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London, Saturday, May 10, 1902

OUR LADY'S INFLUENCE.

Ruskin, who had his lucid intervals that he is persuaded that the worship of the Madonna has been one of the noblest and most vital graces of Catho-

licism, and has never been otherwise

than productive of true holiness of life

and purity of character that the sanctity of womanhood worshipped in the Madonna, and the sanctity of childhood in unity and the sanctity of childhood in unity time ago. A gentleman of means and polluted by the irreverent hands of Lord called St. Thomas and asked him womanhood worshipped in the Madonna, every pure and chastened soul,

FLIPPANT CRITICISM.

If there is one thing more than another trying on the nerves it is the flippant criticism of priest and prelate. We do not venture that it goes on in many households, but to our certain knowledge, it does in some, thanks to the example of worldly - minded parents who have reverence for nothing except money. We presume that priest and prelate can stand honest criticism when they need it. But when a prelate, for example, gives out directions as to some detail of ecclesiastical polity it is the duty of the Catholic layman to abide by the decision and to do all in his power to carry it into effect. It is not then the time to talk, but to

LOOK AFTER THE YOUTH.

No one will contend that our young men are conspicuous by their enthusiasm for the interests of the Church. We go further and say that every parish has to dilate on our progress and increasing a certain number of young men who go membership, but unless we stretch out but seldom to Mass and rarely, if ever, a hand to the urchins who leave school to the sacraments. We do not want at an early age-in a word, to make to say that this neglect can be traced to them our neighbors by helping themour indifference to them when they we shall have occasion to say someneeded advice and sympathy, but we thing about our leakage. And we hold that it is true in a measure in too imagine that much could be said in this many eases. It may ease our conscience score, even at the present time. to counsel the young to avoid organizations not under our auspices, but unless we give them a substitute our words

matic explanation of the non-enthusiasm and creditable to the inventive Paris. The story would have a semblance of verisimilitude if the ecclesiastie's auditors had been "habitants," but it is absurd when related of those who are versed in French literature and pride themselves on the grace and purity of their diction.

ANOTHER TESTIMONY.

Writing to a friend who inquired as sionary) persecution by Catholics, Mr. Robert Gibson answered as follows:

"1 have lived for fifty-eight years ngst the Catholics of the South of Ireland, where we are in a minority of about one Protestant to forty Roman Catholics. I am well known as being a Protestant and a Freeon, yet I have never been per insulted, or annoved about my creed by the section of my fellowcountrymen, who are supposed, by those who do not know them, to be he 'base, bloody, and brutal Pa-ists,' nor by the 'tyrant priests.' he more I know of my Roman atholic countrymen and women the Catholic more I learn to esteem and respect

This is not the first testimony, and growing even among Freemasons. We but he is certainly not

ING.

mark, is a non-Catholic and not given our criticism. to meddling with souls. We confess to a feeling of admiration for his praiseworthy efforts, and we have not the slightest doubt but that his kindly aid | Eloquent Missionaries Attract Large Conand sympathy have helped the lads and opened up for many of them vistas of good citizenship. We know that be done in this direction. It is well

AN OFT-TOLD TALE.

We see by the daily press that some will have little effect. They will join of our non-Catholic friends are begin-testant with doubts about his religion something, a club of their own hatch- ning to fear that Catholicity will meet years ago, that the boys are lost, not through Protestant efforts, but through our neglect.

The New York Times prints a story anent a distinguished French ecclesiatic who recently made a speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal and the speech and the spee ing or a Y. M. C. A. branch, because its doom during this century. We have

crease of knowledge-that is, knowledge based on conjecture and bolstered up faculty of the explainer. But the fact by the ipse dixits of such men as is that the educated French Canadian Haeckel. For a statement like can understand any lingual product of this they do not vouchsafe any proof. It is an infidel's first principle and must be acceptedwell, because- However the increase of knowledge may affect Catholicity, we are of the opinon that morality and the essential elements of national stability will go down before it and that prisons and lunatic asylums will flourish and keep pace with it. But the leaders of advanced thought who do the thinking and guessing to the truth of Dr. Long's (a medical mis- for the junk men of science are not so certain that the Church will fall to pieces in this or any other century. Huxley is on record to that effect, and Draper contents himself with saying that the movements of Catholicity are guided by the highest intelligence and

THE FILIPINO.

A Canadian non-Catholic exchange had something to say lately of the "natural perfidiousness of the Filipino." Perhaps he has fallen a victim to the wiles of some member of the new-found people of Uncle Sam, but in that case he should be careful about arguing from we merely mention it for the sake of particulars to generals. The Filipino pointing out that a kindly sentiment is may not be an earthly paragon, worth, and each capacity will be filled are well aware that Irish Catholics are not without their defects, but they well merit the tribute of Mr. Gibson. And they who are disposed to lay stress on the things that indicate the contrary should

The Catholic Record. not forget the conditions which fostered gleaned from the impressions of those urged his hearers to use the question human wretch to make such an faith which the Catholic possesses as and provoked them. When they were in power, and had, if desirous, an oppor-societies iu Manila, or evolved from box and ask any questions they desired. He would gladly answer. tunity for revenge, they proved as true to their character as to the faith which had been their chief support. And not biased authorities, however, assure us THE NEED OF THE CREED."

The reverend Father then read some Scripture, the congregation recited the Lord's Prayer and the lecture of the Ruskin, who had his lucid intervals when dealing with the Church, tells us when dealing with the Church, tells us that he is persuaded that the worship only did they refrain from molesting that the Filipino is, when in the upper classes, exclusive and cultured, and, in the text was, "Without faith it is impossialso, a welcome to English Protestants the lower, sober and honest, and, when ble to please God." (Heb. xi., 6.) who fled to them for place and safety. not too full of water, able to give a A PRAISEWORTHY UNDERTAK
and to them for place and safety.

good account of himself. He has endured many things patiently—in fact

dured many things patiently—in fact

refused to them for place and safety.

Good account of himself. He has endured many things patiently—in fact

refused to believe in the resurrection. so patiently that we are beginning to He must see the risen Lord and put his A very practical method of helping there came under our notice a short ime ago. A gentleman of means and things he holds in reverence ime ago. A gentleman of means and pullified by the irreverence hands of levels again appeared our notice as hort ime ago. A gentleman of means and things he holds in reverence in an all things he holds in reverence and things he holds in reverence and things he holds in reverence in the side of Christ. His was the unbelieving mind, though, no doubt, a good man. When Christ again appeared our lovel levels of Thomas and advertise and things he holds in reverence in the side of Christ. His was the unbelieving mind, though, no doubt, a good man. When Christ again appeared our lovel levels of the side of Christ. His was the unbelieving mind, though, no doubt, a good man. with that of Christ, became the light with not an excessive amount of leisure of every honest hearth and the joy of time at his disposal conceived the derived and himself the victim of tactics and saked him to put his finger into His side, and St. Thomas fell raged and himself the victim of tactics sign of giving the gamins who sell newspapers and others who do not seem that would disgrace a Choctaw Indian; his country made the battening-ground "Blessed is he who has not seen but beto belong to anybody, a square meal of fakirs, preachers, schoolmarms, with lieves." to belong to anybody, a square meal of fakirs, preachers, schoolmarms, with now and then, and a room in one eye on the text-book and the other which they might spend some on the matrimonial band-waggon, and which they might spend some on the matrimonial band-waggon, and, of the time they now devote to the streets. And so he gathered them the badge of his tribe. He has believed many things about Christ, but the badge of his tribe. He has in, irrespective of creed or color: knifed some United States citizens, taught those who wished to learn, and made himself, through devices which is the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the control of the wonder is that, if such a perfiding down on the wonder is t made himself, through devices which appeal to boyish nature, the respected them. We may be suspicious of him say ou does not care what you believe, provided you are a good man. What man is as good as St. Thomas? He was and loved leader of about one hundred lads ranging from ten to fourteen years of age. This contlemen we may reof age. This gentlemen, we may re- truth it is well to be discriminating in when you cannot understand is approved

PAULISTS TO NON-CATHOLICS.

Philadelphia Catholic Standard and Times. of good citizenship. We know that some of us are engaged in safe-guarding the young from the evils which wreek body and soul, but we are too few for the work which could and should be done in this direction. It is well audience of non-Catholies greeted the makes an act of faith in the power of speaker, who immediately proceeded to his Catholic Church to teach him. The

> were asked and answered: "Why do all Catholics believe that no Protestant shall ever enter the kingdom of heaven?" The preacher denied the statement. He said that Catholics do not believe that no Protestant shall ever enter into the kingdom of heaven. He described what kind of a Protestant believe that no protestant and shall be all the protestant believe that no protestant and shall be all the protestant sh would save his soul and what kind of a our teacher, so that we may be blessed by Christ? will be called to account by God for not investigating; while other Protestants

a delegated power, like the power given to a lawyer when he acts as atlike the power torney for a man who has gone away The preacher here from his business. The preacher here said that on Wednesday evening there would be a lecture on that subject.

"Why do Roman Catholies bow down to graven images and pray to them? They do not bow down to images nor do they pray to images. They have statues and pictures in their churches just as -Catholics have statues and photographs in their homes. They represent ople who are in heaven near to God. The Catholic prays before the image to the one represented by the image.

"Where is Purgatory?" I do not now. The Catholic Church says there is a heaven immediately for those who die with no stain of sin upon their soul, or who die after satisfying completely the justice of God for their forgiver those who die unrepentant after committing very grave sins. There is a purgatory for those who die with for given sins, but who have not yet fully satisfied the justice of God. In purga-tory they fully satisfy the justice of God, the smallest imperfections and the stains of sins are washed away and then the soul enters heaven-just as the weary dust-stained traveler first washes enters the dining-room or mingles with

the guest of the house.
"Do you believe that in heaven there are many mansions, and that according to our sins we shall be so placed that some will be in back seats and some nearer the throne?" I do do not know if there are seats in heaven; we teach that heaven is a place of joy. Each one will have a different capacity of enjoyment, according to his proved worth, and each capacity will be filled

'THE NEED OF THE CREED."

The preacher described the resurred of as a virtue by Christ. St. Thomas could not understand how Christ could rise from the dead. He did not believe the witnesses. Christ blesses those who will accept testimony and make an act of faith. Blessed is he who hath

not seen and believes.

How can one believe? How can one make them feel at home by a cheerful and sympathetic welcome to the Church of their forefathers.

Catholic Church goes back to the Apostles; the Catholic Church is a does witness to the truths of Christ and His church Here are some of the questions that ere asked and answered: "Why do II Catholics believe that no Protest-His teachings and explain His actions.

Now, non-Catholics get the doctrines of Christ from the Bible. Good, earn-est, prayerful non-Catholics study the

Which is the true spirit of Christthe Catholic spirlt, which upholds belief in all the doctrines of Christ, or the non-Catholic spirit, which You may believe or not believe, rovided you are a good man," or; as ther non-Cathollies put it, "You may elect your belief, take what you like and reject what you like, provided you are sincere?" St. Thomas was sincere, ne was good; he only refused to bedieve one doctrine, and yet he was re-ked. To whom applies the words of Christ? "Blessed is he who has not

DIVINITY OF CHRIST. oke of God man. He gave many texts sustain his assertion. He spoke of sustain his assertion. He spoke of emiracles of Christ, especially of His for a Catholic to go to a Protestant sersurrection, which Christ gave as a coof that He came from God. Then he owed how conscious Christ was of His on position as God. He gave many instances where Christ assumed powers that belonged only to God, especially the power of judging the living and the He gave instances in which Christ asserted He was God, and showed that Christ was condemned to death be cause he publicly claimed to be the Son of God. Then he called upon His audience to approach and see for themselves the beautiful character that even the enemies of Christ could not stroy, and the wisdom of the lowly Car-

assumption and to lead people astray from God. Christ must be one of two things; either He is God or the worst man that trod the earth. It was impossible for one who has studied the gentle, the heart the heart that which the careful which the careful walled the gentle, where should she apply? the honest, the humble Jesus to consider Him such a blasphemer and such

ignorant fishermen He left behind to do His work and teach His principles. Again the preacher greweloquent as he painted the accomplishments of the Catholic Church. Convents are erected to virginity where immorality formerly flourished; monasteries are dedicated to poverty to take the place of greed; fraternity and brotherhood arise and crush out selfishness and hate; hospitals and asylums open their doors for the sick and forsaken; the poor have the Gospel preached to them; there is liberty for religion and liberty in the State; woman is raised to be the equal of man; the slave has his shackles torn from his imprisoned feet. One God reigns su-preme. A mediator of love and power stands between God and man. Man knows he can conquer sin, and does so.

The sinner is forgiven and death no longer haunts its victim. To those that Thomas follow Christ there is peace with God, peace with each other and peace with peace with color as follows. themselves. Christ, then, is God, as proved by His fulfilment of the prophecies; by His miracles and resurrec-tion; by His life, His wisdom and His character; by His own assertion and assumption of the power of God; by the ease with which He conquered the orld through twelve ignorant men; by His impress for good on the ages and by His success in leading men to God.

> THE QUESTION BOX AGAIN. The following questions were asked by non-Catholics through the question

> box and answered by Father Doyle:
> Q. What becomes of the man who
> does what is right, but never attends

A. He does not do right if he never attends church. There is just the same obligation to attend church as there is to do right in the sense used by the questioner. The same law commands us not to steal, not to kill, to honor our father and mother, to keep holy the Sabbath day. If we break any one of these commandments we violate the law of God. It will not excuse a man if he says he is as good as those who go to church or if he says that those who go to church talk about their neighbors. Those who go to church, but violate

the speech did not disturb unduly the emotional tendencies of the French Canadians, and the ecclesiastic seeking the cause was told that the guests "did not understand him well."

This, if given at all, was a very diplo
The priest to their mill, and disturb their self-stail to their mill, and not disturb their self-stail to their mill, and possible to disturb their self-stail to the Apostles forgave sins. Christ said to the Apostles, "Whose shall be forgive, they shall be forgive, they shall be forgive, they shall be retained." Here the speech did not disturb unduly which the Apostles forgave sins. Christ said to the Apostles, "Whose shall be forgive, they shall be forgive, they shall be retained." Here the speech did not disturb unduly the emotional tendencies of the French Canadians, and the ecclesiastic seeking the cause was told that the guests "did not understand him well."

They assure us quite seriously that have more Masses said for his soul than the poor man. Perhaps he needs them more. The rich man has more temptations: he has as a rule less trust in God and more in himself than the poor man; he has not had the gift of self-denial, like the poor man; neither has he had the special love that God holds for the He needs, therefore, more Masses for his soul. Besides, no priest would refuse to celebrate a Mass for a poor person because there was no offering. myself have said Mass to-day, with an offering, for a poor person. More-over, it is Christ Himself Who determines how much good each Mass will do for the soul of the dead. We do not On Tuesday evening Father Mc-Corry, C. S. P., gave a powerful discourse on "The Divinity of Christ." He first showed that that Christ was not only a man, but a "Why do you think it is a sin

A. Generally speaking, the Catholic believes that Christ the Lord made His Church, which we call the Catholic Church. He has received the gift of faith from God to believe that his Church is the Church of God, and the only Church of God. He believes that all non-Catholic churches are numan all non-Catholic churches, having human founders, like Luther, Calvin, etc. The Catholic must faney brought before him. The cident happened in the year 1843." faith, since to give up his faith is to give up God. Now, he is obliged to proteet his faith, just as he is obliged to protect his purity. He is obliged by Christ to avoid all dangers that would center who came from Nazareth, out of which nothing good ever came.

The preacher became truly eloquent to his faith he must avoid the danger compare with a rich mind. It is a per-

A. I have received the confidence of an inhuman wretch. "Come and see Him," the preacher cried; "study His character well and you will ery out with me and the whole Christian world those only who are baptized and believe that He is God, because He says He is God and claims the power of God.

in the Catholic Church. A priest often assists non-Catholics when they Then the preacher supported and sustained the divinity of Christ by what has been accomplished through the Catholic Church and the twelve their sins may be forgiven. This can be done when the non-Catholic is absolute the catholic characteristics and the support of the catholic characteristics. trition or perfect love of God, so that their sins may be forgiven. This can lutely sure of his non-Catholic faith, when he has no doubts at all about his faith and has no desire whatever to be a Catholic. In this case, through fraternal charity and love of God, the priest sometimes assists that non-Catholic and helps him to obtain pardon for his sins by assisting him to make an act of perfect love of God. The Catholic Church teaches that a non-Catholic who been baptized and is in good faith before God may obtain forgiveness for his sins by an act not of love of God, but an act of perfect love of God.

ANGLICANS AND THE BLESSED VIRGIN.

Replying to a correspondent who objected to certain Catholic features of his periodical, the editor of the Angelus, an Anglican organ published in

Chicago, says:

"We are sorry that our correspondent should object to various commemorations of our Blessed Lady which have appeared in the Angelus calendar from time to time. Nothing so isolates the Anglican communion from the rest of Catholic Christendom as the lack of devotion to Our Lady, which unfortunately characterizes so many Anglicans. Finally, doubtless nothing so retards the progress of the Catholic revival in the Anglican communion as the neglect on the part of even advanced High Churchmen to secure by invocation of Our Lady those inestimable blessings which would most surely flow from the special exercise by the Mother of God of her strictly subordinate and derived, but none the less important, intercessory functions. It is for the purpose of suggesting special devotions to her that

we notice so many of her commemora-tions in our calendar.

'We strongly incline to the belief that not a few of the cures effected at Lourdes are miracles worked by our Divine Lord at the intercession of our Blessed Lady and in response to the prayers of faithful Catholics. We think it not at all anlikely that the Queen of Heaven, Our Lady of Perpetual Mercy, Our Mother of Sweet Grace, did actually appear to the blessed Bernadette and announce to her, 'I am the Immaculate Conception.' At any rate, we wish we could see manifested by equally large numbers of persons in the Anglican Church the same supernatural faith which is shown by the pilgrims at the shrine of Our Lady of Lourdes. Perhaps if we in America had a Lourdes grotto we should be without Christian Science temples, and if we had a blessed Bernadette we should be without a Mrs. Eddy and a blasphemous Dowie."

THE POPE TOLD THE BELGIANS

ceiving special missions, speaking both in public and in private with the Entheir respective countries, and giving them appropriate messages for the sovereigns and heads of States whom they represented, he came forth again on the following Sunday to receive the large Belgian pilgrimage, under the lead of Cardinal Goossens. before had been one of complete rest. The sight of the Belgian Catholics who thronged the Consistorial Hall brought back to his mind recollections of his early days when he lived amongst them at Nuncio. One exciting incident of those times which nearly cost him his secourse on "The Divinity of hrist." He first showed that at Christ was not only a man, but a serfect man. Then he proved that hrist was God, because He fulfilled the rophecies of the Old Testament, which loke of God man. He gave many texts ok sustain his assertion. He spoke of Q. "Why do you think it is a sin Q." "Why do you think it is a sin open on the free will of the described for them in graphic life he described for them in graphic language. He was returning from a derive in the country when the horses pands in each case on the free will of the provided and the described for them in graphic language. He was returning from a derive in those times which nearly cost him his securious control of the described for them in graphic language. He was returning from a derive in the country when the horses are those times which nearly cost him his securious control of the described for them in graphic language. He was returning from a derive in the country when the horses are those times which nearly cost him his too extend the described for them in graphic language. He was returning from a derive in the country when the horses are those times which nearly cost him his those times which nearly cost him his too extend the described for them in graphic language. He was returning from a derive in the country when the horses are those times which nearly cost him his too extend the described for them in graphic life he described for them in graphic life he described for them in graphic language. He was returning from a derive in the country when the horses are those times which nearly cost him his section. occupants would be thrown. A Belgia ran into the path of the terrified animals, and seizing the mane of one of them, hung on to its head until they brought to a standstill. His Holiness remembered the name of the priest, and as he described his courageous act he drew himself up on his throne and raised his hand in the air, as though he would clutch the mane of the infuriated steed, which his vivid

To rob oneself of the means of enjoy-

BEE BEE S'NOTE

ESSENCE

By Henrietta Dana Skinner.

CHAPTER V.

"Fight to the last to prevent him being exposed to this greatest of dangers. There here a power, which I may call irresittibe, thrust men headleng into the abyss, and a for rent of bad examples and evil customs to ove whilm and sweep them away."—Letter of S Francis Navier, from Paris.

