates.

The outcome of it all was that brigge
and 6 children. A total of
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easy to become a student at the busisness college. "Mammy" knew she
was a trifle nervous, by the way she
paced to and fro, stopping every fee
minutes to gaze in the little mirror that
hung over the washbash. At learning, "I report the lambates of
hung over the washbash. At learning,"
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of the women A PPLICATION will be made to the Parlia-Ament of Canada, at its next session, for an Act to incorporate a company under the name of the "St. Joseph and Lake Huron Ship Canal

bove objects.

M. S. LONERGAN.
Solicitor for applicants.
Montreal, 27th November, 1901. 1209 9

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will positively cure deep-seated COUGHS. COLDS. CROUP.

A 25c. Bottle for a Simple Cold. A 50c. Bottle for a Heavy Cold. A \$1.00 Bottle for a Deep-seated Cough. Sold by all Druggists.



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MAGICAL

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The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

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For the Handkerchief, Toilet and Bath. Refuse all substitutes. ********************

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Formerly The Ontario nutual Life. This Company issues every safe and desirable form of policy. We have policies, at reasonable rates, that guarantee

An Income to Yourself for life. An Income to Your Wife (if you have one) for her life.

one) for her life.

An Income to Your Children (if you have any) for twenty years after your and your wife's death.

They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy. ROBERT MELVIN, GEO. WEGENAST, President. Manager.
W. H. RIDDELL, Sec'y . Waterloo, Ont.

Clarific and the second Reheve those Inflamed Eyes!

Pond's Extract Reduced one-half with pure soft water, applied frequently with dropper or eve cup-the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION: Avoid dangerous, irritating Witch Hazei preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.

CHURCH BELLS, FEALS AND CHIMES, OF LAKE SUPPRIOR INGOT COPPER AND EAST INDIA TIN ONLY.

BUCKEYE BELL FOUNDRY,

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
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LITTLE FOLK'S ANNUAL FOR 1902

Price 5 cents.

For sale by Thos. Coffey, CATHOLIC RECORD.

London, Ont.

ROOERS ual For 1902

he Catholic Re-25 cents.

XTRACTS

rue to name

DIOCESE OF LONDON.

DIOCESAN CONFERENCES. During this week His Lordship the Bishop presided at Conferences held in Windsor, Lon-don and Stratford. ST. MARY S CHURCH LONDON.

ST. MARY'S CHURCH LONDON.

Fre Press.

The magnificent new St. Mary's Roman Catholic Caurch with a completed within a few weeks. The extesior of this splendic addition to the City of Caurches is now nearly finished.

Built entirely of gry sandsione, the new edifice, with its spire rising one hundred and fitty-two feet into the sir, presents an imposing appearance. Architecturally, it is beautiful, and with the substant ind character of its construction added, it is not excelled in attractiveness as a temple of worship. Jork and lyie streets, the church adds much layie streets, the church adds much to the neighborhood. That section of the city is growing, and the effect of so imposing an edifice in its very midst cannot but beneficiat. The new church replaces St. Mary's Church on Hill street, which is one of the oldest churches in the city.

To the z-al and energy of Rev. Father Traher, rector of St. Mary's, the new church is especially a monument.

beneficial. The new church replaces St. Mary's Church on Hill street, which is one of the oldest churches in the city.

To the 2-d and energy of Rev. Father Traher, rector of St. Mary's, the new church is especially a menument.

The arenitects are Moore & Henry.

The dimensions of the new church are 135x50 feet, The tower is in the south east corner, and is 18 feet square at the base. It rises to a height of 80 feet, and is surmounted by a spire 182 feet high. The front, including the corner tower, is very striking, with its two massive entrances and heavy doors, with elaborate Gothic tracery over each and a large tracery window in the centre of the gable. The tower, which is pierced in its lower portion by a series of small lancet windows is il. Inked on all corners by very heavy angle but tresses. The beliry is carried by ornamental corbeit tables on each side and is enclosed by a stone railing, with turned corners and carved capitals, and is entirely open. The tower is surmounted by panelled b hiestry, with a stone turret at each corner. The tail steepic has some turret at each corner. The tail steepic has covered with gold leaf. The cross is twelve feet high and can be seen glistering in the smalling moulded butterss caps, label moulding, moulded butterss caps, label moulding, string courses and copings. The roof is of slate.

