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

VOLUME XX.

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NO. 1,009.

The Lullaby of Mary.

Lullaby, my little Son,
Dearest and divinest one!
Suck and sleep and lie full soft
While Thy mother waketh oft;
Will not let the quiet kine
Come too near that sleep of Thine,
With her mantle and her arm
Mother holds Thee close and warm.

Lullaby, my little Child,
Winds without are growing wild
That a stable shuts their King
From their wistfal worshipping,
Fret not, sweet, the winds to hear,
Thou shalt bridle them, my dear;
Thou shalt bid the hollow sea
Bear the wandering feet of Thee.

Naught of this Thou knowest yet,
I am glad Thou dost forget
Angels and their goodlihead
On Thy mother's bosom laid,
But a little while 'twill be
Thou shalt love no soul but me,
Thou must save the world, alas!
And the mother love let pass,
Did I wake Thee with my cry?
Hush Thee, sweet, and lullaby,
Lulla, lulla, lullaby!

Nora Hopper, in the New Illustrated Maga

THOSE PRELIMINARIES.

Rev. L. A. Lambert, LL. D. in N. Y. Free-

We come now to Dr. McAllister's let-Nov. 13. McAllister. - You quote many and long passages from ancient writers, who speak of the Roman See as if it

were the one and only authoritative Apostolic See. Freeman.—Yes, we quoted many and long passages from ancient writ-

ers and we hope they were both edifying and instructive. We quoted them as evidences of the common belief of those times, that the Roman See was recognized as the centre of unity and as holding supreme authority in the Christian Church. We believe they were conclusive on this point.

McAllister. - Some of your quotations are open to criticism.

Freeman.-Then why did you not criticise them and show that they were not to the point? The fact that you did not leaves the inference that you could not; for what could have been more to your purpose than to have destroyed the evidences of those venerable

witnesses? McAllister.—But I have not disputed that there are such passages as you

Freeman.-This admission is some thing. But as you admit the genuineness of our quotations why did you not attempt to show that they did not mean what we adduced them to prove? Your failure to do this leaves it to be infered that you found them too strong and clear, too pertinent to the point at issue, to be questioned. They were quoted to prove the common belief or those early ages, that the Roman See and its occupant were supreme in authority, and were so recognized by the other Sees in Christendom. You admit the passages, but are silent about the inferences that must be drawn from

McAllister. - The point in question was whether Leo XIII., in claiming Augustine as a witness for the primacy and supreme authority of the Roman See, quoted that witness fully and fair

ly on the issue.

Freeman.—The Pope did not quote St. Augustine fully, I one quotation, whereas he could have given several, showing St. Augustine's recognition of the supremacy of the But what he quoted was Roman See. fairly quoted and bore directly on the In a former article we quoted the other passages from Augustine, which clearly show his mind on the

McAllister.—Leo asserts most posi tively that Augustine held to the pri-

macy and supremacy.

Freeman.—Yes, and there can be no reasonable doubt about the truth of Both his writings, Leo's assertion. and his acts, in referring the African Councils to Rome for approval and confirmation, prove that Augustine held to the primacy and supremacy of

McAllister.-We admitted that cer tain expressions of that authoritative father may seem to favor such a view.

Freeman.—We have quoted the passages in a former article, and there is no seeming about them. They are a direct and positive recognition of the primacy. We also quoted other fathers of the Church prior to as well as contemporaneous with St. Augustine, and they are equally positive in their recognition of the primacy. I see you are judiciously silent about

McAllister. - But we quoted other passages from his writings which prove conclusively that he did not maintain it.

Freeman. - We read the passages you quoted and found them to be so garbled that they belied the meaning of the saint. But even in their mutilated form they did not deny the principle. macy or make him contradict his former affirmation of it.

McAllistor.—I quoted his reference to a plurality of Apostolic Sees, which proves that he did not hold the Roman See to be the one and only Apostolic

Freeman.-St. Augustine referred, as the Popes themselves have referred, to other Apostolic Sees, such as those of Alexandria, founded by St. Mark, and Antioch, founded by St. Peter. Leo, the Great, in his letter to the Council of Chalcedon, referred to these

the only Apostolic See ; so, to quote St. Augustine to prove that it was not, is a work of supererogation, a kind of work which you, as a Covenanter, should not indulge in. St. Augustine referred to several Apostolic Sees? Yes, but what then? It proves that

Rome was not the only one. Very well. What then? Now we ask what has all this to do with the primacy. How do you justify yourself in attempt ing to lead your readers to imagine that Augustine did not recognize the primacy, because he had referred to several Apostolic Sees? Does the fact that there were several Apostolic Sees disprove the fact that one of them held the primacy? St. Augustine did not think so, for he recognized both the plurality of Apostolic Sees and the primacy of the Roman or Petrine Apostolic See. He knew, as you should have known, that the primacy of the Roman See does not rest on the fact that it was an Apostolic See-like Alex andria and Antioch-but on the fact that it was the Apostolic See of Peter, prince of the Apostles; the Chair of him whom Christ distinguished in a peculiar manner when he said: Simon Bar-Jona, thou art Peter-a Rock-and on this rock I will build my Church and

McAllister.—I also quoted his declar-ation that when unjust judgments were given by the Roman See there remained an appeal to the supreme authority of a general council, by which the unjust sentence of the Roman

the gates of hell shall not prevail

See could be reversed. Freeman.-Yes, and we exposed the fallacy of your quotation by showing that it was so garbled as to hide the meaning of Augustine. By giving as we did the full quotation we exposed this attempt to make Augustine stutter

where he talked plainly.

McAllister.—This is the point to which you should address yourself in-stead of quoting what no one disputes to be the opinion of many ancient writers.

Freeman. - This will not do. When we quoted the words of Sts. Cyprian, Augustine, Optatus and Jerome we quoted them, not as evidence of the opinion of those ancient writers, but as vidence of the common belief of the faithful in those times. Those writers were the witnesses of the faith of the people. When the leading men of an age agree on a certain doctrine, and when there is no evidence of a disagreement on or a denial of that doctrine in contemporary writers, we must recognize the doc-trine as the common belief of the time. This is all the more true when the doctrine has a direct bearing on government, ecclesiastical or civil, and regulates and directs social or ecclesiastical order and administration. When we find society recognizing and accepting without question the practical operation of the doctrine we must conclude that it voices the common belief. All he more so when there is no evidence

of a belief contrary to that doctrine. Hence, when admitting the evidence of the ancient writers you must admit d of their times n the whole Church.

McAllister.-I advance to another evidence of the very fallible ex-cathe dra deliverances of the Bishop of

Freeman .-- Well, we will talk of it next week.

WORK OF THE PAULISTS.

Speaking of the Paulists and their work, Father Doyle says:

work, Father Doyle says:
"We are a society of men living together, I might say, under a voluntary contract, with one aim in view,
and that aim the service of God. Our mode of life is, constructively, a re-nunciation of all worldly desires and interests. We endeavor to live the perfect apostolic life, and by having absolutely no business interests or property of any kind we leave ourse free to devote our time, our thoughts, our talents wholly to God. We take no vow of poverty, we have no vow except the ordinary one of celi-bacy. Yet we keep the other vows, especially that of poverty, as strictly as if we had taken them. We hold no as if we had taken them. property. If any comes to us by inheritance, we turn it over to the common fund. If my clothes wear out, go to the general superior for money to buy a new suit. If I wish to go to another city, I do the same and also get permission to go. He might re-fuse me, you say? Yes he has the fuse me, you say? Yes he has the authority to do so, but as a matter of

fact he never does so. "It is a wrong impression, this one that only converts from Protestantism may belong to our order. I am not a convert from it. Both of our general superiors have been converts, our late one having been a son of a Congregational clergyman, which fact shows how it is possible for men to change. Not all our missions are to non Cath-

olics, but most of them are. "Our personal lives? Our discipline is very strict. Each is assigned to a room, but all must rise at 5, summer and winter, and on certain hours every day, when not absent engaged in mission work, we are required to meet together for prayer. Our church duties are assigned to us periodically, itation of Christ.

and insisted on the prerogatives they and there is no appeal from the assign possessed by reason of their Apostolic ments. We must obey. Onerous? On the contrary delightful, interesting, has ever claimed that Rome was

realizes his alienable right to life, liberty and the pursuit of happiness. But conditions have changed so that thousands of men distinctly believe, and other thousands vaguely suspect, that the latest gains in civilization have clouded the title of the average

man to these rights." This quotation pictures the conditions which the economic world pre-Dr. Sheedy also consents to-day. siders the religious phase of the question, and points out how true religion

can alleviate these conditions.
"True religion," he says, "makes man stronger; it enables him to conquer-to bear up bravely. In other words, it makes of him a man in the true sense of the word. Religion gives a man a better chance to be what it was intended he should be. Religion takes a man from a low, superficial, selfish, worldly life, and makes of him a noble, conscientious being. A man with religion works with a different spirit and a different idea of life than

be who does not possess it."

This definition is the essence of Catholicity, and is applicable to all classes and conditions. "Whatsoever things and conditions. "Whatsoever things are honest, whatsoever things are just pure and of good report, if there be any virtue, and if there be any praise,

He was appointed some six months ago Stipendiary Magistrate at Cahiriveen, County Kerry. Speaking from the bench he said:

"I should like to congratulate the public and the police of this district on the fact that after four months of constant attendance as resident magistrate in this portion of Ireland, comprising an area of one thousand square miles I have never yet had before me a single complaint of theft and not one case of criminal assault on women or children. Both these classes of cases are terribly common in England. I say so as an Englishman, where I have lived all my life until quite recently. I think it speaks volumes for the people of Southwest Kerry that they should be so strictly upright and honest, considering their great poverty and the hard times they are now so patiently enduring.

It must be so, and there is no remedy against the tribulation of evil and sorrow, but to bear them patiently.-Im

and there is no appeal from the assignments. We must obey. Onerous?
On the contrary delightful, interesting, inspiriting."

THE CHURCH AND LABOR.

Religion is the Bulwark Against Curred by the catalogue of a London dealer in the social question in a New York exchange, says:

The Poyle, C. S. P., writing on the social question in a New York exchange, says:

This is one of the portentous questions of the day. All classes and sective recognize its importance, and are giving it attention. It is pre-eminently interesting to the priest of the Catholic Church. To show the limportance the Church attaches to it I will quote from an article that has just appared the Country of the conditions of the condition of the condi

the somewhat monaisting to find that Long stert the hawful influence of the 'Reformation' had completely destroyed all other working of the state of the addrast, as of the addrast, and that the work of the addrast, and that the addrast of the addrast, and that the addrast of the addr

are honest, whatsoever things are just, pure and of good report, if there be any virtue, and if there be any particle, and if there be any particle, think on these things," says Father Sheedy, and these thoughts will make as no bels and good and Christ like. I believe that the solution of these grave and exasperating economic questions rests with the Church. "To preserve our form of government, quoting from the article again, "to make the nation prosperous, contented and happy, all lovers of their country should have a care that its citizens are trained to be virtuous, conscientious men; honest in thought as well as in purpose, so that in all things they may be true to their fellow-men and true to their

TER.

The most ready pen might be constantly employed nowadays in noting the breaches that are being made in the wall of ignorance and prejudice behind which Protestantism has been so long intrenched. The announcement having been made that the Methodists intend to preserve John Wesley's house as an object of pious veneration, the Church Times declares that there is really no justice in condemning Catholies for honoring the relies of saints. The Rev. Dr. James McLeod, in the New York Observer, complains that sermons on the Blessed Virgin are not heard in Protestant churches. "This ought not so to be. For, surely, no woman in the Bible, no woman in the bible, no woman in the bible, no table and so worthy of our regard as is the Mother of Jesus. Surely, her life and character ought to surgest themes for many a tender and instructive sermon. Blessed, indeed, she is above women; and blessed she shall be for evermore."

tender and instructive sermon. Bessed, in deed, she is above women; and blessed she shall be for evermore."

Dr.'McLeod says, further: "If the Church of Rome thinks too much of the Blessed Virgin, that is no reason why any other Church should think too little of her." It is impossible, Brother McLeod, to honor too much one whom the Almighty honored so highly. The Catholic Church does not deify Mary. "Above her is God only, below her is all that is not God." This is the strongest language ever employed in reference to her, and it is not exaggerated. It won't be long to before some advanced minister will be found advocating the intercession of the Blessed Virgin. That is the next step. Brother McLeod would be ready to take it himself if he were to reflect seriously that of all Christ's followers Mary is the only one that ever loved Him with the incomparable love of a mother. If her prayers to God are not powerful, whose can be ?—Ave Maria. Dr. McLeod says, further: "If the Church of Rome thinks too much of the Blessed Virgin, that is no reason why any other Church should think too little of her." It is impossible, Brother McLeod, to honor too much one whom the Almighty honored so highly. The Catholic Church does not deify Mary, "Above her is all other Church does not deify Mary, "Above her is all that is not God." This is the strongest language ever employed in reference to her, and it is not exaggerated. It won't be long advocating the intension of the Blessed Virgin. That is the next step. Brother McLeod would be ready to take it himself if he were to reflect seriously that of all Christic he were to reflect seriously that of all Christic he were to reflect seriously that of all Christic he were to reflect seriously that of all Christic here.

THE LENTEN TIME.

In a few days the Catholic world will enter upon the so-called austerities of the peniten tial season of Lent. The mortification of the fisher severe nor difficult. In comparison with that in vogue among the early Christians it seems to some minds entirely inade quate to the purposes of Lent. Yet, the merit of acts of self chastisement lies not so

DEVOTION OF THE FORTY

for him to say at home.

self tiresome. His people ought to take the advice of Hamlet about Polonius. They ought to lock the doors on him so that he may play the fool nowhere but in his own house.—Catholic Standard and Times.

TOO MUCH OF A GOOD THING.

People are accoustomed now a days to hear so much of the benefits that come from asso-ciation that they have about made up their ingle that the norre associations of any and

People are accustomed now a days to hear so much of the benefits that came from association that they have about made up their minds that the more associations of any and every kind they have the better. While the great development of clubs and benevolent organizations in these our days is in many respects a good thing, it cannot be denied that the limit and extent to which they are now being carried constitute a danger that we are too apt to underestimate.

The only danger we desire to call attention to here is one which threatens nothing short of our very home life itself, indeed, it is nothing else than a growing tendency to substitute for the quiet and peaceful pleasures of the family hearth and circle scenes more gay and brilliant. We are ceasing to be a home people. The rush and whirl of our political and economic life has become part and parcel of our social existence. We have created a demand for excitement, and this can be satisfied not in the calm and simple precincts of the home, but only andst the stir and noise of the clubbouse or assembly-room. We must form clubs and societies, therefore, and these must distract our minds and engross much of the time not taken up with the serious avocations of life. We have come to think that these clubs and societies for pleasure and diversion are as necessary to our social life as the organizations and unions for politics and trades are for our political and economic life; and our social season is for the most part made up of a continuous round of meetings and functions of one organization or another.

As we have said, one result of this is a distast for home life and a loss of that education which can only be gained there, and which, as it is the most subtle and alleut, is at the same time the most lasting and nar-reaching. Scientists tell us we are living too fast; that we are developing now nervous disorders that grow more rapidly than de the resources of the medical skill by which they may be baffled. This is but the physical result of that estrangement from

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CHAPTER XV.-CONTINUED.

"Oh, ay! I do see, I think," broke in the other, with a laugh that was an in-sult. "Those fellows fight hard some times. They will be furious as a hive of stinging-bees, if their priest is meddled with. If there is a hole or two to be stinging-bees, if their priest is meddled with. If there is a hole or two to be made with pitchfork or pike, better through Hempenstal's hulking carcase

through the precious person of your lordship. But have you taken all precautions; is the game sure?"
"Perfectly," replied Lord Dulwich, ignoring the insult in the other's voice and manner. "We have certain tidings that trict, though the exact spot is not known. But there are not so many coverts that will hold priest and coopregation that we need trouble much about that. We hope to take them red-handed, so to speak. By this time Hempenstal and his men are on the move. They have orders not to hesitate to shoot at the least show of resistance or flight. Moreover, they have a private hint that your friend, the priest. trict, though the exact spot is not known private hint that your friend, the priest, will be, at least, as acceptable at head-quarters dead as alive." "Right," cried Mark fiercely, "I drink

to Father O'Carroll's speedy salvation, and he drained a bumper. "There's a pious toast for his reverence. I should not wonder, Dulwich, if another friend of not wonder, Dulwich, if another friend of mine, 'my elder brother,' as you are kind enough to call him, were also of the party, for he is a notorious head centre. If a stray bullet comes in his way, I, for one, shan't grudge him it. But I don't envy the man at whom he aim. You envy the man at whom he aim. Your lordship was right to keep out of range of

his pistol barrel.

"But come," he went on, shuffling the cards rapidly, and letting two or three straggle out of his hands on the floor, "we waste time, and at to-night's rate time is worth ten pound a minute to me."

worth ten pound a minute to me."

Before the first card of the new deal had fallen on the table, Christy was out in the picture-gallery, and the panel closed behind him. For a moment or two he was bewildered at the imminence of the danger. He knew right well where the Mass was to be said, and knew, too, that Maurice Blake had started two hours before to be present. After Mass hours before to be present. After Mass there was to be a meeting, and Father O'Carroll had promised "the boys" that they should have news from Dublin t warm the veins of their heart. Worsstill, if worse might be, Peggy Heffernar was also gone to bring the priest's bless-ing home to the old folk, who had grown

No wonder Christy stood for a moment dumb-founded at the thought of those three whom he lovest best in the world in such deadly danger, and he ten miles

way, with no power to help.
But his wits had been trained in a hard
chool to do their work rapidly.
Setting his lamp upon the broad library

table, across which it threw a widening path of yellow light, he hastily scribbled a few lines on a sheet of paper, tied it up and sealed it with a wafer. The note was short and to the point.

"The Yeos' will be upon you at daybreak," it ran. "Pass the warning to Father O'Car roll and Master Maurice. I will be in a boat at the corner of Stoney Island to take off his kee erence if he is hard pressed.

Christy." . Christy.

He had already determined on hi nessenger. The distance was ten good niles by the nearest way from Cloonlara. path lay at parts over rough, at parts through thick woods im

possible for a horseman.

There was but one man in all Ireland who could cover the distance in the time Luckily, that man was, at that moment fast aleep in the stable-yard at Cloonlara Christy knew where to find him. He made straight for the doghouse where the huge mastiff, whose office was a sinecure

At the sound of steps the great brute itself and gave a deep, muffled But his eyes and nose recognized a friend, and he wagged his lazy tail, and

dropped off to sleep again.
In the uncertain light Christy could In the uncertain light Christy could make out the dark outline of a man's figure stretched cosily beside the dog's on he clean straw. Here was the messe

Stooping down, he touched the sleeper with his hand, and, in an instant, Thad O'Flynn, whose slumber was as light at weasel's, stood, wide-awake, before

Coristy handed him the letter. It suddy disappeared. For Thady had a dred tricks of concealment, and many missive he had carried to its destina after he had been searched thorough

the yoemen.
t a word yet had been spoken on ther side. Thady stood still waiting is instructions, with cheeks pale as the noonlight, and restless blue eye scanning the other's face eagerly,
"Thady," said Christy, " it is a matter

Thady nodded.
" Father O'Carroll, Master Maurice, the

hole county side are depending on you It was wonderful to see the eagerness n that thin, white face. It lit up when Father O'Carroll's name was mentioned

and kindled to a flame at the mention of Maurice Blake. The flashing eyes questioned Christy impatiently.

"Father O'Carroll says Mass at daybreak on the top of Cloonascre," Christy went on, slowly, in spite of his impatience to impress his meaning on the wandering o impress his meaning on the wandering

mind of the other. "The Yeos have got the hard word from some black-hearted traitor. It's yourself that must give the "You know Peggy Heffernan?"

The other nodded — "Master Mark's

Christy raised his hand angrily as if to strike him. "Your own, then," said Thady. The hand dropped by his side.