And they were happy days that fol-lowed. Madame Valorge submitted to the evident hand of destiny and the dises of her own hospitable nature foreign youths were as completely at home salon as in their own. At first she intended to admit only the boy Teodoro to the intimacy. It was soon an estabthem every evening that Adriano had nts, and that he should study his lessons with the children round the lamp on the table in the music-room, and joined in their games afterwards till bedtime. It was better for the boy than picking up a nondescript meal at the mercy of the porter's wife and the mercy of the porter's wife and spending lonely evenings. Regular meals and cheerful young society were doing him good. His appetite improved, he held himself straighter, and his laugh rang out merrily in a way his laugh rang out merrily in a way that did Madame Valorge's heart good to hear. Teodoro's intimacy estab-lished, Adriano's soon followed. It was very natural that he should drop in to say good-night to Teodoro on his way to the Opera or to sing at musicales, and it was perhaps natural also that he should drop in fully an hour before it was necessary to start, for circle was cosey and home-like, and the younger children has found out that he could tell delightful stories and welhim with enthusiasm, clinging comed him with enthusiasm, clinging about him rapturously while Teodoro, who worshipped his big brother, would sit by with dancing eyes, holding Espiritu's soft little hand in his and exchanging sympathetic glances with her at critical moments in the tale. Sometimes Madame Delepoule appeared on the scene, for she had grown very fond of the little family up-stairs, and she would bring a new song for Cata-lina to try, or would suggest a duett or a trio with herself and Daretti. or a trio with herself aud Daretti. What more natural than that Agostini what more natural than should be asked to accompany them should be asked to accompany them should be asked to accompany them ful did the little concert prove that this also soon grew to be an established thing. Of course, after this, Choulex could not be left out, especially when he played such a beautiful accompanion. ment and could read the most difficult and intricate scores at sight and transpose the most complicated arrangements to any desired key. No, the ments to any desired key. No, the intimacy could not be prevented; and why should it be, since the young people were discreet and well-behaved and the older ladies as well as the children were always present? Be-sides, it was good for Disdier to have pleasant company in his home. He said that the business worried him, and of late he had not spent as much time at home as he used to in the early years of his widowerhood.

"He ought to marry again, I sup-se," sighed Madame Valorge. "It pose," sighed Madame Valorge. "It would be unreasonable to demand that ne should grieve forever for the loss of my daughter. He is in the prime of wife into his home I would gladly retire Ramon knows how my life is bound with theirs, and that it would be happiness to shelter and provide

But if Madame Valorge had her anxieties and her doubts, Madame Delepoule had none. She felt that Divine Providence was behaving to perfection. could be better than that two gifted natures like those of Adriano Daretti and Catalina Disdier, with the same too sensible and self-respecting to fall into each other's his odd, shy manner, and and then things would be very different

between the young people.

In the meanwhile life was going on busily and cheerfully on the fourth It was an immense weight off Adriano's mind to have Teodoro so happily provided for, and he felt ten years unger to have it lifted. Teodoro now walked to school mornings with the Montufer lads and their father, and in the afternoon went on his long tramps with them, or with the Marquis of Palafox and his boys. And now his even-ings were comfortably arranged with the Disdiers. As Adriano's engagements increased, and he had less time to devote to his brother, it was a relief to feel that Teodore was in excellent criticism. It was not enough care and making friends. He drew a long sigh of satisfaction. He had felt ond his years, with the cares that had been so early thrust upon bim, and, to tell the truth, had lately some times longed for a little more independence, that he might stretch his wings a little more as other young men are. But it was an unworthy wish, and disloyal to his dear "baby-boy," and he hardly admitted to himself that it even

crossed his mind.

Teodoro was inclined to be hurt that Adriano was never invited to join the long Sunday afternoon rambles that he enjoyed with the Disdiers and the young people of the San Roque and Montufer families and their parents. Adriano tried to explain the situation to him. "You see, Teodoro mio, you and I be-

Roques know our history and family

connections and are very polite to both of us, but to each in a different way. onnections and are very polite to both of us, but to each in a different way. At fifteen, you may walk with a young damsel, accompanied by her governess or her parents, and the world will have nothing to say; but at twenty-four, if I should walk with one of the demoiselles de San Roque, who are almost grown, you know, I must either be her better the decreased will say her parents trothed, or people will say her parents are very indiscreet. Now the parents of the demoiselles de San Roque are not indiscreet, neither would they like their daughter to be the betrothed of an opera-singer; therefore, while they treat you almost like a son, they only recognize my existence in the most for-These distinctions may not always seem reasonable, but they exist, and it is time you should learn

them."
Teodoro listened attentively. "I suppose I understand," he said, "but still I wish you could go with us, Adriano, and I should not object at all to your being betrothed to one of the demoiselles de San Roque."

"My dear Teodoro, go your own way happy, and do not waste your e time building castles in Spain valuable time building castles in Spain for me. If it is my destiny, Providence will arrange it without you." God's ways are not our ways, and, no

doubt, Providence had its wise design in the matter, but, humanly speaking, it seemed a strange mistake that two young hearts, so sorely in need of each other, should be kept apart. Ah, Marbright little maiden, full of happy illusions and destined to cruel awakenings, near you, though you meet him no more, is a young heart as yet without reproach. You might lay your innocent hand in his with reverence and trust; he would be faithful and your future would be safe. And you, your future would be safe. And you Adriano, have you no need of her Hitherto you have been carefully guarded—a noble, chivalran shape your first boyish ideals; a devoted Christian mother to be your confidante and guide in early manhood; sorrow, poverty, and the necessity of work to hedge you round in the straight and narrow road. These safeguards have been taken from you. Success, applause, flattery, wealth, indolence and ease, the smiles, the adulation, the courtship of fair women, the refined profligacy of a brilliant city, the jovial good-fellowship of a Bohemia that is irresponsible to God or man—all these are closing about you insinuatingly, and can you stand alone to resist the tide?

But you are not yet alone, and your angel still looks upon the face of God Sunday is a fatiguing day, for you sing at the High Mass in the morning, and it is gala night at the Opera in the evening. So you sleep through those long Sunday afternoons, and just before dark a figure creeps into your room, a long, queer figure, crowned by a beau-tiful boyish face. Removing his dusty boots, Teodoro stretches himself on the bed by your side, lays his curly blond head on the pillow beside your smooth brown one, and giving your broad shoulders a loving shake puts his lips clos to your cheek and murmurs sweet, foolish words-fond, tender things that he used to whisper to his mother when he was little and had a mother to love.

And you turn and throw your strong arms round him and hold him very tight Then he sits up for a moment. bed, clasping his hands round his knees, and tells you all his afternoon's adventures with happy, boyish enthusiasn You listen and are glad for him, and wife into his home I would gladly retire from it. I have my own modest income, and if any of the children should prefer living with me to a step-mother, Ramon knows how my life is bound up in the face and takes up a pillow to throw at you. Shots fly back and forth, and you roll together in a regular tussle till you suddenly discover that it is time to dress for the Opera, and Teodoro picks up his dusty boots and goes off to make himself fine for his Sunday evening dinner with Madame Dele-

Hortense Delepoule was beginning to natures like those of Adriano Daretti and Catalina Disdier, with the same talents, the same interests, the same career before them, should meet and be brought in constant contact, should grow uneasy as time went by. Sne was getting out of conceit—not with Divine Providence itself, of course, but with the miserable creatures whose free will could thwart its wisest designs. Adrication of concern for your country of the control of t learn thus naturally to turn to each could thwart its wisest designs. Adriother for sympathy? She chuckled to ano and Catalina seemed as indifferent sible thing in the world by herself as she saw how affairs were drifting. Yes, there were still some marriages made in heaven. It gave her marriages made in neaven. It gave her no anxiety that there seemed to be a certain shyness and reserve between the young couple. They had been well the Swiss as a rival. He had a delicious touch on the piano and played accompaniments marvellously, still he was young couple. They had been well not dangerous. Every one trusted him to dangerous. Every one trusted him to dangerous the state of the sum of the and liked him, but there was little in arms at once before everybody's eyes. rough exterior to fascinate a young Of course, Catalina would wait to be wooed in the usual formal French fashion, and Adriano was too much of a violin sing like an angel, had given her gentleman to indulge in surreptitious love-making, but would in due time present himself before the father and ask way to the United States. As for Adway to the United States. As for Adpermission to court the daughter, riano, he had so little ambition outside of his art, was so foolishly good-natured was just like him to si let somebody else take the things that might be his. Such laziness and indif-ferance were absolutely sinful! She would say something to rouse him at the

very first opportunity.

It was a hard subject to broach, how ever. Whenever he came to see her he was absorbed in his music and talked over eagerly the details of his roles the phrasing of such a passage, the proper intonation of another, the suitability of a certain gesture. Perhaps he had had an inspiration overnight touching a new part he was learning, and she must hear him render it and give her be able to made it clear to others. That was why he was an artist, otherwise he would be only a dreamer. The would be only a dreamer.

would be only a dreamer. "You know, madame, since I have come to manhood I have been too busy and at times too sad to indulge in day dreams, and have had too much respon sibility to think of marrying," he said, when she at last brought the conversa tion to the question of matrimony in

"But you are freer now," urged Madame Delepoule. "Your position is assured, you are making money fast, and Tedi has his own little patrimony. Remember what it meant to you in your boyhood to have a woman in your ho You cannot give Teodoro the mother you have both lost, but at least you can

get that he has a sister already. My brother Bindo is married to a very sweet and gifted young woman, and they have a lovely home in Turin."

"But that is no advantage to Teodoro. who is living with you and not with

Bindo."
"That is the very question," said Adriano, sadly. "Bindo wants to take my boy away from me. He says that I have supported Tedi long enough, and he complains that I am making a milk-sop of the boy. He would like to put him through a course of sprouts. Bindo sop of the boy. He would have to publish through a course of sprouts. Bindo is a great athlete, you know. I suppose it would make a man of Tedi, but how I shall miss my baby boy!"
"Miss him! You don't mean to say

that you would consent to anything of the sort?"

"I fear that I ought to, for Tedi's own sake," sighed Adriano.

Madame Delepoule drew a long breath

and was silent a moment. Then she burst out: "Adrien Daretti, are you mad? What! send away that child who is your guardian angel, though you may. not know it? What! break up the little home you have made for him that has brought such that brought such blessings on your own head in return? Boy, you're crazy! It is fortunate you have such a steady friend as Choulex to fall back upon, or you would go all to pieces alone in this

wicked city."

Adriano looked grave. "But I am to lose Casmir also," he said.

"No! You don't mean it! Lose Casimir ?"

"He goes to Milan this spring to accept a professorship in the Polytech-

Madame Delepoule stood up in her amazement. "Choulex leaves Paris. Choulex goes to Milan!" she exclaimed "It is bad enough to let Tedigo, but this friend too, this sturdy mentor! Oh, Adrien Darretti, are you blind, blind,

He lead her to a seat and knelt be fore her gallantly. "But shall I not have you, my dear godmother?" he said "May I not come to you when I need a little scolding? Will you not let me dine with you on Sundays in Tedi's place, or is your love all for

"Adrien, how can I tell you?" she pplied, in great distress. "My dear replied, in great distress. "My boy, I too am to leave Paris in spring."

Now it was his turn to start to his feet in dismay. He stared at her, thoroughly appalled.
"Don't!" he exclaimed, pleadingly.

"Don't go! You are my mother's friend; you are the only tie that binds me to that holy past; the only one that has a right to scold me. Oh, don't go! I shall be alone, indeed!"

"What can I do?" she almost wept. "I never dreamed that the movements of a solitary old woman like myself would make any difference to any one. I meant to slip off quietly some day, and thought that you would be safely tled with a nice little wife, and no one, except perhaps poor little Teodoro, would miss me. I have my plans arranged and contracts signed to teach in Brussels and London for the

t five years." Five years!" he murmured. His emed to have been taken away. Until now it had seemed to him that he should rather enjoy being alone. It was disloyal to Tedi and to Casimir to indulge in the thought, and he had suppressed it as far as possible, but at times he had a frantic longing for independence. He had always been respon pendence. He had always been responsible for some one, always more or less accountable to some one, and he had secretly sighed to be his own master for a while, to be more as other young men are. But now this independence

suddenly seemed less desirable. How horribly lonely he should be! He had not thought of that side of it before.

"Adrien," said Madame Delepoule, gently, beckoning him to take a low seat at her feet, "I proposed to you the idea of mercians to some support the idea of marriage to some sweet young girl when I was only thinking of stage. a popular idol, such as you are fast becoming, must pass through. They are almost more than poor human nature

can go through unscathed ."
"My dear Mamma Hortense," said
Darretti, lightly, "do not take my loneliness so much to heart. I shall only be going through what almost every young man has to go through who comes to a great city to seek his fortune. If I have been a good boy so why should I not remain so to the end of the chapter? desperate that there is nothing for it but to plunge into loveless matrimony with such unseemly haste

"Loveless? My dear Adriano, you couldn't be married a week to a worthy young wife without becoming tenderly attached to her, I don't care who she is! I have seen enough of your romances and love-matches! Five out of every six love-matches turn out miserably while five out of every six arranged matches turn out excellently. That is my experience. Tell me, Adriano, was your mother's marriage—that ideal

"You drive me into a corner," he answered, smiling. "They were both arranged matches. But what shall I I do not feel, as you do, that immediate marriage is necessary for my salvation. It is rather heroic treatment, you see, and I am not so far gone yet that I wish to resort to it. unfortunately, the maiden I would choose is already bespoke."

Madame Delepoule looked startled.

"I could not step in and cut out poor Theodoro !'

"Gracious! What a fright you gave long to a noble family, and the San Roques know our history and family Adriano shook his head. "You for-

not seek much farther, Adrien ; you are

burning, as the child en say."

Adriano reddened a little. "Espiritu would suit me to a T," he said, and then, hesitatingly. "As I cannot get her, what do you think of one who is the child the said. not unlike her, her intimate friend, Mademoiselle de San Roque?" He was conscious of having taken a somewhat tender fancy to that gifted, bright-faced maiden in the few glimpses he had had of

Madame Delepoule frowned. is rather young yet," she said, coldly.
"And are you not aiming rather high? Oh, I know you are her match by and all that, but, for Heaven's and all that, but, for Heaven's sake.

Adrien, don't get mixed up with fashionable amateurs. It would just destroy your career, They would look down on your profession and probably scorn you altogether; and even if you won the young lady's affection, and made a love-match of it, you would neither of you be happy. You could never get from her the co-operation and sympathy you would from one who was educated to a professional life herself; neither would your fine lady be happy in accommodating herself to your surroundings. Be-lieve me, it would be a big, big mis-

How provoking men are when they will persist in overlooking the one thing that every one else sees is for their good! Madame Delepoule could

their good: Madame Delepout Could have shaken Adriano.

He, meanwhile, looked flushed and thoughtful. He knew well enough who she had in mind. "I will not affect to nisunderstand you," he said, gravely, "and I promise to think over well what you have said." He kissed her hand and bid her adieu, still grave and thoughtful.
When he had gone, Hortense Dele-

poule threw herself back in her chair, full of misgivings. What business had e match-making and giving advice to young bachelors? After all, would this be the best thing for her favorites? Had not she, Hortense Delepoule, been an old idiot to try and interfere with the course of events? Had not she, an artist herself, been too desirous of artist herself, been too desirous of bringing two such artistic natures together, and not thought enough of other things that go to make a happy married life? Could Cataliua do any justice to her great talents for the stage if she had to meet the requirements of domes-tic life and create for him such a home as his affectionate nature craved? Adriano did he not hate and loathe the publicity, the gossip, the scandals, the intrigues and jealousies of the operatic ? Did he not detest some of the companionships that it forced upon him? How would he like his wife to be mixed up in all the struggles, the mean-nesses and injustices that he knew too well, the victim of idle talk and jealous schemes? Would he not tather alone these things, made bearable to enthusiasm of his genius, and have his wife live in a higher, purer atmosphere, where he could turn to breathe more freely and find refreshment for his

Hortense Delepoule covered her face with her hands. "O God in heaven," with her hands. she prayed, fervently, "inspire him to do what is for his own best good, and make him forget the foolish advice of an ignorant old woman!

CHAPTER VI.

And I should be her lover forever and a day, And she my faithful sweetheart till the golden hair was gray;
And we should be so happy that when either's lips were dumb
They would not smile in heaven till the other's kiss had come."

Whiteomh Biley -Whitcomb Riley.

Poor Teodoro received the decree of exile with very dejected looks. ano had broken gradually to him its possibility, first reading the letters from Bindo and Elena proposing the plan, then talking it over with all the pros and cons before it was settled The future looked very gloomy to the boy. He had never spent a night away from Adriano and Oreste since his mother died, while he hardly knew was a little toddling youngster in low-Bindo was married and had a little boy of his own in frocks and curls, and a tion as they sometimes looked on the stage. "I know well the ordeals that social questions of the day in magazines, under a masculine nom de guerre, so that Teodoro was quite afraid of her, althought she was very pretty and kind and gentle. Then there was Bindo's mother-in-law, the Countess d'Usseglio, who had been a great beauty in her day, and corresponded with crowned heads for her husband had been in diplomacy as ambassador at the principal European courts. Teodoro stood horribly in awe of her, and her sweet, gracious manners only made him more miserably conscious of the ungainly length of his arms and legs. There was the Contessina Clo-tilda, too, Elena's young sister, who was very gay and fashionable, was maid of honor to Queen Margherita, and visited her every year when the court was at Venice. They all lived together in a big house in Turin in the winter, and had a villa at the Baths of Lucca in the summer, and had carriages and horses, and servants in livery, and fine lady's-maids. Altogether it was very formidable and strange, and very different from the simple, easy, happy-goluckly life with Adriano and Ore and Teodoro could see nothing

wretchedness ahead. But the deepest affliction of all, the crowning misery that threw everything else into comparative insignificance, was the thought of leaving his little princess. The wretched, dull ache at his heart was affecting his health and making him pine and droop, so that Adriano nervously hurried the preparations for departure, fearing there would soon be nothing left of the boy to depart. The princess herself did not appear to be half as afflicted at the approaching separation as her young cavalier. He had of course confided everything to her-his fears, his hopes, and now the dreadful certainty of the me! I thought you were in earnest and had met with some repulse. Dear stantial misery. But she was very hopestantial misery. But she was very hopeful, and only looked at the bright side

"We will write each other once a " she said, planning all the de with interest and enthusiasm tails 'We will write a sort of journal, a little bit every day, just as things happen, and then post it once a week. shall really have a great deal more to tell each other than here our lives are so much alike. You must make the countess tell you all about the kings and the queens and the court bails, an then you can write it to me, and it will be as good as a book. And you will see all sorts of news and interesting things to tell me about which I should never hear of in any other way. And I will write you about the things you love here, about Adrien, and how he looks and what he does, and every-

thing that we all do every day."

"But, Espiritu, it will not be like seeing you and hearing your voice and looking right into your eyes! And when I tell you things by writing I cannot hear you say, 'Theodore, I am so glad!' or 'Theodore, I I must wait days and so sorry!' days to see it on paper, and then by that time there will be something else that time there will be something else I want to tell you," and he looked up disconsolately from his lowly position on the rug. She liked to perch on high, straight-backed chairs, or on tables or or arms of sofas, and other eminences, but he preferred to curl his long limbs on humble hassocks and rugs, whence he could gaze up into his little disjuitive face. vinity's face.
"But you will come to see me some

times," she persisted. "You will come to make Adrien visits when you have vacations. I could not bear it if I did not have that too look forward to. But Adrien will send for you, and then we Adrien will send for you, and then we will have beautiful meetings, and do nothing but talk and talk and talk. And oh, how much we shall have to tell! You know, Theodore," she added, "we should not see much of each other next year even if you stayed in Paris, for grandmamma means to send me to school at the convent at Auteuil and you could only see me twice a week. other after all.

Perhaps this consoled him a little. but he was still very gloomy and very near some unmanly tears. Emboldened the first time ventured to put his arms timidly about her, and leaned his forehead against her fat little Hitherto he had been more than content if he might give her a shy saluta-tion on parting, hold her soft little hand in his for a few moments, and he had two or three times kissed a fold of he little frock on the sly. But now the days of separation were getting wofully near and he was in sore need of comfort. She knew how sad his heart was, so she returned his embrace tenderly, resting her pink cheek against his fair curls and saying all the consoling and en-dearing words she could possibly think

much in need of consolation as Teodoro himself, and without the princess to turn to. his most intimate friend, and his kind motherly adviser, all three at once was a severe blow. He had great faith in Madame Delepoule's judgment, and there was much sense in what she said. But his heart died within him. Was it worth while to be an opera-singer if it was to shut him out from all that he nost prized in social and domestic life? Why should his God-given talents stand in the way of his happiness? Why could he not be valued at his worth? Were his birth, breeding, talents, character, to count for nothing ?

But he knew well the exclusiveness of the Latin races in their home life. was overwhelmed with social attentions. he had plenty of admirers and much silly feminine adulation, but where, among those whom he most respected and revered, could he hope to be received in the intimacy of the family circle as he had been with the Disdiers? Who had known him and his from childhood as Madame Delepoule Bindo, who had left home when Teodoro was a little toddling youngster in low-who would cling to him with the ador- to marry at present." ing affection of the brother to whom he had been father, mother, everything,

from tender infancy?