The trimoniags are of Cleveland sandstone, including moulded butterss caps, label moulding, string courses and copings. The roof is of slate.

The relie a base ment under two whole church. The heating apparatus—steam—is located ander the vestry. A large stunday school room occapies the space under the body of the church. There are entrances to the basement from the rear, side and from the other the tower. These doors open into wide vestibules, which is spanned by heavy openwork Gothic trusses, with no pillars. There is a wide certra-sile and alse as a teach side.

The church interior is wanscotted and celled with ash in its natural color.

The windows, which are pointed, are glazed fo

chancel windows are tail and pointed, and will be similarly glazel.

A gallery is over the front vestibule, to ac commodate the choir.

Stairways in the tower lead to the belfry 69 feet high, where there will be a large single bell. The sacristy has separate entrances. It will be fitted up with vestment cabic ets.

The general effect of the interior will be very impressive, and quite in keeping with the rich and imposing exterior.

OTTAWA.

OTTAWA.

A WELL DESERVED PROMOTION.

We harn with much pleasure that Mr. Robert Mahoney, bark note printer in the American Bank Note Compuny's establishment here, has been promoted to be foreman in the New York branch of that company. Mr. Mahony left for the Empire City on the 18th uit, when a very large contingent of his fellow-workmen and friends assembled to see him off. We wish Mr. Mahoney still further success in his new sphere of labor.

DEATH OF FATHER COLE.

We learn with sincere regret of the death of Rev. T. J. Cole, late pastor of St. Mary's church. Bayswater. About ten months ago Father Cole was obliged to give up his parcehial charge on account of sickness and retired to St. Patrick's Opphan Asylum in Ottawa; a short time ago he was removed to the Water street hospital, where he died on the 27th uit. The body we staken to the St. Patrick's asylum where it lay in state until 28th inst.

At 3:30 p. m. on that day it was taken to St. Patrick's Church, where the Libera was chanted, Very Rev. Fr. McCarthy officiating. Several clergymen from the city and vicinity were present. After the service the body was removed to the Central Station escerted by Branch 28, C. M. B. A. and the A. O. H., of which societies dec ased was a member. The interment took place on 29th uit., at Vinton, Quebec, the former home of Father Cole

Father Cole was born at Vinton in 1855. or dained in 1881 his first parish was Manotick and Osgoode from whence he was removed to the newly organized parish of St. Mary 8, Bays-water in 1890. Requires at in pace!

L K.

DIOCESE OF SAINT ALBERT.

Right Ray, Bishop Breynat, O. M. I., the newly elected Bishoplof Mackensie and Yukon, arrived at Saint Albert on the 24th of Jaouary He travelled during twenty-three days from his mission, on Lake Athabasca. to Suint Al-bert. He will likely be consecrated at Saint

Albert, after Easter.

During the past week the parishioners have been engaged in hawling cement from Edmonton and stones from a natural quarry, on the southern side of Saint Albert Lake. These materials will be used for the foundations of the new church.

Rev. Father Ledge has been described as a few seconds.

the new church.

Rev. Father L'duc has just returned from a
trip in missions among the Blackfoot Indians.

Rev Father Vegreville, a fif y-year pioner
missionary in the North-West, is healthy as
ever. His golden jubilee will be celebrated

MARRIAGE.