"There is no time for fooling, Thady,"
he said very earnestly. "You must give

the said very earnestly. "You must give this letter into the colleen's own hand on the hill of Cloonascre, where the Mass is to be. The bloodhounds have a long start of you. Every minute is worth a man's life. You must race as if the devil was behind you and heaven in front Now go."
Swift as a bird and as silently, Thady

fled away, a quick gliding shadow in the

Christy's face brightened as he watched Christy's face prightened as he watched him from the gate of the courtyard. A five-foot wall bounded the paddock. He leaped lightly to the top, throwing out his arms to balance himself, so he stood for one moment outlined against the white night, then plunged down and disappeared.

peared.

Then Christy turned to the house to make ready for his own part in the desperate effort to rob the bloodhounds of heir victims. For over an hour Thady flew as a bird

flies, straight and tireless. Now down through by the water's brink, now through the dark recesses of the woods speckled with moonshine, now over rough and rocky ground, that even in the day-time demanded caution, he leaped lightly forward.

No sound broke the silence of the night No sound broke the stellar of the light save the hare that sprang from the covert at his feet, or the wild duck that bustled up from the bullrushes by the lake's edge, and vanished a dark speck in the still air that whistled to the beating of

is stout wings.

The light was fading from the moon, a cold greyish glow began to dabble the edge of the eastern horizon, and the breath of the early morning blew faint and chill when Thady's quick ear caught the measured tramp of men in the woods in front of him. Then he knew that the first half of his task was accomplished. The first heat of this terrible race for life r death was won.

or death was won.

Peering cautiously through the
brambles he could see the yeomen, fifty
strong, marching steadily forward. The
scarlet uniforms, indeed, looked black in
the waning moonlight, but here and there
the steel of their accourtements glittered coldly.

Their officer was a man of colossal

Their officer was a man of colossal stature, whom Thady recognized with a choking sensation in his throat as Hempenstal, "the walking gallows." He moved like a moving pillar, taking but one step to every two his men took.

Thady slipped away to the right, and then headed again for the hill of Cloon-correct of the rest of the state of the sta

ascre as fast as before.

Two miles more and he reached the

wood's edge. The sleepy birds were be-ginning to rustle in the branches, and call to each other with drowsy chirp, and the sun's upper edge, a flaming red crescent, just showed over the lake, when he eaped out still with the same even, steady speed, on the open space of smooth sod that now stretched between him and Cloonascre.

The space between, and the hill itself sem quite deserted. A round low mound seem quite deserted. A round low mound clad in close green turf, scarcely a hundred vards high, and double that in diameter at the top, the hill of Cloonascre and plainly been fashioned and used in distant days as a military encampment. A ridge six feet high thrown up around the outer edge, converted the entire table-land on the top to a shallow flat-bottomed pasin where a thousand men might lie ncealed.

Even now, while to the quick eye of the anxious runner who sped across the plain the hill stood out dark and lonely n the golden dawn, five hundred men and women were gathered on its summit earnestly absorbed in the celebration of he great sacrifice which is the crowning lory of the Catholic faith.

It was a strange wild scene as ever eye

ooked on. An altar of stones and green sod, even such as that on which the Pa-triarch bound his son, stood at one end of the oval space, level and green as the illiard-table, which formed the summi

At that simple shrine Father O'Carroll lebrated the august mystery, his youth-

ful face all aglow with devotion. He was clad in faded vestments which ad served generations of persecuted priests. There was a dark stain over the eft breast of the chasuble which tradition told had been dyed into the texture by the oozing life blood of a former weare from his exultant followers.

"Welcome, my beauty," said the giant, his huge mouth grinning close to hers. stabbed at the altar. The vestments were a relic hallowed by a hundred asso they have borne through the thick of many battles are to the hardy veterans of the regiment, that, and a thousand times more, were those faded vestments to the devoted priest, and the fervid congreration grouped round the altar. They added, if ought could add, to the intensity of their devotion. Never surely since the twist she freed herself, and fled back the way she had come.

At another time the nimble-footed first parents knelt reverently in the fair garden of Paradise to praise and thank the Giver of all good things, was purer or more self-forgetting homage offered to the Creator than now by those poor and per-secuted peasants, ragged for the most part and starving, on the bleak summit of the lonely hill. The very peril which surstal recaptured her. ounded them, the shadow of death in hich they prayed, brought their sould oser to the unseen world with which they so earnestly communed. Right well they knew that at any moment the Mass might be converted into a martyr-

Old men were there, white-haired and haggard, whose feeled limbs had toilfully carried them up the steep ascent to hear Mass again before they died. Children were there, round-eyed with reverence and wonder, to remember that day, standing out clear and vivid from the misty background of infamy, even to the end of their lives.

The men, however, who formed the congregation were for the most part, in the full prime of life, broad-chested and cleaned-limbed fellows, ready and eager when the hour called to carry a pike in defence of the land and faith they loved; the women, bright-faced and virtuous, worthy to be the wives of such men. Peggy Heffernan knelt at the outskirts

of the crowd, with her check shawl drawn nodestly over the masses of her shiny hair, absorbed in her devotions, and little dreaming of the trial and the peril that

approached so rapidly.

Thady came on apace, but even his endurance was beginning to yield at last under the terrible strain. As the long shadow from the rising sun at his back glided in front, and began to climb the bill, his breath came thicker and faster; and a pain like an iron band gripped his

Yet he boldly breasted the steep ascent, following in the track of his shadow. This final strain was terrible. The beads of perspiration stood out on his white face, he breathed in quick sobs that half choked him. But with head bent almost level with the sod he strained up and up till the outer edge of the embankment was won, and he slipped down quietly and unnoticed on the outskirts of the congregation.

The first Gospel was just over at the moment, and the standing groups about the altar were settling down again to for?" she asked.
"To say our prayers, in course," intertheir knees on the green sod. In the movement all around his movements

rupted the sergeant, before Hempenstal This was a red-headed, big-boned sav

were not heeded. For a moment it seemed as if his mission would prove in vain. With rest, reaction came. His over-wrought frame shivered like a ship that has just struck; his brain was dizzy, and the scene spun round him, a wide circle of bright color. His heart beat like a hammer against his side; a weight on his chest seemed to stifle him. If he had not leaned against the inner surface of the embankment he must have fallen. age. He was a "jumper," too, and was the more hated on that account by the people, and hated them back freely in re-turn. turn.
"To say our prayers, in course," he said, "and maybe serve the Mass itself, and lend a hand with the music. Won't you help Father O'Carroll to a good con-

is no hope at all, at all.'
She glanced round at the women and children who were scattered so thickly amongst the congregation; her eyes went

on to the priest at the altar. "They cannot escape," she thought. "They cannot escape; they will be slaughtered where they stand." She sought some plan in

her quick mind with a fruitless eagerness that was an agony. The awful moment of the Consecration came, she bowed rev-

erently to the earth and breathed a silent

She rose up calm, but very pale. 'Thady,' she said, "listen to me and atend. I'm going down to meet them.
lere is the note back; don't let
our mind go weekerthem.

your mind go wool-gathering; watch over the edge of the bank;

over the edge of the bank; watch as ye never watched before, and the first red coat ye see steeping out of the wood give the note to Master Maur-

hard to climb. But I'm trusting to the good Lord that all will be well yet and no

nnocent blood spilt."
"Except my own, maybe," she uttered

n a lower voice, as she drew her shaw

devoutly. Then she slipped over the embankment at the side furthest from tha

on which the yeomen were approaching

nd ran like a goat to the bottom of the

But no thought of fear or flight was in

that brave young heart. She flitted round the base till she faced the point of the woods to which Thady had pointed.

woods to which Thady had pointed. Stepping out bravely she walked swiftly and steadily right into the mouth of the

The brightly-dressed, rapidly-moving

ne came rapidly on.
Right into the midst of the enemy th

unsuspecting Pegry plunged, humming a hymn as she walked, with face as bright

the sunshine and voice as sweet as the

Hempenstal, suddenly emerging from

Peggy could have outstripped the entire troop. Was it fear that ailed her now?

troop. Was it fear that aned her now Before she had gone ten paces, Hempen

stal recaptured her.

"Fair and easy, sweetheart," he said as his hand closed like a vice on her arm you must not run away from your friends. You're right about the kissing

though - business first, and pleasur

after. There will be time enough for that by-and-bye, and those red lips of your

all going to Mass, and we want you to

ke us there." With flushed cheeks and flashing eyes

grim joke.
"But I was not going to Mass mysel

"What's this," he interrupted, brutally

book, by Jove. You were not going to read this to the birds, Miss, I suppose?

read this to the brids, kits, it suppose: It is a comfort now to know we are not taking you out of your way. Come, stir yourself, or we'll be all late, and that'll be

mortal sin on our souls, won't it?"
Again his coarse followers laughed ad-

miringly. Half dizzy, as it seemed, Peggy took a

few steps back the way she had come.

But he again caught her roughly, and held her. "Where are you going?"

"Where the Mass is saying," she an-

She pointed vaguely in the direction of the Cloonascre hill, which was just vis-

Hempenstal looked at the naked hill

and plain, and said, with a coarse laugh—
"In heaven or hell," he asked, "for there is no sign of them on the earth's

surface?"
"Face about," he added, turning her sharp round, "and go right on the way

you were going when you met us. We should be sorry to interrupt a pretty girl's

Then Peggy found her tongue again in the midst of her terror.
"What is the likes of you going to Mass

ible through the branches.

leasant walk.

But religion goes first: we're

on't fade.

Down, boys !"

oser about her head and blessed hersel

There are men wid him here to t, if fight they must, and the hill is I to climb. But I'm trusting to the

rayer was answered.

Here

for guidance from above. Her

of the embankment he must have gregation, miss?

"Hurry uo," said Hempenstal, savagely, his innate brutality breaking out.

"There is no time for further fooling. The With a great effort he filled his laboring lungs with air; another deep breath, and another, then relief came. His strength returned and his keen in-

Papish rebels may escape while we stand idling here." Peggy said never a word, made never a

A little distance off he saw Peggy Heff-ernan. He stepped lightly and softly as a cat to her side, and put the note in her Hempenstal grew furious. "Give the jade a touch of the spur, sergeant," he

hand without a word.
She looked up quickly. A single glance at the pale face and wild eyes told her of danger close at hand. Her heart ceased With the keen point of his bayonet the danger close at hand. Her heart ceased beating as she read the note.

"Where, Thady," where? she whispered trembling.

"There," he answered in the same tone, pointing towards the woods, "not a quarter of a mile from the edge now."

"So near! good God, so near! There is no hone at all, at all." brute prodded the wretched girl until the blood oozed through her clothes in patches of dull red. She writhed and groaned or unified. She within and said no word.

"He may be tempted to drive it clean through," growled Hempenstal, "if you don't speak out, and step out as well."

"If you were to cut me to pieces I'd never turn informer to please you," the brave girl sobbed defiantly. "If the spur won't do, try the halter,

Captain," said the sergeant, driving the point of his bayonet into the earth to clean the blood stain off it. "She may be clean the blood stain off it. "She led, though she won't be dhruv." Hempenstal took the hint. from his capacious coat-tail pocket the ominous cord, without which he neve oved, and dangled the running noose in

the girl's face.

She dropped on her knees before him.

"Mercy!" she faltered out. "Do not

kill me."

"Faith, you kill yourself, my girl," he said, coolly, "when you won't save your self. If other folks' necks are more precedent. ous to you than your own it is no affair of mine. You may take your choice of mine. of mine. You may take your choice.
Speak or choke."
He dropped the noose over her bent
head as he spoke, and tightened it till the
rough cord rasped her neck.

ough cord rasped her neck.
She leaped to her feet, trembling.
"Come," she cried. "Fill lead you."
"I thought so," said the brute, comlacently. "I thought when you felt th

placently. "I thought when you felt the squeeze of the rope you would not want much more pressing. Lead on."

She turned her back on Cloonascre, and led the troop at a rapid pace through the woods-straight away from their intended

They followed her confidingly. Her well-acted reluctance completely deceived them. Besides, she had been taught what to expect if she failed. They never doubted that she led them straight to the nest of the cursed Papishes." After a little time Peggy turned to the

right, and soon the party emerged from the wood out on a wet moorland that skirted the lake.

Cloonascre was then visible in the distance, standing out clear and lonely against the sky line.

figure was conspicuous in the morning sun, shining clear on the lonely plain, with the lonely hill as a background. The veomen were now close to the edge As she saw it Peggy quickened her pace ill a sharp turn brought the wood again between the party and the hill, and shut of the woods. The moment his eyes li on the approaching figure Hempensta cried "Halt!" in a muffled voice. a muffled voice.

he whispered excited

They were getting in on wet bog now. " lie close. Here comes our guide where a man must sink to his ankles and might sink to his neck if he were not We must catch our decoy duck before we go a-shooting. A dainty duck she is, by George," he added, with an ugly leer, as

Their way lay between the lake on the one hand and the wood on the other. In front about two miles distant at the wood's edge stood the old abbey, whose great grey walls and shattered windows broke the sky line rising amid the trees. Rehind those vast walls five hundred Papishes might shelter. There Hempen behind the huge tree that sheltered his huge bulk, stooped and coiled his arm round her waist, holding her fast. stal and his party were sure the Papist were concealed, and thither Peggy wa leading them straight through the strip A growl of hoarse laughter went up

of open bog between the wood and lake.

The ground was soft and wet as a sponge—wetter and softer it grew as they advanced.

"Here are a lot of nice young men auxious to have a walk with you; but first come first served, and my turn is first." Here and there little green pools showed in the quivering morass. The men had to leap from one trembling knob to autother; and he whose eye or foot failed He offered to kiss her as he spoke; but she struck him on the broad expanse of cheek sharply with her clenched fist. Then ducking her head, and leaving the went down to his knees at least, some times to his waist in black slime. shawl still under his arm, by a dexterou Peggy spring from point to

lightly and as safely as a squirrel through the branches. The brute Hempenstal had kept the

rope still round her neck as a warning and as a restraint, holding her like a dog in leash.

But she loosened the strangling core with her hand, and held it beyond the

noose, and so felt no strain.
She felt no strain; but she made her persecutor feel it with a vengeance. Anyone who has seen a blind man follow a ively dog on a rough road can fancy what is state was. Peggy played him as light and as dexterously as an angler plays as salmon, that scarcely feels along the ne the subtle force of pliant wrist which Peggy glanced round the rough group that sircled her, and read their purpose in their savage looks. "To Mass?" she faltered out, "the likes

As Hempenstal balanced himself on a tuft that tottered under his weight, a faint strain on the cord turned the scale, and forced him to step out into black slime, as fluild as honey and as tenaci

"Y, ay, by Goorge," said Hempenstal, "to Mass, and to massacre," he added between his teeth, chuckling at his own gains ide. us. Like Falstaff, he had a "kind of alac rity in sinking. If the bottom were as deep as hell he would down." To say truth, he was more than once in dang of going prematurely to the devil, if the ogians speak true as to the devil's head snatching the prayer-book she held with almost inviting carelessness. "A Mass uarters in the earth's centre.
But each time his troop gathered round

and drew him from his mud-bath, while the innocent Peggy looked on with de mure regret in her soft eyes.

The rescued savage would glare at her then, yet found no excuse to yent his ris

ng anger. But gazing on that fair face and trim figure, he swore in his own black heart that he would mingle pleasre and vengeance later on. The men began at last to mutter and curse, as their way grew each momen

nore treacherous.

TO BE CONTINUED.

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STORY OF AN ACTOR-SAINT.

In the beginning of the fourth century there lived in Rome an actor and playwright named Genesius, whose histrionic achievements were by all lovers of the drama. He was, in fact, the brightest star in the constella tion of Roman actors of his day, and numbered among his audiences the Emperors of Rome and the Princes of

he State. This pagan actor was one day called upon to arrange a drama which should ridicule the Christian baptism. The drama was to be ready for representation on the occasion of the Emperor Diocletian's visit to Rome, who had condescended to be present at the celeoration of the twentieth year of the reign of Maximian Herculius. Genesius at once set out to find some one who might give him full informa-

tion upon the subject of his contem-plated drama. He found a friend who old him the manner of procedure and he applied himself assiduously to dramatizing the ceremony, and it was not long ere he had completed one of the most ludicrous plays on Christian baptisu, which could not fail to greatly divert the audience, who held this religion and its mysteries in the utmost contempt and derision. The characters of this ludicrous drama were a priest, an exorcist, a person to be baptized, two servants, the Emperor, attendants and soldiers. The person to be baptized was to feign sickness and request his servants to call upon a priest that he might die in the true The priest and exorcist are then summoned upon the scene, and after mimically going through the usual ceremony preceding the Christian baptism water is poured upon the person to be baptized, and he is there after clothed in a white garment. Soldiers would then hasten upon the scene, seize the neophyte and drag him before the Emperor's tribunal, who would order him to be imprisoned and martyred. The drama was well rehearsed by Genesius and his company and was to be staged in one of the large Roman theatres during the month of November, A. D. 303.

The day of the initial performance arrived. Seated in the spacious theatre side by side were the Emperors Diocletian and Maximian, the Empress of Rome and their suites. A large number of Roman Senators, commanders of the Pannonian and Dacian troops, besides people of all classes, were also in attendance, ready to laugh and applaud heartily the least est and mockery cast upon a Christian ceremony.

The curtain rises. transformed into a Christian's bed-chamber. On the right side one may behold a cross and several emblems which were at one time the sacred treasures of Christians. cross stands a table covered with a snow white linen cloth, on which rests a vessal with water. On the left side there is a bed covered with the finest Asiatic spreads, and upon the bed lies the chief character of the drama, Genesius. He is feigning himself sick By his side are his two servants, who pretend uneasiness about his illness and are fanning him with large Egyptian fans and offering him wine to drink. At length the silence breaks; Genesius speaks faintly.

"Ah, my friends, I find a great weight upon me and desire to be eased.

Servants: "What shall we do to give thee ease, master? have us plane thee to make thee lighter?

Genesius: "Ye senseless creatures am resolved to die a Christian, that God may receive me on this day of my death as one who seeks his salvation by flying from idolatry and supersti Go hence at once and bring me a priest, a priest!

After some moments' pause two players enter, one impersonating a priest, the other an exorcist. They make a jesting obeisance to the crossthis mimicry brings forth the first tremendous applause. The priest sits down by the bedside of the dying man. Priest: "My son, thou hast sent for

true Church ?" Genesius gives no answer. He lies there as one whose spirit has fied. actors become confused by his prolonged silence. The spectators grow impatient and murmurs are heard : They have forgotten their lines,

me and wishest to be received into the

'The play is a failure," etc.
During the painful suspense and confusion Genesius beheld a vision and being suddenly converted by divine inspiration opens his eyes and replies, not in jest, but seriously:

"Yes, I desire to be received into the true Church, and through the grace of Jesus Christ I wish to be born again that I may be delivered from my sins. I'he other players proceeding mimically go through the whole ceremony of baptism with him, but he answers all the usual interrogatories with such earnestness that many become suspicious. Genesius is now habited in a white garment amidst the cheers and applause of the spectators. a loud knock is heard at the door, two players dressed like soldiers enter, and, to carry on the jest, they seize Genesius and drag him off the stage.

The next scene opens. It represents the palace of the Emperor, who is seated upon his throne, surrounded by his guards and attendants. Genesius is led upon the scene and presented to the Emperor in order to be examined, as the martyrs were wont to

Emperor: "Art thou a Christian, Genesius? If so, thou must abjure thy creed and offer incense to the

Genesius, instead of addressing the assumed Emperor, here confronted the true Emperors lian, and spok who are prese philosophers.

heard the nat with horror, relatives beca concerning C more despise the utmost co while I was beheld a visi angels over n of a book all from childho plunged the b stood on the t wards poured ence, they sh than snow. O great and I ye people her culed these me that Jesus He is the ligh

it is through Diocletian ordered the Genesius to l and most inh and then to Plautian, the that he mig to sacrifice to manded him rack, where hooks for a c burnt with dured these and persiste besides Him

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lian, and spoke in elequent words:
"Hear, O Emperors, and all you who are present, officers of the army, philosophers, senators and the people, what I am going to say. Whenever I heard the name of Christ I was struck with horror, and I detested my very relatives because they professed to Christians. I informed myself exactly concerning Christianity, its rites and mysteries, only that I might all the more despise it and inspire you with the utmost contempt for the same. But while I was lying upon my couch beheld a vision. I saw a company of angels over my head who recited out of a book all the sins I had committed from childhood; then, after having plunged the book into the water, which stood on the table and which was after wards poured upon me in your pres ence, they showed me the book, whiter Therefore, I advise you than snow. O great and mighty Emperors, and all ye people here present who have ridi-culed these mysteries, to believe with me that Jesus Christ is true God, that He is the light and the truth, and that it is through Him you may obtain the forgiveness of your sins.