There would indeed be an empty place in his heart, and could he do bet-ter than to take the path Madame Delepoule had pointed out to him? The Senorita Disdier was certainly a gifted, pleasing, and picturesque-looking young woman. He like her very much, and might have tried to win her from the first if he had not been conscious all along that it was exactly what Madame of the professions.' Delepoule wished to bring about. more could he ask for than he could find in her? Some day she would rule the stage even as Hortense Delepoule had. Her splendid voice and rare dramatic intelligence were most satisfying to Daretti's artistic nature, while her simple, unselfish ways in the home circle were attractive to his manly ideals of femininity.
"I could not do better," he repeated

to himself, encouragingly. "I could not do better." On the whole, he felt light-hearted in making up his mind. It would be a victory over his lawless craving for independence, and it promised him great happiness. He would lose no time, or his resolution might change. He ran down-stairs to confide in Madame Delepoule. "Do not be too much surprised at its suddenness, but I have come to tell you of my en tire conversion to your gospel, and to beg you to say a kind word for me to r Disdier and Madame Valorge.' "My dear child, you take my breath

away! Not so fast, if you please! Mind you, Adrien, I refuse to have anything to do with your affairs! You must take the whole responsibility of decision on yourself.'

But, Mamma Hortense, you surely wish it-

"I do not wish anything, I am not going to meddle with anything. your own way and manage your own love affairs."

Adriano was taken aback. He saunred up the Boulevard Malesherbes to think over the situation. What could he do? Most young men had relatives or family friends to arrange their mat-rimonial affairs for them, but he seemed to be singularly alone, now that Ma-

dame Delepoule had failed him. Apparently, he had got to propose for young lady's hand himself. It see young say's hand masser. It seemed to him a very trying and awkward thing to do. It was always so much better to have a third person take the preliminary steps for the suitor, because the parents were always sure to have so many questions to ask, so many things to ascertain about a young man bef they would feel like intrusting their daughter's future to his hands.

right and best that it should be so, as it prevented many undesirable attachments and unfortunate marriages; still, in his own case, it was hardly necessary, since the Disdiers already knew the state of his affairs pretty thoroughly, and were probably satisfied as to his character, or they would not have encouraged. or they would not have encouraged the intimacy of the past few months. together he had that his suit would be accepted without delay. His spirits rose. He walked cheerfully along the boulevards, with a graceful bow and merry smile for his many acquaintances. He was con-scious of his popularity and good looks, his shapely form and fine bearing, the perfection of his dress in its simplicity and quiet good taste. He was con-scious of admiring eyes turned upon him, conscious of the flutter in feminine circles as he passed, conscious of the respectful adulation of the gilded youth of Paris, who tried in vain to cate of Paris, who tried in something of the careless grace and manly dignity of his inimitable step. It was not in human nature that he should be indifferent to all this silent flattery. The air was fresh and sweet that late May afternoon, and life had never looked brighter to him or fuller of sweet hopes.

As he entered the gates of the Parc

Monceaux, a familiar voice, with a strong Spanish accent, greeted It was Senor Disdier. In an in his mind was made up. He would seize this opportunity Heaven had given him, and formally offer himself as a suitor for Catalina's hand. "Will you take a turn in the park,

senor, this fine afternoon?"
"I am very glad to do so," said the
Spaniard, heartily. "I was turning
homeward, but your company tempts me "I was turning

Disdier was in a genial mood, and Adriano's gay spirits increased as the two promenaded the beautiful paths in the bright spring sunshine. It surprised Adriano to see how happy this sudden encounter with evident destiny made him. The idea of the friendship, the companionship of a congenial marriage grew more beautiful, more desirable with every step. He felt that he was falling in love, not exactly with Catalina, but with some rather indistinct feminine creation of was to become all things to him. He began to take more interest in women in general, to notice them as they passed, to speculate upon their characteristics, to wonder what sort of wives they would make.

At length they turned to go homeward, and, with a beating heart, Adriano recognized that the moment to speak

He stated his case in a manly, straighforward fashion. He could exactly say, "I love gour daughter," but he said, with great sincerity, that he earnestly desired to make wifes and hoped for permission to try and win her affection. To his surprise, Disdier seemed greatly disturbed. Adriano had expected, indeed, that severingly wooed and tenderly per-suaded, but it had never for an instant occurred to him that he should meet with any difficulties from her father or other, and he had presented himself before Senor Disdier without a

single misgiving.
"Daretti," said Disdier, gravely, "I am very sorry for this—truly sorry for this. It is a complete surprise to me, a complete surprise to me and I cannot give you any encourage ment. Catalina is very young, and she has just started on a career for which Where could he find the tried she is well fitted and in which she is

career," interrupted Adriano.

the contrary, I could aid her in it."
"You could not aid her. I have seen enough of operatic marriages," said Disdier, roughly. "The artistic tem-perament is one that shines in domestic life; the musical nature, which lives on emotion and nerves, does not permit it. It is a sad and speaking fact that the operatic stage shows us more scandals and domestic unhappiness than any

Artonished, and not a little irate at this tirade against opera-singers, Adriand drew himself up to his full height and folded his arms in a very theatrical manner.

"That is such scandals as there are become public property sooner, as the actors are public characters and the ws them no privacy in their affairs," he corrected, rather haughtily. "But excuse me, Senor Disdier, if I say that these are generalizations. To come to individuals—both your child and I are Christians and of good breeding, and if the operatic stage has given some scandals, I trust that in this in-stance it may hold up a good example You know your daughto the world. ter's character, and you have professed

to like me."
"Yes, I do," said Disdier, more gently, "and it is for both your sakes that I advise you to keep apart. If you wish to live your artistic career un-hampered and enjoy domestic life at the same time, marry outside of your pro-fession. And if Catalina is to fulfil her ambitions-and she will never be satisfied until she has made the effort to do so-she had best not marry at all till she is at least twenty-five years old. Art is a severe task-masterserve art worthily and do her duty to her husband at the same time. She earnestly bent on her studies, and has fine prospects, and I do not wish to dis-turb her mind with questions of mati-mony at present. Neither do I think that my answer will cause you great suffering, though it may disappoint you for the moment. If I understand men at all, Daretti, you are not in love with my daughter.'

Adriano started and flushed uncom-

fortably. "I do for good or for e "I find myself position to marr nyself, to have Your lovely and one woman I wou and admire her, tastes, and she w allegiance. I would learn to love in her hus of finding mine i They were streets now and reets now and moment. Discussion T to Daretti.

MAY 10,

spoiled you," he ing its best to de happy woman. pliment to my C choose her from for if report specopportunities of ably from a wo have told you w in the matterhere. It is not sent. We will He of itself." Adriano a mom-ing, then added ot expected th thought it possi "Perfectly." has given me that he has a m younger brothe be many years l

to marry. But a fine, substan rough exterior. Adriano retur ly out of sorts v himself. As us piano. Adrian-himself for hi Here was Casin he could for (and stupid an towards this de "Adriano, e I cannot sin ly. It jarred o

ir could thin juncture. "Just try it "But it is a t " That woul tenor timbre.
Do you think I a moment?" an stool an angry

across the room the floor in in One must fee to sing."
Choulex play and began imp from the them of the lover, woman he love his king, sight mony. Adrian grew quieter, tears. Was t

delicious, so so touch? Choulex wa heart out in Then he felt a his shoulders. "Adriano! not made of ire "Carissimo

higher than A

a pinch to t skilful fingers his whole im: and artistic r breaking song ly play for e blinded with nad never so manly, so th ously rich, so gifted, so lova ong ceased, across the mu over them.
Adriano sto "Casimir," he we have both

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tion. dicted, gloon her, and Esp Madame Va a little aside say to each o hearts withou they simply other in siler and the litt The blue eye was no hope "I trust I

for the l apologeticall dame Valorge themselves property They will be what seems "I hope the childre Tedi. Good mber you

and he stoop from which had fled. S tell him, lik MAY 10, 1902.

one woman I would choose. I reverence

and admire her, we are congenial in our

tastes, and she would have my undivided

a moment. Disdier held out his hand to Daretti. "The world has not yet

to Daretti. The world has not yet spoiled you," he said, "though it is trying its best to do so. Your wife will be a happy woman. I appreciate the compliment to my Catalina that you should

shoose her from among so many others,

for if report speaks true you have many opportunities of choosing far more favorably from a worldly point of view. I

have told you what my strong feeling is in the matter—that it had best end here. It is not for her good at the pre-

Adriano a moment as they were part-

that he has a mother to support and tw

Adriano returned homeward thorough-

piano. Adriano could not but reproach himself for his lack of observation. Here was Casimir, who cared more than

have had the first chance. How blind and stupid and selfish he had been

"Adriano, come here and try this aria from the 'Queen of Sheba.'"

"I cannot sing," said Adriano, cross-ly. It jarred on his feelings that Casi-

"Just try it over to please me!"

"But it is a tenoraria!
"I will transpose it for you."
"That would ruin it. It needs the tenor timbre. Good heavens, man!
Do you think I feel like singing at such

stool an angry kick that sent it flying across the room. Then he fell to pacing

the floor in irritable, gloomy silence.
"One must feel well and free from care

and began improvising in tender minor from the theme. The heart-weariness

of the lover, who recognizes in the woman he loves the betrothed bride of

his king, sighed through every harmony. Adriano was touched, his spirit

Then he felt a pair of strong arms round

his shoulders.
"Adriano! Let me go! You are a

very bear for hugging, and my ribs are

just half a tone lower. It goes no higher than A, and I ought to be able

The willing accompanist bent his skilful fingers to the task. Adriano

roused himself to his utmost and threw

ulex straightened up and looked

sadly into his face. Then the two men

put their arms round one another and each held the other very close. And

that was all the confidence that passed

The moment of separation came at

last s such moments must. Teodoro faceu it with sullen desperation. It

was all a terrible blank beyond, a dull, hopeless blank, and no promises of future meeting brought him any consola-

"It never can be the same," he pre-

dicted, gloomily.

For once in her life her tongue failed

her, and Espiritu had nothing to say.

dreadful for words.

what seems so hard now.'

was suddenly dumb. It was too

Madame Valorge and Adriano moved

a little aside that the children might say to each other all that was in their

hearts without being overheard, but they simply stood and looked at each

other in silent misery, the tall thin lad

"I hope so—I hope so," assented Adriano, and then he stepped towards the children. "We must go now,

Good-bye, dear Espiritu; re-

"Carissimo Casimiro, transpose that

not made of iron

and lonely!"

ment?" and Adriano gave the foot-

oulex played the noble aria softly,

air could think of operas at such a

towards this dear, faithful friend!

itself.

rough exterior."

to sing.

We will let the future take care

He glanced curiously at

10 1902.

ite marriages; case, it was ince the Dis-ne state of his chly, and were on his character, encouraged the reason to hope ccepted without se. He walked oulevards, with a ry smile for his He was conand good looks, fine bearing, the in its simplicity

He was cones turned upon
utter in feminine the gilded youth n vain to catch reless grace and inimitable step. nature that to all this silent fresh and swee to him or fuller

r voice, with a n an instant He would seize self as a suitor for turn in the park,

oon?"
o do so," said the
"I was turning ompany tempts me

genial mood, and beautiful paths in shine. It surprised happy this sudden ent destiny made he friendship, the ongenial marriage more desirable exactly with Catarather indistinct his own mind who hings to him. He ce them as they upon their charac-what sort of wives

rned to go home ating heart, Adrihe moment to speak case in a manly,

on. He could not e gour daughter," reat sincerity, that d to make her his r permission to try
n. To his surprise,
greatly disturbed.
eted, indeed, that
uld need to be perand tenderly per-never for an instant hat he should meet from her father or he had presented r Disdier without a

this—truly sorry for blete surprise to me, you any encourage-very young, and she a career for which and in which she is I do not wish her ed Adriano. " On

ld aid her in it." id her. I have seen c marriages," said "The artistic temt shines in domestic nature, which lives ves, does not permit d speaking fact that nhappiness than any

not a little irate at opera-singers, Adriup to his full height in a very theatrical

candals as there are perty sooner, as the characters and the no privacy in their ed, rather haughtily. enor Disdier, if I say generalizations. To and of good breedis and of good breed ratic stage has given trust that in this inu know your daughd you have professed

said Disdier, more is for both your sakes o keep apart. If you rartistic career uny domestic life at the outside of your pro atalina is to fulfil her e will never be satis-made the effort to do not marry at all till wenty-five years old. k-master—she cannot y and do her duty to he same time. She is her studies, and has I do not wish to dis-

th questions of mati-Neither do I think will cause you great If I understand men u are not in love with

and flushed uncom-

fortably. "I do not love any one else, for good or for evil, senor," he replied. "I find myself for the first time in a position to marry. I desire to establish, myself, to have a wife and a home. Your lovely and gifted daughter is the sea woman I would choose. I revergence though it were half your kingdom. Come, Tedi, what are you going to ask for ?"

Madame Valorge drew nearer the little group and smiled indulgently upon them. Adriano listened in some curiosity for Teodoro's latrequest.

Teodoro still gazed earnestly at his ttle princess in silence. Then a light little princess in silence.

and she would have my undivided allegiance. I trust that in time she would learn to find her happiness and love in her husband, as I am confident of finding mine in her."

They were approaching the busy They were approaching the busy streets now and both men stood still for streets now and still for s

It was very still in the little room. The man and woman listening felt themselves grow pale and tremble. Why should youth think of death?

And Espiritu Santo bent towards him, and whispered, "I promise," and and kissed him on the forehead. At last he stumbled to his feet. There was no use prolonging the misery, but even in his misery he did not forget his manners. He bowed low before Ma-dame Valorge and kissed her hand, murmuring in a choked voice words of gratitude and farewell. She embraced

him affectionately and tearfully.

God preserve and keep you! God give His angels charge over you to keep ing, then added, hesitatingly: "I had not expected this from you, but I had not expected this from you, but I had thought it possible of your friend." "Not Choulex!" exclaimed Adriano. "Perfectly," replied the other. "He has given me to understand, however, you in all your ways!" she said, fer-vently, and he bent his head to the blessing. Then he moved slowly to the door. On the threshold he turned again and held out his hands to Espir-itu. She sprang to his side and their younger brothers to educate, and it will be many years before he is in a position to marry. But I wish him well. He is a fine, substantial fellow, with all his

"I have done the child injustice," thought Adriano "I feared she did not care for him as deeply as he cared for her, for she always seemed equally ly out of sorts with the world and with himself. As usual, Choulex was at the piano. Adriano could not but reproach self-possessed and joyous whether he came or went. But now she has been absolutely dumb for full five minutes, and I recognize that it can be no ordinary emotion that would produce such an e could for Catalina, and ought to

And now Teodoro had groped his And now Teodoro had groped his way to the door and through the ante-room. Adriano, with a hasty adieu to Madame Valorge, followed, and the orphans closed behind them the door of the home that had been so lovingly

opened to them. 'It will never be just the same again," said Teodoro, lifting sad eyes to

"It will never be just the s again," echoed Adriano, gazing into the future with troubled look. TO BE CONTINUED.

MAY-DAY IN OLD ENGLAND.

A Study.

BY NORA RYLMAN

Once on a time, when I was a little child, I was passing through an old, old town at Maytime. It had been raining; there were rain-drops on the petals of the spring flowers—on the pale, rath primroses, the stately auri-

pale, rath primroses, the stately autrelias, and the soldier-like tulips; on all the summer heralds, in fact.

The arc of promise spanned the sky; the ancient, time-worn buildings looked what country folk term "freshened grew quieter, and his eyes filled with tears. Was there ever anything so delicious, so soulful, as Casimir's divine Choulex wandered on, playing his heart out in exquisite modulations.

All was fair and beautiful. One felt that "summer was a cumin," as

Chaucer puts it.

Down the road came a moving mass of greenery, all decked with flowers and shaped like unto a beehive; round it danced men and women, twirling tame bourines, singing May songs. It was "Jack o' the Green," with his courtiers, it was a bit of Old England, merry, Catholic, Tudor England, sandwiched as it were into modern life. When I think of this scene my thoughts

his whole imagination and sympathy and artistic resource into the heart-

across the music-desk and bent his head carrying offerings to her shrines; young mothers naming new-born babies over them.

Adriano stooped tenderly over him.

Casimir, he whispered, I suspect
we have both of us had something to
make our hearts feel a little despondent after her in great temples, sweet, cool, stately, dim. tately, dim. Let us for a moment leave the hurly-

burly; let us imagine ourselves in tha England in which the "O Salutaris used to ring through the narrow

was in Maytime (if I remember rightly) that the Archbishop Thomas a Becket came back from banishment in France to his See of Canterbury, and made that famous truimphal progress to his own cathedral city.

The poor, the halt, the oppressed were glad to welcome him whom Cæsar hated! Lazarus entreated his blessing: Rizpah found consolation in his benignant smile. Children strewed bluebells, primroses, cowslips before him.

The mule of the man before whom loomed martyrdom trod on flowers.

And, when he had witnessed a good confession and been raised to the altars

of the Church, Maytime was a season in which hundreds of pilgrims flocked to pilgrims flocked to his shrine. Merchants and nobles, kings and princes, men from green and pleasant places, and from outlandish pleasant places, and from outlandish parts over sea, all had something to ask of the good St. Thomas. And numbers came in May, when the hedges were in leaf and the merle and mavis sang.

Once the Emproper Chesles of Section Once the Emperor Charles of Spain

and the little plump fairy of a girl. The blue eyes met the brown, and there was no hope in either gaze.
"I trust I am doing right. I trust it is for the best," murmured Adriano, is for the best," murmured Adriano, And the old chroniclers tell us, also, And the old chroniclers tell us, also, apologetically.

"I believe you are," responded Madame Valorge.

"Life must go on, and dame Valorge. we cannot retard everything to keep a little pain from our children, who are themselves passing on with the world. They will be stronger in the future for what seems so had now."

that he "went a-Maying with Queen Katrine." Even in the eyes of the non-Catholic, the pre-Reformation Henry, scholarly, kind, genial, the huskeeping innocent woodland feasts, must be a more noble figure than the postbe a more noble figure than the post-Reformation Henry, the wine-bibbler, the lascivious, toying with wanton women, watching the smoke of martyrs'

member your big brother sometimes," and he stooped and kissed her cheeks, There was no Maytime for Henry the pyres. Eighth after he left the Church : " only from which all the pretty pink color had fled. She was very, very white and a horror of great darkness and of deso-

wherein the Franciscans first settled). In faithful times there was "The Crow-nin' of Our Ladye of Walsinghame." The country-folk brought garlands, and crowned the noble statue over the gate-way of the abbey. Surely Heine's lines from "The Pilgrimage to Kerlaar" apply also to these pilgrimages:

"The Mother of Christ at Kerlaar Is crowned and robed to day; To day she must succor many, For many have come to pray. Many came hither en crutches Who since the dance have icd; Many can play the viol Whose flagers before were dead."

The fisher left his creel and asked The fisher left his creek and the "Star of the Sea" to guide his little boat; the monarch prayed her to guide him safely through life's tempestious sea.

who was also our Ark; and in Mary's

Mothers in sandstone and rubble cots

apply to this house also:

And this house is now an ale-house With a nicely sanded floor,"

But it still bears its old title of "The Pilgrim's Rest."

In past times it was an hostel for pilgrims, and its oaken staircase has been trodden by hundreds of weary

Where are they now, those pilgrims? Crowns for the faithful, for weary ones rest."

Ah, let us hope that these old Maytime palmers have found the crown and the rest "that remaineth" in the House of Eternal Rest, have beheld the Mother of Jesus crowned with stars, have gazed on the Beatific Vision, and been satisfied!"—Rosary Magazine.

THE SAINT OF IMPOSSIBLE

di Cascia, a small village in Umbria, in the year 1381, of respectable and pious, though not wealthy parents. The child was born when her parents were advanced in years, and came as an answer to their fervent prayers. In her child-hood the girl was distinguished for gentleness and docility. She never could be induced to ornament her person as young girls liked to do, and she was allowed finally to dress as simple as she pleased. She took great delight in was allowed finally to dress as simple as she pleased. She took great delight in Rita replied that she would like her passing hours in adoration before the friend to go again into the garden Blessed Sacrament. Obedience and charity were her characteristics. Her parents' wish was law, and she de-lighted to invent ways of helping the sick and the poor of her native village.