At St Peter's church, Orangeville, on Wednesday Jan. 29 1902 the marriage of Mr. John P. Flizgerald, of Mount St. Louis, and Miss Mabel, daughter of the late Edward Shain, took place. The ceremony was performed by Rev. Father Sweeney. Mrs. Geo McIntyre pisyed the wedding march as the bridal party entered the church. Mss Shain, who was given away by her brother, Mr. Arthur Shain of Hamilton, wore brother of the waster with the wast of white tucked silk and chiffon She wore lilies of the valley, and was attended by her sister, Miss Katherine, who was at the first of the valley and was attended by her sister, Miss Katherine, who was at bouquet of roses. The groomsman was Mr. Jos. Loftus of Toronto, cousin of the Joseph Champion and party and their immediate bridge of the waster of the second of the most valuable libraries in the formur's Chief, was truly "The people's Champion And the Forum's Chief. The waster was a mongative of roses. The groomsman was Mr. Jos. Loftus of Toronto, cousin of the work of making scenesive improvements before waster than the residence of Mrs. Shain. West Broadway, where a sumptions wedding brackfast awaited them The diang room was decorated with carnations and plans for the occasion. A large number of ceelly presents were given to the young trigger and their country of the second with the carnations and plans for the occasion. A large number of the protection of a magnification of the protection of any magnification of the protection of a magnificatio



THE NEW ST. MARY'S CHURCH, LONDON.

For the CATHOLIC RECORD SKETCHES OF NEWFOUNDLAND CATHOLICITY.

In a recent sketch I dwelt at some length or In a recent setten I dwelf a scott a forther the strength of the union which a case s between priests and people in Newfoundiand founded on the loval devotion with it paster and flock have evined lowards each other for upwards of two centuries. "His word is aw," "H. has of two conturies. "His ward is aw," "Ha has only speak once and whatever he asks is come," are remarks often made concerning the influence which the priest ergoys with the people. Nor is this remarkable when we consider the kreat faith of the people in the priest. It was a succeeded in the priest of the local the property of the people was at the beginning of the induced who have conducted affairs ecclesiastical in the country. To cite a few of the leading at the beginning of the induced who organized fairs of the people was at the beginning of the induced who organized fairs of the speak of the lead of the spiritual and temporal interests of the people was far reaching in results. He was not metely a great man by reason of the actual work which he seconplished, out he was slill greater by that for which he prepared the way. He was acceeded by the satury Bishops Lumbolic Etshop Fit ming. The great temple build. Who after unparalleled a vertion some control of the people was far reaching in on one of the most of organized the surrounding of the St. John's a cathedral related the for grand our faite surrounding surposed in all the west ra word. The surrounding of the St. John's a cathedral related more like an account of old-time zeal than of an occurrence in the pros is matter of fact intetenth century. That story can be given in its own place. Suffice it for the present osay the building stellar in the air and overlanding the surrounding the surrounding the fact intended the control of the building by passing under the massiv, grante gateway. As he slands for a moment on the cathedra's teps and looks down over the rolling is now in the very vort x of the children of the building is now in the very vort x of the children of the building is now in the very vort x of the children of the building is now in the very vort x of the children of the building is now in the very vort x of the children of the fail of the following stadually sloping unpward, and crowning the very summer of the hill building the press and on

Dedicated to
Her Excellency, the Countess of Minto.
Conducted on this occasion by the Composer
The first, third, fourth and fifth number rendered by Moos. Amadee Tremblay on the organ snowed that this genth man is a thorough master of his instrument. Mile, Eva has a twell modulated voice and her rendition of 'O' Rest in the Lord' was very impressive. The abarione voice of Mr. Cecil Bethune would have shown its 'I to better effect if the accompaniment of 'I Heard the voice of Jesus S.y etc.' had been smoother in certain passages. The second part of the programme was the rendition of Mr. Charles A. E. Harriss Mass by a charus of seventy five voices, with organ and orchestra accompaniment. The Kyrus opens with an andante movement. The fullaby rythm has a fine effect, and is very pleasing. The Christe failing into a l'istesso tempo makes a fine contrast, and recurns to the former theme with good accuracy. The Gloria starts with a march time movement, and its different passages are properly adapted to this invocation, which calls for brilliancy for its proper interpretation. The alternating parts of soprano alto, tenor and bass, interspersed by orchestral and organ intervals gave a fine polish to the production. The Credo is a unison incantation of martial march time, and the voices were properly balanced, as they worked in the intermediate and high pitches, while in the other part of the Mass in the low pitch the tenors and basses were overpowered by the soppanos. Ten more basses and five tenors would have given more insalice to the general production of the composition. The Credo is certainly a brilliant piece, and outside of the weaknesses of the parts mentioned it was rendered with protein and proper observance of shade. The Sancius has some pleasing passages but the beginning might be a smoother and it terminates win the Piloto Sunt Allegro, Benedictus moderato, and the final hosanna air brilliant, and of cook taste. The Agnusis an extrained as a whole Mr. Hariss is worthly of commendation for having produced t