Diocletian became highly enraged, ordered the curtain to be lowered, Genesius to be led through the streets and most inhumanly beaten with clubs and then to be put into the hands of Plautian, the prefect of the prætorium that he might compel the playwright to sacrifice to the gods. Plautian com-manded him to be placed upon the rack, where he was torn with iron books for a considerable time and then burnt with torches. The martyr en dured these terments with constancy, and persisted in crying out :

There is no God of the universe besides Him whom I have seen. Him I adore and serve, and to Him I will adhere though I shall suffer a thousand deaths for His sake. I regret exceed ingly my former errors and that I once His holy name and came so late to Hisservice.

Upon this Genesius was beheaded. The baptism which Genesius re-ceived on the stage was only a repre sentation of that sacrament, for want of a serious intention of performing the Christian rite; but Genesius was baptized in desire, with true contrition, and also in his own blood. His feast is celebrated on August 26 - Anthony Matre in Catholic Columbian.

THE PROPAGATION OF THE FAITH.

Movement to Re-organize the Society in all the Diocese of the Country.

A movement is now on foot through out the country to reorganize in every parish the pre-eminently Catholic Society for the Propagation of the Faith. Very Rev. A. Magnien is the general director and Rev. H. Granjon, assistant director and secretary of the association, with headquarters at St. Mary's Seminary, Baltimore, Md.

The work dearest to the heart of the

Son of God is the salvation of souls, which is brought about by the spread of the Gospel. In the beginning the Apostles went as far into the " whole for this purpose as the shortness of their lives and the difficulties of travel allowed, and their followers went on and kept up preaching and teaching till the kingdom of Christ soon more widespread than the mighty Roman Empire had ever been. Then came polit-ical and social wrecks and changes for a thousand years, so that Times. little progress was made in extending the boundaries of the faith; the Church struggled with the tide of barbarians, and with great trouble held her own. When the tempest went down her missionaries again set out to bring other peoples to the service of Christ, and we find them going into Prussia, Norway, Sweden, penetrating the heart of Africa, advancing overland to China, daring with Columbus the unknown Atlantic and with De Gama the cape of storms, exploring the forests and deserts of North and South America and the islands of Japan in search of God's missing children. The unhappy Pro-testant revolt, while it deprived the Church of one arm in tearing the North from her body, only added to the zeal with which she used the other arm for her work, and by the aid of the still faithful nations invaded lands that no European conqueror had ever visited, to teach them the truths of salvation.

While other countries have full credit for their glorious labors in this field, France seems especially to have been chosen by God for this later apos-Our own land in particular is baptized in the sweat and blood and consecrated by the admirable lives and deaths of French priests and nuns. Our earliest frontier priests and Bishops have been mostly Frenchmen, hence so many of our Western towns, lakes and rivers have Gallic and holy names. There is but one word which may express one's admiration for the deeds of French missionaries in our country, and that is the exclamation of Louis XV., when he saw the Irish Brigade charge at Fontenoy. nificent!" he said.

Frenchmen at home seconded with their money the personal sacrifices of their countrymen abroad, and in 1820, under the guidance of Bishop Forbin Janson, who had visited the United States, certain laymen of Lyons founded the Society for the Propagation The aid it gave, and still gives, our Church is very considerable, and indeed we could not have got along at all as well without it. think! Since 1822 the central committee has sent us no less than five million four hundred thousand dollars.

organization, and though most of our bishops no longer need their alms, yet a few of them are still helped in this way.

And what have we ourselves done for the work of this splendid society? Very little, I must say. While the in-habitant of France has for a long time back contributed an average of three cents a year to the Propagation of the the Catholic American has scarcely bestowed one sixth of one cent. Of course we have, with God's blessing, done wonders. We have not moved mountains, perhaps, but we have raised them, in the way of building churches, schools, asylums, etc. We have preserved the faith among the masses of our immigrants, and this is very much the same as propagating it. Now that we are, most of us, in what may be considered easy circumstances, should we not think not only of our needy brethren, but also of the heathen world beyond? The rights of property are sacred, and to the owner belongs its administration, but the rich must still remember that they are only stewards of God and that their surplus belongs to the disinherited ones. This is true of churches as well as of individuals. This is true

When will we Catholics imitate the various Protestant societies in their endeavor to Christianize the world? In view of their strenuous efforts, can we sit coldly and idly in the selfish enjoyment of our blessed lot? they appear to be "wiser in their gen-eration than the children of light." Do we know, all of us, that the non-Catholic Christians of the United States alone send more than six million dollars a year to support missions abroad, not to speak of what they spend on those at home, while all the Catholics of the world contribute for the Society of Foreign Missions not more than a million and a quarter? It is lawful to learn even from an enemy." according to the proverb. It is true that on account of the poverty, celibacy and obedience of our mission aries, they are able, despite their small resources, to do far more than those others with all their moneythis all travelers acknowledge-but there is no doubt the results would be more satisfactory if the means were

greater. Over three hundred dioceses and vicariates apostolic, with their priests, nuns, churches, orphanages and schools, are mainly supported by that million and a quarter collected by the Society for the Propagation of the Oh! if we of the United States would contribute our share, gold or mite, what an impetus it would give to the civilizing and sanctifying of the Perhaps we priests might on reflection think well to do without some unnecessary expenditure in our church buildings, houses, etc., and raise new and living temples to the Lord. So will a blessing come back to us, and we will not be obliged to bar our gates against a heathen foreigner, but will welcome brothers in faith and civilization; so will our people become enlarged in their ideas of the people of the globe and of the size and variety of our great Catholic family ; so will all our bosoms glow with generosity and love; for the Holy Ghost, who in flamed the Apostles on the day He sent them forth to convert the world, will fill the hearts of all who do their part in spreading the light of the truth and renewing the face of the earth. 'Cast thy bread upon the running waters; for after a long time thou shalt find it again." Eccles. xi., 1.—E. Mc. Sweeney in Catholic Standard and

HOLINESS OF MARRIAGE.

The Rev. John M. Fleming, O. S. A., a few weeks ago delivered an eloquent sermon on the "Holiness of Marriage" in St. Lawrence O'Toole's Church, Lawrence, Mass. We regret that we can not give the discourse in full, but its logical significance may be gathered from the following extracts. After reading the gospel relating to the miracle at Cana in Galilee Father Fleming said:

"Those hearts that were about to beat as one did not forget to invite Jesus to preside over and sanctify their inseparable union. In attending to this most important feature they were wisely laying the foundation of their future happiness and peace. They fully realized that something was necessary to make permanent the ardent love they had for one another.

They foresaw that the fires of love would speedily become extinguished if they were not fortified by the protec tion and blessing of Jesus Christ. In adopting this course they were in direc opposition to that pursued by the majority of young people of to day. Many take a momentous step through sordid motives of gain, or because they are captivated and carried headlong into the vortex of an arrant madness which their disordered and misguided brain mistakes for love. Their lives have been condemned to such a whirlpool of nonsense, thoughtlessness and empty vanities that they have never spared the time to grasp the real meaning of the power of love. On fire with this false and distorted photograph of ove, they sacrifice their earthly, and often their eternal, happiness for a few passing moments of brilliant sunshine.

"A union that is produced by nataral love, supplemented and endowed by the influences of virtue and religion, becomes absolute and indissoluble The supernatural gift of grace sanctifies the persons united under the banner of religion and the blessing of Jesus Christ. Many embrace the state of matrimony and prepare for it as if they were suddenly to be transported I think there is not a single diocese of ours but is indebted to this noble Nights' back to the garden of Paradise

there to drink in forever an endless flood of delights. They never think that they need any external assistance, a loving, gentle and firm hand along the rugged paths of life; some hand to prevent them falling over the precipice of grief into the yawning abyss of despair, and raise them to their feet when they are famishing through want of affection, which they thought would endure forever. Job would have re-plied to such people, 'No doubt you are the people and wisdom shall die with you' (Job. xii 12.)

"The presence of Jesus at the mar-

riage feast of Cana of Galilee has, for the human race all the time, more than a passing significance. The wondrous miracle by which 'the conscious water saw its God and blushed 'was farreaching in its meaning. He raised matrimony from the degrading position to which it had been plunged by the corruption of the pagans and the in-difference of the Jews, to the dignity of a sacrament. It is not, then, a mere civil contract, but it takes rank amongst those human transactions that have been consecrated by God. Legis lators who place it in the same category with civil contracts are acting against reason. They usually surround it with more stringent laws than other contracts. Those who are not wholly abandoned and devoid of patrictism, perceive that, unless the family is carefully guarded, the country must inevitably perish. The Church teaches that there are two persons in this world that have a right to say that they possess one another. Two beings alone can say one to another, 'Thou art mine,' because they have entirely given themselves to each other Marriage is defined to be the marital union of man and woman between legitimate persons, holding them bound ogether in one common life. You will see that the essence of marriage is the union, the obligation, the tie resulting from perfect mutual consent.

"The divine institution of marriage

s everywhere threatened and assaulted by the enemies of virtue and religion. In almost every country where Christianity has long been established, and where nations claim to obey its injunctions, legalized separations and success ive polygamy are permitted. The State is exceeding its authority when it arrogates to itself the right to separate husband and wife in such a manner a to permit one to marry during the lifetime of the other. In (Matthew xix. 36, God expressly forbids any human power to trespass on the domain which He has made sacred. Do the words-'What God hath joined together, let no man put assunder,' require any explanation? Are they not a protest against the disorders that dishonor marriage? What security can there be for the preservation of virtue and the stability of the family, if separations will continue to be granted for trivial reasons? Various arguments are advanced in defense of divorce by those who seek in it a false remedy for licentiousness, who have violated their most sacred vows, and intend to pursue a life of wickedness and debauch. Clergymen, both Catholic and Protestant, continually deplore the alarming increase of divorce in Europe and Leo XIII. compares the fever for divorce to a contagion, or a river that has overflowed its banks. Dector Morgan Dix, rector of Trinity church, New York City, in his lectures on 'The Calling of a Christian Woman, furnishes some interesting figures on this subject. He states that in Vermont there is one divorce for every thirteen marriages, in Rhode Island and New Hampshire one to every ten, sone to every fourteen and in Connecticut one to every eight The Edinburgh Review, October, 1880. page 529, says that in Prussia the verage is ninety to one thousand. Rev. S. Baring Gould, an English Episcopal elergy-man, says that in Den mark divorce is much more common than in Prussia. We produce those incontrovertible figures only to awaken in you a horror of such an iniquitous expedient.

"What is to become of a nation if the family is unstable? Is not every one aware that it exercises a powerful influence for the promotion of unselfish patriotism and respect for the majesty of the law? Is it not high time for al true Christian men and women to raise their united voices to check and destroy an evil which threatens their tem-poral and eternal happiness? Young people must be given to understand that when they are joined in matri-mony in the presence of God, that their plighted troths are registered in heaven, and that they cannot be rent asunder until one at least appears before the great white throne.

"What a joy it is for a young man and woman to know that when their union has been blessed by God, He will guide, guard and enlighten them through life's long, weary journey. Hand in hand they face the stern real ities of life, and lighten one another's burdens by the sweet and magnetic influence of love. When age has banished beauty from both their cheeks and they approach the evening of life this love develops and manifests its exhaustless treasures, from which they can draw strength and consolation. It will be with no-harrowing feelings of blank despair that they will view the future. They have laid the founwill view the future. They have laid the foundation for their posterity to reap the golden harvests of peace and joy.

An Up-to-Date Catarrh Cure. Woodville, Ont., Feb. 23, 1897.

It gives us great pleasure to testify to the excellent effects of Dr. Chase's Catarrh Cure.

It has completely cured me of Catarrh in the head. I praise it as an up to-date cure.

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America's greatest medicine is Hood's Sarsaparilla, which cures when all other pre-parations fail to do any good whatever.

PREPARED HIM FOR HANGING. A Delightful Story From the "Recol-

lections" of Aubrey de Vere. In the course of a lengthy review of the "Recollections" of Aubrey de Vere

the Literary Digest says : One of the most delightful of Mr. De Vere's stories concerns an Irish priest who cultivated peculiar notions of conscience and duty. There was a boy whom the priest had taught to shoot, There was a boy and as soon as he was big enough he bettered his instructions by shooting an agent. Then came remorse: tired out. I can't bear the pain in my heart any longer ;" so he came to give

himself up.
"'Is it to be hanged you have come 'It is, then, to everence.' The here?' said the priest. 'It is, then, to be hanged, your reverence.' The priest replied: 'My boy, it is a very serious thing to die and meet one's God. I'm afraid it's a long time since you were at Mass and that you have forgot ten your religion. Let me hear now if you can say the Apostles' Creed. The youth strove to recite it, but failed. 'This is a strange thing,' the priest rejoined. 'Here is a man who does not know a B from a bull's foot, and yet he thinks he is fit to be hanged. Where are you living, my boy? am living down there, your reverence, about a mile to the west.' The priest answered: 'I will go to you every night about ten o'clock : I'd be afraid of going before it is dark, for I might be hanged myself as an accomplice and as it is that's likely enough, if they come upon us.' Every night the pries visited the self-condemned youth and taught him the fundamental truths of the Christian faith, adding this promise: 'As soon as ever I find you are fit to be hanged I will tell you so. then don't dare to do anything of the

Many nights, at the risk of his own life, the priest made his way to the boy and taught him—until that spurious repentance, which is only remorse passed into that truer repentance which

is of love and is consoled by love.
"One night, however, before giving the youth his usual parting blessing, he said: I promised, my boy, to leave you know when I considered you fit to be hanged, and now I have the satisfaction of assuring you that I never knew a man fitter to be hanged than yourself

The lad informed against himself and was transported-not hanged, as he and his priestly friend expected he would be.

Ordered to Pay in Instalments.

Sometimes, without doubt, American and British judges, who are held to a close accountability to the letter of a law which may have in it no justice for a particular case, may well sigh for the latitude of an Oriental cadi. Some times, moreover, they may rightfully bend the administration of the law in the direction of absolute justice.

An English paper, for instance, records a peculiar decision in the suit of a usurer against a poor woman. man had lent the woman money in such a way that it was to be paid in instalments, and with monthly usurious interest. The woman was unable to pay the amount due. The judge satisfied himself that the

yoman was honest and honorable, and that what she had already paid in instalments would cover the original loan and a reasonable interest. "Will you accept five pounds in dis-

harge?" asked the judge of the plain. tiff; "you will then have had 10 per cent. on the loan." The plaintiff would accept nothing

ess than the full am law entitled him.
"Then," said the judge, "although

I cannot invalidate the agreement, can make an order which, I think, will fit the case. I give judgment for the full amount, to be paid at the rate of sixpence a month."

This was the "instalment system

with a vengeance, for at this rate of payment the usurer would be seventyive years in getting his money .-Youth's Companion.

On Children's Reading.

Some people congratulate themselves when their children take to reading. But they sometimes forget that a boy is not necessarily out of mischief when he is absorbed in a book. Much de-pends upon the character of the book and papers he reads. If he revels in such papers as the Police News, the Detective on the Wing and the New York Family Story Paper, or in such pages at 1990kg, Red Roy." "New York Family Story 1 aproved New books as "Peck's Bad Boy," " New books as "Peck's Bad Boy," " Deadwood Dick in Dead City" and "The Wild Man of the Mountain," he is in far worse business than if he slammed the doors, disarranged the rugs and mat, slid down the stair-rail or went tearing over the carpet with his rough shoes.

Indian hunters, desperadoes, highway robbers, pirates, runaway boys, snake charmers, gamblers and tramps are no better company in papers and books than in everyday life. ing serves only to introduce one into disreputable society or to familarize one with slang, cheating and fighting, or inculcate wrong views of life, were better that one remain forever an We should avoid the bac ignoramus. book or bad paper as we would a bad

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A Boy Baptized Himself.

St. Augustine speaks of the soul as "naturally Christian." A remarkable instance of this natural longing for union with Ged through fulfilment of the law of Christ is recorded in the last issue of the American Esclesiastical Review. A priest relaates that one evening a lady called upon him, and, though professing no religion, asked to be baptized. The priest explained to be baptized. that unless she believed in the efficacy of the ceremony he could not perform

it. "Could a person who is baptized himself baptize me?" queried. "Yes," was the reply.
"But I must believe?" "Yes."
"Taat is right," she continued; "my
boy died a Catholic. He baptized him self. Give me one of your books and I shall try to believe if I can." Then she told how her little boy, feeling as if he were going to die, begged that he might be baptized. She put him off with the remark that he was not about to die, and she sent away the Catholic nurse who had, she believed, influenced little son asked for water and, when he it, taking some with his feeble hand he put it on his forehead, saying, "I baptize myself in the name of the Father and of the Son and of the Holy The case was a decidely Ghost." touching one, and the editor of The American Ecclesiastical Review, au

swering the priest's request for information as to the validity of the bap tism, observes that any person who should sincerly attempt to baptize him self in such an emergency would re-ceive the grace of baptism, that is to say, salvation, not through the sacrament of faith, but through his faith in the Sacrament.

Life of St. Teresa by a Protestant.

One of the signs of the times is an enthusiastic life of St. Teresa by a Scotch divine. The shade of John Knox might rise from the grave to protest against the tone in which the Rev. Dr. Alexander Whyte, of Edin burgh, writes of the great Spanish doctor and mystic, whose biography in an abbreviated form he prefixes selected passages from her works. her Seven Meditations on the Lord's Prayer, he declares that after having read the best expositions of the subject in English, he finds that they stand alone "for originality and striking suggestiveness." Dr. Whyte's volume is the subject of an amusing paragraph in the notices of "Books of the Week" in a recent issue of the London Times.

The critic either affects to be, or is really so ignorant of the subject, that he writes of the Saint as though she were some obscure religious of the sixteenth century, whose history had been unearthed by modern research. Thus he informs his readers, speaking of one of the greatest women of all time, that she "was a Spanish lady of good birth was a Spanish lady of good birth and strong religious preclivities, com bined with a sweet and courageous temper, who made, as many such young women in those days made, the tremendous mistake' of entering a so called religious house, and found monastic life, to use her own vigorous expression, 'a short cut to hell.'"-

Rev. Chas. Fish, Methodist Minister. 192 Dunn Ave., Toronto, Cured of Eczema.

About tenl years ago I felt the beginnings of what is commonly known as Eczema. The disease commenced in my ears and spread entirely over both sides of my head and also developed on my hands. During those tenyears I was a great sufferer. Specialists on skin diseases treated me. As I write this I am just commencing on the fifth box of Dr. Chase's Jointment, and, judging from the rapid improvement effected. I am certain that before the box is used I shall be completely cured.

pletely cured. CHAS. F1SH, Methodist Minister, 192 Dunn Ave., Toronto.

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rules. In fact most of the sects adm

readily that this is the position the

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Approved and recommended by the Arch-bishops of Toronto, Kingakin, 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 well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, February 19, 1898 STEPS TOWARDS UNION.

We notice with pleasure that the three factions of the Irish Nationalist Parliamentary party are said to have agreed upon a common course of action in reference to the Catholic University Bill which the Government has promised to bring forward during the session of Parliament which has now commenced. We hope that this indicates that a reunion of the Dillon, Healy and Redmond parties will take place in the near future. It is also considered probable that a common policy will be adopted in regard to the Irish local government bill. It is said that the Irish Unionists, with the exception of Messrs. Carson, Lecky, and T. W. Rassel, will oppose the Government on the University question, but if the Government is really sincere in of the Irish Orangeman will be of no avail, as the Government is strong enough to pass its measure without, or in spite of them.

DRINK IN COLD WEATHER.