When eleven years old she felt strong-ly attracted to the contemplative life. Her parents refused to allow her to enter the Augustinian Convent near her home, as they had other designs for her. Their increasing infirmities com-pelled her to devote a good deal of time to them. With all humility and readiness she accepted the will of God, and stifled her longings for the cloister, not, however, renouncing her intention, but praying for patience and resigna-tion to wait the hour when God would enable her to follow her vocation. Alarmed by her persistence, her parents resolved upon her marriage, and chose for her husband a young man of good family and comfortable property called Ferdinand. The young girl yieldblinded with tears. Surely the world had never heard such singing—so manly, so thrillingly tender, so gloriously rich, so grandly sorrowful! Was there ever any one like Adriano—so gifted, so lovable, so loving? A sthe song ceased, Choulex threw his arms across the music-desk and bent his head religion. He overwhelmed her with abuse and ill-usage. She accepted all with perfect submission, and by her gentleness and sweetness finally were out his ill-temper, so that one day he threw himself upon his knees before her, imploring her forgiveness. Her two sons inherited their father's irascible temperament; and proved a con-

tinual anxiety to their holy mother. Her biographers tell us that in spite of continual provocation she would never allow anyone to speak of her sufferings, but would change the subject quickly whenever the conversation drifted in that direction. After eight-teen years of married life her husband was barbarously murdered by an old enemy, who took him unawares and un-armed. Rita sorrow at the death of her husband, dying without any religious consolation, was increased by the fury displayed by her sons, whose minds with thoughts of revenge. Her entreaties proving vain, she finally besought the Lord to take her boys unto Himself, rather than allow them to commit the grave wrong they contemplated Hea prayer was answered; her two boys were seized with a very serious illness, and although tenderly and de votedly nursed by their mother, expired within a few days of each other, strengthened with the last Sacraments

of the Church.

Freed from all obligations to the world, Rita sought entrance into relig-ion, but thrice she was refused, since the nuns declared they never accepted widows. Her admission was finally brought about by means of a miracle. One night while Rita was praying she heard her name called, while some one knocked at the door. Seeing no one band of one wife, kneeling before the shrine of the purest of Mothers, keeping innocent woodland feasts, must the Baptist, St. Augustine and St. Nicholas. On their invitation she arose and followed one of them, who was no other than St. John the Baptist. She herself supernaturally at the found door of the monastery, which opened to receive, her and then instantly closed.

account of her miraculous entrance. She was instantly clothed in the novice's habit. She was then thirty years old. In the convent she was allowed the she was allowed to be she distinguished by her great charity. She observed a religious silence in speaking of other people unless some good might be done by words of advice and warning. She was constant in her visits to the sick and spreamful doing all she could to sorrowful, doing all she could to strengthen the weak and console the afflicted. In order to try her, the Abbess one day ordered her to water daily a dead tree in the garden of the monastery. Rita obeyed without question, and the result of her obedience was shown in the recovery of the tree. She practiced extreme poverty and was allowed to exceed the nuns in the austerity and rigor of her penances. The favorite subject of meditation with her was Our Lord's Passion. A sermon once preached to joy all rejoiced.

In that old world town of which I have already written stands a red sandstone building, with hooded windows and gabled front.

In that old world town of which I crowning with Thorns so greatly impressed her that she implored Our Lord to allow her to share in this particular suffering. Her prayer was heard, and I am sorry to say that Longfellow's one of the thorns from the crown on the lines in reference to the sometime house of Hans Sachs, the cobbler-poet, she was at that moment kneeling, became suddenly detached and fastened itself so deeply in her forehead that she

could not remove it. The wound be-came worse and gangrene set in, while the odor emanating from it compelled her to remain almost entirely in her own cell and alone for fifteen years. When Pope Nicholas V. proclaimed the Jubilee in 1450 the Abbess refused permission for Rita to go with the nuns to make the Jubilee at Rome on account of the wound in her forehead. Another miracle then happened. At Rita's prayer all trace of the thorn At this s prayer an trace of the thorn has disappeared, rejoicing she was en-abled to join her companions in their pious journey, which was undertaken on foot, and which she followed with joy in spite of her age. On her return to the monastery the wound reappeared and continued until her death. 1453 she was seized with a fatal illne and passed four years of continual suffer THINGS.

Little is known in this country of the Augustine nun, St. Rita, lately canonized in Rome; yet so important is her life that its details cannot fail to be interesting.
St. Rita was born in Rocca Porrena di Cascia, a small village in Umbria, in

> bring her two ripe figs. The lady never hesitated this time, and going straight to the garden found two ripe figs, which, with great joy, she instantly took to Rita.
>
> Three days before her death Rita had a vision of Our Lord and His Blessed Mother, who announced that within three days her suffering in this world would be over and that she would enjoy ong illness had caused them. uns through their tears implored her plessing, which she was compelled to give them, promising to recommend each one to Our Lord. She died May 20, 1457, in her 76th year, and the 44th

of her religious profession.

Marvelous events followed her death.
One Sister saw a vision of angels conducting her to Paradise. At the moment of her death the great bell of the monastery rung of itself. Her cell was silled with a worden light, and the heavy illed with a wonder light, and the body itself not only showed a supernatural beauty, but the wound of the thorn in the forehead was not only healed but emitted the most wonderful perfume, together with a special light. The body was publicly exposed in the Monastery Church, and a relative of hers, who was erippled with par-alysis, was instantly cured by merely touching the flesh of the Saint. Endless miracles followed; the blind re-ceived their sight, the dumb the power of speech, the deaf that of hearing; and authentic proofs of all these miracles were obtained by the authorities and are preserved to this day. In a little book published by the press of the Propagation of the Faith of Rome, upwards of one hundred are recorded, of which thirty occurred in 1896. Rita's body remains incorruptible, and the sweetest odor has emanated from it whenever it has been canonically examined. Another wonderful factin connection with the body is that although Rita died at the age of seventysix her body possesses the beauty and youthful appearance of a girl twenty ears old.

Urban VIII. declared her Blessed on

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still.

"Now say good-bye to Teodoro, and tell him, like the princess in the story, to ask some favor which you will grant,

"East Anglia (that eastern sea-board when the nuns came down for Matins they were astonished to find Rita in their chapel praying. Their astonishment was increased when she ishment was increased when she modestly and simply gave them the minus came down for Matins they were astonished to find Rita in their chapel praying. Their astonishment was increased when she modestly and simply gave them the nuns came down for Matins they were astonished to find Rita in their chapel praying. Their astonishment was increased when she modestly and simply gave them the minus came down for Matins they were astonished to find Rita in their chapel praying. Their astonishment was increased when she modestly and simply gave them the nuns came down for Matins they were astonished to find Rita in their chapel praying. Their astonishment was increased when she modestly and simply gave them the nuns came down for Matins they were astonished to find Rita in they were astonished to find Rita in their chapel praying. Their astonishment was increased when she modestly and simply gave them the nuns came down for Matins they were astonished to find Rita in they were astonished to find Rita in they were astonished to find Rita in their chapel praying. Their astonishment was increased when she provided the provided to the provided the provided to the prov ESPIRITU SANTO.

STRONG-MINDED WOMEN.

We must confess to some sympathy with those of the gentler sex who have misused bright minds. The sphere of a woman's life being necessarily more limited than that of a man, she has not so wide a choice of occupation or amuse-ment. This often causes women who ment. are naturally capable of considerable mental exertion to use their powers in an inordinate and unnatural degree. They choose some peculiar occupation, into which they throw all their energy with such force that they become not with such force that they become not only hard and masculine in manner, but eccentric and (what is so thoroughly repulsive to a man), "strong minded." The reputation for strength of mind is no real compliment to a woman, for it is only another and more polite way of in-timating that the strength is in the wrong direction. Her talents and energies being confined within narrow limits, the susceptibilities become blunted and deadened, interest in the passing events of life ceases, and we may look in vain for that inexpressible charm which throws so bright a halo round the presence of an accomplished and truly feminine woman. The members of the gentler sex, whose habits and tastes form a striking contrast to those of their sterner sisters, often, alas! fall into the opposite, though not less hurtful, extreme. Not being pos-sessed of sufficient force of character to take up any really intellectual pursuit, and being easily influenced by any unusual excitement, they rest their hopes of happiness on such slight foundations that when these fail them, they have no power to rally. The vacant minded broods over trifles for sheer want of occupation; inaction produces a feeling of fatigue, which induces a desire for soll tude; solitude soon gives way to melancholy, and a general weariness of exist-ence makes the sufferer only too glad to embrace any chance of relief. Hence arise ill-assorted marriages, melancholia and divorce.—American Herald.

IMITATION OF CHRIST.

But, because I am as yet weak in love and imperfect in virtue, therefore do I stand in need of being strengthened and comforted by thee. For this reason

visit me in thy holy discipline. Free me from evil passions and heal my mind of all disorderly affections; that being healed and well purified in my interior, I may become fit to love, courageous to suffer and constant to persevere.

Love is an excellent thing, a great good indeed; which alone makes light

all that is burdensome, and equally bears all that is unequal. For it carries a burden without being burdened: and it makes all that, which

is bitter, sweet and savoury. The love of Jesus is noble and generous, it spurs us on to do great things, and excites us to desire always that which is more perfect.

"We admonish those Catholics who are engaged in the sale of intoxicating liquors, that they seriously consider how many and how great are the dangers and occasions of sin which surround would be over and that she would enjoy the glories of Paradise. When dying Rita humbly asked the forgiveness of the nuns for the bad example she had given them and for all the trouble her that the paragraphics of the paragraph the Third Plenary Council of Baltimore

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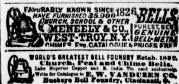
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The Catholic Record.

Published Weekly at 484 and 486 Richt street, London, Ontario. Price of subscription-\$2 00 per annum.

REV. GEORGE R, NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Nevel and Joseph S King are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD
Agent for Newfoundland, Mr. T. J. Wall. St.

Rates of Advertising-Ten cents per line each Rates of Advertising—Ten cents per line cach insertion, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of Hamilton, Peter borough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as swell as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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truly Catholic spirit pervades the whole.
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ing you, and wishing you success. ieve me, to remain.
Yours faithfully in Jesus Christ.
† D. Falconio, Arch. of Larisss
Apost. Deleg.

London, Saturday. May 10, 1902.

SPURIOUS PRAYERS.

We have on several occasions from time to time warned Catholic readers against the use of spurious prayers which make promises of extraordinary graces or favors from heaven to those who make use of them or recite them under certain conditions.

Our attention was recently called to one of these prayers which has been circulated somewhat widely among Catholics of this and other dioceses in Ontario under the designation of "The Most Efficacious Prayer to St. Joseph." We do not reprint the prayer itself, as it is an unauthorized one, and we do not wish to assist in propagating it by giving it the benefit of our circulation. This prayer promises many favors to condition under which it is to be promulgated. One of these is the release within a certain number of days of any soul in Purgatory whom the person using this prayer may designate, the condition being annexed that five copies of the prayer shall be written out and distributed by the user, or that five printed copies be procured and circulated.

It appears evident on the face of the case that the purpose of this condition is to promote the sale of the leaflet for the profit of the person who had it printed. The leaflet is sold at a small price, but if by means of these false promises a large number can be sold a considerable profit may acrue to the benefit of the interested promoter of this spurious devotion; and the same thing is to be said of some similar spur- Padua. ious prayers, of which one of the conditions is that it should be propagated in a similar manner. It cannot be doubted that the principal aim of the propagators of this devotion is to make some profit out of the transaction, though we cannot imagine that the amount derivable from such a traffic can be large.

A similar deception has been attempted by the circulation of a prayer entitled "In the Tomb," which is falsely asserted to have been discovered in the year of the Christian era. Other dates have also been given for the discovery of this prayer, the propagation of which is also a condition for the obtaining of the favors promised by it, one of which not die a sudden death."

tions. These bogus prayers have alization in reason or religion.

There are many prayer-books within upon those who use the prayers.

brated for the donors towards the charities indicated, there is good reason for a suspicion that a fraud as intended, for the Church is very particular in condemning every attempt to make the Holy Sacrifice of the Mass the basis of traffic.

In most parishes there are local good works to be promoted, and it is all that can be expected of most people, if they contribute toward the good works of their own parish or diocese, without looking abroad for objects of charity the authenticity of which is, to say the least, often very dubious. Nevertheless it will occur from time to time that sudden emergencies arise at a distance to contribute toward which will be a real charity, and it would then be a good deed for those who are blessed with considerable means to aid in relieving the sufferings of those who are far away. The best recommendation we can give for the guidance of our readers in such cases is that they should consult their confessors in regard to what aid it is prudent or desirable for them to assist distant charities. It is a meritorious deed to assist the

distressed in whatever part of the world they may be, but for the great majority of people there is certainly no obligation to look far away from home for objects of charity, whereas there are near at hand so many worthy ones as to require all the help which most people have the means to extend; for our Lord reminds us that we have the poor always with us. At all events. distant objects of charity which are made known by circular only are usually not sufficiently authenticated to justify the generality of people to send money for such purposes.

The following is a list of bogus prayers which have been condemned by the Sacred Congregation of Indulgences as unauthentic:

1. A litany of the Blessed Virgin Sorrows, said to have been composed by Pius VII.

A salutation to Mary the mother Sorrows, written in imitation of the Hail Mary. beads called the "Crown The

of Thorns," the grains of which resemble the heads of certain animals to reprewho recite it and fulfil the sent the birth of Christ between an ox and an ass.
4. A revelation said to have been

made to St. Bernard regarding the wound in our Lord's shoulder.
5. The Rosary of the merits of the

Passion and Death of Jesus Christ our Words said to have been uttered by the Blessed Virgin Mary when she received Jesus into her arms.

A certain prayer addressed to Saviour of the World. A prayer of Pope St. Gregory

said to have been "written to St. John at Rome in letters of Gold. 9. A prayer to the Holy Cross with promise of the delivery of five

be recited five from purgatory if it on successive Fridays.

A letter of Jesus said to have been found in His Tomb, and treating

the drops of blood which He shed on His journey to Calvary. A spurious document said to been issued by St. Anthony of

A book named "Crown of the Saviour. 13. A prayer to the Blessed Virgin beginning with the words "Hail, O Sovereign Virgin."

A prayer in remembrance of "the glorious death of St. Benedict," with the promise of many ineffable graces.

A GREAT BENEFIT SOCIETY.

Benefit Association was established in spective periods, namely, Eleutherius issued forged documents, which were Tomb of our Lord in the eighty-third Canada, the first branch being formed and Gregory the Great. in Windsor, Ont. It was then, and for Both these Churches constantly rehaving a Grand Council the same as British Bishops signed the acts of the of the Pope in no way depended upon different States of the American union. Council of Arles in 314 which acknowl- them. These false decretals were not is that those who circulate it "shall Those who, like the writer, joined the edged the Pope's universal authority, the work of any Pope, nor were they We cannot readily understand why Canada, are at this day agreeably sur- and signed the acts of the Council of author was able to pass them off for a Catholics should allow themselves to be prised at what may be fairly termed Sardica in 343, and of other Councils, time as genuine, because they supheld imposed upon by these shallow deceptits phenomonnal growth. The Soc-showing that they belonged to the unithe Pope's authority which existed aliety first took a firm hold in the Pro- versal Church which was never made ready and was universally recognized, ways in them some indication by which vince of Ontario, was then introduced up of independent national Churches, and thus it was comparatively easy to it can be known that they are spurious, into Montreal, and from Mon- as the Rev. Mr. Farthing asserts, but for they make lavish promises of heaven- treal spread throughout every was from the beginning one Church ly favors for which there is no author- part of the Province of Quebec. Only under one visible head, the Pope, benefits to be derived from member- all nations. reach of Catholics, which contain ex- ship in the Association were recogcellent devotions which are calculated nized throughout the provinces the British Bishops assisted frequently to promote love for God, and to nourish of Nova Scotia, New Brunswick at the Councils of the Church from piety, without having recourse to these and Prince Edward Island, where it that of Arles downward. This fact of unauthorized or condemned prayers soon became established on a solid basis. itself proves that they belonged, not did it depend upon them in any way. which make ridiculous promises of By leaps and bounds it progressed all to an independent English Church, but graces or divine benefits for which over the Dominion, until now it covers to the universal Church over which there is no authority, as there is no the whole country, many branches Rev. Mr. Farthing himself says in his authenticity to the statements that having been formed in Manitoba and sermon: Almighty God has made any revelation | throughout the North-West Territories, that such benefits shall be conferred all of which are in a flourishing condition. The splendid success of the While treating of this subject we Catholic Mutual Benefit Association feel it incumbent on us also to warn our became more marked after the Canreaders generally to pay no attention to circulars sent from a distance asking to circular sent from the clurch was universally to circular sent from a distance asking to circular sent from for contributions to charities or bene- during the past eight or ten years authority which extended over the Church History, 3rd century.) Even of schismatical, suspended, or excom- of this official survival of penal days volent works for the truth of which it is proves that the step taken by the Can- whole Church of God on earth. impossible to have any guarantee or adians at that time was a wise one. certainty. We do not assert that in The Canadian membership is now legate, Bishop Osius of Cordova, pre- the pure and primitive faith as handed cause they are cut off from Catholic every case these circulars are fraudu- nearly seventeen thousand, and is sided. This itself was an admission down from the Apostles. It was within lent; but there have been many frauds steadily increasing. The death bene- that the Pope's authority was real; the period of persecution when many perpetrated in this manner, and in the fits are paid promptly and the Associa- and it is to be remarked that at this millions of martyrs laid down their lives case when copious promises are made tion has a Reserve Fund of about Council the proceedings were of a very to attest their firm adhesion to the Mr. Farthing to show that the Anglithat hundreds of Masses will be cele- \$130,000. It is only justice to different character from the modern faith originally delivered to the saints- can hierarchy has Apostolic succession remember

earnest and constant work of Mr. Brown Association upon a solid and enduring foundation.

There has not been for many years any excuse whatever for a Catholic join- an agglomeration of independent nationing benefit societies other than those al and provincial churches, its Councils ties. So far as security is concerned, we feel perfectly safe in stating that was a very different matter with the one tion stands on a firm basis. That the Catholic people of Canada may have full confidence in it we have put to print who have the direction of its affairs. The positions occupied by these gentlemen, and the reputation which they enough of itself to inspire confidence in the Catholic Mutual Benefit Associa-

Spiritual Adviser—Archbishop O'Brien, Hal-ifax, Nova Scotia fax, Nova Scotia Chancellor—O. K. Fraser, Brockville, Ont. President—Hon. M. F. Hacket, Stanstead

ue. First Vice-President—Dr. L. J. Bellivan, hediac, N. B. Second Vice-President—Bernard O'Connell, Secretary-Samuel R. Brown, Londou, Ont, Treasurer-W. J. McKee, M. L. A., Windsor,

Marshal-J. D. Calleghan, Arthur, Ont. Guard-Jacob J. Weinert, Neustadt, Ont. TRUSTEES.

Rev. J. E. Crinion, Dunnville, Ont., J. A. Chishelm, Halifax, N. S.; Charles Dupont Hebert. Three Rivers, Que.; P. J. O'Keeffe, St. John, N. B.; J. J. Behan, Kingston, Ont. COMMITTEE ON LAWS.

W. J. Boland, Toronto, Ont; John Murphy, Cayuga, Ont; J. A. Renaud, Jolie

FINANCE COMMITTEE John Ronan, Hamilton, Ont.: J. T. Hallis sey, Truro, N. S.; Hon. A. D. Richard, Dor chester, N. B.

APPOINTED OFFICERS. Supervising Medical Examiner — Edward van, M. D., Kingston, Ont.
Solicitor — Hon. F. R. Latchford, Ottawa, Assistant Secretary-J. E. H. Howison, Lon-

ANGLICAN ORDERS.

In the Woodstock Herald of April 26th we find a report of a sermon by the Rev. J. C. Farthing, the rector of the new St. Paul's Anglican church, in which that rev. gentleman undertakes to defend the sermon of Bishop Baldwin on which we made some remarks in our issue of 12th ult.

The Rev. Mr. Farthing's is professedly a reply to a sermon delivered by the Rev. Father Cook in St. Mary's church on the previous Sunday. We have not before us any report

of Father Cook's sermon, and it is not our purpose to deal here with any personal issue between the two gentleman but as Rev. Mr. Farthing makes propose to show that he has the Bishops and clergy of the Church of England have valid priestly orders, and that this same Church is England established in that country, say in 183, in the reign of King Lucius. and later under the Saxon domination by St. Augustine in 597.