CATHOLICS PROTEST

Against Declaration to Oath of Acces

Lords for come. The grooms and was drawn to the work of making consist improvements and party and their immediate relatives repaired to the relidence of Mrs. Shain. West Broadway, where a sumbation of the structure for the accommodation of young large on the structure for the accommodation of young large on the cocasion. A large number of costly presents were given to the young bride by numerous friends. Mr. and Mrs. Firsg raid left on the 9 o clock truit for Toronic, and will visit at Lonion and Limit on before going to their home at Mount St. Louise for the second will be seen to see the cocasion. A large number of costly presents were given to the young bride by numerous friends. Mr. and Mrs. Firsg raid left on the 9 o clock truit for Toronic, and will visit at Lonion and Limit on before going to their home at Mount St. Louise for the second of the death of Queen Victoria the first provided in the second of the death of Queen Victoria and language of the second of the death of Queen Victoria and language of the second of the death of Queen Victoria and language of the past year. She close a ruly Christian death, fortified and second of the first provided a ruly Christian death, fortified and second of the death of Queen Victoria which the past year. She close a ruly Christian death, fortified and provided a ruly Christian death, fortified and the past year. She close a ruly Christian death, fortified and the past year, She close a ruly Christian death, fortified and provided the past year, She close a ruly Christian death, fortified and provided the past year, She close a ruly Christian death, fortified and provided the past year, at the provided and provided the past year, she close a ruly Christian death, fortified and provided the past year, and the provided the past year, at the past year, at the past year, at the provided provided the past year, at the past year Acadian Recorder, Halifax, Jan. 24,

was most insulting to nearly one half of the people of this Dominion, and painful, as we must suppose, to the Sivereign who is ferced to echo the unboly hates, and the base calimaies, veiled though they be, of an evil sgens of the unboly hates, and the base calimaies, veiled though they be, of an evil sgens of the unbole o

justice of our cause we claim for an shall insist on official respect for our religious conviction as a condition of the state of the state

resolution:

"Res lv.d, that the Catholics of Halifax,
Nova S otts, in meeting assembled, protest
emphatically against he insult offered to their
dearest religious convictions in the Declaration to the Osth of Accession, and as loyal
Canadian subjects of the empire keenly resent
both the offensive assertion and insinuations
contained therein."

MR. JUSTICE MEAGHER

Wednesday Evening. January 29th. 1992, at 182 at 183 p. m.

In the Basthea. t Ottawa.
Under the parmane of their Excellencies the Governor-General and the Conniess of Minto. Hi-G-ac the Archbishop of Ottawa. Washington of Catholics should be oursed by a declaration by gotten in days of bigoty and intolerance. Why should it be thus-have Catholics failed in their services to Minto. Hi-G-ac the Archbishop of Ottawa. Monsigneur Routhler, Vicar General, etc.

PART I.

Marche—"Funcher et Chant Straphique."...

Marche—"Funcher et Chant Straphique."...

Mile. Eva Gauthier

Sui'e Gothique, intoduction, choral, priere a Noire Jame. Toccato. ...

March Punche.

Sui'e Gothique, intoduction, choral, priere a Noire Jame. Toccato. ...

March Punche.

"March Punche"

"March Punche.

"March Punche.

"By R quest.)

At the organ — M ma. Amedic Tremblay Voralises. Mile. Eva Gauthier, Mons. C. Broton Mr. J. Marchmache in Canada of the Companiment. Deduction of the Straphique. ...