It is a delusion to suppose that intoxicating beverages are beneficial to the human system in cold weather or in cold climates. The Tartars in Russia number 640,000, according to a recent official census, and the mortal ity among them is 21 per thousand. These are total abstainers, but the Russians generally who live under precisely the same conditions as the Tartars have a mortality of 40 per thou sand, the use of strong liquors being almost universal among them. Dr. Nansen, the celebrated Arctic explorer was aware of the true state of the case, and he took no alcoholic stimulants with him on his expedition in search of the North Pole. He says that with the exception of chocolate, which is mild in effect and nourishing, stimulants give no nourishment to the body, and the energy which is obtained by their use at one moment must be paid for soon after by a corresponding exhaustion.

NESTORIANS JOIN THE CHURCH.

The Roman correspondent of the Pilot gives the interesting and pleasing intelligence that Benjamin, the chief of a tribe in Kurdistan, arrived recently in Rome for the purpose of making arrangements for the admission of his whole tribe into the Catholic Church. This tribe, which is called Gelon, numbers three thousand souls, who are as yet Nestorians, an ancient leresy which dates back to the fourth century, and whose characteristic dectrine is that in Christ there are two distinct persons, the divine and human. As a consequence of this doctrine, the Nestorians deny the efficacy of our Redemption by the sufferings of Christ, as they maintain that the man and not the God died for us on the cross. They refuse also to the Blessed Virgin the title Mother of God, which is given her by Catholics. Many of the Kurdish Nestorians became Catholics during recent years, but the present movement looks toward reuniting the whole tribe of Gelon to the Catholic Church. It is a result of the paternal interest manifested by Pope Leo XIII. in the reunion of the Oriental Schismatics with the Church, and especially with the similar movements which are taking place with regard to the reunion of several independent Eastern Churches, and it gives good hope that the efforts of the Pope towards Christian unity will meet with the success they deserve.

MORMAN " MISSIONARIES."

The New York Missionary, edited by on the disintegration of Protestantism, have determined to place Mormon missionaries in every county of the South. ern States for the purpose of obtaining converts to their sect. Aiready more than two hundred have been allotted private tutors or ushers. Neither were try may be an additional spur to him

to the work, and in the spring two hundred more will be engaged. These men will preach in schoolhouses and elsewhere, and will distribute Mormon literature to the people from the centres of intelligence. The Mormon leaders say: "It is necessary for people to believe in something. Why not in our religion?" The Missionary exhorts Catholics who tyrannical yoke under which they sufhave means to contribute towards supplying priests to evangelize this promising field for missionary labor. There are few priests in the South, as the Catholics are not numerous, but the number of people who have practically no religion at all is very large, and it seems to be only necessary to bring before these a knowledge of Catholic truth in order to bear much fruit. Our contemporary remarks that \$500 per annum would support a Catholic missionary in this fruitful field, and there are many Catholics who could afford this amount without missing it, while the gift would bear interest in spiritual blessings at a usurious rate. It is further said that the Mormons propose to secure by purchase a reservation in each State where the newly made Mormon converts will be provided with farms at little or no rent.

THE CENTENARY OF 1798.

From the preparations which are being made by Irishmen in America to celebrate the centenary of the Irish insurrection of 1798, there appears to be little doubt that several thousand Irish men and sons of Irishmen will cross the matter of doing justice to Ireland the Atlantic in order to take part in in regard to education, the opposition the commemoration of that patriotic effort to put an end to the persecutions under which the people of Ireland were suffering at the time of that revolt

The treaty of Limerick of 1591 whereby liberty of conscience and good government were promised, was vio lated almost immediately after it was signed, and for over a century penal laws were enacted, every successive one of which was more severe than those which preceded, the British government having it evidently in view to oppress the Irish more and more to goad them into rebellion and thus gain an excuse for further oppression.

The rebellion of 1798 was entirely justifiable, if ever a revolt against intolerable oppression was lawful. Ireland might, indeed, have submitted martyr like to be desolated by the oppressor, but she was not obliged to be thus submissive. Yet the revolt was by no means an insurrection of Catholic against Protestant. The penal laws, which were its immediate cause, though primarily directed against Catholics, were made by the dominant party to tell almost as heavily against Presbyterianism as against Catholicism, and it is not a matter of surprise that Presbyterians, and even some members of the Church of England who were disgusted at their tyrapny, took a leading part in the revolt. The to having the State Church of England forced upon them as were the Catholics, Protestants, especially by Presbyteri ans. The celebrated Geraldine, the generous Lord Edward Fitzgerald, of Europeans when full satisfaction is Anthony Perry, Burke, Grattan, Wolfe Tone, Emmet and many others of the leading spirits who either took up arms, or openly advocated the steps which led to the insurrection, were Protestants to the core, who desired for their nation the blessings of liberty, though it is to be admitted that the majority of the Protestants of Ireland ranged themselves on the side of the oppressor dur ing the famous struggle.

especially severe. It was the object of those laws to impoverish Catholics and besides to keep them in ignorance of the very elements of knowledge. A Catholic linen trader could have no more than two apprentices. In case of war with a Catholic power, the damage done by the enemy was reimbursed by a special tax upon Catholics. A Catholic could not hold a lease if the profits of the land exceeded one third of the rent, nor could be buy, or inherit, or receive as a gift, any land from Protestants. If the child of Catholic parents, however young, declared itself a Protestant, it was at once made the inheritor of the largest share of the father's property, and was taken from the father's care to be educated as a Protestant. In no case could a Catholic the PaulistFathers of that city, says that be guardian to his own children or extent these laws, only a few of which we indicate here, were made applicable

to non-Conformists generally. Catholics were forbidden to teach school, and they could not become even

the education which was forbidden making German power respected them at home. It was to put an end to such laws as these that the rebellion of 1798 took place, and the dissenters, who objected equally with Catholics to the support of a State Church in which they did not believe, were quite as much in earnest to throw off the fered. The extinction of Ireland's trade, the consolidation of farms, the evictions necessary to effect this consolidation, the turning of tilled lands into pasturage, were followed by periodical famines, the most horrible of which was in the year 1741, in which nearly half a million of the population perished.

Such were some of the causes of the Irish rebellion of 1798, and though it was chiefly confined to a few counties, and in the end to two-Wexford and in its objects, though the peasants engaged in it were without the means of carrying on a successful warfare They were armed for the most part only with home make pikes, yet it took an army of 70,000 soldiers, under the most skillful generals of England, to subdue them. It appears to be indubitable that if the whole country had risen, as it was supposed would be the case, the rebellion would have been successful, but the apathy of the multitude, the dissensions and treasons of the secret societies, which always afford so many facilities for traitors to betray those who are truly patriotic, and the want of capable officers to direct the movements of the insurgents led to their defeat after a most heroic struggle.

The insurrection was unsuccessful, but its principles lived, and it was owing to them that the laws which had been its direct cause were for the most part repealed soon after. It is no wonder, therefore, that Irishmen today entertain the highest admiration and affection for those who took part in the struggle of 1798, and that they are now about to commemorate the

UNEXPECTED PROTECTION TO CATHOLIC MISSIONARIES.

The world was astonished when the Emperor of Germany so suddenly ordered a fleet to sail for Kiao-Chau in China to ta'te possession of that fort and the fortresses which protect it, and still more so at the readiness with which the Chinese retired without firing a shot in defense of their territory. It was on account of the murder of two German missionaries by the Chinese, who have hitherto indulged freely in their hatred of Christianity, and who imagined that they might with impunity destroy the property and take away the lives of missionaries.

The Kaiser determined to teach the Chinese that they must respect, at least, the lives and property of German subjects, and by the reception ac-Presbyterians especially were as averse | corded the German | soldiers who were sent to Kiao Chau, the Chinese have shown that though a mob of them are and in fact the leading part in the brave enough to destroy unprotected proposed Revolution was taken by property, and to kill defenceless and unarmed men, women and children, they are in mortal dread of the power demanded by an armed force.

But Protestant and Catholic missionaries have been among those whom the Chinese maimed or killed during recent years, but those missionaries whose murder was the immediate cause of the recent invasion were German Jesuits, which order has had missionary stations throughout China long before foreigners were allowed into the country. At first, of course, these were But against Catholics the laws were obliged to conceal their real character, but more recently their purpose to teach the Christian religion was openly proclaimed, and was known to all.

It was not generally supposed that the German Emperor was sincerely solicitous for the progress and success of the Jesuits in China or anywhere else, and the invasion of a Chinese port for the purpose of demanding satisfaction was looked upon as a mere pretext for the acquisition of territory, increasing the facilities for German trade, and obtaining a foothold on that far-eastern coast which might be a base for the which the Kaiser is so anxious to call into existence.

But the latest developments have shown that the Emperor is really sinthe commercial interests of his coun- ers will profit by the transaction.

they allowed to go abroad to receive to adopt the course he is following, of whereever there are Germans who ought to be protected by their country. This is a spirit worthy of all praise, and though there have been occasions when the utterances and acts of the Emperor have appeared to be more egotistical than wise, his action towards China must not be regarded as coming within this category. Notwithstanding the suspicions which have been freely expressed by English and Canadian papers in regard to the Emperor's designs, the event has fully justified the course he adopted.

Baron von Bulow, the Minister of Foreign Affairs, has announced to the Reichstag that China has agreed to give complete satisfaction for the outrages which were perpetrated. The Governor of Shan-Tung, who is known to have connived at and encouraged the Wicklow-it was very nearly successful murders, has been removed from his office, and forever debarred from occupying any high position. Six other officials who were likewise incriminated have been removed and punished on the demand of the German Government, and others who were among the actual perpetrators of the crime are to be tried and punished if found guilty.

The good results do not end here. The Chinese Government has promised to pay 2,000 taels (\$3,000) to the mission for the materia losses endured by it, and as a further atonement for the death of the mission aries, to build three churches which shall be provided each with an imper ial tablet showing them to be under the special protection of the Chinese Emperor. Two of these will be in certain cities which have been agreed upon, and the third will be in the locality where the outrage was perpetrated.

Two thousand taels will also be paid for the erection of seven secure residences in the Catholic prefecture or missionary diocese Tsav-Chou-Fu, in which the outrage occurred.

Baron von Bulow explained that thus China has complied with all Germany's demands.

Bishop Auzer, who is the Apostolic Prefect of the province, is now in Ber lin, where he has been treated most kindly by the Emperor, to whom he had given full information of how the disaster occurred, besides a detailed account regarding the affairs of the Chinese Province of Shan-Tung, and it is to the information thus given by the venerable Bishop that the German Government is indebted for the intimate knowledge of all the circumstances displayed in the demand for full satisfaction.

The Bishop declares that the imperial tablets to be placed upon the three Churches which are to be erected will be of very great value, as no Chinaman dares to bring upon himself the imperial displeasure by disregarding a protection thus accorded. The privilege of having such a protection as this is very rarely given, and there is no doubt the respect of the population for the Catholic missionaries will be greatly increased by such a mark of the Emperor's regard for

It is promised also by the Chinese Government that an edict will be issued that German missions shall be under special imperial protection. This edict will be in favor of German Protestants as well as Catholics, if at any future time the Protestants of Germany see fit to send out missionaries. At present, of course, the Catholics who have missions already estab. lished there will be the chief gainers thereby.

The Kaiser informed Bishop Auzer during a recent audience that it is the intention of the Government to give thorough German Government to the territory of Kiao Chou, and as China has given a lease of it for ninety-nine years, it will be an additional protection to the missionaries, one more efficacious than even the Chinese imperial protection, that German war ships and German soldiers will be within call, if any more outrages are perpetrated. Baron von Bulow said that he has no doubt that all these conditions will be a guarantee of future Chinese good conduct. It is, perhaps, to be expected operation of the future extensive navy that the Chinese will chafe some under the circumstances, and even since that treaty was made one of the German sailors has actually been murdered; but the fact will make the garcere in his solicitude for the welfare of rison more cautious, and probably his subjects, as well as for the prestige Germany will demand further guaranthe Mormons of Utah, relying much those of another person. To a minor of the Empire, and that he will protect tees on account of this new outrage. them abroad, whatever may be their At all events, time will accustom the creed. He is therefore not animated Celestials to the feeling that they must merely by ambition and greed for show more regard to the rights of territory, though we cannot doubt that | Europeans, and all the European pow-We repeat, we cannot but be pleased

liam, just as we would have been pleased if the European "concert" had obliged the Turkish assassin Sultan to atone for the Armenian massacres. Germany has shown more respect for the rights of its subjects than the whole of Europe has shown for those of the Christians of Armenia. The Kaiser may be considered now as having made atonement for the persecution to which his grandfather subjected the Catholic Church at the dictation of Bismarck and his mal dorous subordinate, Dr. Falk.

THE DUTIES OF ELECTORS.

As we armounced already in these columns, the general elections for the Legislative Assembly of Ontario will take place in a few days. The nominations will be on Tuesday, the 22nd inst., and where there are two or more candidates, the polling will take place over the whole province on March 1.

The duties of electors on so important an occasion as this have been so frequently pointed out that it might at first sight seem unnecessary to remind our readers of them. But when it is borne in mind that on every occasion when the electors have been called upon to exercise the right of franchise, there has been abundance of evidence proving that many voters are forgetful of the importance of the duty they have to perform, it will be understood that it is very necessary to remind our readers of them, especially when the time is at hand when they should be fulfilled.

The importance of honest government cannot be over estimated, and it is a serious obligation for all to aid in securing it, as far as their position in life imposes this obligation upon them and as with us every citizen has a voice in the government of the country, it behooves every one to use that voice and vote, not for any private interest, not from any hope of gain or remuneration, but for the general good. Those who use the right of franchise unworth ily do not deserve to possess it at all.

It was formerly the peculiar priv ilege of the wealthy, especially of kings and the nobility, to take part in the government of the country, but as centuries lapsed the people asserted their claim to a share in this duty, and it has now come to the issue that good or bad government is in the hands of the people. It, therefore, devolves upon every citizen to perform his duty faithfully. If in every constituency the importance of thus acting conscientiously were impressed upon the voters, good government would certainly be secured, for then only men would be elected who have at heart the interests of the whole community, or at least those who are generally supposed to be influenced by the best of motives and intentions, but unfortunately, amid the diversity of existing interests it frequently occurs that the honest voters are ing candidates, and the balance of islature.

We have heard it said recently of ng for these men? How much will they give me for my vote?

This has been said especially in regard to many of the lately enfranchised be some excuse for these untutored in the coming contest. Vote honestly, an occasion.

Unfortunately there is known to observe as long as they wish to retain have been much corruption, especially their membership, but there is no ob-

with this last act of the Emperor Wil- by bribery, in past elections in this province, and in our own city of London. The protested election trials be. fore the courts have proved this to be the case, and the revelations made on these occasions have brought disgrace upon the names of many who would not have been suspected of being amenable to the influence of a paltry

bride. When bribes are given and taken. the bribers and the bribed often think their crime will be forever unknown, but there is no secrecy in this matter, and disgrace is sure to follow. The election committees, at least, know who are those who can be so influenced, and the names are freely spoken of among the members of these committees, and then become public property, so that the guilty cannot escape the disgrace, and much less can they smother the voice of conscience reproaching them for their wrong doing.

Besides exhorting our readers to accept no bribes, we also ask them to do their part in the present contest with due consideration for the opinions of others, and with temperance. The drunken orgies which are so frequently a concomitant of election contests are productive of many evils, and are frequently the cause of many persons falling into habits of dissipation. Such gatherings should be carefully shunned by all who have any self respect. It should also be remembered that others beside ourselves may have their own honest convictions, and we should therefore be tolerant of opinions which differ from our own. Hence while every voter should give his suffrage honestly, election broils and quarrels should be avoided, as well as the other vices we have mentioned as being common during election campaigns.

CHURCH AUTHORITY WITH REGARD TO DIVORCE.

The Church Evangelist (Anglican) is very much shocked at the number of divorces which were granted in San Francisco last year, namely, six hundred and forty one. As there were two thousand marriages, there was very nearly one divorce to every three marriages. As Catholics do not look for divorces, except in some very exceptional cases, the proportion of divorces among Protestants must be even greater than these figures would show. The Evangelist says:

"The record is certainly a very shocking and disgraceful one, in a state of society where marriage is looked upon as a civil contract, and as nothing more, it s not to be wondered at. It is hopeless to lock for a remedy until the Church as a whole sets her face definitely in the direction of the absolute sacredness of the marriage tie. We may well ask what Church is

expected to make this decree sufficiently strong to be respected. The Catholic Church declares the marriage tie to be sacred and inviolable; but Protestantism repudiated her authority pretty equally divided between oppos- three and a half centuries ago. In so loing, it was absolutely necessary to power remains with those electors who deny that there is any Church which can be influenced by a bribe in has authority over the consciences of money, or by promise of an office, or men, and Protestantism did not hesieven by a glass or two of bad whisky. tate to deny this. When the first Re-Yet it may occur in many of these formers established their respective instances that a few incorruptible Churches, they had no authority exveters, men who cannot be thus cept what they assumed themselves, bought, may prevent the disgrace and and certainly they had no right to asmisfortune of electing dishonest legis sume an authority over the human lators from being consummated; we, conscience. The Catholic Church extherefore, exhort all our friends and isted when the Reformers cast off her readers to vote honestly, conscien- authority, and she alone, having extiously, and disinterestedly for the best | isted uninterruptedly from the time of candidates, namely, for those who may Christ, could claim to make decrees be relied upon to maintain the best binding upon men, after the example principles by their votes in the Leg- of the Apostles who made such decrees at the Council of Jerusalem, saying : "For it hath seemed good to the Holy ome voters in certain constituencies Ghost and to us to lay no further burthat when they were asked to support den upon you than these necessary certain candidates, they demanded things." (Acts xv. 28) A humanly directly, what benefit will I get by vot- constituted Church cannot claim to exercise such authority, and most of the Protestant Churches freely admit that they have not the right to do so. The most they claim is to have the author-Indians of some localities. There may ity to exclude from, their body those who refuse to obey the rules they lay aborigines who do not understand the down, but they who are thus rejected value of honest government, for talk- are not supposed thereby to be exing in this way, but we sincerely hope cluded from the fold of Christ, as they that there is not a Catholic voter in the may easily find another sect which province who is so dead to all sense of they may freely join, notwithstanding honor, and duty, and manliness, as to their refusal to obey the law laid down expect or to wait for a bribe to induce by that one to which they have hitherhim to vote for one party or the other to belonged, and their new sect has equal authority with the one which has and according to [conscience, and the excommunicated them: that is to say, testimony of your conscience that you neither of them has any authority have done your duty will be your re- whatsoever to bind the conscience by ward, which will be worth much more its laws. The sects are to be regarded than any paltry bribe which might be merely as so many clubs or human asgot for doing a wrong on so important sociations which may, indeed, make regulations which their members must

"the Church as a whole," the Evang list means the Church of England There is a special absurdity in the thought that the Church of Englar might make any such decree as to pr claim "the absolute sacredness of t marriage tie." The Church of En land was established for the expre purpose of permitting divorce, an King Henry VIII. in establishing with himself as its supreme Hea made such good use of the power given him or assumed by him over t new Church, that he took to hims six wives successively with its san tion, though it is true that some of t divorces he effected were obtained putting to death the wife from wh he wished to be separated. In other cases the sanction of the Chu of England was given both to divorces and to the new marriages. But apart from the inconsistency

which the Church of England wo be guilty if it were to declare for indissolubility of marriage, it is w known that the Church of England absolutely without unity of doctri and has no means of enforcing s unity, even if a council of its Bish were to attempt to do so. It was by Dr. Wilberforce, Bishop of W chester, thirty years ago, that " Church of England had always w in herself persons of extreme di gence of doctrines, a thing as ine able as for men to have different co tenances;" and Bishops and clerg that Church are wont to make matter of pride that the Church is enough to admit of every diversit belief. How, then, can it enfor belief in the absolute sacrednes marriage?

Beside the impossibility of en ing such a belief as the Evang desires, it would be entirely in grous for the Church of Engl. which as a mere State Church rece its doctrines and articles of Faith the State, to make any doctrine itself, especially on the subject of riage, as the law requires that churches be open to any divorced sons who wish to be married in t We believe that the law is no stringent as to require that any ister in particular should perform marriage ceremony, but this cr no difficulty under present cir stances, for with the existing dive of belief, it is very easy to find isters to do the job, if the vicar Church selected for it enter scruples of conscience on the m

It is clear from what we have that the mode suggested by the C Evangelist for putting an end t divorce evil is entirely impracti It amounts to the adoption o Catholic doctrine on marriage this will be of no avail unles divine authority of the Ca Church be also admitted at the time. The fact is not to be disg that Protestantism as a system come to regard marriage as me civil contract, and the Evangel mits that the necessary result shocking state of morality wh deplores. The system must b carded if a remedy is to be foun

THE PAPAL DIGNITY OFFICE.