In our issue of three weeks ago we testimony of Venerable Bede, William of Malmesbury, and other ancient British historians and historical monuments.

many years afterwards, affiliated with cognized the authority of the Pope. cognized before these documents American Association, Canada We showed in our former article that were issued, and therefore the Primacy Association on its introduction into and again British Bishops attended at issued by Papal authority; but their a short time clapsed before the great whose jurisdiction extended throughout Church. The false decretals were not,

Bishop Baldwin himself admitted that

"It is undoubtedly true that a primacy of honor was conceded to the ities. Bishops of Rome."

references which will be given below the third century I the Echief what we have already shown that these

At the Council of Sardica, the Pope's that in this period the Church possessed

remark that the builder of the abortive Pan-Anglican Councils which a period when any teaching contrary to through the Catholic Church, and we Catholic Mutual Benefit Association is always have admitted that they had no the faith was universally regarded as a undertake to show that Rev. Mr. its present worthy Grand Secretary, authority to settle disputes which are Samuel R. Brown. From time to time tearing the very vitals of Anglicanism. he was ably assisted by some of the best The Presidency of the Archbishop of minds in the country; but the active, Canterbury over these asserblies was indeed merely honorary, and no one was the prime factor in establishing the dared even to propose to settle the controversy which is still raging between Ritualists and Kensitites.

Precisely because Pan-Anglicanism is recommended by the Church authori- have no authority to settle disputes whether on faith or discipline. But it the Catholic Mutual Benefit Associa- Church which Christ established and the Apostles governed.

From Acts xv we find that the Council of Jerusalem held by the herewith the names of those gentlemen | Apostles had power to settle disputes, and did so, declaring that what they did was done by the authority of the Holy Ghost, for "it hath seemed good enjoy amongst the people of Canada, is to the Holy Ghost and to us to lay no further burden upon you than these necessary things." (verse 28.)] But the Council of Sardica, at which,

be it remembered, British Bishops assisted, anathematized the Arians, and naintained the faith as it had been already propounded by that Council of Nice. At this Council, also, Osius, the Pope's legate, spoke as one whose anthority was real, and not honorarily fictitious. It was Osius who declared to the Arians who brought false accusations against St. Athanasius, that if Athanasius were proved guilty of the crimes alleged against him

"You may rest assured of the vigor of his condemnation . . . and I will willingly decide to dismiss him from his See, and to bring him with me into Spain.'

By what right could a Bishop of Spain thus speak of exercising such authority over the patriarch of Alexandria? According to Rev. Mr. Farthing's theory that national Churches are independent, Osius must have greatly exceeded his authority. Could we imagine the Archbishop of Canterbury at a Pan-Anglican Council speaking thus in regard to as schismatics by the Fathers of Bishop Potter of New York? If he were to do so, he would make himself a laughing-stock to the world. But Osius could do this for the reason that as delegate of the Pope he had a real and universal authority, and not the delegated empty "primacy of honor" of which the Rev. Mr. Farthing speaks.

With such facts bofore us, what are we to think of the Rev. Mr. Farthing's statements "that in early days the rights of national churches were recognized, and they were independent?'

We do not deny that in every country, so long as matters went smoothal great flourish of trumpets we ly, not only every national Church, but every provincial, and even every dio failed completely to prove that cesan Church proceeded calmly in the conducting of its own affairs, just as they all do in the Catholic Church at the present day, but it is seen that in identical with the original Church of subjects of importance the authority of the Pope was always appealed to as the final tribunal to which all matters of great moment were referred. In the face of numerous authorities of

this kind, the Rev. Mr. Farthing states proved already at some length by the that the supreme authority of the Pope dates from after the year 850, and was based upon sixty forged documents which were made public at this time. that the British Church of the second | This is a gross misrepresentation of the century and the Anglo-Saxon Church of case. It is true that some person, usu-It is now nearly a quarter of a the sixth were both established by ally called Isidore Mercator, but whose century since the Catholic Mutual missionaries from the Popes of their re- identity is not known for a certainty, supposed by many to be authentic. But the Pope's authority was fully repass off as authentic forged documents which were quite in accord with the received and true teaching of the however, all forgeries. Many of them were authentic decrees of Popes and Councils, but ante-dated: but the Pope's authority over the whole Church of the provinces. neither began with these decretals nor (See Encyclopedia Brittanica: Canon further consideration of Rev. Mr. FarthLaw.) In fact, these forged secretals ing's sermon. But we shall add that Law.) In fact, these forged secretals ing's sermon. But we shall add that were issued not in the interest of the even if that gentleman could establish

> We shall see from the quotations and his Church history, admits that in much improved, for it is evident from the most extreme Protestants admit municated Bishops and priests, having this deep, dark cloud which comes of the sky to shade off and well night

sacrilege, and would have been indig- Farthing's proofs are defective at nantly rejected by these martyrs and confessors of the faith.

The following decree of the Council care with which the Christian Church period:

by certain African schismatics (the the universal Church, Miletians) the Council says:

"They shall have no authority to designate those persons that please them . . . or to do anything at all apart from the decision of those Bishops of the Catholic and Apostolic Church who are living under Alexander. But the authority to designate and nominate those worthy of the clerical office, and to do all things according to the law and custom of the Church, shall be-long to those who are not in schism, but who are spotless in the Catholic Apostolic Epistle of Nicene Council.)

Alexander here mentioned was the patriarch of Alexandria, and it is declared by the Council that only those in communion with him had the right to ordain priests, that is to say, in his province.

That Alexander was himself in communion with the whole Church, and therefore subject to the Pope, its supreme Head, is evident from own his words:

" The body of the Church is one, and it is a precept of the divine writings that we should keep the bond of unanimity and peace, and in accordance with this that we should write and make known to each other what has been done

It is clear that the great general Council and Alexander himself would not approve the Schismatical ordinations and episcopal consecrations whereby an Anglican hierarchy was es. tablished in 1559, namely, that hierarchy which Rev. Mr. Farthing takes so much pains to prove to be possessed of valid orders. Bishops consecrated for the purpose of beginning a schismatical and heretical Church would be spurned the Church who met at Nice. scores of whom bore upon their bodies the wounds they had received for bearing testimony to the true faith which had been handed down to them from Apostolic times. These Fathers would as soon have acknowl edged Julian the Apostate, who lived but a few years after them, as head of the Church of Christ, and have adored at his dictation the gods of heathenism as true gods, as to have accepted the supremacy of Henry VIII. or Queen Eijzabeth, or to have recognized Elizabeth's batch of Bishops as pastors in the Church of God.

We already quoted the testimony of Irenæus in regard to the Headship of the Church as belonging to the Pope. Let us now hear St. Cyprian, who flourished in the third century, namely, in A. D. 230 and 240:

"A pseudo-Bishop having been set up for themselves by heretics, they dare to sail and to carry letters from schismatics and profane persons to the Chair of Peter and the chief Church principalem) whence the unity of the priesthood took its rise."

This refers to the false Bishop Fortunatus who had the presumption to go to and atus who had the presumption to go to and that not Rome to plead before the Pope that he China, but in the might be confirmed in his episcopacy, surreptitiously obtained in just such a on these twelve millions of "superstimanner as Rev. Mr. Farthing pretends tious" and "idolatrous" Catholics! and argues that Matthew Parker and Mark you, Catholic readers, you have others became true Bishops in the year 1559.

The testimonies of the early ages to and Red men, black men, brown men the supreme authority of the Pope and yellow men, fire worshipper over the Church of God are so numerous that we must limit our quotations to but a very small number. We shall lower than the lowest, for you alone quote now only one more Father, whom have been formally proclaimed as superwe select because he sat at the same stitious idolaters, and that by no less council of Sardica at which, as we have stated above, the Bishops of Britain Edward's private sentiments are utterly Julius:

"You (Julius) most dearly loved brother, though absent from us in body were present in mind, concordant and For this will be seen to be best, and by far the most befitting thing, if to the head, that is to the see of the Apostle Peter, the priests of the Lord refer (or report) from every one

We have already made this article so long that we are obliged to defer the the thought that Catholics in this Em-Popes, but as a protection to Bishops the valid consecration or ordination of against persecution by the civil author- pseudo-Bishop Matthew Parker and his erstition ties.

The Lutheran historian, Mosheim, in of the Church of England would not be much improved, for it is evident from live to-day? Would that we had an live to-day? Would that we had an no authority in the Church of God, be-

> We shall examine in a future article the detailed proofs adduced by Rev. our Sovereign to think that on his ceronation day it will give him pleasure to

at every point.

The Church of England under Henry VIII. was at least schismatical, but of Nice held in A. D. 325 will show the under Edward VI. and Elizabeth it be came heretical. In each; case it was preserved the unity of faith at this utterly cut off from the universal or Catholic Church, and from the ancient Speaking of ordinations performed Church of England, which was part of

> There is no authority either by Scrip. ture or Tradition for the establishment of a new Church apart from the one Church which Christ established, com. manding His Apostles to teach all nations, (St. Matt. xxviii, 19,) and against those who create schisms or teach heresies the Apostle St. Paul pronounces the terrible anathema:

"But though we or an angel from heaven preach a gospel to that which we have preached to you, let him be anathema.' (Gal. i. 8, 9

The Church of England cannot shake off its responsibility for this crime.

CATHOLIC SOCIETIES' FEDERA-

Many of the Catholic papers in England are out in advocacy of a federation of Catholic Societies similar to that which has been formed in the United States for the protection of Catholic interests in general. It is argued, not unreasonably, that such an Association as the Protestant Alliance is a constant danger to Catholics politically, and that fire is most effectually fought with fire. The resuscitation recently of an old penal law against the Jesuits, which was not repealed even at the time of Catholic Emancipation, has shown that there are swords in their scabbards which only await some one bold enough to draw them against Catholies, and the Catholics should be on the alert to meet their enemies at the first appearance of danger. This can be done only by union and association. One paper said not long since that "such an insult to the Catholics of England as the King's accession oath would not remain twenty-four hours on the statute books if there were an earnest federation of Catholic societies ever ready to battle for Catholic rights.'

For the CATHOLIC RECORD,

WAKE UP. CATROLICS

Speak Your Mind on the Subject of the Oath of Accession.

The above heading does not seem inappropriate, in view of the apathy which seems to prevail in too many quarters on the subject of the horrible nti-Catholic oath which our liege lord King Edward, has been forced his accession to the imperial throne His majority has been already obliged to make a sworn declaration to the effect that the belief held by twelve millions of his subjects in the sacrific of the Mass is idolatrons and superstiious and that their veneration Mother of God is the same. we ask, "in the power of human lar guage to describe the breadth and the depth of the outrage on Catholic feeling contained in this diabolic declaration?"—a made not by a mere politician soliciting the votes of ignorant bigots, but by the very head of the State !- made, too, ordinary occasion on an on his very coming to the throne, Russia been expressly singled out for this royal compliment! Glory in the thought! Turks, Jews and Kaffirs, Hottentots worshippers and serpent worshippers, You vile Catholics have been authority than your Sovereign! course it is our strong belief that King were present. St. Hilary of Poictiers states that the Council wrote to Pope lieve that, and we know it; but that does not change the position. The declaration in all its revolting form has The taking of actually been made. such an oath two hundred years ago was of comparatively little moment, because when Catholics were exiled, imprisoned and gibbetted for their religion, it was only consistent that the Sovereign should declare them "superstitious idolaters. But we are now in the twentieth century, and for the past seventy-four years we have been deluding ourselves with men who worship wooden gods in the jungles of India. If we, poor, benighted twelve millions of Catholics, in our ' such a delusion, the "Accession Oath O'Connell to raise a protesting voice! eclipse the glory of our beloved Sove eign's coronation. Let politicans say what they may about "tampering with "securing Protestant the oath " and "securing Protestant succession," we have too much faith in

that he has mounted the

twelve millions contented and possibly, as a co ave its merri laughing stock the world, and e tion of native Canadian, Engli African, Indian a These Catholic 's on the tide River has to word comes to blood is good e African soil, but it is only right British plack t have been the a Surely they co oath the follow "It is my ro and every one Catholic subject and truly horse my coronation. We would Chamberlain a they added that would have rel of much of it there would deem it tinction. Hoy Catholics feel that they few strokes of tainly get that Oath ! Twelve million eared within s Dominions, paying its taxes formally and s Sovereign to b and then God truth of this we ask: " ubir rempublicam h Canadian ted from the si his monstrous

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throne by trampling in the dust the honor and dignity of the Catholic religious to pack our trunks and unostentatiously leave the Empire? Or it might be still Viewed from every standpoint, "Accession Oath" is a cruel misfortune. At one blow it almost shatters that grand system of liberty and toleration built up under and toleration built up under the happy reign of Queen Victoria. It is a horrible rehabilitation of sixteenth century persecution. It opens a yawning gulf between the Sovereign and twelve millions of his subjects. Before that oath the Catholic stood forth a free man amongst the free: after that oath the vilest slave of the vilest breed on the vitest state of the vitest breed of earth was not quite so vile—at least in the Sovereign's eyes—as he. Before the "Accession Oath" twelve millions the "Accession Oath" twelve millions of Catholies would have stood against the world in defence of the Empire; after the oath—well, what can you expect from "superstitious idolaters?" If we are "idolatrous" and "superstitions" where is the constant. tious," where is the guarantee for our oyalty? Possibly this enormity has been passed on us because we are only a minority? It is a trifling thing to alienate the affections of twelve millions of people — who are only whitemen and Catholics too, our feelings may not be as sensitive to insult as those of our Indian, African and Asiatic fellow-sub-(black, brown and mahogany)-so that it may be safer to fling insult at us than at them? Again, we Catholics having been crushed so long, may not to-day have the spirit of such superior races as those above mentioned! Or, mayhap, the Empire has so many foreign mayhap, the Empire has so many foreign friends just now, such as Germans, Frenchmen, Americans, Russians and Boers that it is a mere sport to make twelve millions of Catholic subjects disted and "out of court! possibly, as a coronation festival should ave its merriment, why not make a aughing stock for the amusement of laughing stock for the amusement of the world, and especially for the delecta-tion of native Indian Princes, of our Canadian, English, Irish, Scotch, South African, Indian and Australian Catholics? These Catholic fellows are, like Tommy Atkins, all right when the "Trooper's on the tide" or when the Modder River has to be crossed or when the word comes to go to the front. blood is good enough to baptize South frican soil, but on the Accession day is only right and proper to extend them a royal and Imperial insult just to see will idolatrous slaves have enough British plack to resent it! Such may have been the arguments of the politic Surely they could have employed no other reasoning to arrive at such a con-clusion! Why not have added to the oath the following clause:

"It is my royal opinion and solemn belief as a Protestant prince that each and every one of my twelve millions of Catholic subjects-babes, old women and Catholic peers included—should be well and truly horsewhipped at the hour of my coronation."

We would certainly respect Mr. Chamberlain and Lord Salisbury had they added that clause. Its grim humor would have relieved the accession oath of much of its cold brutality. And, again, there may be Catholics who whipped or dog-lashed on Coronation It would, at least, be a royal distinction. However, if any section of Catholics or any individual Catholics feel that they would be elevated by a few strokes of the royal lash they cer-tainly get that elevation in the "Ac-cession Oath!" Therein they are scourged, not with rods, but with scor-pions. Think over it again and again. Twelve millions of Catholics born and reared within this Empire—spreading its Dominions, building its institutions. aving its taxes and fighting its battlesrmally and solemnly declared by the Sovereign to be superstitious idolators God called on to witness the truth of this declaration. Well may we ask: "ubinam getium sumus? quam rempublicam habemus? In qua urbi vivimus? Well may we ask, too: Have Canadian Catholics so far degener ted from the spirit of our fathers as to let this monstrous oath go by unchallenged and unquestioned? "Better be a dog and unquestioned? "Better and bay the moon than and bay the moon than seeman." If indeed we have so far departed from the spirit of ancient days, when men fought and bled for Faith then will it come to pass that through stolid indifference, our apathy, our craven cowardice, the name of God shall be blasphemed amongst the gentiles and the name o Catholic shall become a "hissing and wagging of the head, from Dan to Bershabee: from the rising even anto the going down of the sun. God forbid, say we all, that this thing should be! Nor do we use this language as indicating that there is such a decadence of public spirit, such a falling off of common manhood amongst Catholics. The race has not upheld the faith for nineteen centuries in Roman Catacombs, on Eastern battlefields and Irish hillsides to be found wanting in days like ours. But we must speak in order to show the need there is that Catholics spur up their flagging zeal if they would not see an indelible eproach left on Catholic honor. And the silent acquiescence in the oath accession would be an indelible reproach, Let such silence, then, be anathema. Speech! protest!! outspoken and indignant, are now become matters of profound policy and sacred duty. But some one may say, "What if we provoke opposition and reaction amongst the Protestant majority?" To which "My dear objecting friend, the 'Protestant majority' will be simply delighted to see that you are man enough to call for your rights."

6" But, says the doubting rerson "What bigots,' the 'fanatics,' and Will not they take it ill o loudly?" "Of course extremists? we protest too loudly? In fact it is a they will take it ill. outrage on their feelings latter day civilization does not allow them to turn us on gridirons. Sweet be to make a public protest that ther than offend those dear, delight-

bigots' we Catholics, to the num-

and ourselves could all sit down in peace like brothers at the oronation festival—whereas now, being supersti tious idolators, we have to hold aloof. In the present idolatrous and superstitious state of Catholics in the Empire we simply dare not appear before the king as the equals of Zulus, Macris, Indians and Soudanese! The swarthy gentle-men would justly resent our impertin-ence. Seriously—when shall we Catholics learn that in standing up for a principle, and especially such a principle as that attacked in the accession oath, we must expect to evoke from Hades a full measure of opposition? But it is not the genius of the Catholic Church to fall back because there is a lion in the way and a lioness in the path. On she moves, treading down the very asp and basilisk. And if she pursues her course despite such dread opponents as lions, asps and basilisks, is she likely to be driven from the road because a few yelping curs bark and snap at her feet? Of course it grieves snap at her feet? Or course it grieves our feelings to call "bigots" and "fana-ties" who insult the Blessed Sacra-ment, "yelping curs." So we immedi-ately apologize—to the curs. Now if the Church moves on, despite every obstacle, is it not wearisome to note the cowardly attitude of too many Catholies even when great questions are at stake. Delay, compromise, silly fears, dullness, sloth—any cause at all— operating on them until the moment for operating on them until the moment for action passes by, and it is too late to do what every one recognizes as the right action—when it becomes unfeasible to perform it. Precisely this is what is going on around us to-day. Thousands of Catholics have already protested against the "Accession Oath" and sent n their protest to the proper authoriin their protest to the proper authorities in England. Prominent amongst those who have spoken out in Canada is Archbishop O'Brien of Halifax. All honor to him and to all Defenders of the Faith! But there are other thousands who have not protested. Well, why have they not done so? It will cost only a few sheets of paper, a couple of postage stamps, and about a half an postage stamps, and about a half an hour of a public or semi-public meeting. It does not, then, involve any thing excessively heroic to make the move for a principle so sacred as that which the Accession oath has outraged. then, Catholics of Canada, and to y post. Hold your meetings quietly, manfully. Send your protests to England. State the case boldly, and of course respectfully, and so doing you will have stricken a home blow for Faith and Freedom. To your tents, oh Israel! The pen in your case shall be mightier than the sword. But remember, now is the acceptable time; now is the time for action. The weeks are slipping by and June is Coronation month. From this till then let every mail that enters London bring to His Majesty a message of Catholic discontent at the foul blow stricken at the very heart of Catholic feith by the catholic Age. Catholic faith by the oath of Accession, of which the devil was the author. Of course all this may not please our old friends the "bigots" "fanatics" and "entremists" before referred to, but it will please ourselves—a much more important consideration. And it should please the "bigots" too, because it will give them the luxury of a new grievance against the Catholics. They will see in it a Jesuitical plot to restore the Stuarts, and there will be no end of protests and diatribes in anti-Roman papers. But all that will be of great physical benefit to the bigots aforesaid. It will give them an outlet for the pent-up passion of the last half century, and when they shall have exhausted themselves with base comparisons they can take breath and begin again. One thing is certain, the buzzing of insects shall not impede the chariot wheels of the Catholic cause. Now turn this question for a moment to another angle of the light. Suppose the Accession oath were so hrased as to declare that the Mahommedans of this Empire were, as in fac they are, the adherents and followers of false prophet, what would likely fol-ow? Rebellion would raise its head in Asia and Africa and the Empire would be plunged into revolution. Catholics, of course, are safe in that respect, but the fact that we shall not take arms is a stronger reason for us sending our written protest until the Colonial office be literally deluged therewith. Let us remember that French Catholics are

more pleasing to the noble-souled bigots if were to stay in the

Empire, but change our religion and become, well—Mahommedans. In that case the bigots and the negro princes

FOR THE CATHLOIC RECORD. NON-CATHOLIC MISSION AT NEWCASTLE, N. B.

Catholic unity. Catholic manhood,

rsecuted to-day because they have by

heir acquiescence allowed the worst

elements to rule the country. Shall we allow the worst elements of bigotry and

intolerance to rule our Empire and in-

sult our religion? The will is not want

only thing that can save Catholic ho

Catholic determination.

institute persecution, and the

A novel experiment in the form of a non-Catholic Mission has been inagurated at Newcastle, N. B.