PART II.

First performance in Canada of the Part II.

First performance in Canada of the Composer The first, third, fourth and fifth number real declaration while hid droited and work of the companiment. Conducted on this occasion by the Composer The first, third, fourth and fifth number real declaration while hid droited and work of the companiment of 'I Heart in woice of Jesus Sy. co." had been as in the conducted on this occasion by the Composer The first, third, fourth and fifth number real declaration while hid droited and work of the companiment of 'I Heart in woice of Jesus Sy. co." had been as in the companiment of 'I heart in woice of Jesus Sy. co." had been as in the companiment of 'I heart in woice of Jesus Sy. co." had been as of the programme was the readdition of the Lord. Was very impressive. The aritimate movement. The kyrinopens with an andiate movement. The luisby your had an another the control of the companiment of 'I heart in woice of Jesus Sy. co." had been as of the programme was the readdition of the Lord. Was very impressive. The HON L G. POWER

Meagher was frequently interrupted with appliause, which continued long after he resumed his seat.

HON L G. POWER

followed in a most interesting address, in which he referred, historically, to the great part which had been taken by Catholics in the sifairs of the Empire, from his earliest history down to the tresent day. He very interestingly set forth the condition of affairs in the days when the declaration was framed, and eald if there were necessity for such an enactment in those days, there was certainly no reason that it should exist te-day. He did not believe it was deliberately retained, and in this age of toleration it should be abolished and dona away with forever He referred to the fact that the British Government appointed Catholic challains so that the religious obligations of her Catholic soldiers could be practised and attended to, and it seemed grossly inconsistent if the sovereign should be constrained to revile these subjects, by declaring their religion was idolatrous and superstitious. He sleer if tred to the thousands of loyal Catholic subjects who to-day were lighting for the King and Empire in the war which was waging in Sun Africa, and of the thousands whose life's blood had been poured out on the veldt in defence of British supremacy. He closed his remarks with moving the following recolution: "Resolved, that as the religious belief of Catholics does not diminish their loyally nor restrain them from shedding their blood in the cause of the Empire, they protest garinst and resent the singling out of any article of their faith for special rejection or condemnation by the sovereign, and respectfully ask that this unnecessary and offensive reference be entirely blotted out from the aforessid delaration; and further, that the resolutions and proceedings of this meeting be transmitted by the chairman to the Right Honorable the Secretary of State for the Colonies."

second then was not made at a proceedings of this meeting be the fact of the colonies where and protein against the offensive n

"I. A. B., King of Great Britain and Ireland Deferder of the Faith, do solemnly and sincerely in the presence of God profess, usuify and declare that I do believe that in the sacrament of the Lord's Supper, there is not any transubstantiation of the tements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever, and that the invocation of the Virgin Mary or any other saint and the sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idola trous; and I do solemnly in the presence of God, profess, testify and declare that I do make this declaration and each and every pay thereof, fin the plein and ordinary sense of the words read unto me, as they are commonly understood by English Protestants without any evasion, equivocation or mental reservation what soever and without any dispensation already granted me for this purpose by the Pope, or any other authority or son whatsoever, or without thinking that I am or can be acquitted before God or man or a solved of this declaration or any part thereof, although the Pope or any other persons or power whatsoever should dispense with or an and the same or declare that it was null and void from the beginning." THE ACCESSION OATH.

St Peter's School, London

St. Peter's School, London.

Below we give the names of the pupils of the
two highest grades at St. Peter's school. London who succeeded in obtaining the highest
marks for the month of January in order of
merit: 1st department—S nior division—Mary
Connoily Tillman Corcoran, Themas Brennan,
Juniors—Arthur Leary, Dan Gushing, May
Cox. 2nd department—Seniors—Agnes Gleesen Neille Phelan, Mary Boles, Juriors—Madeline Buras, E. hel K. nny, Mabel Duggan,

Catholie Children for Adoption.