" Nemo" writes objecting to swer given by Rev. Joseph V. nor, in the Philadelphia Catholic ard and Times, to the question, layman be elected Pope?" O'Connor's answer appeared CATHOLIC RECORD of 29th Ja

He savs: "Yes, the Papal primacy i part of the sacrament of Holy It is an office of supreme juris Adrian V. (1252) was a layman Pope. He died before receiving Orders, but reigned as Pope

nine days."
"Nemo" argues at length this answer, relying chiefly on that the commission given to St. "Feed my lambs: feed my was given when he was a pries Bishop, namely after Christ's r

To Father O'Connor's proof from the election of Adrian V says: "Adrian was elected not 1252, and died thirty-sev after, not eighty-nine days."

The Church historian, th Darras, states that Adrian elected 4th July 1276 and d August of the same year. Th his pontifical reign forty-si Adrian was a Cardinal when Pope, and according to the usa Church at that period, as we the present day, he must have

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age tie."

says:

disgrace

list means the Church of England. There is a special absurdity in the thought that the Church of England tainly belongs to the Pope elect, even might make any such decree as to pro- though he were a layman; but it is claim "the absolute sacredness of the marriage tie." The Church of England was established for the express and consecration until he be properly purpose of permitting divorce, and ordained and consecrated. King Henry VIII. in establishing it with himself as its supreme Head, decision of the Church on the question made such good use of the powers given him or assumed by him over the the Pope until he receive episcopal new Church, that he took to himself six wives successively with its sanction, though it is true that some of the divorces and to the new marriages.

But apart from the inconsistency of done. which the Church of England would be guilty if it were to declare for the indissolubility of marriage, it is well known that the Church of England is absolutely without unity of doctrine, and has no means of enforcing such unity, even if a council of its Bishops were to attempt to do so. It was said by Dr. Wilberforce, Bishop of Winchester, thirty years ago, that "The Church of England had always within herself persons of extreme divergence of doctrines, a thing as inevitable as for men to have different countenances;" and Bishops and clergy of that Church are wont to make it a matter of pride that the Church is wide enough to admit of every diversity of belief. How, then, can it enforce a belief in the absolute sacredness of marriage?

Beside the impossibility of enforcing such a belief as the Evangelist desires, it would be entirely incongrous for the Church of England, which as a mere State Church receives its doctrines and articles of Faith from the State to make any doctrine for the State, to make any doctrine for itself, especially on the subject of marriage, as the law requires that the churches be open to any divorced persons who wish to be married in them. We believe that the law is not so stringent as to require that any minister in particular should perform the marriage ceremony, but this creates no difficulty under present circumstances, for with the existing diversity of belief, it is very easy to find ministers to do the job, if the vicar of the Church selected for it entertains scruples of conscience on the matter.

It is clear from what we have said that the mode suggested by the Church Evangelist for putting an end to the divorce evil is entirely impracticable. It amounts to the adoption of the Catholic doctrine on marriage; but this will be of no avail unless the divine authority of the Catholic Church be also admitted at the same time. The fact is not to be disguised that Protestantism as a system has come to regard marriage as merely a civil contract, and the Evangelist admits that the necessary result is the shocking state of morality which it deplores. The system must be dis-

ligation in conscience to obey these rules. In fact most of the sects admit him a layman, though the principle is readily that this is the position they occupy.

It is probable that in speaking of the Church as a whole," the Evangelist means the Church of England.

On this point we have to say that

the jurisdiction of the Papal office cerequally certain that he cannot exercise the powers conferred by ordination

We are not aware that there is any whether he may be called absolutely consecration, whereby the plenitude of | s orders is conferred upon him. We presume, therefore, that there will condivorces he effected were obtained by tinue to be two opinions on this putting to death the wife from whom subject, just as Father O'Connor and he wished to be separated. In the "Nemo" differ upon it. Our decision other cases the sanction of the Church would not settle the point in dispute, of England was given both to his so we do not deem it necessary to do more than state the case as we have

DIOCESE OF HAMILTON.

Rev. Chancellor Craven entertained the St. Patrick's choir to a very sumptuous repast at Newport's last week. A very pleasant time was spent. Speeches were made by Chancellor Craven, Father O'Reilly, and others.

The following items are taken from the Hamilton Times:

CANDLEMAS DAY SERVICES.

On the 6th Candlemas Services were held in all the Catholic churches of the city. The 7 o'clock service at St. Mary's cathedrai in the morning was very largely attended, and the cathedral was crowded for the service at 10.30. Rev. Father Holden sang the Mass, and Rev. Mgr. McEvay and Rev. Father Mahoney assisted Bishop Dowling, who preached an instructive sermon on Candlemas Day and the Feast of the Purification and their significance in the Catholic Church. The sermon was based on the words of Simeon, who, in receiving Christ into the temple, referred to Him as "A Light to the Revelation of the Gentiles." The Bishop explained that the candles used in the services of the Church were intended as symbolic of Christ's attitude towards the world. Continuing, the Bishop impressed on his large congregation the necessity for obedience, humility and purity, drawing several lessons along this line from the life of the Virgin Mary.

The special services at St. Patrick's church were also largely attended. In the evening the sorvice was entirely choral. The evening the sorvice was entirely choral. The choir same

entermed in St. Mary's cathedral this morning—the receiving of the biessings of the Church by Mr. and Mrs. Dennis Buckley, cor of John and Barton streets, on the goiden anniversary of their wedding. Bishop Dowling, in full pontifical robes, officiated. In the absence of Mgr. McEvay on a lecturing tour, Rev. Father Holden intoned Grand High Mass, being assisted by Rev. Fathers Hinchy and Donovan. Chancedior Graven assisted the Bishop at the throne and Rev. Father Mahony was master of ceremonies. The coupie who are both seventy-nine years of age, were rather feebe, and had to be assisted to the altar by a son and daughter. The church was crowded with relatives and friends. At the close of the service Mr. and Mrs. Buckley were called into the presby tery and the Bishop again blessed them and made them a present.

The re-married couple were then driven to their comfortable home, where a wedding breakfast was served.

Among those present were: Mr. J. C. Buckley, son, of Detroit; D. J. Buckley, son, Boston; Mrs. John Fyam, daughter, Deroit; Mrs. M. Duffy, daughter, Chicago; 1988 Notice of the service of t

DIOCESE OF PETERBOROUGH.

DIOCESE OF PETERBOROUGH.

FAREWELL BANQUET TO REV. P. J. M'GUIRE.
From the Bracebridge Gazette, we learn that a number of Rev. Father McGuire's friends tendered him a complimentary banquet on Tuesday evening, at which there were present about fifty gentlemen. After the disposal of the loyal toasts, the "Governor-General and the Parliaments of Canada" (responded to by Mr. A. A. Mahaffy) and "Canada", by Mr. A. I. Bird, His Honor Judge Mahaffy offered the toast of the evening, and in doing so spoke at considerable length of the pleasure it afforded him to preside as chairman and take part in doing honor to this distinguished priest. He said ne had occasion frequently to visit all the corners or those Districts and could see the material work that Farher McGuire carried on, and wherever he had planted or taken charge of a churce diffice he had always observed, with pleasure, that it was in a spick and span condition and reflected credit on its pastor as well as its people. Few people, he said, understood or appreciated the arduous labors and heavy responsibilities undertaken by the guest of the evening. His charge had been no mere town or rural parish. It embraced Gravenhurst, Brace-bridge, Huntsville, Parry Sound and villages too numerous to mention, with all the territory lying between. His mission was a high one-to advise, to admonish, to encourage, to assure, to show the way to that better land where we all hope to attain and where we trust we will meet. Father McGuire had acquitted himself like an honorable Christian gentleman. Referring to his position more particularly in Bracebridge Itself ne said Father McGuire had always taken the great stinterestin its concerns, whether it was its band, its school, its business interests or its pleasures: As for the school children, Judge Mahaffy said: 'I don't know what they will say when the apple season comes around again." As to the Rev. Father's pienies, they were not only a District gathering but bid fair to attain to Provincial fame. The agricultural society, wit AREWELL BANQUET TO REV. P. J. M'GUIRE. receive just as re-heart could desire.

Then followed the presentation of a heavy gold-headed walking-stick and a nicely illumin-ated address. The following is the address:

To the Rev. P. J. McGuire:

We, some of your many friends at Brace-brige, feet that we cannot allow your removal from our town to take place without some expression of kindness toward you. During your residence here you have ever shown warm interest in the welfare of the whole community. As a public-spirited citizen your influence has invariably been for, the private and individual friendship for you is universal.

warm reception from your many friends. Now, dear Father, it becomes our sad duty to bid you farewell, trusting that your labors may be crowned with every success, which is the earnest prayer of your devoted people. Signed on behalf of the congregation of St. Paul's Church, Gravenhurst, Jos. Clairmont, William Moore, Edmund Clairmont, John Flaherty and Bruno Lemyre.

Father McGuire replied in feeling terms to

could not, he said, combete with rather and carries afforts. His triumble rail and work and carried the carried by none. He would begreatly missed, and if the people of Hastings did not show a prompt and free appreciation of him, he would heart could desire.

Then followed the presentation of a heavy gold-headed walkingseited and a niced illumination of the company of the company friends at Bracching, feel that we cannot allow your removal from our town to take place without some expression of kindness toward you. Over shown warm interest in the welfare of the whole community. Ass public-spiried citizen your right of the whole community. Ass public spiried as a public spiri

Marventh prize, silver butter cooler, won by Wn. Collins, Moira, Out.
Twelfth prize, a case of wine, won by Mr.
Fitzgerald, Maribank, Ont.
Thirteenth prize, faacy silk lamp shade, won by Miss Maggie McNeill. Marysville, Ont.
Fontienth prize, Silver pickle cruet, won by Michael Healy, Erinsville, Ont.
John O'Grady, Chesterville, Ont.
Sixteenth prize, 35 gold biece, won by Mr.
John O'Grady, Chesterville, Ont.
Sixteenth prize, a beautiful picture, won by J. A. MeGuire, Napanec, No. 3633.
Seventeenth prize, addies companion, won by Thomas Kielty Hurley, Slandish, Mich.
Eighteenth prize, silver, card, received.

definition are supported by the Policy Services of the Service

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time to think over this matter before the resolvent of soring.

We are well supplied with fish and game. Nothing can surpass the pleasure one may have in the summer season by taking a week's vacation and canoeing up those beautiful rivers and lakes far to the north fishing and shooting. A Philadelphia millionare, Mr. Brown, has an \$8,000 residence here for sumer, and enjoys sporting along White river and the upper lakes.

The mineral section north of here is well supplied with gold, silver, copper, lead, from and asbestos.

William Moore. Edmund Ciarmont, John February 6, 1888.
Father McGuire replied in feeling terms to the kindly sentiments voiced by an beaulist of the kindly sentiments voiced by an interest of the kindly sentiments voiced by a sentiment of the kindly sentiments voiced by an interest of the kindly sentiments voiced by an another than the sentiments of the kindly sentiments voiced by an another voiced by an another voiced by a sentiment of the kindly sentiments voiced by an another voiced with pleasure their appreciative remarks of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the uniting energy and tainful as a sentiment of the and the control of the cause of holy religion, and the fell dee

"WHERE ARE YOUR MEN?"

Editor CATHOLIC RECORDS:

Trish Catholic representation in the government of the Dominion and the Province is a subject that has received a good deal of attention recently. Indeed the question of the representation of our people in the whole official life of the country has always been more or less a matter of controversy, sometimes embittered by the insolence of those who have inherited some of the old-time antipathy to the horited some of the old-time antipathy to the Hish roce and Catholic religion. Much may be said against loss representation; but if it be a patient as system preventing the selection then let it be abolished. In that happy in office will be the only consideration in the selection of the official, Irish Catholic and the will be more frequently seen in the list of office holders. Unfortunately now, one of the essential requisites, in many cases, is not to be inh. Catholic.

It was with considerable pleasure that I read in the current number of The Canadian Magazine an article entitled "The Solicitor-General of Canada" from which I take the following:

"The duties which now appertain to the Solicitor-General system which take the following:

"The duties which now appertain to the Solicitor-General and political affinity with the powers that be. The present Solicitor-General in the construction of this office. The Auditor-General is rectioned to the season of the same and take costs for the year \$9,989.70, while the succeeding year of 186-97, these amounted to only \$35,5261; from this latter amount, too, a should be deducted \$16,625.65, which was a residue of expendit or chargeable to the previous regime."

Thus the actual saving to the country in one fiscal year is \$52,855.74. The salary of the Solicitor-General is \$6,25.65, which was a residue of expendit or chargeable to the previous regime."

Thus the actual saving to the country in one fiscal year is \$52,855.74. The salary of the Solicitor-General is \$6,000 a year.

On reading the insulting query sometimes heard, "Where are your men." Ther

class ability who would throw themselves more the work of the office with the whole-souled Celtic energy of the Hon. Charles Fitzpatrick. Irish Catholics may well be proud of their tal-ented compatriot, and all Canadians may be grateful for the ability and energy which this public-spirited young Irishman brings to the service of the country. Irish Catholic.

WEDDING BELLS. MURPHY-HYLAND.

On Tuesday, Feb. 8, St. Anne's church, Walpole, was the seene of a very pretty winte wedding. The contracting parties were Mr Simon H. Murphy, the popular agent for th. M. C. R. at Dufferin, and one of Walpole's

ents which were received, the bride and groom
s were held in the highest esteem, which is foilowed by the good wishes of their many friends
for a happy and prosperous future.

MORRISON-SHERLOCK,
From the Ingersoll Chronicle of Feb. 14, we
learn that on Wednesday, Feb. 9, the Church
of the Sacred Heart. of that town, was theseene
of a very pretty wedding, when Miss Mary
Sherlock only daughter of Mr. Michael Sherlock, was undred in the holy bonds of matrimony to Mr. Michael Morrison, ene of the leading merchants of 3rd Avenue, New York City.
The Nuptini Mass was celebrated by the pastor, Rev. John Connoily. The bride looked
charming in a dress of cream cashmings, and hat to match. She carried a beautiful bouquet of bridal roses. The
oridesmand, Miss Margaret Murphy, of Hamliton, was attired in a becoming costume of
grey silk, adorned with pink carnations. The
lock, cousin of the bride. The music, both vocal
and instrumentsd, under the direction of Miss
Keating, the popular and efficient organist, assixed by Mascers Lowry and H time, was of an
exceptionally high order. The church was
stred by Mascers Lowry and H time, was of an
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stred by Mascers Lowry and H time, was of an
exceptionally high order. The church was
stred by Mascers Lowry and H time, was of an
exceptionally high order. The church was
crowded with relatives and friends of the contracting parties. After Mass, the happy cough
drove to the residence of the bride's parents,
where a samptuous wedding breakfast awas
crowded with relatives may friends of the contracting parties. After Mass, the happy cough
drove to the residence of the bride's parents,
where a samptuous wedding breakfast awas
crowded with relatives may friends for the contracting parties. After Mass, the happy cough
drove to the residence of the party congratulation, Revenue and the potting friends of the contracting first to a commercia. I am dismoney the parties of the conparties of the conmoney the parties of the pr

Beneath the Sanctuary Lamp.

BROTHER REMIGIUS, C. S. C.

How sweet at evening's close amid the gloom,
To sit and watch the shadows ceme and go.
And feel that God is near. The heart
bowed low
In adoration deep finds here no room
For anger, strite or care. Life's trials assume
The form of gifts divine, beneath the glow
Of that soft light, faith tells me so:
My soul, thy strength renew, thy cross resume

Oh, happy life, to be consumed for Thee, Who, love-compelled, dwells with us night

who, love-compelled, dwells with us night and day.

"Oh, one short hour, could'st thou not watch with Me:"

How little Thou dost ask—can we say

"Name"

"Nay?"
What answer wiit Thou make, oh Soul sub-blime,
To Jesus calling from His hidden shrine?
Jan. 20, 1898.

OBITUARY.

Mrs. Benjamin Reilly, Nissouri.

After a brief iliness of but one week, Mrs. B. Reilly died on Tuesday morning, the 4th inst., at her home in Nissouri, of pneumonia. Deceased was in her fifty-sixth year; was a devout and zealous Catholic. She leaves, besides her husband and two sons, to mourn her loss, three brothers and three zisters, Messrs, Johnand Jas. Byrne, of this city; Joseph Byrne, of London township; Mrs. J. Cronaghan of Nebraska; Mrs. Keany, of Saginaw, Mich., and Sister Eikis, of the order of St. Joseph, Toronto, The funeral took piace on Monday morning, to St. Peter's cathedral, London, where a solemn Requiem Mass was offered for the repose of her soui by Rev. Father Tiernan. R. I. P.

Mr. Peters B. Fox, GOBERICH. Mrs. Benjamin Reilly, Nissouri.

Jas. McIntosh, Wm. Tighe and James Fair.
The floral offerings denoted the high esteem in which the deceased was held by all who knew him; among these was a beautiful floral cross from the employees of the Singer MTg. Co., of this city.
The deceased leaves a widow and three young children, and an aged father, who reside in Goderich, and a sister. Miss M. E. Fox, who is employed by the Singer MTg. Co. of this city. for whom there is general sympathy.

"QUESTION BOX."

Tather O'Connor in Philadelphia Catholic Standard and Times. The elevation of Rev. Dr. McVickar to a Bishopric in the Protestant Epis-

D. I McDermott, of St. Mary's, at St. Charles Borromeo's re-opening nished thoughts for patrons of Rev. nished thoughts for patrons of Rev.
Joseph V. O'Connor's question box at
St. Teresa's last week. Questions pertaining to those events and other posers
were submitted and answered as fol-Less interesting queries and those previously governed are omitted:
"An Inquirer" asked if the Catholic

Church considered that no Bishop was made at all at the gorgeous ceremony attending Dr. McVickar's elevation. " How would your Church act in mak

Pope Leo XIII. has decided that Anglican orders are null and void, hence the Church considers that Bishop was made at all. Anglicans (if the Protestant Episcopalians of America can be called Anglicans) de not agree among themselves as to their orders, and men become "Bishops who never exercised the duties of the priesthood. Some Episcopalian ministers claim that they are ordained to offer the sacrifice of the Mass and to forgive sins in the tribunal of penance. Others deny that they received any such power, or that it exists.
"Eleanor" inquired whether John

terian religion. He was its chief teacher in Scotland, John Calvin, a contemporary of Knox's is generally conceded to have been the

under of the sect. " Marie," an Episcopalian, who finds it impossible to believe that good per sons are lost through not being Catholies, says that a Catholic friend assures her that the late Dr. Moriarty often affirmed that "there is no salvation

outside the Church." The phrase is true in the sense that all the saved belong to the soul if no to the body or visible communion of the Church. All baptized non-Catholics who are not unbelievers through any fault of their own are considered as members of the Church in spirit. Those who believe the Catholic Church to be true and those who feel that it may be true and refuse to investigate and yet

remain out of it risk their salvation. 'Bible Reader" said that in Father McDermott's sermon, as published in the Catholic Standard and Times, he proved the Church by the Bible. "Was he not arguing in a circle when Catholics quote St. Augustine as saying that he would not accept the Bible ex cept on the authority of the Church?'
Father McDermott was addressing a

congregation composed, so far as known, of Catholics and Protestants, all of whom accept the Bible. Hence he spoke to them from a common stand. point. The truth of the Church does not depend upon the Bible, but that of the Bible upon the Church, but when one accepts the Bible, the truth of which is vouched for by the Church, it is proper then to appeal to it.
"One Who Wants To Know" (1

took exception to Father McDermott's sermon and said that the New Testa ment shows us the Church as organized precisely like the Methodists of to day They believed in the Lord Jesus and believed in the Lord Jesus and held the form of sound words, i. e., the Bible, as a guide and teacher.