The Rev. Pastor of the Mission has been for some time past contemplating such a Mission, feeling that if such are so very successful in the United States, should also be fruitful in good result in our Maritime Provinces, where people—Catholic and Protestant - are not wanting in the religious spirit, nor in that seriousness of mind which accepts conclusions when the made evident. The Rev. Fathers Maurice and Pacifique of the Capuchin Monastery, Restigouche, preached retreats at Newcastle and the succursal mission of Douglaston, com mencing on Palm Sunday at Newcastle. playful creatures that they are!" mencing on Palm Sunday at Hencaster Well, then, in defending our Faith On Easter Sunday evening the Fathers commenced a similar work in the neighboring parish of Nelson, in charge of the Rev. Father Power. Having brought the Nelson Mission to a successful says. ful issue, Douglastown, in the Newcastle ber of twelve millions, were prepared district, was taken up. The several



Retreats given are without a dissentient voice, pronounced the best ever held in these localities. The different congre-gations, toward the ciose of the Retreats, took the pledge of total abstinence, all being duly invested with the

Temperance Button. The Capuchin Fathers are deserving of all praise in the prosecution of a work evidently blessed by God. The seriousness with which the congregations set about the work, the pious de-meanor of the people during the mission week, their assiduous attendance at every exercise were notable features of

these retreats. At the conclusion of the Douglas-town Mission the Rev. Pastor an-nounced at Newcastle that one of the Fathers would on Monday, the 14th April, commence a series of lectures on the distinctive features of Catholic teaching and bade the congregation invite their Protestant neighbors, for whom the Mission then opening, was intended. The evening lectures were preceded by the rosary and litany of the Blessed Virgin and followed by Benediction of the Blessed Sacrament. The different Protestant denominations attended each evening in ever-increasing numbers, and by their respectful attitude and evident interest showed that the series of instructions so happily inaugurated were much appreciated by

The Rev. Father Pacifique is a most interesting lecturer. Full of his subthe audience follow him easily, They recognize in master-hand who is competent to teach, a fellow-creature in whom human sympathy is overflowing. His subjects were as follows: The Rule of Catholic Faith, the Constitution of the Church, The the Constitution of the Church, The Sacrament of Penance, or Can Man Forgive Sins? The Blessed Sac-rament The Blessed Virgin, The Results of Life, The Sacred Heart of Jesus. The Question Box was a very important feature of the series, and was well patronized during the week. In deed some of the questions remain yet to be answered, as questions were pouring in at all hours, so that some came too late for an answer. I give you the questions proposedall, as I fear the necessary space would,

of a necessity, be denied.
"Must we believe that all outside the Catholic Church will be lost for all eternity?" "How are we to know "How are we to know when we are in the state of grace when we are in the state of grace;
"Why and by whom was the Sabbath
changed from Saturday to Sunday?"
"Had the Church rival Popes at any
particular time?" "Why is a Catholic
allowed to drink soup, or use fat, although forbidden to eat meat? could a stranger coming into the world distinguish the true Church from the Churches claiming to be true?' was Luther's wife?" "Was John the Baptist the founder of the Baptist Church?" "Where is Purgatory?" and "What is the use of praying for a "Where is Purgatory? person after death, since as the Scriptures tell us, as the tree falls, so does it lie?" "Did not the Bishops the tree falls. and the priests who seceded from the Catholic Church at the time of the Reformation in England, still retain power to administer the Sacrats?" "As the first Pope and Bishop of Rome was a married man, why do not Popes, Bishops and priests marry?" "If the Roman Catholic Church is the only true Church, why is it not the same to-day as it was in the days of the early Christian Church, or why is service held in an unknown tongue? why saying of prayer-beads? making the sign of the Cross, opening purgatory; Infallibality of the urch, Infallibility of the Pope and Church. other things crept in at different times?

The answers to the questions, or a continuance of them, would occupy more space than your journal could afford. We must, therefore, bring this

letter to a close.

At the close of the last lecture it was announced that once-a-week lec-tures on other distinctive features of Church teaching would be given by the Pastor, and that of them announcenent would be make in due time.

The Non-Catholic Mission at New-castle was a success, and shows that Protestants are anxious to acquaint themselves of Catholic teaching when presented in an interesting manner, and without giving unnecessary offence, will find an appreciative audience.

ONE OF THOSE PRESENT.

American Messenger of the Sacred Heart. LEAGUE OF THE SACRED HEART. General Intention for May 1902. CONFIDENCE IN OUR LADY.

At no time in the history of the Church have the shrines of Our Lady been so frequented and honored as they are to-day. Though Lourdes may be pre-eminent among them for the vast throng of pilgrims who congregate and for the marvellous evidences of her favor witnessed there almost daily, it should not make us overlook the thousands of shrines and sanctuaries still more venerable and quite as distinguished for the manifestations of piety and confidence of her clients.

Intelligent people who know no more than the externals of our religion, all

admire, if they do not feel moved, to imitate this devotion to the Mother of

God. They appreciate the spirit which prompts it, and its influence on our relations to Almighty God. They would blush to repeat the apprehension of an outworn prejudice that this recourse to Our Lady lessens our sense of dependence on God. They have learned to respect the religious celebrations in her honor by immigrants to our shores her honor by immigrants to our shores from sunnier climes, extravagant though they may seem to us. Statues of St. Mary the Virgin and churches erected under her patronage are no longer uncommon, at least among our Episcopalian friends. The madonnas of painters, truly Catholic in spirit, elicit the greatest admiration in our set galleries and the highest prices our art galleries and the highest prices in our auction rooms. This change of sentiment cannot all be explained by the enlightenment or liberality of the age; the constancy of Catholic devotion has had much to do with it, but without a doubt Our Lady's own influence has been the chief factor in bringing it

Although Catholics do not depend on the attitude of non-Catholics towards Our Lady for their own devotion to her, still it is gratifying to witness this gradual but sure conversion of sentiment, and it should move us to study with renewed interest our reasons for confidence to her intercession. It is, unfortunately, all too common to hear life-long Catholics say, and that without appar ent regret, that they do not feel specially drawn towards the Blessed Virgin Some converts, too, complain of this, but usually, unlike their fellow-Catholic deectives in this matter, they complain of t in terms of self-reproach. In Catho-ics from childhood, this lack of devoon might be explained by the readiness vith which they take up everything re commended to them as a devotion, and us distract their minds and dissipate their emotions so as to be unable to apply them to objects really worthy of devotion. Most of them, however, as all the converts who really lack devotion to Our Lady, could account for this by the fact either that they were not trained to cultivate it when young, that in later life it was recommended to them in a way to repel rather than to attract their interest. Childlike nfidence is the chief thing needed for devotion to Our Lady and this is easy to acquire in later life without proper direction and diligence, or even n earlier years without a thorough reigious training at home and at school is not enough to respect Mary as the Mother of Jesus, or to conceive a high regard for her sanctity and preroga-tives. Confidence implies trust in the fidelity, belief in the power, and re-liance on the readiness of another to help us by granting or obtaining what Confidence in the mother of God implies a disposition to make known to her the most secret needs and vishes of our hearts, to invoke her aid to obtain the favor of her powerful in tercession. It is the highest expression of our filial love for her to whom we be-come sons by our brotherhood with Jesus Christ. She loves us with a tenderness no words can express, with a love that is not less for each one perbecause our number is multiplied, and her love is so constant that neither time nor absence, nor our own indifference or ingratitude can turn us. She is all-powerful "full of grace," worthy her from us. worthy and able every divine favor, to prove her love by obtaining for us

choicest gifts. It would be most

ignoble in the sons and daughters of

personal needs. The Mother of Christ is Queen in His Kingdom, and exercises the queenly prerogative of intervening in its affairs. To her, Catholic tradition attributes the glorious distinction of crushing every error, by preserving the faithful from heretical tendencies, and by overcoming the hostility of all who assail true doctrine. It needs but a superficial knowledge of the history of Catholic theology to enable us to recall how time and again the fundamental dogmas of religion have been safe-guarded by teachings and devotional practices which illustrate the dignity of the Virgin Mary. If to-day we have the singular distinction of believing in the divinity of Christ and in the Holy Trinity, it is due in great measure to the action of the Council of Ephesus in proclaiming Mary Mother of God, to the evotian of the Rosary, and to the invoation of Christian Europe for her aid in the struggles against the Moslem. is, therefore, a worthy proof of our confidence in her to invoke her for the great needs of the Church, and of those, particularly, whom we desire to have enter its fold.

HOUSE OF PROVIDENCE, DUNDAS,

Formally Dedicated and Opened-Arch-Bishops O'Connor and Gauthier and Bishops McEvay and Dowling Partici-pate in the Ceremony.

The ceremony of dedicating the new House of Providence at Dundas took place at 10, Thursday, May 1st. The occasion was also the fifteenth annivers ary of the consecration of His Lordship the Bishop. The blessing of the house and chapel was conducted by The Most Rev. Denis O'Connor, D.D., Archbishop of Toronto : Most Rev. C. H. Gauthier D.D., Archbishop of Kingston, and Right Rev. F. P. McEvay, D.D., Bishop of London. The Solemn Pontifical Mass sung by Right Rev. T. J. Dowling was sung by Right Rev. T. J. Dowling, D.D., Bishop of Hamilton. Among the clergy from outside the city who assisted at the ceremony were: Right Rev. Mgr. Heenan, V. G., of Dundas; Very Rev. J. Kecugh, V. G., Paris; Very Rev. P. Ryan, C. S. B., Owen Sound; Venerable Archdean Laussing Caynga, Dean able Archdean Laussier, Cayuga, Dean O'Connell, Mount Forest; Very Rev. G. Kenny, S. J., Guelph; Very Rev. W.

Kloepfer, C. R. Berlin, and Very Rev. utter words of cheer and counsel and Geo. Brohmann, St. Clements, Ont.
The House of Providence is built on beautiful rising ground in the southerly part of the town of Dundas. The buildings form three sides of a square; the top or main front shown in the the north and south wings are 128 feet and 120 by 40 feet, respectively, forming a large courtyard for light and ventilation, on the west. The buildings are classic in design, three stories with a fine basement, and attic story The basement is built of stone and the upper stories of Milton cream colored pressed brick with cut stone and terra cotta trimmings. The approach the main entrance is finished with the main entrance handsome portice. The entire roots are covered with slate and galvanare covered with slate and finished ized iron trimming, and finished with dormer windows and skylights to the attic and staircase A handsome observatory surmounted by a coppered dome, lantern and cross, crowns the main roof and furnishes a magnificent view of the beautiful scensurrounding the Dundas valley. There is also a bell-tower, with the flag staff on the south wing; the whole breaking the sky line and giving a fine effect. The buildings contain 160 rooms, including four large dining rooms and alf a dozen dormitories, them being very large, having a floor area of from 500 to 700 feet; all of the rooms are lofty, well lighted, heated and ventilated. The buildings will acand ventilated. ommodate at least 350 inmates.

Wide corridors through the centre of all the wings on each floor divide graph. rooms and give ample air space for ventilation, and connecting with all stairs. There are situated at convenient places five ample staircases from basement to attic for the general use of the Sisters and the inmates There is also provision made for an ele vator, when the necessary funds can be obtained. The main entrance and roo are finished in quarter-cut oak. other portions of the building are finished in red and Georgia pine, filled and varnished. The floors throughout are of hard maple and welled oiled. In con nection with the kitchen and serving rooms are two dumb waiters communisuch a mother to limit their petitions to cating with the uppor stories and base-

ment, speaking tubes, etc. There are also at different places clothes chutes ment to facilitate the

Great care has been taken in providing bath rooms and lavatories on each floor in the south and east wings. The plumbing throughout is of the latest and best sanitary style, and ample provision for ventilation has been made. The building throughout is supplied with hot and cold water to all baths, lavator ies, sinks, etc., as required.

The buildings are heated with the hot water system of direct and indirect heating and ventilation, five large boilers of the most approved pattern being used for the heating. Ample provision is also made for fire protection. There are five hyerants located on the grounds convenient to the build-ings, all the corriders of which are connected with the Dun-das waterworks system. The water supply for general use in the buildings is furnished from a stream on the south side of the building, filtered and conveyed by pipes to a deep well, and which is pumped up to large tanks in the attic, from which it is distributed throughout the building as required. throughout the building as required. There are four brick eisterns for soft water from roofs to supply the laundry and kitchen. There are also two spring water wells in the court yard for culin-

ary purposes.

In addition to ten corridors for the use of the Sisters and inmates, there are two large corridors fitted up and equipped for lady and gentlemen boarders of advanced age, who may

hoarders of advanced age, who may wish for the quiet and retirement of an institution of this kind.

The chapel is entered from the main corridor in the north wing. The chapel, enlarged, is now 32x78 feet, remodelled, heated and painted, giving the whole a very nice appearance and finish. Below the chapel are large and

ry rooms for the o'd men.
The laundry on the west side, and connected by a covered passageway with the south wing, is a two story brick building, 26x40 feet, with engine and boiler room and coal rooms and is fitted up with all the necessary up-todate washing machines, extractor, mangle, etc., and deving rooms. The laundry is supplied with a dumb waiter, hard and soft water. All the rooms and corridors of the various buildings are lighted by electricity. There is also a large and commodious barn 40x90 feét, built on the farm, with a stone basement fitted up for cattle and horses, roots, etc., as required. The upper story frame buildng is fitted to receive farm produce. rain, storage room, etc. There is an ce house, and siolo for ensilage in con-

nection with the barn.

The cost of the institution proper is about \$61,000, but the expenditure for water supply, laundry and barn brings the total up to \$70,000. Of this amount the Sisters still owe in the vicinity of \$25,000. This work done shows that the money has been well and wisely expended, for the institution is one of the most complete and up-to-date of the kind in the country, and reflects credit not only on His Lordship the Bishop who has taken such an active and practical interest in it, but also on Architect Clohecy and the other officials connected with the work.

THE WORK OF ST. VINCENT DE PAUL

And is the Church doing nothing, as we are often told? Is she an idle thing, here singing hymns in great cathedrals, there marching her thousands in great parades down city streets-vonder

paratus down city streets—yonder preaching drearily to half-naked savages under tropic woods? Nothing more? If you believe this, see the work the Society of St. Vincent de Paul is doing. This is an organization of Catholic laymen, pledged to go into the homes of the sick, the poor, the friendless, the unfortunate, whenever the same may be found around the earth, and bringing not only food and clothes and shelter, but to sympathy to those in misery. Only God knows what scenes of squalor and woe and agony are beheld by the eyes of a Vincentian in his weary round-only God knows how his soul is drawn to the souls of her fellow-creatures, seeing the pathos ing tears. Is not this society doing Christ's work? Is it not making the dehas not deserted them?

But says someone, what people want is justice not charity. Let us grant this true. The Telegraph said this year and years ago. It shall believe it true as the years go by. But, while justice is being btained, is it right to let little childdren and hopeless woman starve? Justice is a beautiful creature, but often her coming is long delayed. While her feet loiter on the paths with rulers and lawmakers, Charity comes gently and leaves her pittance and speaks words of hope and goes her way silently. She is holier than justice and does more to draw

Show us your works," said the infldels of France to holy Ozanam a century ago. Now the world sees his work—the work of Catholic laymen—all round the globe. In nobler labor no laymen can engage. Long ago has the taunt of the infidel been answered, and the answer is as effective to-day as it was yester Let those who arraign her look at the work of uplift which the Church has been doing throughout all the centuries. Then let them show us their works. We gaze down the vista seeking where are they?-Catholic Tele-

Unselfichness.

There are three kinds of unselfishness -that which springs from a sense of duty, that which springs from a natural one's species, benevolence towards and that which springs from love. first of these is a conscious unselfishness; the second is so in a less degree; but the third may be, and very often is, unconscious of itself altogether. None the less it needs to be dragged into the light now and then, and carefully examined, lest it, too, beautiful though it is, should degenerate then and there something not very far removed from its opposite.

BY A PROTESTANT THEOLOGIAN. CLXXXVII.

When once, out of conflicting ele-ments in the early life of a nation, a certain equilibrium has been reached, a national habit of thought becomes ettled, which it is afterwards almost impossible to render flexible to new facts, however essentially different. As we have seen, when the various Pro-testant bodies had eventually found it out of the question for any one of them to control our country, or even a cer-tain range of it, there finally ensues a tacit understanding among them, that the instruction given in public institutions, schools, asylums, etc., should be Christian, indeed, but that the distinguishing tenets of each sect should be reserved for its own gathering.

Christianity, however, in this under-standing, naturally, indeed unconscious-ly, meant Protestant Christianity. editary habit hardly allowed to the few Roman Catholics so much as the Christian name. When at last this was grudgingly conceded to them, they were shoved in rather contemptuously among general mass of religious bodies, and practically regarded very much as were an oddly aberrant type of Protestants. Any claim of theirs, in public institutions, for the distinctive achings and rites of their own Church in behalf of their own people, was re-garded as a claim for "sectarian advantages" at the public expense. That they are not a sect among the sects, but that Catholicism stands over against collective Protestantism as a profoundly different form of Christianity, which can not be reasonably brought under the force of any agreement prevailing ong Protestants, is something which it seems almost impossible to beat into an American Protestant head.

Dugald Stewart gives a ludicrous in-stance of the way in which habit may feet the nower of generalization. Islanders could easily classify Captain Cook's pigs, goats and dogs, for they had all these themselves. But when it came to the cows, they were puzzled for a moment. However, they oon recovered themselves, and smilingsaid: "Ah, yes, we know what se are. These are birds." Besides their own two or three classes of mammals, birds, in their various species, were thrown together by them into a fourth class, and into this they also put Cook's strange animals. Cows were not pigs, goats or dogs, egro, of course they

This brilliant generalization of the Sandwich Islanders seems a good deal like that by which American Protest under the habit of an earlier time, after reckoning up some six of seven great Protestant denominations make up an omnium gaiherum of odds and ends, into which they thrust Roman Catholics, as a somewhat singular and not very agreeable variety. In reality, for all public ends, the difference between a Dunkard or an Adventist and the very highest Churchman who still calls himself a Protestant, is as nothing compared to the difference between all and a Roman Catholic. Over against Jews, the Catholics and Protestants of course may be classed together as Christians, but over against each other they stand as two prefoundly distine religions. It is most unreasonable to hold Catholics bound by any inter-denominational concordats of the Pro-

that, too, men of the kindliest feelings towards the Catholics, who appeared hoplessly obtuse to this obvious dis-I have in in mind an editor of a religious paper, who was as glad to errors about Catholicism as even the present editor of the Methodist Review. Nay, being once in Paris, he wrote back to his paper of the "worship in spirit and in truth," which he had enjoyed while attending High Mass at the Made.

"Be predent," therefore, and do not work to the make 300 'True Crosses' constitute only a very small fraction of the volume penance to get this friendship. What a pity it would be to throw away what has and in truth," which he had enjoyed while attending High Mass at the Made.

"Be predent," therefore, and do not work the cross in Jerusalem, according to cost you so much labor!

"Be predent," therefore, and do not work to make 300 'True Crosses' constitute only a very small fraction of the volume of one. The total of all the relies of the Cross in Jerusalem, according to supply. They simply worked wonders in my case and when I had used six while attending High Mass at the Made-leine. Yet this same gentleman, when leine. the Catholics asked that a priest might be free to minister to their people in a be free to minister to their people in a county house, could not at all see the reason of the thing. "Why," remonstrated he, in substance, with mild vexation, "the chaplain of the vexation, "the chaplain of the asylum is a good man, and is careful to avoid all discussions the Pope or Transubstanti-He only talks about such things as all Christians agree in. Why can't the Catholics be content with that?" That no amount of edifying talk, even from a priest, can make up to a Catho-Church, above all of the last sacraments, was a thought which, for all this gentleman's friendliness, did not seem o be capable of making its way into his However, we can hardly allow the

plea of innocent unconsciousness and invincible incapacity of making distinc-tions to avail in any such measures when it comes to the question of the Indian schools. Certainly the Christian churches of this country did not imagine that President Grant was delivering an assault upon the separateness of Church and State when he asked the churches to help the government in civilizing, educating, and "christianizing" the Indians. Certainly we were bound to offer these rude and often oppressed wards of the nation all that we have that is highest, our civilization, our knowledge and our religion. The question what churches had the most to describe this great work away are as 250. do with this good work among our 250,-000 Indians was of very inferior importance, and naturally, for the most part, regulated the answer by the previous religious attachments of the Indians. It seems (setting aside absolute pagans) that about 60 per cent. of these incline to the Catholics and 40 per cent, to the Protestants. Some foreign Protestants. taking up the word from angry co-re ligionists here, complain that the Catholies had "the lion's share" of government help. Why should they not, if they have the lion's share of the children's parents?