Good Catholic homes are desired for the following children: One boys aged four years, and three girls aged six, four and two years respectively. These children are all healthy and nice looking. Any person desiring to obtain one for adoption will please address: Mr. W O'Connor, Isspector of Neglected and Jependent Children, Parliament Buildings, Toronto.

DIED. At his home in Browly, on January 2)th, John Reynolds, aged 79 years.

MARKET REPORTS.

LONDON.

LONDON.

LONDON.

LONDON.

fresh laid. (retail) 22 to 24c; eggs, crates, per dozen, per bouter, best roll, 18 to 20c; butter, best crock, 17 to 19; butter, creamery, 21 to 23c; honey, strained, per lb. 9 to 95c; honey, in comb, 12c.

Poullry-Spring chickens, dressed, 69 to 70c; live chickens, per pair, 45 to 55c; ducks, per pair, 69 to 89; geese, each, 55 to 65; turkeys, per lb. 9 to 195c.

Grain. Des contast—Wheat, 21 59 to 21,33.

pair, 69 to 80; geese, each, 50 to \$1.33, per lb, 9 to 10½c
Grain, 56; cenusi — Wheat, \$1.30 to \$1.33, pair \$1.20 to \$1.22, corn. \$1.10 to \$1.12; barley \$1.10 to \$1.15; peas \$1.15 to \$1.25; rye, 90c, 16; 100 buck wheat. \$1.15 to \$1.25; ryed cloverseed (bush) \$4.75 to \$5.00; ansike cloverseed (bush) \$4.75 to \$5.00; talking cloverseed (bush) \$4.75 to \$6.00; multiply seed, bush \$2 to \$5.35; because 16.50; per cwt., \$7.50 to 4.7.75; because \$4.50 to \$6.00; multiply because \$5.50 to \$6.50; bush \$2.00; spring; lambs, p.r.lb., 8 to 10c.
Live Stock — Live boox, \$5.50 to \$5.75; pig. pair, \$5.50 to \$7.00; export cattle, \$3.75 to \$4.22, pair, \$5.50 to \$7.00; export cattle, \$3.75 to \$4.22.

Live Stock — Live bocs, \$5.99 to \$3.79; Dig., pair, \$5.50 to \$7.09; export eattle, \$3.750 to \$4.29; TORONTO

TORONTO, Feb. 6.—Wheat quiet; white and red. 74 to 75c.; midole freights, No. 1, spring, 72c. east; No. 2 goose 67c; low freights; Manitoba No. 1 hard \$75c; g. 1. t.; Sarnia; No. 1, northern 83; to 84c, and No. 2 northern 81c; vis North Bay, ic lower. Flour null; 90 per cent. patents, \$2.90 in buyers bace; middle freights; choice straight rotlers, \$3.20 to \$3.39; Manitoba steady; Hungarian, \$3.20 to \$3.39; Manitoba steady; Hungarian, \$3.20 to \$3.39; Manitoba steady; Hungarian, \$3.20 to \$4.30 strong bakers \$4.90. Toronto freights. Oats quiet; No. 2 white, 4fc middle freights. Quast quiet; No. 2, Stc, middle freight. Ry dull, 55c west, and 55jc east. Oatmeal unchanged, 918 to \$18.59, cursion of the built; shorts, \$20; Manitoba bran, \$20; shorts, \$22 Toronto freights, including sacks. Barley steady; No. 1, 59c.; No. 2, 55c. No. 3 extra, 50; and feed, 50c. middle freights. Com quiet; No. 2, Can-d-an y-clow, 55 to 56; west, Buckwheat and the first in the first of th

No 2, Can-dan yellow, 55 to 565 west. Buck-wheat dull, 52c, middle freights.