The New Testament is not our only source of information regarding the constitution of the Church of Christ. Tradition shows that it was organized as at present, with the same sacra ments, etc. An instance regarding v be found in James v., 14, 15 where extreme unction, a sacrament discarded by Methodists, is to be ad ministered by the priests of the Church the Methodist Church have priests?

"If the claim for the Papacy rests on Peter's confession of Christ' divinity, then all the apostles were Popes, particularly Thomas, who pro fessed faith in Christ's Godhead more strongly than Peter by saying 'My Lord and my God." To Peter alone were the titles of

rock and bearer of the keys bestowed, as also shepherd of both sheep and is, of both clergy and lambs, that There is a wide difference between Peter's confession revealed not by flash and blood, but by the Father, and that of Thomas, which was not of faith, but verified by natural means. The same writer thinks the Bishop of

Rome was considered unimportant is the primitive Church, because we have not even an authentic list of the firs

All early historians agree that there was a continuous line of Bishops of They differ, though not mater ially, in their chronological succession. due, no doubt, to the disturbances of the times. A list of the Popes is given by Irenæus (third century). strange that those who believe that among sects founded but three hundred years, and in some cases even less, can be found the Church of Christ should be so exacting regarding the minutest details of early Catholic his-St. Paul, Romans i., 8, speaks of the faith of the Romans being "spoken of in the whole world." The bishop ric of such a people could not be unim-Protestant writers, such as Cave, Bunsen, Dr. Von Dollinger and even Calvin, admit that St. Peter was in Rome. No one thing bothers non-Catholics more than to agree on who was first Pope if St. Peter was not. Rev. Dr. Brewer, in his "Historic Note Book," makes the title of Pope and Papal supremacy begin together in the year 606, with Pope Boniface III., while on another page he has Pope Victor excommunicating in the year

J. D., in order to settle a controversy CURED.

with a friend, wished the term "Cath-olic" defined. His friend maintains that it belongs to all denominations that believe in the Apostles' Creed.

The belief in the Apostles' Creed, which comes to us by tradition and the rejection of all other traditions of the Church, is but one of the inconsistencies of the sects. The word "Catholic" in itself means universal, and even in this respect cannot apply to any Church which is not one and the same in all ages and nations. If a man really believes in the Holy Catho lic Church (and he says so when he affirms the Apostles' Creed), he should elong to it and not to those which leave the only Catholic Church in undisputed possession of the title.

T. E. P. sent in no less than nine questions, among the most interesting hich were:

When were the different Epistle and Gospels put into book form? In the early part of the second cen

Were not the written Scriptures very expensive and inaccessible to the people at large? Were not the people generally illiterate? Were not the Scriptures inaccessible to the people prior to Gutenberg's discovery?

There were many manuscript and illuminated Bibles previous to the discovery of printing, but in general these questions can be answered affirm atively, and are arguments against the Bible as the sole rule of faith. Knox was the founder of the Presby Church is to teach not only the lettered, but the unlettered, and was to do so whether printing was invented or not. Can a sect assert truthfully that the

> to lead them to salvation? No. In fact, God gave them no book, The writers were inspired, but so also were the preachers of the unwritten word whom Christ and His vicars sent to teach men "all things whatsoever He commanded them."

Signs of the Times.

Sister Monica, the head nurse of the Warwick Nursing Association, has aunounced her intention of leaving the Church of England and joining the Catholic Church. As a result there is much commotion in the Midland town, and many Protestants are clamoring that she should be called upon to resign her position. We are glad, however to find that even amongst the members of the Establishment there are those who vigorously oppose such an act of injustice. Rumor has it that Sister Monica has a kind and powerful friend in the Countess of Warwick, the presi dent of the association, who contributes very liberally towards the funds and has entirely defrayed the expenses of a second nurse. The Daily Argus also proves itself to be an unswerving advocate of fair play. In the course of an article on the case it remarks: "It is now some four years since the Sister was appointed to her post at Warwick and in this time she has not only proved herself a most capable and hard work ing nurse, but she has so ingratiated herself with all with whom she has come in contact that she is beloved by all the poor, with whom her work prin cipally lies, and is respected and es eemed by the whole town and neighporhood. And yet, because she has thought fit to renounce a faith with which she cannot conscientiously agree, and has had the courage of her convictions, all her past work is, with some people, to stand for nought, and a loud outcry is being raised that she must a once resign her position, and, if she will not do this voluntarily, she must be ignominously dismissed. The fact that the Warwick Nursing Association is supported by ladies and gentlemen of nearly every shade of religious opinion, and that the duties of nurse' compel Sister Monica to admin ister comfort to people of every relig ious denomination, seems to carry no weight with certain religious bigots, who, if they had their way, would dis-charge her at once, and perpetuate such an act of religious intolerance as is unfortunately only too common an occurrence in this country." Sister Monica has given an assurance that she will in no way attempt to propagate her religious opinions amongst her patients, and, with the editor of the Daily Argus, we hope that in the end common sense will prevail amongst hose who are now asking for her dis missal.—Liverpool Catholic Times.

Pope Leo's Mother's Wish.

Pope Leo XIII., when talking of the oming twentieth anniversary of his omination to the pontificate, recently old that once, in the presence of his nother and a peasant woman, he, then a little child, was straining to reach some object, when he fell to the ground. The country woman picked him up and exclaimed: "May you beome a monk !

Joachim Pecci, the present Pope, was but an infant at the time, but he showed by signs that the augury filled

him with indignation.
"A Cardinal, I mean," said the

voman, correcting herself. "You should say a Pope," said the child's mother, and thereupon the boy manifested unmistakable joy. Ever afterwards the mother's best wish for her son was that he might live to be a And Pope he is. - Rome Corres pondent Baltimore Sun.

Why will you allow a cough to lacerate your throat or lungs 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 lungs, coughs, colds, bronchitis, etc., etc.,

DYSPEPSIA is the cause of untold suffering. By taking Hood's Sarsaparilla the digestive organs are toned and dyspeptia is

THE STORY OF ST. GEORGE. Much Myth and Legend Woven Around the Name of the Martyr.

The remark of John Mitchel, that he did not believe in St. George, because he knew the English never had a saint, partakes more of wit than his tory, and yet so much of myth and egend has been woven around the name of this martyr as to cause not a few good Catholics to all but agree with the lamented Irish patriot in his bit of scepticism, writes Rev. G.O'Connell, S. J., in the Little Messenger of the Sacred Heart. Has not a famous patent medicine, for example, made him familiar to every household as riding a magnificent charger and slaying with his lance an open-mouthed dragon, when everybody knows that the dragon is a creature of fable This dragon, in fact, figures in nearly all his pictures, but as no dragon ever was, neither could St. George have been. So they argue. Nevertheless, St. George did live, and the Acta Sanctorum furnish a brief but authentic record of his deeds and of his fame

The early writers of his life tell us that St. George was born in Cappa-docia, toward the end of the second century. His father and mother were wealthy Christians, who trained him zealously in their faith and gave him that nobility of character which afterwards enabled him to spurn all world ly honors and undergo a cruel marty dom rather than be false to his sov-ereign Lord. Shortly after his father's death his mother removed with him into Palestine. This was her native land, and she was there possessed of a Bible is the book given by God to men large estate, on which she now took up her abode. On her decease the up her abode. estate passed to George.

At that time the military profession was the great avenue to honors and preferments. Our hero was not devoid of honorable ambition, and being, moreover, endowed with a handsome igure and great strength, he joined the army and speedily won for himself the rank of tribune or colonel.

His military science and bravery drew the attention and admiration o the Emperor Diocletian, who promoted him steadily from rank to rank. These honors, however, made inroads George's independence of spirit and his staunch fidelity to Christ. As soon as the monarch's fury burst forth against the Christians the saint resigned his commission and refused any longer to serve in the army.

It is said that the brave young sol dier even went so far as to tear down the Emperor's bloodthirsty edicts when they were first set up in Nicomedia Be this as it may, he boldly appeared before Diocletian and remonstrated with him upon his unjust and ferocious persecution. For answer he was thrown into a dungeon. Dioceletian could ill spare so able a subject, and sought at first to win him to the worship of the god, by glittering promises of still greater honors and riches. George was inflexible, and only besought the Emperor not to imbrue his hands in the blood of his most faithful subjects.

The tyrant next put him to unheardof tortures, and, when none of them could avail to wring from him either a was again remanded to his dungeon. On the morrow he was as immovable as ever, and was led through the streets of Nicomedia as a warning to his fellow Christians, and arriving at the place of execution, had his head struck from his shoulders.

This is substantially all that we know of the life of St. George. In representing him on horseback slaying a dragon, painters and sculptors have only sought to make an emblem of his battle with the great scriptural dragon, the

Perhaps no martyr since the apostolic times has ever been so universally honored as St. George. Constantine the Great erected a handsome church over his tomb in Palestine and built one of the six churches erected in his honor in Constantinople. The Emperor Mauritius built another of these, while Instinian erected still another at Bi zanes in Armenia. The Hellespont has been known as "the arm of St. Feorge," because of the church in his nonor called Mangaues standing near its shores.

The people of Georgia in remote ages chose him as their patron saint. The Greeks love to style him "the great martyr." and observe his feast as a holy day of obligation. He was the satron saint of the republic of Genoa nd in Venice a military order bore his name. Already in the sixth century his fame was great in France. peared to the Crusaders, under Godfrey de Bouillon, before the walls of Antioch and gave them the victory, so that on their return to Europe they carried his fame into every land

St. George is also said to have appeared to Richard Cour de Lion in his war against the Saracens. Hence the peculiar reverence in which the English hold him. In 1277 the great Ox ford council of England ordered his feast to be observed throughout the whole country. In 1330 Edward III. instituted the famous order of St. George, and how well we know from history that no battle cry was more po-tent for victory than "For St. George and merrie England!"

The Horse-noblest of the brute creationwhen suffering from a cut, abrasion, or sore, derives as much benefit as its master in a like predicament, from the healing, soothing action of Dr. Thomas' ECLECTRIC OIL Lameness, swelling of the neck, tstiffness of the joints, throat and lungs, are relieved by

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

TWO STORIES

Told by Chauncey Depew in His Inimitable Style.

Here are two stories told by Chauncey Depew, New York's favorite orator : They tell the story of a Populist being shaved by an aged colored barber at the Arlington, and remarking to the barber, " Uncle, you must have had among your cus tomers many of my distinguished predecessors in the Senate-many of the men now dead who have occupied the great place which I fill." sar," said the barber, "Ise known most all of dem. By the way, Senator, you remind me of Dan'el Webster." The gratified statesman raised in his chair, and, placing his fingers upon his head, said: "Is it my brow?" "No, boss," said the barber, "it is your

A clerical friend of mine told me a capital story of a Yale man who was the stroke oar of his crew and the chief athlete on the football field. He entered the ministry and spent years in missionary labor in the far West. Walking one day through the frontier town, a cowboy stepped up to him and said: "Parson, you don't have enough fun. Take a drink." The minister declined. "Well, he said, "parson, the said, "Lyonian and the said, "Darson, a said, "Barson, a said, " you must have some fun. Here's a

faro layout ; take a hand in the game. The minister declared. said the cowboy, "you'll die if you don't have some fun." And he knocked the parson's hat off his head and hit him a whack on the ear.

The old athlete's spirit arose ; the science which had been learned in the college gymnasium and forgotten for quarter of a century was aroused, and blow landed on the jaw of that cowboy that sent him sprawling on the street. The parson walked over him as if he had been a door rug, picked him up and dusted the side of the house with him, mopped up the sidewalk, and, as the ambulance was carrying the cowboy off, he raised his head feebly and said : " Parson, what did you foo me for? You are chock full of fun.

AN IMPORTANT CASE.

Peddler Sent to Prison for Representing an Imitation Pill to be the Same as Dr. Williams' Pink Pills-A Far-Reaching Decision,

Montreal, Jan. 24, 1898 -A case of more than ordinary interest to the public came before Judge Lafontaine here to day, the facts being as follows For some time past one H. E. Migner has been going about peddling a pil which he represented as being the same as Dr. Williams' Pink Pills. The Dr. Williams Medicine Co. placed the matter in the hands of Detective Haynes, of the Canadian secret service, who soon had collected sufficient evi dence to warrant the arrest of Migner on a charge of obtaining money under false pretences. Meantime Migner had left Montreal, going to St. John. N. B. On his arrival in that city he was at once placed under arrest and an official sent to bring him back here He was brought before Judge Lafon taine this morning on two charges and pleaded guilty to both. It was pointed out that his offence was grave one and left him liable to a lengthy term of imprisonment. The counsel for the Dr. Williams Medicine Co. stated that his clients did not wish to press for severe punish ment at this time ; they only wished to establish the fact that representing an imitation pill to be the same as Dr. Williams' Pink Pills was a crime which left the perpetrator liable to a lengthy the soap makers who have plastered imprisonment. On one charge the judge then imposed a sentence of ten days, with the option of a fine of ten dollars, and in the other case a sen tence of two days in jail without the option of a fine.

This dicision is likely to have a farreaching effect, as it seems to establish the principle that substituters and those who sell imitations representing them to be "the same as" Dr. Wil liams' Pink Pills, are liable under the criminal code, which is in force all over the Dominion, and it will no doubt, to a considerable extent, put an end to this nefarious business, as it is evident from the fact that the Dr. Wiliams Medicine Co. went to the expense of bringing this man back from so great a distance as St. John, that they intend sparing no expense to protect both the public and themselves in such cases.

Under Weight.

A leading minister of New York was preaching from the text, "Thou art weighed in the balance and found isters, he hesitated.
wanting." He was very much annoyed "Oh. come in, F by people leaving the church during Lord Plunket, the Protestant the sermon, and finally he stopped and bishop of Dublin; "come in! I want said: "That's right, brethren—as fast to ask you a question. A gentleman as you are weighed, pass out."-From of your cloth has come over to us, and

When Cardinal Manning was asked by one of his old Anglican friends, soon after he became a Catholic, what soon after he became a Catholic, what pledge." by one of his old Anglican friends, possess, his answer was "certainty and reality." These are the paramount needs of the soul in religion. How our sympathy goes out to the many souls who are always inquiring and never finding, who are constantly seeking and never obtaining! Would that they could realize that right near unto them, yea at their very doors, is that which will be a fountain of hap. he had found that he did not previously that which will be a fountain of hap piness springing up to everlasting life -The Missionary.

Here Rests Your Hope. New remedies come, and new remedies go; but Scott's Emulsion is the great rock foundation on which hope of recovery from weak throats and lungs must rest. It is the Standard of the World.

sh Day It is the bes

Joy and Smiles in place of sighs with SURPRISE SOAP. Easy, quick Work--Snow white Wash.

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Direct to Glasgow for all parts of Scotland and England Direct to Liverpool for all parts of England and Scotland.

TOURS from any port and on all European Railways. RATES for any special rip cheerfully furnished. TOUR IN MARCH, 1898, TO ROME (For Holy Week) Through Italy and France to Lourdes, Paris, London, Liverpool, Queenstown, Jork, Dublin, Belfast, Londonderry. **ALL EXPENSES** \$4.5. Return Tickets good for one year from Liverpool, Glasgow, Londonderry or Havre.

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Whooping Cough, Croup, Colds,

Coughs, Asthma, Catarrh. VAPO · CRESOLENE CO.,

Irreverence in Advertising.

"One Who is Not a Churchman writes as follows to the New York

many blank walls in this city with posters of a description most shocking to every one who loves children and be lieves in the Deity? These posters represent two little children kneeling in prayer. Their hands are clasped and their faces suggest the essence of all true prayer—thankfulness, trust With that thought in mind the beholder turns to the lettering and finds, "Give us this day our daily—soap." A more striking revelation of the degradation which comes from greed was never seen in public. Will not the Sun, that drove the disgusting pictures of cigarette makers from the streets and that recently denounced the use of the American flag for the advertisement of beer, also make it unprofitable to use the prayer of a little child for advertising purposes?

What He Needed.

The late Father Healy, of Bray, was nce about to enter a carriage at Killiney Station, when, observing that the ompartment was nearly filled by min- still in the market.

"Oh, come in, Father Healy," said I want to know what we should give



The Angelus.

We cut from an exchange the follow un:
"Can nothing be done to restrain ing, written by Father Mahoney, a priest of Mionesota.

more than to return to our own coun try after having been a little while in Belgium or Tyrol. There, the poor people seem so wonderfully to live in the presence of God. If you were to go through a Tyrolese village at six o'clock in the evening you would hear from every cottage a hum like that of a hive of bees, every one, father and mother and children and servants, saying their prayers. It is much the same at noon, only then many of the people are out of doors, in the fields or in their gardens. The church bell rings at twelve, and the mowers put down their scythes and take off their caps and fold their hands in prayer for about a minute, and then go on with their work. One market day at Innsbruck I was dining, and there was a party of farmers at another table having their dinner. church rung the Angelus. Then the all rose up, and standing reverently the oldest man in the party began th prayers and the rest responded. the women shopping were standing

How a person can gain a pound a day by taking an ounce of Scott's Emulsiom is hard to explain, but it certainly happens.

It seems to start the digestive machinery working properly. You obtain a greater benefit from your

The oil being predigested, and combined with the hypophosphites, makes a food tonic of wonderful fleshforming power.

All physicians know this to to be a fact.

All druggists; 50c. and \$1.00.

SCOTT & BOWNE, Chemists, Toronto

Silent Grief.

You bid me raise my voice,'
And pray For tears; but yet this choice
Resteth not with me. Too much grief
Taketh the tears and words that give relief
Away;
Though I weep not, silent and apart.
Weeps and prays my heart.

You like not this dead, calm, Cold face. Cold face.
So still, unmoved, I am.
You think that dark despair begins
To brood upon me for my many sins'
Disgrace:
Not so; within, silent and apart.
Hopes and trusts my heart.

Down underneath the waves Concealed Concealed
Lie in unfathomed graves
A thousand wrecks, storm never yet—
That did the upper surface madly fret—
Revealed.
Wreck'd loves lie deep; tears, with all their art.

Ne'er could show my heart. Complaint I utter not I know Complaint I utter ... I know
That He who cast my lot,
In silence also bore His cross
Nor counted lack of words or tears a loss
Nor counted lack of words or tears a loss
Alone with Him, silent and apart.
Weeps and prays my heart.
—Catholic World.

FIVE - MINUTES SERMON.

WORKING FOR GOD.

Why stand you here all the day idle?

We are all called by God, my dear brethren, to labor in His vineyard. That is to say: we are called to serve God faithfully; to fulfil His Divine will ; to observe His laws and precepts; to avoid the evil He forbids, and to do the good He prescribes. And we are not only called, but we are strictly bound to fulfil all that is included in this service of God. We are bound to We are bound in justice, we are bound by gratitude to labor in God's vineyard for His honor and glory, for the salvation of our souls.

God has a supreme right to our rvice. We are His creatures. It is service. We are His creatures. God who created us, who called us out of nothing. To God we owe our life to Him we owe the preservation of tha life during every moment of existence And therefore does St. Paul say, "In Him we live and move and have ou Thus we are entirely depend ent on God : we belong to Him, and He has supreme jurisdiction over us He has the right to prescribe how w should live, how we should serve Him There can be no exception to this law He has the sole right to require ever, one to labor in His vineyard. Wher there is a right, there must also be corresponding duty. It is God's right to command the service of every one it is the duty of every one to obey.

Hence there can be no idlers in God vineyard; no man can offer the excuse that he has not been hired Every act of neglect of God's service every evasion of His law, is always a act of injustice. Every sin has, beside its specific malice, the malice of in Every idler in the vineyar of the Lord is in a state of sin; if h says that he has not been hired, he is liar. God hires every man who com-

into this world.