I differ profoundly from Mr. Thomas Wentworth Higginson, theologically, in my view of Christian missions, of the Boer war, and no doubt of many other

things. However, there are two quali-ties of prime importance which must be attributed to Colonel Higginson, a profouud sense of justice, a natural corollary, great carefulness in ascertaining facts. If complaint is made that in his zeal for the Boers he has let his feelings run away with his facts, certainly that can not be said of the anxious precision with which he has handled the Indian question. We have seen this in the Sacred Heart Review.

A reasonably conclusive proof that Mr. Higginson's figures and facts, and general statements, are even unpleasantly accurate, is seen in the silence of the Protestant organs. He is a man of too much importance to be left unnoticed if he can be refuted. I have named some leading religious papers to him, and he informs me that so far as he knows they have paid no attention to his discussion of the question.

Such a fact means a good deal.

It is really asking a little too much of our powers of belief to imagine that between General Grant's administration and now, we had all lapsed into oblivion of our essential principles, until both government and churches at last woke up to a sense of their temporary apostasy, and brought forth fruits meet for repentance, the government by with-drawing, the churches by renouncing, further public help. We first became acutely sensible of our inconsistency (which the Supreme Court in the District of Columbia case declares to be no inconsistancy at all) when we discovered that the Catholics, aggreeably to the larger number of their Indian adherents, were receiving larger subventions than ourselves. This seems to have suddenly opened our eyes. Otherwise we probably should not have thought to this very day that we understood the Constitution better than the Chief Justice of the United States and his associates.

The simplest explanation of a fact, when adequate, is the best. The Pres-byterian minister cited by Colonel Higginson in his Review paper, has put the matter in its true light. We ought, said he, to renounce government help for our Indian schools, because this will compel the government to withdraw aid from the Catholic schools, and as the government schools will be Protestant in fact, and sometimes (witness Carlisle) even frantically Protestant-though this was not a part of the speech—it is only the Catholics that will take harm by our

action.

The Rev. Dr. Patterson, a Presbyterian, writing in the Independent, has given a different, but not discordant view of the matter, which we will next

CHARLES C. STARBUCK.

FIVE-MINUTES SERMON.

Sunday Within the Octave of the As-

THE CONSTANT SIRUGGLE. 'Be prudent. therefore, and watch in ayers.' (St. Peter iv. 7.)

What a happiness many Christians have at the Easter-time through confes-sion and Communion, and how desirable it is that this happiness should continue! will tell you how to be always thus happy. Wage a constant warfare happy. against your evil passions; for sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving."
I answer, that the victorious in any ontest do not notice the labor which their triumph costs. Defeat is what makes warfare painful. For your consolation, remember that you have only to be resolute and arm yourself with God's grace, which is given most abundantly, and defeat is impossible. God has provided help for you in all possible difficulties. He will not abandon you unless you throw down your

"Be prudent," therefore, and do not let yourselves be ensuared again by evil. Consider the great happiness which you have, and compare it with your great misery when you were in danger of being lost for ever. Experience is a great teacher, and it is folly and two-fifths inches; in Venice, about nor to profit by it. See how it has been with you. When you consented to sin you were cheated by a pleasure that you foot; in Florence, about two and one-half cubic inches; in all Italy outside hour of pain for every moment of grati-louded inches and Venice, about one-seventieth lower of the pain to the pain t fication, and your soul was agitated, depressed, and sorrowful. Besides, in this unhappy state you deserved only ever-

lasting pains.

Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your prudence by "watching in prayers." Since the Paschal Communion have you watched yourself? or have the old habits of neglect once more begun to appear? Have those morning and evening prayers been omitted? Watch. These are the beginnings which prepare the Liquor, Tobacco and way for a fall into sin. Your prayers are your chief defence. God's assistance is continually necessary for all, and

it is granted through prayer.

The assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the duty of prayer and continually repair and correct them. No temptation can move one who is faithful to prayer. Such a one's salvation is infallibly cer-If you do not pray, you are without excuse, because all, even the greatest sinners, can pray. It is a maxim of the spiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul, diminishes one's daily faults, takes away the temporal punishment due to sin, increases one's nerits, and finally conducts to Paradise.

Toothache Cured in One Minute

RELICS OF THE CROSS. Curious Study in Religious Arebæ

Some genuine fact, as opposed to mere fancy, regarding the total bulk of the relics of the True Cross may be of interest of our readers. Several works of great learning and research have been written upon the history of those sacred memorials of the Passion which form portion of the heirlooms of the older Christian churches. The most recent and accessible of these memoirs sur les Instruments de la Passion de N. S. J. C.," published by Lessort (Paris), in 1870. (A useful compendium of this great work was written by Rev. James Bellord and published by the C. T. S., London.) M. Fleury's work is the result of laborious and exhaustive inves-tigation directed chiefly to discover whether all those relics which are accepted as authentic could have been furnished by the wood of the cross. One of the most interesting inquiries

nade by M. Rohault de Fleury regards the shape and size of the cross on which the Saviour of the world suffered for the transgressions of mankind. It is impossible here to indicate the elaborate historical and other inquiries which led the author to conclude (with the number of Protestant authorities we have consulted) that the Saviour's Cross was the immissa or ordinaria spoken of by Justin-what we call the Latin cross. M. Rohault de Fleury estimates the size of the Cross at 15 feet for the upright, 7 1-2 feet for the transverse or crossbeam, 7 1-2 inches in breadth and 6 inches in thickness. This or would be the minimum required for the purpose — giving two Hebrew cubits (about 3 feet) below the ground, one cubit to the feet of the Sufferer, five for His Body and the foot rest, and two for the upper limb that bore the inscription. As related in Matthew 27:48, and Mark 15:36, the sponge with vinegar that was presented to the Lord was placed on a reed so as to reach His mouth. This, as Schaff and others point out, would indicate that the vertical stake of the cross was considerably more than the ordinary height of the uprights used in this instrument of death. But on the data of the French investigator and historian, it would follow that the original cross contained six and five-eighths feet of timber, or about 11,449 cubic

"It only now remains to estimate the volume of existing relics of the cross to discover the fatuity of the statement that "there are enough pieces of the 'true cross' in the world to make 300 crosses of the size of the 'true cross.'" We take the following from the C. T. S. resume of the great work of M. Pabants de Flouwr. work of M. Rabault de Fleury:
"In the whole cross there would be

5.861.376 cubic eighths of an inch. The eight of an inch is much too large a unit to be used for measuring the infinitesimal particles, such as are most of the relics of the cross, M. de Fleury uses the smallest French measure, the millimetre (the twenty-fifth part of an inch.) Of these, 15,625 go to the cubic suffocating feeling, or, if the heart inch, and no less than 27,000 to the cubic foot; the whole cross would contain something like 179,000,000.

"The estimate referred to in the New Zealand Guardian as to the bulk of the relics of the True Cross at present in the world is neither the estimate of a scholar nor of a scientist. be found to be no estimate at all, but the mere off-hand and random guess or idle taunt of some polemical enthusiast who found loud talk easier and cheaper than patient investigation. Now, as a cold matter of fact, even what are vaguely termed 'large' and 'enormous' relics of the Holy Cross are very small pieces of timber indeed, and the total bulk of the known relies of the Sacred amount only to 5025 cubic millimetres, or about one-third of a cubic inch; I have had no sign of the trouble since those in Rome—the richest collection and I can cheerfully recommend the in the world outside the group of con- pills to similar sufferers 587 millimetres, or about thirty-four and two-fifths inches; in Venice, about twenty-eight and one-half cubic inches, guor, boils or skin diseases of any kind, or less than one-sixtieth of a cubic Rome and Venice, about one-seventieth cubic inches; in Paris, about fifteen and one-quarter cubic inches, or the tonic in their nature and make new, one-seventy-fifth of a cubic foot. The rich, red blood with every dose, thus richest collection of such relics in the restoring health and strength to world is distributed among those happy hunting grounds of the archeologist. catalogue and measurements of them liams' Pink Pills for Pale People Paris, shows that their total volume

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oliege, Toronto. Right Rev. A. Sweatman, Bishop of Toronto. Thos. Coffey, Catholic Record, Londou.

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The Ed. Ty Nerviline is placed to the public. Whather the properties of the public is a pleasant for internal and external use.

Use Dr. Hamilton's Pills for Billious.

was 878,360 millimetres, or about sixtytwo and one-third inches—the twenty-eighth part of a cubic foot.
"As to the size of individual relics:

The largest at Mount Athos contains only about seven cubic inches of timber; others are as small as one-one hundred and fifty-sixth of an inch. The largest in Rome-at St. Peter's-has a total volume of only about 27 cubic inches, or the sixty-fourth part of a cubic foot; and the relic which is bestowed upon a Bishop as a special favor is of dimer sions so microscopic that, according to M. de Fleury, it would take 60,000 to 70,000 of them to make up the bulk of a cubic inch. Twelve of what are called the large relies' in existence make up a combined volume of one-ninth of a cubic foot. And in all his long and arduous researches M. de Fleury, so far from finding enough relics of this kind to make 300 'True Crosses,' could only discover-including 370 inches of notable relics that no longer existenough of the Sacred Wood to make up a bulk of only about one-sixth of a cubic foot. The C. T. S. abbreviation of M. de Fleury's Memoire states in summary that we get a grand total for all known existing and lost relics of a volume of 10,335,055 cubic millimetres, or 1728 cubic inches." He then con-

tinues:
"This is considerably less than half cubic millimetres, or 1728 cubic inches. There remains, then, unaccounted for, after a most careful investigation, a quantity of more than six cubic feet, or exactly 10,787 cubic inches, out of the six and five-eight feet or 11,448, cubic inches of the original Cross, * * * * Even supposing — which is very unlikely -that any relics of the first class have escaped the notice of M. de Fluery and * * * even then the ordinary infinitesimal relies amounted in number to two or three millions, up and down the world, this would not account for more than one-tenth of the volume of

"Even making allowance for the destruction of such relics wrought by the Mohammedans, the Reformation, the Great Revolution, etc., the wonder is that so little remains of the Sacred Tree on which Christ hung and suffered and died for the sins of men."-Providence Visitor.

HEART TROUBLE.

The Symptoms Often Misunderstood by the Sufferer.

THE TROUBLE AT ALL TIMES AN EXTREME-LY DANGEROUS ONE-HOW TO PROMPT-

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suffocating feeling, or, if the heart seems inclined to stop beating, the pulse becomes slow, and you feel a faint dizzy sensation, you should take the best course in the world, and that is to take Dr. Williams' Pink Pills for Pale People. You will find that the distressing symptoms promptly disappear and that the heart at all times acts normally. Mr. Adelard Lavoie, St. Pa come, Que., bears strong testimony to the value of these pills in cases of heart trouble. He says: "For nearly three years I was greatly troubled with a weak heart and in constant fear tha my end would come at any time. placed myself under a good doctor, bu did not get the desired relief. In fact I grew worse; the least exertion would overcome me, and finally I had to dis

Blood troubles of all kinds are also your blood is in an impure condition, and Dr. Williams' Pink Pills are what tive and therefore do not weaken like medicines of that class. d is distributed among those happy less and despondent sufferers. But you must get the genuine which alconvents of Mount Athos. The ways has the full name "Dr. Wilcatalogue and measurements of them supplied to M. de Fleury from Mgr. Porphyre, vicar of the Bishop of Kieff, through the Russian ambassador in Paris, shows that their total volume for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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be sound as a new domar. Why will you allow a cough to lacerate your throat or lurgs and run the risk of filling a consumptive's grave, when, by the timely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lurgs, coughs, colds, bronchitis, etc., etc.

chitis, etc., etc.

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SECOND SEVENTY - SEVEN.

BY FRANK H. SPEARMAN.

It is a bad grade yet. But before the new work was done on the river divis-ion, Beverly Hill was a terror to train-

On rainy Sundays old switchmen in the Zanesville yards still tell in their shanties of the night the Blackwood bridge went out and Cameron's stock-train got away on the hill, with the Denver flyer caught at the fcot like a

rat in a trap.

Ben Buckley was only a big boy then, braking on freights; I was dispatching under Alex Campbell on the West End. Ben was a tall, loose-jointed fellow, but gentle as a kitten; legs as long as pinch-bars, yet none too long, running for the Beverly switch that night. His great chum in those days was Andy cameron. Andy was the youngest engineer on the line. The first time I ever saw them together, Andy, short and chubby as a duck, was dancing around, half dressed, on the roof of the bath-house, trying to get away from Ben, who had the fire-hose below, playing on him with a two-inch stream o ice-water. They were up to some sort of a prank all the time.

June was usually a rush month with us. From the coast we caught the new crop Japan teas and the fall importations of China silks. California still sent her fruits, and Colorado was beginning cattle shipments. From Wyoming came sheep, and from Oregon steers and all these not merely in carloads, but in solid trains. At times we were swamped. The overland traffic alonwas enough to keep us busy; on top of great movement of grain from our troubles a rate war sprang up. Every man, woman, and child east of Every man, woman, and can a case of the Mississippi appeared to have but object in life-that was to get to California, and to go over our road. The passenger traffic burdened our resources to the last degree.

I was putting on new men every day then. We started then breaking on freight trains; usually they work for years at that before they get a train. But when a train-dispatcher is short on crews he must have them, and can only press the best material within reach. Ben Buckley had not been braking three months when I called him up one day and asked him if he wanted a train.

Yes, sir, I'd like one first rate. But you know I haven't been braking very ong, Mr. Reed," said he, frankly. How long have you been in the train

I spoke brusquely, though I knew, without even looking at my service-card

just how long it was.
"Three months, Mr. Reed."

It was right to a day.
"I'll probably have to send you out on
77 this afternoon." I saw him stiffen like
a ramred. "You know we're pretty short," I continued. 'Yes, sir."

"But do you know enough to keep your head on your shoulders and your train on your orders?"

Ben laughed a little. "I think I do. Will there be two sections to-day?

They're loading eighteen cars stock at Ogalalla; if we get any hogs off the Beaver there will be two big sections. I shall mark you up for the first one, anyway, and send you out right behind the flyer. Get your badge and your punch from Carpenter — and whatever you do, Buckley, don't get rattled."

'No, sir; thank you, Mr. Reed. But his "thank you" was so pleasant I could'nt altogether ignore it: I compromised with a cough. Perfect courtesy, even in the hands of the awkwardest boy that ever wore his trousers short, is a surprisingly handy thing to disarm gruff people with. Ben was undeniably awk-ward; his legs were too long, and his rousers decidedly out of touch with his feet; but I turned away with the conviction that in spite of his gawkiness there was something to the boy. That night

ing engines and crews, the excursionists hot cars to walk up rls sprinkled among the grown folk.
As the heavy train pulled slowly out

band played, the women waved handkerchiefs, and the boys shouted themselves hoarse—it was like a holiday, everybody seemed so happy. All I hoped, as I saw the smoke of the engine turn to dust on the horizon, was and their lives safely off my hands. For a week we had had heavy rains, and the bridges and track gave us

Half an hour after the flyer left, 77, the fast stock-freight, wound like a great snake around the bluff, after it. Ben Buckley, tall and straight as a pine, stood on the caboose. It was his first train, and he looked as if he felt

In the evening I got reports of heavy rains east of us, and after 77 reported "out" of Turner Junction and pulled over the divide towards Beverly, it was storming hard all along the line. By the time they reached the hill Ben had his men out setting brakes-tough work on that kind of a night; but when the big engine struck the bluff the heavy train was well in hand, and it rolled wn the long grade as gently as a cur-

Ben was none too careful, for halfpedoes. Through the driving storm the tail-lights of the fiyer were presently seen. As they pulled carefully ahead, Ben made his way through the mud and rain to the head end and found the passenger-train stalled. Just before them was Blackwood Creek, hand full as the passenger train stalled. Just before them was Blackwood Creek, hand full as the passenger train stalled. Just before them was Blackwood Creek, hand full as the passenger train stalled. Just before them was Blackwood Creek, hand full as the passenger train stalled. one passenger-train stalled. Just before them was Blackwood Creek, bank full, and the bridge swinging over the swollen stream like a grape-vine

main track for half a mile, and on this siding Ben, as soon as he saw the situa-tion, drew in with his train so that it lay beside the passenger-train and left the main line clear behind. It then became his duty to guard the track to the rear, where the second section of the stock-train would soon be due.

It was pouring rain and as dark as pocket. He started his hind-end brake man back on the run with red lights and torpedoes to warn the second tion well up the hill. Then walking across from his caboose, he got under the lee of the hind Pullman sleeper to watch for the expected head-light.

The storm increased in violence. It was not the rain driving in torrents, not the lightning blazing, nor the deafening crashes of thunder, that worried him, but the wind—it blew a gale. In the blare of the lightning he could see the oaks which crowned the bluffs whip like willows in the storm. It swept quartering down the Beverly cut as it it would tear the ties from under the steel. Suddenly he saw, far up in the black sky, a star blazing; it was the head-light of Second Seventy-Seven.

A whistle cut the wind; then another. It was the signal for brakes the second section was coming down the steep grade. He wondered how far back his man had got with the bombs. Even as he wondered he saw a vellow flash below the head-light; it was the first torpedo. The second section was already well down the top of the hill. Could they hold it to the bottom?

Like an answer came shorter and sharper the whistle for brakes. thought he knew who was on that en-gine; thought he knew that whistle for engineers whistle as differently as they talk. He still hoped and believed -knowing who was on the engine—that the brakes would hold the heavy load :

A man running up in the rain passed him. Ben shouted and held up his lantern; it was his head brakeman. "Who's pulling Second Seventy-even?" he cried. "Andy Cameron."

"Andy Cameron."
"How many air cars has he got?"
"Six or eight," shouted Ben. "It's
the wind, Daley—the wind. Andy can
hold her if anybody can. But the
wind; did you ever see such a blow?" Even while he spoke the cry for brakes came a third time on the storm.

the rear door of the sleeper. Five hundred people lay in the excursion train, unconscious of this avalanche rolling down upon them.

The conductor of the flyer ran up to

A frightened Pullman porter opened

Ben in a panic.
"Buckley, they'll telescope us."

" Can you pull ahead any?" 2 " The bridge is out."

"Get out your passengers," said Ben's brakeman.

"There's no time," cried the passenger conductor, wildly, running off. He was panic-stricken. The porter tried to speak. He took hold of the brakeman's arm, but his voice died in his throat; fear paralyzed him. Down the wind came Cameron's whistle clam-oring now in alarm. It meant the worst, and Ben knew it. The stock-train was

running away.

There were plenty of things to do if there was only time; but there was hardly time to think. The passenger crew were running about like men distracted, trying to get the sleeping travellers out. Ben knew they could not possibly reach a tenth of them. In the thought of what it meant, an inspiration came like a flash.

He seized his brakeman by the shoulder. For two weeks the man carried the marks of his hand. "Daley!" he cried. in a voice like a

"Daley!" he cried, in a voice like a pistol crack, "get those two stockmen out of our caboose. Quick, man! I'm going to throw Cameron into the cattle."

It was a chance-single, desperate, but yet a chance—the only chance that offered to save the helpless passengers

in bis charge.

If he could reach the siding switch the flyer pulled in from the throw the deadly catapult on the siding West in the afternoon it carried two ex- and into his own train, and so save the

up the track at topmost speed.

The angry wind staggered him. It blew out his lantern, but he flung it swarmed out of the not cars to wark up and down the platform. They were from New York, and had a band with them—as jolly a crowd as we ever hauled—and I noticed many boys and hauled—and I noticed many boys and hauled—are through the dark. A sharp gust tore half his rain-coat from his back; ripping off the rest, he ran on. When the wind took have the beautiful through the same that the same t away, for he could throw the switch in rest, he ran on. When the wind took his breath he turned his back and fought for another. Blinding sheets of rain poured on him; water streaming down the track caught his feet; a slivered tie tripped him, and, falling head-long, the sharp ballast cut his wrists and knees like broken glass. In desperate haste he dashed ahead again ; the headthat I could get them over my division light loomed before him like a mountain of flame. There was light enough now through the sheets of rain that swept down on him, and there ahead, the

train almost on it, was the switch. Could he make it? A cry from the sleeping children rose in his heart. Another breath, an instant floundering, a slipping leap, and he had it. He pushed the key into the lock, threw the switch and snapped it, and, to make deadly sure, braced himself against the target-rod. Then he

No whistling now; it was past that. He knew the fireman would have jumped. Cameron, too? No, not Andy, not if the pit yawned in front of his

He saw streams of fire flying from many wheels—he felt the glare of a dazzling light—and with a rattling crash the ponies shot into the switch. The bar in his hands rattled as if it would jump from the socket, and, lurching frightfully, the monster took

to the right, heard above the roar of the storm and screech of the sliding wheels a ripping, tearing crash, the harsh scrape of escaping steam, the hoarse cries of the wounded cattle. And through the dreadful dark and the babel the wind howled in a gale and the heavens poured a flood.