Montreal, Feb. 6.—Grain—New crop oats locally, at 47½ to 48c; No. 2 barley, 56½ to 57c; buckwheat at 56c east freights; peas, 83c high freights. Flour—Manifoba patents, 84; 10; to 84; 22; strong bakers. 84; straight rollers, 83; 56; s83,66; in bags, 81,75 to 81.55. Oatario patents, 3,76 to 84. Feed — Manifoba bran, 820; to 82; norts, 822 to 823, bags included; Ontario bran, a bulk, 820,50 to 82; 56; straight rollers, 83; 56; 57c; Relief oats—Millers prices to jobbers, 82; 56c; 87c; 57c; hisbags, and 85; 20 to 85; 37 per bb. Provise of —Heavy Canadian short; cut pork, 821,56; hisbags, and 85; 20 to 85; 37 per bb. Provise of —Heavy Canadian short; cut pork, 821,56; hisbags, and 85; 20 to 85; 37 per bb. 1c; cd, 822,50; compound refined lard, 123; to 13; c; hams 123; to 14c; bacon, 127 to 56c. Dreesed args, 88,85; to 88; os; fresh killed abattoir, 89 to 89; 25 per 100 lbs. Poulty—Turkeys, fresh killed 11 to 12; ducks, 9 to 16c; geogas, 8 re 9c; chickens 10 to 11c; old fowls, 6 to 7c per 1b for dry picked birds; and sealined stock from 1 to 22; less Cheese—Ontario 103; to 105c; East-ra Gunties, 105; to 10c; quebec, 10 to 10ge. Butter — Choice reamery, current receivts. 24c; seconds 193c; Western dairy, 16 to 16c; rolls, 17 to 174c. Maple products — New syrup, at 6je per 1b in wood; 70c per in; sugar, 8 to 9c; selected cold storage, 25c; Montreal limed, 20 selected cold storage, 25c; Montreal limed, 90 selected Live; Stock Markeys.

TORONTO. quotations at Western castle market this meroing
Cattle — Shippera, per cwt., \$4.50 to \$5.374;
do. light, \$4.25 to \$4.56; butcher cnoice, \$4.10 a
\$4.50; butche, ordinary to good \$3.25 to \$3.75;
butcher inferior \$2.75 to \$3.25; stockers, per cwt., \$3.00 to \$3.50.

Sheep and lambs—Cheice ewes, per cwt. \$3.00 to \$3.50.
but ks p.rcwt., \$2.40 to \$2.76.
Milkers and Caives—Co. we, each, \$30 to \$45 caives, each, \$30 \$10 00,
Hogs—Choice hogs, per cwt., \$6.00.
light hogs, per cwt., \$5.75; heavy hogs; per cwt., \$5.75; sows, per cwt., \$3.50 to \$40; stags, per cwt., \$2.40.

per cwt., \$5.75; sows, per cwt., \$5.59 to \$4.00; stage, per cwt., \$2.00.

East Buffalo. N. Y. Feb. 6.—Cattle—Receipts light; full strong to 55 to 10c higher for all grades; veals, 65 to \$5.75. Hogs—Receipts. 54 50 to 66 47; ight do., \$6.20 to \$9.25; mixed psekers, \$6.30 to \$6.20; choice, heavy. \$6.30 to \$6.57; high do., \$6.20 to \$9.25; mixed psekers, \$6.30 to \$6.20; choice, heavy. \$6.30 to \$6.57; stage \$1 to \$6.20; choice, heavy. \$6.50 to \$6.57; stage \$1 to \$6.20; choice, heavy. \$6.20 to \$7.50; stage \$1 to \$6.50; sheep and lambs, Reclipts 6.80; head; dull and lower; choice lambs, \$6 to 76.56; good to choice, \$5.90 to \$6; culls to fair, \$4.65 to \$5.80; sheep, choice, heady wethers, \$1.70 to \$5; common to extra mixed \$3.85 to \$4.65; culls and common, \$2.50 to \$7.55; heavy export ewes, and wethers, \$4.50 to \$4.75; yearlings, \$5 to \$5.40.

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The Cat London, Satu CATHOL

VOLUM

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since: "I, a Prote my children to gone farther ligious teachi DANG

Bernard with of dangerous of Abelard are scattered in cities and for light: an instead of ho tion to natio another pec saint's remar of date by t through ever and, because degenerate o the practice enough they of the saint tion of read we value th souls-hear whose judge

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