Besides the claim God has on us i justice, He has also a claim on ou rvice by reason of the Redemption We belong to Him because of the price with far our salvation. He has paid for our salvation. "Has redeemed us at the price of H Precious Blood." Justice makes serve Him, but higher than justice the claim of love. And His Love co strains us to obey Him. Love mak Him sovereign Lord and Master. W belong neither to the world, nor to t devil, nor to ourselves : we owe not ing to them ; who owe everything Him whose love for us has moved Hi to buy us with His blood. And so is, my brethren, that every act of bellion against God's law is always act of ingratitude as well as injustic every sin, besides its special mali-

has the malice of injustice and ingra What pitiful, what hardened cre tures we are when we forget the plain truths: when we act as thou we were a law into ourselves, a practically act as though re responsible to no one. dull is our sense of justice, how ha ened is our heart when we can for or ignore God and the claims He upon us. We let the devil rule us, make passion our master, we lift

Are there any amongst us here t morning who have forgotten what t owe to God? Are there any whyears of sin and neglect of God h made them so deaf that they can hear His call to them; who do know that their place is in His vi To such as these does God p yard? To such as these does God r say. "Why stand you idle?" who have wasted the morning, noon, perhaps the evening of life idleness, in sin; "go you into vineyard;" there is still a chance you too redeem the wasted time. W up out of your lethargy. Shake the stupor that unhallowed pleas and secret sin have cast over Smash the chains that have bound to the service of the devil, the slav that has smothered within you ev instinct of justice, every wor prompting of the heart, every n aim in life. "Why stand you idle?" This is the call of God to Go you into the vineyard of His s What though for years have neglected His call, His merc still near you, and He will pay what is just-will pay you with

We are now on the threshold Lent—the special season of prayer penance. Be no longer idle. E uron God's service with courage, honest zeal, with firm hope in C mercy. Begin at once-begin w good confession. God is now ca ou; for many of you it is even the eleventh hour ; for many of you call may be the last.

Silent Grief.

You bid me raise my voice, 'And pray For tears; but yet this choice
Resteth not with me. Too much grief
Taketh the tears and words that give relief
Away;
Though I weep not, silent and apart.
Weeps and prays my heart.

You like not this dead, calm, Cold face. So still, unmoved, I am.
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A thousand wrecks, storm never yet—
That did the upper surface mally fret—
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WORKING FOR GOD.

"Why stand you here all the day idle?

We are all called by God, my dear brethren, to labor in His vineyard. That is to say: we are called to serve God faithfully; to fulfil His Divine will : to observe His laws and precepts; to avoid the evil He forbids, and to do the good He prescribes. And we are not only called, but we are strictly bound to fulfil all that is included in this service of God. We are bound to We are bound in justice, we are bound by gratitude to labor in God's vineyard for His honor and glory, for the salvation of our souls.

God has a supreme right to our service. We are His creatures. It is God who created us, who called us out of nothing. To God we owe our life; to Him we owe the preservation of that life during every moment of existence. And therefore does St. Paul say, "In Him we live and move and have our Thus we are entirely dependent on God : we belong to Him, and He has supreme jurisdiction over us He has the right to prescribe how wa should live, how we should serve Him. There can be no exception to this law: He has the sole right to require every one to labor in His vinevard. Where there is a right, there must also be corresponding duty. It is God's right to command the service of every one; it is the duty of every one to obey.

Hence there can be no idlers in God's vineyard; no man can offer the ex-cuse that he has not been hired. Every act of neglect of God's service. every evasion of His law, is always an act of injustice. Every sin has, besideits specific malice, the malice of in Every idler in the vineyard of the Lord is in a state of sin; if he says that he has not been hired, he is a God hires every man who comes into this world.

Besides the claim God has on us in justice, He has also a claim on our by reason of the Redemption. We belong to Him because of the price He has paid for our salvation. "He has redeemed us at the price of His Precious Blood." Justice makes us serve Him, but higher than justice is the claim of love. And His Love con-strains us to obey Him. Love makes Him sovereign Lord and Master. We belong neither to the world, nor to the devil, nor to ourselves : we owe noth ing to them ; who owe everything to Him whose love for us has moved Him to buy us with His blood. And so it is, my brethren, that every act of rebellion against God's law is always an act of ingratitude as well as injustice every sin, besides its special malice, has the malice of injustice and ingrati

What pitiful, what hardened crea tures we are when we forget these plain truths: when we act as though we were a law into ourselves, and practically act as though responsible to no one. dull is our sense of justice, how hard ened is our heart when we can forget or ignore God and the claims He has upon us. We let the devil rule us, we make passion our master, we lift up

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Are there any amongst us here this morning who have forgotten what they owe to God? Are there any whose years of sin and neglect of God have made them so deaf that they cannot hear His call to them; who do not know that their place is in His vineyard? To such as these does God now say, "Why stand you idle?" You who have wasted the morning, the noon, perhaps the evening of life in To such as these does God now idleness, in sin; "go you into my vineyard;" there is still a chance for you too redeem the wasted time. Wake up out of your lethargy. Shake off the stupor that unhallowed pleasure and secret sin have cast over you. Smash the chains that have bound you to the service of the devil, the slavery that has smothered within you every instinct of justice, every worthy prompting of the heart, every noble in life. "Why stand you here?" This is the call of God to you. Go you into the vineyard of His serv-What though for years you have neglected His call, His mercy is still near you, and He will pay you what is just—will pay you with life

We are now on the threshold of Lent—the special season of prayer and penance. Be no longer idle. Enter upon God's service with courage, with honest zeal, with firm hope in God's mercy. Begin at once-begin with a good confession. God is now calling you; for many of you it is even now the eleventh hour ; for many of you this

OUR BOYS AND GIRLS.

A Great Man's Sorrow.

Here is a pathetic story of Padere wski, told in the Gold Penny: "You must be a happy man," said one to him, to which he replied: "You perhaps are not aware that my wife died some years ago, and that my only child is an incurable cripple. He is all I have in the world, and my wealth and my fame can do absolutely nothing for him. My only motive in studying for the career of a public artist was that I should at last be able to obtain the best medical advice possible for my poor boy. Alas, I have found it an idle dream! And when the public, which is always kind to me, applauds me I think of the little fellow lying on the couch in the house by the sea which I have taken for him, and I feel how poor and how vain it all is.'

Noble-hearted Boy.

One day a gentleman saw two boys going along the streets of a large city. They were barefooted. Their clothes were ragged and dirty, and tied to-gether by pieces of string. One of the boys was perfectly happy over a half-withered bunch of flowers, which he had just picked up in the street. "I say, Billy," said he to his companion, "wasn't somebody real good to drop these flowers just where I could find them? and they are so pretty and sweet. Look sharp, Billy; maybe you'll find semething by and bye."

Presently the gentleman heard his merry voice again saying: "O Billy if here ain't have a pear, and it ain't much dirty, either! 'Cause you haven't found anything, you may bite Billy was just going to take a very

little taste of it, when his companion said: "Bite bigger, Billy; maybe we'll find another fore long."

What a noble heart that poor boy had, in spite of his rags and dirt !

Three Doors

You have each of you three doors to ruide: mouth door, eye door, and ear door. Mouth door is a very important factor, and has intimate relations with the others. For instance, if something goes in at eye door of which you highly approve, the mouth door opens to let out words expressing your approval or admiration. Or, if a boy who keeps evil company does not shut ear door against swearing and other bad lan guage, then very soon — perhaps without his knowing it-that same bad language which slipped in at ear door comes slipping out of mouth door. Seeing and saying, and hearing and saying, are very closely connected.

A double watch needs to be kept over mouth door. It must be shut to keep bad things from going in. Jesus said, That which cometh out of the mouth defileth a man." The body is also defiled by what goes in. If mouth door is open to admit intoxicating drinks, then troubles are apt to follow that will bring sad havor to various parts of the body—"the house we live."—Bouquet.

A Trained Mind There is no faculty which we have that cannot be improved or weakened by its use or negligence. The hand becomes strong and the arm brawny by constant use. The mind, too, like the hand, strengthens only by being constantly called into action when it is plastic, in the youthful years. So it is with memory. It is either good or in-differently bad by being always loaded or left empty. The youth that has nothing to do with his mind, that is given no cares, grows to manhood with a careless, empty head. But let the mind of the boy be disciplined to attention while he is growing to man-hood and he will hold by the habit to the ways acquired. This attention of the mind to discipline cannot begin too A poet speaking to us recently said that when he was very young and began to read he hated the sight of a poem in a paper. He always thought that it was just so much space in the paper wasted, that might be filled in with a good story. But at last one day -he was about eleven years old at the time-he read O'Reilly's fine poem, The Well's Secret," and he did not sleep for three nights after in thinking of the poet's dream broken, and all he himself had lost. "From that out," he said, "I read poetry." This shows how one mind was turned to its true bent. The chord responsive had been struck by an accident. Well it is, then, for the child whose parents are discerning and gives to their own whatever intellectual food their own most need in the telling days of youth. For it they give them their intelligent and attentive minds then, the world of to morrow is made so much richer and stronger. - Bouquet.

Kindness to Animals.

Certain people believe that when we die the soul enters the body of a dumb animal; if this were so, we would all have the privilege of being maltreated as so many poor, helpless beasts are. Von Ruppe says: "How much of mind my spaniel hath I know not." "How much of soul no man hath ever dis-cerned. But this I know, that he is God's creature, one of His family-a far-off cousin of my own. Shall I be cruel to him?"

The horse or dog or bird which belongs to us is a test to our natures, whether they are noble or mean. Sure ly these poor dumb creatures demand especial tenderness from us, because they cannot protect themselves or demand their rights.

The boy or girl who can look into the silent, pathetic faces, and willingly inflict torment on them should remem ber that One who cares even for the ravens will keep stern record of every

In the family where the dumb crea-

tures are cruelly treated can very plainly be read the character of the There is very little of Christ's

principles there. Aside from actual cruelty, that is, causing them unnecessary pain, it is cruel to cage animals or wild birds. They pine for their freedom just as any or girl would do, to be suddenly shut up in a small room, with only

bread and water to eat. bread and water to eat.

A beautiful story is told of a great tenor singer, named Tamberlik: Passing through Madrid one bright spring morning, he visited the bird market, and bought every bird in it. He ordered the cages to be carried to the Plazza, and opened. The sunny air was filled with a fluttering host, and from hundreds of tiny throats burst songs of delights. Tamberlik looked after them with tears of pleasure in his eyes, crying, "Go, and be free my brothers!" And then, there was an old Virginian, who used to celebrate the fourth of July by buying up all the caged squirrels, rabbits and birds in the neighborhood, and then setting them free, that they, too, might rejoice in the "day of independence.

The Dog in the Lighthouse.

There is a dog up on the Maine coast which is a valuable and valued assistant at a lighthouse. According to the Portland Daily Argus, the animal is the only dog regularly employed at any lighthouse in the district, and he performs his duty in a manner that is

perfectly satisfactory.

He is attached to the lighthouse at Wood Island, off Biddeford Pool, and has been there for a number of years. He is the constant companion of the eeper, and has learned much of the duties of Uncle Sam's lonely watchers. It is customary for vessels passing Wood Island to give three blasts of the whistle as a salute. At such times the dog runs to the bell rope, seizes it in his mouth and tugs vigorously. The dog never rings the bell except at the right time and never misses ringing it when it should be rung.

steamer Forest Queen was the first seaman to learn of the four footed helper that the keeper of the Wood Island lighthouse had trained to ring the bell. Several hundred excursionists on the boat saw the dog tugging at the bell rope, and they afterwards made in-quiries about the matter.

They learned that it was an old story with the dog, and that during a fog the patient animal rings the bell nt complaining for hours at a He has never been known to without esert his post, which is more than can said for some of the men engaged to ring fog bells and tend lighthouses.
At nearly every lighthouse that

guards the coast there is a dog, and sometimes the keepers have several. They help to while away the long, lonesome hours, and are almost as good as human companions. But, so far as is known, the dog here mentioned is the only one that has proven to be of any real service to his master.

It is perhaps needless to say that the dog is highly valued by his owner, and money would not buy him. He is a mongrel dog, being more nearly a shepherd than anything else. No particular effort was made to teach him his duty. He "picked it up" from observation and it took few lessons to make him perfect.

The animal is perfectly contented with his lot in life, and, as he is well fed and well housed, he has no reason to complain that he has been forced to leave off the usual habits of doghood and tug at the end of a rope to ring a bell which will warn mariners who have lost their way in a fog.

His Weakest Pupils.

A professor at St. Charles' College, Ellicott City, Md., recently announced that he was going to take two of his weakest pupils to Baltimore. This unexpected news created quite a sensation among the members of his class. of the hopefuls, who could not bear the suspense more than a few minutes, asked his teacher who were the pupils he intended to take.

"The pupils of my eyes, because they need to be treated," was the laconic reply of the professor.

Next evening, when the latter had eturned from Baltimere, some one asked him what the oculist had pre

"Severer discipline: they must be kept constantly under the lash," was the answer.

Rough on the Doctor.

It was an Irish newspaper, according to Macmillan's Magazine, that once published this highly defamatory paragraph: "Dr. F. has been appointed resident medical officer to the Mater Misericordia Hospital. Orders have been issued by the cemetery committee for the immediate extension of Glasnevin Cemetery. The works are bein executed with the utmost despatch. The works are being It is perhaps unnecessary to explain that two paragraphs about quite different matters had got "mixed."

Most Unwise

Most Unwise
is a continual effort to employ cod liver oil
in its pure state when the stomach protests
against it. Almost equally vain are ordinary emulsions, which possess little value beyond their power to subdivide the oil. But
where the oil is really needed, the elegant
and efficient preparation, Maltine with Cod
Liver Oil may be most satisfactorily used.
This preparation contains all the medicinal
properties of the oil combined with maltine,
an acknowledged digestant and reconstructive. It increases the appetite, adds to the
digestive power, and aids the assimilative
processes, thus greatly augmenting nutrition
and replacing the waste inevitable in pulmonary complaints and debility. A trial of two
weeks will convince the most skeptical of its
superiority.

CHATS WITH YOUNG MEN

Catholic Columbian.

Over and over again have the young been warned by the old to avoid debt, but frequently as the warning has been repeated, still is there need for it to be uttered:

Debt, Discouragement, Disgrace "Certainly, my boy, take it along. You are good for anything we have in store. Pay whenever you are ready. The merchant was a kind-hearted gentloman who thought he was serving the best interests of his customer and his own as well. But in both he was seriously wrong. The young man, finding on every hand that credit was so easy to obtain, soon educated his wants beyond his earning ability, and presently became so hopelessly volved with debt that, smarting under the goading of his creditors, he de serted his home and died by his own hand. The merchant, too, when the panic came, found to his sorrow that promiscuous promises to pay are not negotiable in bank, and was forced to the wall, losing the honestly earned profits of half a business lifetime in the crash that followed. How much better it would have been for both customer and merchant to have said. "No. my boy, I am not afraid to trust you, but for your own sake let me entreat you not to handicap your future with debt. It will unnerve you." You cannot climb the ladder of success with one hand while with the other you are

from your track. I know an eminently successful man who at seven years of age was taught a lesson which more than any other one principle has become enwrought in his career. He was very fond of popcorn candy. One day he felt that he must have some of his favorite confection. He tried to get money at home, but failed. Then came the temptation of debt. It would be a small matter, he would soon have money, and could pay without the knowledge of his parents. He timidly made his way to the candy store, and in a piping voice called for 3 cents worth of popcorn candy. The dealer, a gruff, snarling man at best, weighed out the corn, put it into a sack, handed it to the boy, and held out his hand for the pay. The boy, who by this time was badly frightened, began to stutter, 'I'll p pay for it sir next Sat-

striving to drive hungry creditors off

the sentence was never finished. "You will, hey!" yelled the angry "I guess you wont, though Why didn't you tell me you had no money? Give me that sack. Get out of here." And the boy, terrified beyond expression, scudded home through the back alleys feeling like a sneak thief and believing that even the calves, chickens and pigs on the way knew of his disgrace and were laugh ing at his misery. The dealer was gruff. Some persons would call him brutal. But he was kind to the boy; for after that lesson that boy never

sked for credit again. The business habits of young people are due largely to the education that they receive from adults. We, of this generation are more largely responsible than many will believe for the character of the next. We should teach them that it is first debt, then discouragement, then disgrace. Debt to many an ambitious and capable young man is the starting point of disaster. Many a poor fellow who might have carved out a noble career has gone to a convict's cell because of the sheer hopelessness of debt.

I have before me a letter from a bright young lady who was induced to blighted and one by one fell to the borrow money for her education. The rate of interest was high; she was not and now her as to expense. debt has grown to even three thousand dollars, with no prospect of payment. She groans under the weight which is rapidly increasing. She passes sleep-less nights and anxious days. It is a question whether her nervous system will bear the strain, all because, as the old phrase has it, "you may run in debt, but you must crawl out.

It pays to be able to deprive one's luxuries and even comforts rather than run the risk of the en-tanglements of debt. How many a ost fortune might have been saved had its possessor only been able to say"No. mother in Pennsylvania was left with an only boy. She used to stand the little fellow on the breakfast table and say, "I want you to say No!" He would reply in a feeble way, but the mother was not satisfied. "I want you to say No! Presently he learned the value of that little word. He has become a distinguished merchant prince, and says now that he owes his success largely to that one lesson from his mother, for he finds it necessary to say "No" ninety-nine times to the once that he dares say "Yes." I have a friend who, with his wife,

agreed that they would always live within their expenses. The first year their salary was \$600 and they saved an even hundred. They sacrificed many things, for they were popular young people and fond of society, but it was a matter of principle. Business men observed the prudence of the young man; he grew rapidly in their favor, and now is earning a large income. But he and his good wife have never departed from that principle. They have learned to be careful of expenditures, modest in their personal wants, and helpful to others. opposite course would have brought them anxiety, and perhaps disaster It is Ruskin who says, "Better live in a hut and have Windsor Castle to be astonished at than to live in Windsor Castle and have nothing to be aston ished at."

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

the most modest furnishings and upon simple fare. They could spend more upon their bodies if they chose; but hey have learned the great lesson that the highest joys of living are not mea sured in dollars or physical gratifica tion. Very many persons of the present time are robbing themselves of genuine pleasure and shortening their live by worry and dissipation because they have become slaves to the demands of the "swell set." It is possible to make life an endless burden because of the exactions of one's environment. style for its own sake is a very unsat isfactory sort of pleasure. Besides, the friends who are made by mere show of prosperity will cross to the opposite side of the street rather than

'Laugh, and the world laughs with you; Weep, and you weep alone; For the sad old earth must borrow its mirth, But has trouble enough of its own."

speak to you in adversity.

Go hungry, go plainly dressed, go alone if necessary, but do not go in debt if you wish to be happy.

A Bishop's Story.

The Episcopalian Bishop of Rhode Island tells the following incident in his own life, and draws a lesson from it for the benefit of all boys. It is very difficult to get boys to heed the advice of their elders, or to profit by their ex perience; but after all, it is our duty to place wholesome examples before the rising generation, with the hope and prayer that they will be heeded by some few of those whom we wish to benefit. Boys can at least read the story as here given:

Seventy-five years ago I went away from home to a country academy; and as I had been looking forward to the event with great delight, in commem oration of my departure I planted two horse chestnuts near each other in my father's gardens, and on my return, at the vacation time I found that they had sprouted and for two or three vears, they continued to grow and lourish. In the springtime, however when they were about a foot high, and just as the great buds were about to pen some one broke off the terminal bud from the top of the central branch. The tree was not killed by this mishap, but threw out smaller buds below, and both of the trees continued to grow, side by side, till they were large enough to be transplanted, but the un fortunate one never recovered from the accident which occurred in the early stages of its existence, and while the one grew up to be a beautiful sym metrical tree, the other always had a stunted misshapen appearance. years later this tree could have dis pensed with fifty or a hundred of its buds in the spring-time without any special injury, but the loss of one central bud in the beginning could never be repaired.

So in our early life, one serious in jury, may prove to be very disastrous. The formation of any evil habits in our youth may deform and blight the whole life. The most important part of our existence is that in which our characters are assuming their form. If you bend over and fasten a young tree for a year or two, you can never make it grow straight again.

"Just as the twig is bent, so is the tree inclined. Many year after, when I was resid

ing near Boston, we had a number of beautiful dwarf peach trees trained against the wall, and they continued for a number of years to bear an abundance of the most delicious fruit, but one summer, just as the peaches were beginning to ripen, they ground, and the trees themselves showed symptoms of rapid decay. was impossible to detect any cause for this calamity and after waiting for a year or two they were dug up and re-moved. Then it was found that a little white worm, called the borer, with a hard black head, had worked its way up like a gimlet, through the centre of these trees, destroying their life and consuming the material upon which they fed. So, "One little, cunning, bosom sin, may ruin you for

The Test of a Gentleman.