Trembling from excitement and ex-haustion, Ben staggered down the main track. A man with a lantern ran against him; it was the brakeman who had been back with the torpedoes; he

was crying hysterically.

They stumbled over a body. Seizing the lantern, Ben turned the prostrate man over and wiped the mud from his Then he held the lantern close, and gave a great cry. It was Andy Cameron—unconscious, true, but soon very much alive, and no worse than badly bruised. How the good God who watches over plucky engineers had thrown him out from the horrible wreckage only He knew! But there Andy lay; and with a lighter heart Ben hevded a wrecking crew to begin the task of searching for any who might by fatal chance have been caught in the

And while the trainmen of the freights worked at the wreck the passenger-train was backed slowly—so slowly and so smoothly—upover the switch and past, over the hill and past, and so to Turner Junction, and around by Oxford to

Zanesville.

When the sun rose the earth glowed in the freshness of its June shower-bath. The flyer, now many miles from Beverly Hill, was speeding in towards Omaha, and mothers waking their little ones in the berths told them how close death had passed while they slept. The little did not quite understand it, though they tried very hard, and were uery grateful to That Man, whom they never saw and whom they would never see. But the little boys—never mind the little boys-they understood it, to the youngest urchin on the train, and the youngest fifty times their papas had to tell them how far Ben ran and how fast to save their lives. And one little boy—I wish I knew his name—went with his papa to the depot-master at Omaha when the flyer stopped, and gave him his toy watch, and asked him please to give it to That Man who had saved his mamma' life by running so far in the rain, and please to tell him how much obliged he he was—if he would be so kind.

So the little toy watch came to our superintendent, and so to me; and I, sitting at Cameron's bed-side, talking the wreck over with Ben, gave it to him; and the big fellow looked as pleased as if it had been a jewelled chronon ter; indeed, that was the only medal

The truth is we had no gold medals to distribute out on the West End in those days. We gave Ben the best we had, and that was a passenger run. But he is a great fellow among the railroad men. And on stormy nights switch-men in the Zanesville yards, smoking in their shanties, still tell of that night, that storm, and how Ben Buckley threw Second Seventy-Seven at the foot of Beverly Hill.

The next story of this series will appear in our issue of May 24.

SOME TREASURES OF THE VATI-CAN PALACE.

There is an old and beautiful book in which the various chapters begin, "Last night said the moon." I am thinking of beginning my paper the same way. "Last night I looked upon the Vatican Palace" (I believe the moon did once, by-the-bye, and saw a white haired man kneeling, who wept as he prayed). It has troubled me much how to cram into a few scant pages the centuries of history and art accumulated When your mind wanders back there. from the Portone di Bronzo, up the broad, sunlit stairs of honor as high as the stairs go (they are mean enough at the top, and the rooms under the eaves have brick floors), through all the courts and loggie and galleries, from the hall of the throne, the Anticamera Pontifica, and the plain, modest rooms used by the Holy Father, down to the stables and sibyls; all grand conceptions—too at the back where the golden coaches grand for human life or common thought. and every one of them loaded to the ventilators. While the train was changare kept, you begin to wonder if a And when one day I found a picture volume could convey any adequate which wiped out the rest of the Sistine,

volume could convey any adequate notion of that place.

The rooms are said to number eleven thousand. Palace is grafted upon palace, wing added to wing, and the buildings go sprawling one beyond the other, or out at the sides, as the requirements or new ideas of each age dictated. Now, in themselves, they make almost a city—a city built as the old builders builded, in stone and iron, travertine and marble, blocks and masses; art never ignored or forgotten, yet strength valued as much as beauty, since it could not be valued more. At times the question will suggest it-

self whether there is not much in the Vatican that has passed entirely out of memory. Some of these arched doors are shut and the bolts rusted; some of the narrow dark stairs unused. Not ten years since two adventurous, highspirited lads, sons of a pontifical officer, and eternally in mischief—they had the whole Vatican for their play-ground—broke accidentally, during one of their usual marauding expeditions, into a place where the dust of centuries lay on the piled-up arms and quaint old armor accumulated therein. When, teeming with excitement, they took their tale to headquarters, no man appeared to ember what their treasure-trove was or might have been, or even to know of its existence; and it was hastily closed again, to avoid contention with the Italian Government upon the question

of ownership.

The art treasures in the Vatican are. no doubt, its chief glory, though it boasts so many others that you scarce venture to be too positive in the asser-tion. Yet what a collection! When you have enumerated them all, the glory of their assembled majesty and perfection over-powers you. What is there left in this world to do that has What voice could live noise? What man es-If the Vatican were to be burned down

from which no man ever yet graduated

thinking he had learned all.

The Pinacoteca is in itself a history of painting. Nothing makes one realize better the incredible step made in those twenty or thirty years of Italy's great triumph, the blossoming of her wonder-flower of art, than two canvases of Raphael's in that same Pinacoteca. One is his "Assumption of Mary," a lovely picture, yet still in the manner of those who went before him-exquisite faces finely finished, but a little flat in spite of excellent drawing and good color; sombre garments carefully painted and filleted with gold after the Byzantine fashion; the flowers in the tomb treated in the smooth, laborious, yet infinitely truthful style of those early observers; and the Umbrian landscape-a beautiful one—in the same way. In the next room, in the full light, in all its modern plasticism, vividness, and reality, stands Raphael's last expression in color—the "Transfiguration;" and though, personally, you may love the picture less than you admire it, no one comparing those two canvases can deny that between them a great race has been run oward the goal of nature and the win ning of truth.

The development is simply immense Even in the disposition of the double region, as it were—the upper glorified figures and lower groups distinctly human—there is a sort of similarity in the motive; but the "Assumption" is still purely Fifteenth Century—that dear, beautiful, mystic Fifteenth Century! The "Transfiguration" betury! The "Transfiguration" belongs to the school that counts no limit of time. So many influences must have gone to work the change that it would be hard to analyze them; whether the study of the classics, the literstudy of the classics, tature of the age (always in and reflecting the art), or the titanic creative genius of Michael Angelo, who, it may be, contributed as well as Dante to make Raphael what he was. Certain it is that when Raphael painted the "Transfiguration" and that exquisitely beautiful "Madonna di Folbeside it, he said the last Amen for art. The transition is as though the painter had gone forth from the dim studio to paint in the broad sunshine and blowing air. About the Stanze there is so much

say and so much has been said already, that it seems vain even to attempt it. In my humble opinion, there are four pictures here worth all the gold that could never buy them. They are the "Disputa," with its wonderful figures of Christ and Mary and the Baptist, than which we have had nothing more beautiful since; the school of Athens, with its sober, thoughtful groups (such astonishing students!—they are all thinking) then that glorious epic of Constantine in battle, and the "Deliverance of Peter by the Angel," one of the simplest, most dramatic and finest frescoes ever put on lath. As for the Arazzi, it would be difficult to single out anyone. The "Miraculous Draught" is an exquisite picture, dreamy and poetic in its lovely vistas of sky and lake and shore. Tennyson and Rossetti and our great have descriptive prose-poet, Ruskin,

neasures like that landscape. There is only one thing in the Vatican more wonderful than Raphael's work there, and it is Michael Angelo's Sistine. The man, in his passion for truth and his abhorrence for weak art. had grown crazed about anatomy; and the "Last Judgment," extraordinary as it is and eminently fitted to inspire dread and fear, will never be loved or remembered with hope as Orcagna's in the Compo Santo at Pisa. But turn to the vaults-turn to that mass of ceiling which the master seems to have painted the whole of himself, the very substance of his genius, and you will forgive him

or ever repelling you. Like Raphael's Transfiguration," this is for Michael Angelo his supreme expression. You can never master its infinite intricacy and complexity; but you will grow to know some part of it, and marvel at the mmensity of the great enterprise, architectural and statuesque as well as pic-

torial. To me first loomed out the prophets so that I could never see but that. There may be others better; I know only one-the "Creation of Man." The magnificent figure, strong as that of an athlete and perfect as the classics, reclines upon native earth on the very summit and edge of a great mountain. Michael Angelo's idea, perhaps, was that he was created there where he was nearest heaven, and whence at a single glance he could command all his dominion unrolled beneath his eyes. poet may have wished, too, to signify

y the mountain-top that this was the Lord God's crowning work. So man lies upon the sward, solitary and heroic. One limb is doubled up to rise, the elbow sustains the vast bulk and the other arm: the left-he has not strength enough yet to use the right, which will be the chief weapon of his power—is reached out Godward. But the faint fingers droop in their effort, and the beautiful head hangs languidly even as it turns and seeks to lift toward the face of the Father in its expectancy of life and hope. The lips are fast closed; he has no speech yet. And Michael Angelo has made it clear that of its own volution, in spite of its large mould and superb magnificence, this thing cannot even raise itself from the ground. His creed, who was the great realist of the Sixteenth Century, and who almost worshipped the human body for what it meant to him of strength and power! His philosophy, who was one of the most rugged and deepest thinkers of his age! His avowal made thinkers of his age! His avowal made here in color, as it is again and again n verse, of utter weakness and utter elplessness: "Unless Thou givest

The form of the Eternal, a venerable man upborne by angels, floats through the air with great swiftness towards the mountain-top. The wind of rapid motion is in the hair and beard, among At the foot of Beverly Hill there is a siding—a long siding, once used as a sort of cut-off to the upper Zanesville yards. This side track parallels the



The forefinger of the Divine right hand is outstretched forcefully, and is very near to that other drooping left hand. It will require but the first touch to lift that prostrate figure. He will breathe into its face the breath of life, oreathe into its face the breath of life, and man, God's masterpiece, a living soul, will stand forth. The face of the Father is full upon him in great love, in reverence, and, it may be, is wistful, Within the shelter of the left arm circling her shoulders, Eve is partly visible, leaning from the Maker, with steady eyes upon that beginning of man. Uncreated yet, she is seen only incompletely. The work is designed so that the Almighty occupies the centre, and His right arm and left outstretched one for each creature—seem to encompass and shield them both.

And now let us go to the Treasury

proper. Here you are admitted only by favor, but, if you are so minded, you can spend a pleasant morning among the church vestments, church vessels, church books gloriously illuminated. Here is kept the Golden Rose—a small bush of golden roses in reality—and the centre of one unscrews and is full of some precious mixture-hard, and frankincense, or some such Eastern combination—that leaves its fragrance upon you for hours if you but touch its receptacle. Here also is that magnificent regalia, the robe of crimson velvet, fur-lined, the heroic sword and kingly crown, that you think would have well become Arthur of England, but which no prince has been found but which he prince has been found worthy to receive at the Pope's hands in our own day. This is the Dalmatica di Papa Leone, worn by emperors during their coronation Mass, and in which Discouracted binacted which which we have the same of the coronation. Rienzi vested himself over his armor.

After having written, you are more conscious of what you have left out. But your intention from the beginning was merely to indicate briefly how much and of what value the Vatican contains Perhaps when you have said all and seen all, one thing, the best and highest, yet remains. It is, after the city is all wrapped in gloom and slumber one light yet burning there where the "White-haired Man" of Anderson still keeps his hallowed vigil to work and to pray.—Gabriel Francis Powers, in the Irish Catholic.

BABY CONSTIPATION

Can Be Cured Without Resorting to

Constipation is a very common trouble among infants and small children-it is also one of the most distressing. The cause is some derangement of the digestive organs, and if not prompt-The little victim suffers from headache, fever, pain in the stomach and sometimes vomiting. While in this condition neither baby nor baby's mother can obtain restful sleep. If proper care is taken in feeding the child and Baby's Own Tablets are used, there will be no trouble found in curing and keeping baby free from this dis-order. Mrs. T. Guymer, London, Ont., says: "My baby was a great sufferer from constipation. She cried continual-ly, and I was about worn out attending her. I tried several remedies, but none of them helped her till I procured some Baby's Own Tablets. These tablets worked wonders, and now she is in the best of health. I can now go about my best of health. I can now go about my work without being disturbed by my baby's crying. I consider Baby's Own Tablets a great medicine, and would advise mothers to keep them in the house for they will save baby from much suffering by curing and preventing the minor ilments common to infants and small

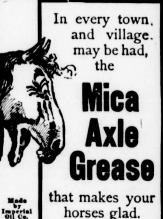
Baby's Own Tablets are sold under an absolute guarantee to contain no opiate or other harmful drug. They are easy to take, mild in action, promote healthful sleep and will be found a never-failing cure for constipation, baby indigestion, simple fever, diarrhoea, sour stomach, coiic, etc. They allay the irritation accompanying the cutting of teeth, break up colds and prevent croup. Price 25 cents a box at all druggists or sent by mail, post paid, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

You cannot be happy while you have corns. Then do not delay in getting a bottle of Hollo-ay's Corn Cure. Itremoves all kinds of corns ithout pain. Failure with it is unknown.



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THOS. COFFEY

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ton, Dr. E. Ma'thewman, D. McCarthy, Cap. Pouliot, Wm. Weir, James Barrett, D. Courtney, Prof. Kockler, Wm. Brophy, J. Plunkett, W. J. Beatty, E. L. Bunelle, C. Berouard, Jas. Barrett, D. B. Barrett, A. W. Throop, J. Franklin, T. Dajy, T. C. Anderson, J. L. Howard, J. Doyle and many others.

MARKET REPORTS.

London. May 8. — Dairy Produce — Eggs. fresh laid., retail. 12) to 130; eggs, crates, per dozen, 114 to 120.: butter, best to the creening the cross of the complete the cross of the cross

TORONTO.

Toronto, May 8.—Following is the range of quotations at Western cattle market this morning
Cattle — Shippers, per cwt., \$5.00 to \$6.00; do., light, \$4.25 to \$4.75; butcher choice, \$5.00 to \$5.00; butcher, ordinary to good \$4.00 to \$4.50; stockers, per cwt. \$2.50 to \$4.00.

Sheep and lambs—Choice ewes, per cwt. \$3.55 to \$4.50; yearlings, per cwt. \$5.50 to \$6.50; stockers, per cwt. \$2.50 to \$6.50; spring lambs, each \$2.00 to \$5.00; bucks, per cwt. \$3.50 to \$4.00.

Milkers and Calves—Cows, each, \$25 to \$5.0; calves, each, \$2 to \$10.00.

Hogs — Choice hogs, per cwt., \$6.25 to \$6.75; light hogs, per cwt., \$6.25 to \$6.5; light hogs, per cwt., \$6.25 to \$6.5; light hogs, per cwt., \$2.00.

EAST BUFFALO.

East BUFFALO.

East BUFFALO.

East BUFFALO.

East BUFFALO.

Hogs — Cattle—Few inquiries for female stock at steady prices; steers not wanted. Veals—Receipts, 100 head; tops, \$6.50 to \$5.55; fair to good. \$5.50 to \$60; common and light, \$4.50 to \$5.25. Hogs—Fairty active, closing stronger; heavy, \$7.30 to \$7.40; mixed. \$7.10 to \$7.25; Yorkers, \$6.95 to \$5.05; roughs, \$6.40 to \$6.90; pigs, \$6.40 to \$6.50; roughs, \$7.50; culls and common, \$5.75 to \$6.95; ight do., \$6.70 to \$6.95; ight do., \$6.70 to \$6.55; fair to good, \$7.50; culls and common, \$5.75 to \$6.95; ight do., \$6.70 to \$6.50; clipped lambs, \$7.50 to \$6.50; clipped lambs, \$7.50; fair to good, \$7.50; culls and common, \$5.75 to \$6.95; ight do., \$6.95; ight and common, \$5.75 to \$6.95; ight do., active, closing stronger; heavy, \$7 39 to \$7.40; mixed, \$7.10 to \$7.25; Yorkers, \$8.95 to \$7.50; light do., \$6 70 to \$6 90; pigs. \$6.49 to \$6.50; light do., \$6 70 to \$6 90; pigs. \$6.49 to \$6.50; Sheep and lambs—Sheep slow, lambs steady; to \$1.50; fair to good, \$6.50 to \$6.50; clipsed lambs. tops, \$6.50 to \$6.50; fair to good, \$6.50 to \$6.50; clipsed lambs. tops, \$6.50 to \$6.50; fair to good, \$6.50 to \$6.50; clipsed lambs. tops, \$6.50 to \$6.50; fair to good, \$6.50 to \$6.50; clipsed sheep. tops, mixed, \$5.25 to \$5.50; fair to good, \$6.50 to \$6.50; clipsed sheep. tops, mixed, \$5.25 to \$5.50; fair to good, \$6.50 to \$6.50; clipsed sheep. tops, mixed, \$5.25 to \$5.50; fair to good, \$6.50 to \$6.50; clipsed sheep. tops, mixed, \$5.25 to \$5.50; fair to good, \$6.50 to \$6.50; clipsed sheep. tops, mixed, \$5.25 to \$5.50; fair to good, \$6.50 to \$6.50; clipsed sheep. Tops, mixed, \$5.25 to \$5.50; fair to good, \$6.50 to \$6.50; clipsed sheep. Tops, mixed, \$5.20; culis and common, \$3 to \$4.50; clipsed lambs. tops, \$6.50; fair to good, \$6.50 to \$6.50; clipsed sheep. Tops, mixed, \$5.25 to \$5.50; fair to good, \$6.50 to \$6.50; clipsed sheep. Tops, mixed, \$5.20; culis and common, \$3 to \$4.50; clipsed lambs. tops, \$6.50; fair to good, \$6.50; to \$6.50; clipsed sheep. Tops, mixed, \$5.20; culis and common, \$3 to \$4.50; clipsed lambs. tops, \$6.50; clipsed sheep. Tops, mixed, \$5.20; culis and common, \$3.50; fair to good, \$6.50; to \$6.50; clipsed sheep. Tops, mixed, \$5.20; culis and common, \$3.50; fair to good, \$6.50; to \$5.50; fair to good, \$6.50; to \$5.50

thou care but little for thy own convenience or inconvenience, but wouldst rather rejoice at reproach; for the love of Jesus maketh a man despise him-

TEACHERS WANTED. WANTED A TEACHER, MALE OR female, holding let or 2nd class certificate, for the St. Andrew's school. District No. 2 of the North-West territory. Duties to commence at once. Wages \$50 per mon'h for seven months. Apply to R. McIsaac, Wapella. N. W. T.

SITUATION WANTED. BOOK-KEEPER OF TWO YEARS' EXPER-lence. Young man with one hand, wants position as book-keeper or office assistant. Salary moderate. Address J. C. F. BOX 202. Essex, Ont.

Sealed tenders addressed to the undersigned and endorsed. Tender for Works," will be received at this Department until noon of Saturday, May 17th, for the erection of the Chemistry, Mining and Geology Building, on College street, in connection with the School of Practical Science, excepting Heating. Plumbing, Ventilation and Electric Work.

Tenders may be sent in separately or in bulk, Plans and specifications can be seen and forms of tender procured at this Department. An accepted bank cheque, payable to the undersigned for 5 per cent, on the amount of each tender for each of the above works will be required. The cheques of the unsuccessful parties tendering will be returned when the contracts have been entered into for the several works.

The bona fide signatures and business ad-

Newspapers inserting (the above) this advertisement without authority from the Department will not be paid for it.

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That valuable property on South-West corner of Simcoe and Matiland Streets, in the City of London, having a frontage of 45 feet on Simcoe Street by a depth of 120 feet on Mait-land, will be offered

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BY MARGARET M. HALVEY. Arms of welcome wide outspreading—
Fragrance breathing far—
Dropping blooms a lustre shedding
As of drifted star!
This the hawthorn—sacred grafting
From Judean tree—
Irish winds, its perfume wafting,
Croon its history.
Tree and bird and bee have listened
To its story there.

On the Christ-Child's Face.

Long years passed: its blossomed shimmered

'Mid the nights of gloomed.

When the scraphs' watch-lights glimmered

By the Master's tomb.

There as forth outstepped the Risen,

Lo! His garment's hem.

Trailing from the glories prison,

Tonched the hawthorn's stem.

Wherefore Christ's disciple wrought it

For a staff of need.

And to Saxon land he brought it

With his Master's creed.

Glastonbury's sacred thorn.

Crowning Saxon hill.

Blooming every Yuletide morn,

Speaks of Joseph still.

Etn's Patrick prized its whiteness

So, a sprig he bore

Of his island's store.

Of his island's store.

Mary's shelter—swift its epreading

The best portions of a good man's life—his little nameless, unremembered acts of kindness and of love.—Wordsworth.

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For Sale at Catholic Record Office, Sent to any Address on Receipt of Price given,

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