There are many tests by which a gentleman may be known, but there is one that never fails: How does he exercise power over those subordinate to him? How does he conduct himself toward women and children How does the officer treat his men, the employer his servants, the master his pupils, and man in every station, those who are weaker than himself The discretion, forbearance and kindness with which power in such cases is used, may indeed be regarded as the crucial test of a gentlemanly character. He who tyrannizes over the weak and helpless is a coward, and no true man The tyrant, it has been said, is himself but a slave turned inside out strength, in a right hearted man, imparts a nobleness to his character.

The "Dark Ages."

Hume and Robertson have long been consigned to disgrace for their want of accurate erudition, especially in relation to the Middle Ages, which to them are merely the Dark Ages ; while pear to be the special ages of light .-Professor Goldwin Smith.



A Correspondent Approves Rev. F. Elliott, of Richmond Hill.

Dodd's Kidney Pills a Excellent Medicine—I'heir Work in Aurora— Cure Every Case of Bright's Dis-Ase, Diabetes, Heart Disease, Lumbago, Lame Back and All Other Kidney Diseases.

Aurora Feb. 14.-Dear Sir.-The article published a few days ago, re-lating to the recovery of Rev. F. Edliott, of Richmond Hill, has been discussed at length in this town. It states a fact similar to those of many cases here, all of which are well known

It is refreshing to find such a prominent and respected clergyman as Rev. Mr. Elliott taking so pronounced a step as he has done, in publicly re-commending Dodd's Kidney Pills. His experience with this wonderful medicine is exactly similar to that of Aurora people. There is no medicine to be procured that can approach Dodd's Kidney Pills, which never fail

Bright's Disease and Diabetes, so long said to be incurable, are cured by Dodd's Kidney Pills as easily as a puff of wind blows out a candle flame. They have been used in this town by scores of people who were given up to die, by their doctors, and who surprised and delighted their friends by their rapid and thorough recovery,

after having used these excellent pills There is no medicine on earth that can compare with Dodd's Kidney Pills for Rheumatism, Lumbago, Lame Back, Heart Disease, Paralysis, Gout, Gravel, Stone in Bladder, Urinary Troubles, Blood Impurities, Weakness, and all other Kidney Disease. The Pills are simply infallible in these ailments.

It is the duty of every man to lighten the sufferings of his fellows as much as possible, and for that reason, write this to proclaim to all victims of Bright's Disease, Diabetes, and any of the other Kidney Diseases I have named, that Dodd's Kidney Pills will cure them as certainly as night follows day, if they are given a chance.

All sufferers can get Dodd's Kidney Pills at any drug store. They cost only fifty cents a box, six boxes \$2 50, on receipt of which price they will be by The Dodds Medicine Co., Limited, Toronto,

Yours, etc.,

Educational.

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F. C. CALVERT & Co., Manchester.

Resolution of Condolence.

Potrolea, Jan. 20, 1898.

At a regular meeting of Branch No. 27,
Petrolea, held in their hall, the following resolution was unanimously adopted:
Moved by Bross. C. McManus, and seconded
by A. Kavanagh.
That whereas it has pleased Almighty God to
remove by death the beloved wife of our much
respected and esteemed brother, Joseph Quinlan,
Resolved that we, the members of Branch 27,
hereby express our sorrow for the loss sustained by him, and extend to him our most
sincere sympathy and condolence in his sad
affliction Also
Resolved that a copy of this resolution be
presented in the minutes of this meeting, and published in our official organ and the CATHOLIC
RECORD.
Sighed on behalf of the members of Branch

RCORD. Sighed on behalf of the members of Branch C. McManus, President, John T. Hoban, Recording Secretary,

Election of Officers.

Election of Officers.

Branch No. 27, Petrolea.

ncellor, John T. Hoban; President, L.
anus; 1st vice, M. J. Rawley; 2nd vice,
ily; Recording Secretary, John T. Hoban;
cial Secretary, T. Gallivan; TreasA. Kavanah; Marshal, N. Phelan;
J. McCarly; Trustees, C. Mcs, A. Kavanagh, John T. Hoban, P. F.
N. Phelan; Re-presentative of the Grand
il, T. Gallivan; Alternate, John T. Council, T. Gallivan, All the officers except the Representative,
All the officers except the Representative,

Branch 41, Montreal.

were elected by acciamation.

The regular meeting of Branch 4 was held at St. Ann's hall on February 9, and was large-ly attended. President W. J. McEiroy bresided. After considerable business of received was disposed of, the particular business of proceed with Grand Denuty J. J. Costigan and Grand Deputy T. P. Tansey conducted with Grand Denuty J. J. Costigan and Grand Deputy T. P. Tansey conducted the ceremonies, and were assisted by Bro. Luke King, of the CATHOLIC RECOMMENDED From Luke King, of the Catholic Recommendation of the Commendation of the Catholic Recommendation of the Catholic Recommendat

C. O. F.

Toronto, Ont., Feb. 7, 1898.

Toronto, Ont., Feb. 7, 1898.

St. Joseph's Court, No. 370.

The regular meeting of St. Joseph's Court was followed by an open one in Dingman's Hali on Thursday evening, the 28th nlt., which eclipsed former events of this kind. It was indeed a grand opportunity to have the Catnolic young men of our city assembled together to hear discourses from our clergy and efficient offliers of our order on the obligations they owe to and on the fundamental principles of the C. O. F. This opportunity was taken advantage of by a well-filled hall of visiting Brothers, their friends, and friends of the members of Court 370. The formal opening of the regular meeting started at \$9, m. sharp.
Several applications were received and two candidates initiated. The report of the treasurer was very satisfactory. Notwithstanding the heavy strain during the past year of sick benefits paid out, the net balance is most creditable, which shows clearly that the members are within the limit of good standing, and evidence of steady growth of membership. As only the most important work of the Court was transacted, the business was brief, the members present to adjourn to the concert hall, where the open meeting was to be held. They did so, when they received a pleasure surprise at the large body of gentlemen present where it were: Rev. Fathers McEntee and Finnigan, and several leading gentlemen present were: Rev. Fathers McEntee and Finnigan, and several leading gentlemen present were from the same of the prototype class. In his introductory remarks he welcomed the visitors (in behalf of St. Joseph's Court) in a most charming manner.

The following musical programme provided for the evening was well rendered, and met the highest approbation from the assembly:

Harmonica T. Harris.
Vocal solo. C. Hall.

M. Parker. Song and dance...... T. Dennis.

Song, selected.

M. Finigan.

Solo. M. Cosby.
Origin, Growth and Benefits of the C. O. F...
Provincial Chief Ranger Lec.
Solo. M. Connor.

Song, selected...

F. Bentley.

Solo...

F. Bentley.

Provincial C. R. Lee gave an eloquent and impressive discourse on "Forestry," to which Bro. C. J. McCabe responded in a stirring speech, which was loudly applauded. He commended the loyality, patriorism and good citizenship of our Canadian Cathelies, particularly the two nationalities French and Irish, known for generations for bravery in war and loyality in peace. The Canadian membership is principally composed of these two classes. Rev. Fathers McEatee and Finnigan were most laudatory in their remarks. Bro. Grandley of the service of the servic

CATHOLIC TRUTH SOCIETY, TORONTO.

(For the CATHOLIC RECORD.)

We have much pleasure in publishing the following report of the inaugural address of President Hearn of the Catholic Truth Society (St. Mary's Branch). Toronto, delivered at a free property of the Catholic Truth Society (St. Mary's Branch). Toronto, delivered at a free property of the catholic Truth Society (St. Mary's Branch). Toronto, delivered at a free property of the catholic Mary's Branch (St. Michaels Branch). Toronto, delivered at a free property of the catholic Mary's Mary's Branch (Mary's Minehan and Dolard, and Messrs M. Kelly, President of St. Michaels Branch; J. J. Murphy, Secretary of St. Helen's Branch; (M. Cronin, Secretary of the President's address: (M. Cronin, Rev. Fathers, Ladies and Gentlemen, Memoers of the Catholic Truth Society (St Mary's Branch). Toron'to duties of my office as your President foo so with a great deal of treplitation for secral reasons; firstly, my time is so occupied by the practice of my profession and in previous engagements of various kinds, several of the previous engagements of various kinds, several of the year, that I will be unable, throughout the year, that I will be unable, though willing and anxious as I am, to perform rully and placed in my hand. Secondity, because in yordecessor, Mr. A. J. McDonagn, L. D. Secondity, because in the groundwork to take thirdly, because I resilize that, although the work of spreading the truth as regards the will cannot the sufficiently versed in the groundwork to take charge of so sacred and important an andertaking as this branch of the societ, has since its inception so well carried on the good work throughout this year with zeal and energy.

my deficiencies, so that we will carry on the good work throughout this year with zeal and energy.

I thank you, Very Rev. Vicar General, Rev. Fathers, ladies and gentimen, heartily for the great honor you have done by electing me to the highest office in your gift, and I promise to do all in my power to prove myself worthy.

As many of you are ware, my predecessor, very soon after this branch was formed, that is to say early in 1836, issued a leaflet, in which he set forth briefly, the history, aims and objects of the setity, and copies of which, I understand, were distributed liberally in St. Mary's and St. Patrick's parisnes; but for the information of a great many of you who have since Joined the society and that of many of our visitors to whom don: tless the movement is not understood. Have deemed it advisable to make a retrospect of the origin and work of the mother society, and of some of the branches particularly in Ourario. In or about the year A. D. 1883, a Catholic, whom I believe to be Mr. James Biritton, the zercearpy of the mother society in England, went into one of the numerous book-shops in Lendon in which cheap Angliean pub is selection of these. Their number, variety, attractiveness and general excellence much impressed the two or three priests, and others to whom they were shown, and the idea arose the we Catholics might do something of the land, and, after discussing the matter, it was eventually agreed by the few parties who interested themselves that each should contribute a pound. About £12 formed their first capital, and with this was brought out the first leaping, and with this was brought out the first leaping. Prayers—Prayers for Those Having little Children. The late hish pof Soithwe is and helped the few workers by what, in those days, seemed very large orders for their publications. The Bishop of Saiford, whose work in connection with popular Catholic interature is well known in England, also approved of the work, and proposed the old name of the Catholic in general to the work, a I thank you, Very Rev. Vicar General, Rev.

tion was used at 10s and own were:

1. To disseminate among Catholics small and cheap devotional works;

2. To assist the uneducated poor to a better knowledge of their religion;

3. To apread among Protestants information

cheap devotional works;

2 To assist the uneducated poor to a better knowledge of heir religion;
3. To spread among Protestants information about Catholic truth;
4. To promote the circulation of good, cheap and popular Catholic works.
From that small beginning, with economy and the voluntary assistance of many of the clergy and laymen in the writing of articles and otherwise, the society has gradually progressed in the old land until to-day it publishes about 1000 different books, pamphlets and leaflets which are being sold and distributed throughout the greater part of the civilized world. To give you an idea of the extent of the work the mother (society is doing by way of publications of cheap Catholic literature I need only say that in the first twelve years of its most popular penny publications, 12,000 of its halfpenny prayer books for little ones, and of its larger works 236 617 volumes were bound for the society in that period, In addition to the sale at almost cost of publications, the mother society has made a free distribution of a very large number of leaflets expounding Catholic doctrine, etc. It has also established an annual address at the opening of such conference, and president of the Society, delivers his inaugural address at the opening of such conference, and present and the such present and public of Great Britain and Irland in the such as the Lord Mayor's dinner, and the Angelon at the Lord Mayor's dinner, and the Angelon and the such as important in its way as a ministeral speach at the Lord Mayor's dinner, and the Angelon and the such as a such as a

THE CATHOLIC RECORD

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flowers amongst the Catholic patients therein to help to cheer and comfort them in their affliction.

6. The Church Door Committee has distributed about 1500 Mass books, pamphlets and leaflets to strangers and non-Catholics at St. Mary's church door.

7. The Press Committee were only called upon three times to act, namely; on the occasion of ex-priest Statery's visit, On learning that he and wife were advertised lecturers in the Auditorium on Sth and 29h May, 1896, this committee wrots the secretary of the Ottawa branch for a sketch of Stattery's life and received it in time for the meeting, but as the newspapers, with the exception of one insignificent sheet, gave the lecturers little or no notice the condities decided, very properly, to do nothing further in the matter. This committee also nowered in the Mail and Empire a misstatement made by Mr. D'Alton McCarthy in his speech early in 1896 in regard to a certain. "Papa Bull," and it also refured in the columns of the Evening News a malicious report contained in a previous issue of that paper than the condition of the Evening News a malicious report contained in a previous issue of that paper than the condition of the Evening News a malicious report contained in a previous issue of that paper than the condition of the Evening News a malicious report of the ex-priests and ex-nuns of the Stattery and Maria Monk order, and should any of such characters visit this city again he or she will receive a warm reception indeed.

8. The organist for the Mercer Reformatory had visited the institution almost regularly on Sundays and played the organ at divine service.

From the 15th August, 1896, to 1st May, 1897,

method and promote were and the two choices. It is form Myses dinner, and the press remains in taken or market. Br. 6, the press of the control of the contr

Denison avenue.

Treasurer, B. J. Cronin, 381 Adelaide street, west.

Tris branch has been instrumental in placing many of the publications of the parent society in the bookstores of this city. I have been informed also that the Rev. Father William McCann has under special instruction several persons who are desirous of joining the Church, as a result of the work of this society. I would like very much if the cenvener of each committee would throughout this year keep a more correct account of the number of publications distributed and other work doe, and that the same be inserted in the minutes of each meeting of the society. Softhat at threend of the year-proper reports of the society's work can be issued. I need not ask the members of all committees to dotheir duty well, as I am sure they will cost zealously. As I cannot devote the time to the society that I should, and that I desire to. I respectfully ask you once more to give me the best assistance in your power, and to attend the meetings regularly. If you do this the St. Mary's branch of the Catholic Truth Society at the end of 1838 will show a record that will be the envy of all other branches of the society. I think it is absolutely necessary in order to make the work hore effectual in the city, the some form of amagamation should take place between the branches in the city, and a form this branch to confer with the connecessary in order to make the work hore effectual in the city, and a form the branches to this end. I think the scheme that Ottawa has adopted of a proper of the central council should, in my opinion, be composed of only deligates from the branches, say one delegate for every litty members or major fraction of fifty above hat number.

I will, at missing the meeting with your approval, appoint a control is the most workable, with however, and one delegate for every litty members or major fraction of fifty above have have hear uniting in their zeal and devocing and proceed without delay to continue the very large members they desire to wor

I am your obedient servant, (in the faith) Ewd. J. Hearn, President.

Ewd. J. Hearn.
President.

STANDING COMMITTEES FOR 1898.

1. Hospital Committee—Atten 1898.

1. Hospital Committee—Atten 1898.

In the Western and the Sick Children's, Convener, Mrs. Wim. Ray, 31 Grange ave.

2. Book and Magazine Committee—Convener, Mr. John Doyle, 504 Queen street west.

3. Mercer Reformatory Committee—Conveners, Mrs. McKenna, 214 Spadina ave., and Mrs. Dr. McDonagh, 274 Spadina ave., and Mrs. Dr. McDonagh, 274 Spadina ave.

4. Central Prison Committee—Convener, Mr. Thomas Richardson, 39 Stewart St.

5. Flower Committee—Convener, Mrs. John Devine, 205 Farley ave.

ATTEND SAME PLACES AS HOSPITAL COMMITTEE.

ATTEND SAME PLACES AS HOSPITAL COMMIT
6. Church Door Committee—Convener, Mr.

M. J. Duffy, 162 Farley ave.

7. Entertainment Committee — Convener,
Miss Kate Clark, 550 Adelaide St. West.

8. Press Committee—Convener, fiev. L.
Minehan, corner Bloor and Bathurst St.

9. Organist for Mercer Reformatory—Miss
Nanno McKenna, 244 Spadina ave.

10. Auditing Committee—Rev. Father Dollard, St. Mary's Presbytery; and Mr. J. T. Loftus, barrister, etc. 78 Canada Life Building tus, barrister, etc. 78 Canada Life Building.
11. Membership Committee—Convener, W.

ije per pound. Sows sell at 3c, and stags at 2c per pound.

East Buffalo, N. Y., Feb. 17. —Cattle — Recipts, about five carlonds; market ruled quiet and slow, only a few odd heads being sold. Hogs — Prime selected light-weight Yorkers, \$1.00 to \$1.15; mestected light-weight Yorkers, \$1.00 to \$1.15; mestected light-weight Yorkers, \$1.25; medium weights and heavy hogs, \$4.20 to \$1.25; rouths \$3.50 to \$3.65; stags, \$2.75 to \$3.15; pics, \$3.25 to \$3.85. Sheep—and Lambs Native lands \$6.35 to \$3.60; cuils to common, \$4.75 to \$5.25; vearlings, common to choice, \$4.75 to \$5.15; native sheep, choice to selected wethers, \$4.60 to \$4.75; common to fair, \$4 to \$4.60; cuils to common to fair, \$4.50 to \$4.75; common to fair, \$4.50 to \$4.75; common to fair, \$4.50; cuils to common to fair, \$4.50; cuils to common sheep, \$3.50 \$3.90.

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

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VOLUME XX.

The Pope's Latest P HYMN TO GOD AND THE VIRO

One last ray, Leo, sheds thy s And pallid sets, its course now As murky night descends; Descends on thee, whose torpi Can withered veins no longer Thy body falls, life ends.

The fatal dart by death is the Sad cerements and a chilly st Thy resting ashes keep. But free, now free, its fetters Thy soul escapes, in eager the To mount the empyrean ste

Its flight it thither wings; an O clement God! it may not pa For that longed end in vain May I reach heaven! By gill May I enjoy the Godhead's be His Face for aye attain. And thee. O Virgin, may I se A child. O Mother, loved I th A child. O Mother, loved I in Now old, I love thee more. Receive me home: and 'mone My guerdon shall I hold contact fruit thy service bore.

"He Knows

I know not what shall befall t God hangs a mist o'er my o And on each step of my onw. He makes new scenes to ar And every joy He sends me As a strange and sweet sur

I see not a step before me,
As I tread on another year
But the past is still in God's
The future His mercy shal
And that which looks dark in
May brighten as I draw no For perhaps the dreaded fut Is less bitter far than I thi The Lord may sweeten the w Before I stoop to drink, Or if Marah must be Marah He will stand beside the b

It may be that He keeps wa For the coming of my feet Some gift of such rare bless Some joy so strangely swy That my lips can only trem With the thanks they can Oh! restful, blissful ignorar

Tis blessed not to know,
It keeps me in those Mighty
Which will not let me go,
And hushes my soul to rest
On the Bosom which loves And so I go on—not knowin I would not if I might, I'd rather walk in the dark Than go alone in the ligh I would rather walk with H Than walk alone by sigh

My heart shrinks back from Which the future may di Yet I never had a sorrow, But what the dear Lord So I wait, and bow submiss To the will of Him Who

THE UNKINDEST

Rev. L. A. Lambert, t.L. I man's Journ Dr. McAllister's pape Statesman, announces burg Commercial Gaz publish any longer h and as a consequence producing editorials

man's Journal in reply

This is rather hard after all he has said i Gazette. The arrang journal was of his own entirely between them to understand each oth now a change has con says: "The series of manism appearing for the Pittsburg Commer suddenly come to a reason given by the of that journal is of other more interest ent matter are pre ily to permit the condiscussion. As to the ance of other matter, high character of the the readers of the Gaz might well find space single week, by co omitting, sporting an not to mention other

ing of the discussion We are not in the Gazette, but the reas be a diplomatic way Dr. McAllister's reh tions and fallacies many times repeate times answered and e reason occurs to us exposure of the doc the Catholic princip poses, his erroneous teachings of the fathers, his misap acts of general coun ing logic, the Ga exalted an opinion

columns more than it

himself.
Being shut out from doctor intimates th his letters in book f so determine he wi to make some arra our replies will go

This muzzling of favorite journal is of all. It would know the real re Gazette's action whether it is worth low the doctor furt are not worth Gazette it is a que are worth answerin Journal. We will

And why dost th another way than heaven), which is cross.-The Imitati If thou fling awa hops a heavier. -