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The Catholic Beron.

Sometime ago we received a letter from an esceneed correspondent re our remarks on secret seedstes. In reply we hegt to state that our views on this matter are strictly orthodox and in line with the clipping which he forwards of secret seedstes. In reply we hegt to state that our views on this matter are strictly orthodox and in line with the clipping which he forwards of secret seedstes. In reply we hegt to state that our views on this matter are strictly orthodox and in line with the clipping which he forwards of secret seedstes. In reply seeds the season of our organizations. Now this cannot women the most tender a succeptibilities. It was morely an expression of tastes and a necessary to the new tender as usceptibilities. It was morely an expression of taste and an economic dent reguliar of some of our organizations. Now this cannot women the most tender as usceptibilities. It was morely an expression of taste and an economic of more of the representation of the proposed and the report of the proposed and the proposed and the report of the proposed and provided the proposed and proposed to the proposed and proposed to proposed the proposed and proposed the proposed and proposed to proposed the proposed and proposed the proposed and proposed the proposed and provided in the proposed and proposed to proposed the proposed and proposed to the proposed and proposed to the proposed and proposed and proposed the proposed and proposed to t

### ORIGINAL INVENTORS.

plementary to ourself.

We think it was Washington Irving able swine trough, and the land beyond who said that the departed masters would, were they to come back to this planet, be amazed to see how jauntily their literary and scientific wardrobe was worn by their successors. There is never a tag on it to show whence it came. There are indeed a few buttons added here and there, and improvements in details of construction, but the idea of the garment itself was ofttimes elaborated years before. Thus, though Marconi's achievements have placed him among electrical wizards, wireless telegraphy was invented in 1617 by Father Strada. Watt is credited with the invention of the steam engine, though it is justly due to the Marquis of Worcester, who received a patent for it in 1663. We are all aware of what constitutes the fame of Robert Fulton, and yet the propulsion of a boat by steam was demonstrated long before his time by a Spaniard. The dynamo, storage battery, etc., which are usually placed to the credit of present-day genius, were invented years ago by Catholic scientists. They first drew the plans on which others have builded so well. And when we read the accounts of the discoveries of our own time by the light of this knowledge, our expressions of admiration may be tempered in tone and our adjudgment of originality to this and that one may be made with greater truth and justice.

### PENANCE. Ere now our readers have betaken

the habiliments of the wise. Yet it seems protest against women who were conto us that Penance is for many a word | templating murder, save from Catholic without meaning. They recognize sources. But we had reams of sentitheoretically that it is necessary: they mental nonsense depicting them as have read of the men and women of the heroines. We suppose we may expect olden time who subjected themselves to this kind of stuff so long as man bevigils and fastings, but the story affects lieves that he is his own master and them as little as a fairy tale. They owner. were, they imagine, but fanatics played upon by dreams and visions, or at all events men and women who were seeking peace and rest after years of sin. Many a desert dweller had gone through the whole catalogue of sin : but others, and they were in legions, had, before the brightness of their innocence was dimmed, gone out from the haunts of men and clasped tightly and reverentially the rough hand of Penance. And they must have had a motive in so doing. They were human beings as we, with different garb from ourselves, but with the same passions, with the same repugnance to aught that may hurt our fleshly nature; and "life was for them a battle field, and their hearts a holy band, wife, and children; unChristian nuptials entails malediction and missimply getting ready for the summons of the Lord. They were thinking of the never-ending flight of future ages, of the day when the heart would be stilled and the curtain rung down on their life's play. They were giving breathing room to their souls by disengaging them from the distractions of the things of sense. This is the end of Penance—to prepare us for union with God. We are betimes in this world like the men who were imprisoned in a cave. High above them ran the walls and from a little opening at the top came a ray of light. And we build our own cave and look upward at the walls of distraction or sensuality or indifference without a feel-

to see eye to eye with him in this various reasons it is not practicable. matter to any cause, however uncom- One hardly knows what is more conspicuous in this effusion-effrontery or ignorance. There can be no good reason—no—not one perhaps for those who regard the world as an immeasuras the baseless fabric of a vision. But all men are not in that category. Most of us who do not take our ethics from journalists believe that the taking of life is never justifiable except in a lawful war or in self-defence. What is meant by killing in self-defence may be learned from a text book of Catholic philosophy: suffice that the majority of people are never called upon to exercise it. The physician, therefore, is not justified in doing a man to death either by anaesthetics or by any other means. The patient may be in agony or in the throes of an incurable disease; but the physician must keep his hands off the patient's life. There can be no possible discussion about this for those who believe in Christianity. And we d) not believe there is any doubt about it except in the minds of maudlin sentimentalists and pagans. The physician who would venture to usurp in this matter the dominion of God would find himself in his proper place, at the end of the hangman's rope.

Without the guide of sound reason, and swayed by every caprice and hallucination, men are liable to go far afield in questions of this kind-because it seems so, it must be so: and laugh at principles which have been the life of nations and which have been in working evidence for centuries. We remember, for example, what a wave of hysteria passed over parts of this country when it was reported that the English women were about to purthemselves to serious meditation. They chase immunity from dishonor at have for a time at least laid aside the the hands of the Boxers by the sword cap and bells of the jester and donned and poison cup. There was scarcely a

# THE TRUTHS ABOUT MIXED

MARRIAGES. When a Catholic is so deaf to the teachings of the Church as to go before a civil magistrate or a non-Catholic minister, there is every reason to fear that his faith is so weak that the rude blasts of temptation and adversity will be more than sufficient to extinguish it. The children of such a Catholic may The children of such a Catholic may learn to use a phrase often heard in many parts of this country; "I am a friend of the Catholics, for my father was once a member of the Church," ' My my mother ought to be a Catholic." Expressions of that kind tell of an immortal soul bartered to satisfy the olic. cravings of an unholy love. A Christian marriage invokes a blessing on the hushaunts the footsteps of the married couple proceeds from such a difference of natural disposition in the man and woman as will not coalese to form an agreeable companionship. If human akness and folly can mar the beauty of the Christian nuptials, over which the Church extends the mantle of her protection, it vitiates much more those in which religion has no part. The Protestant does not reflect as a Catholic, and, however well his conduct may seem to accord with the maxims of human prudence, he cannot be a good Christian husband. He differs essentially from his companion in his manner of thinking. Both the present and the future are viewed from a different standpoint.
What should be all to his wife is of little importance to him; he lives for time and the world, she for eternity ing of regret. We live sordidly and meanly, content with the sunshine that filters through our prison house until Sacerdos in American Herald.

would you prefer to hear? Surely your preference would be for the hermit in the desert, because you know that he spoke to you in the Name of God of Heaven. You would be attracted to the Senate chamber by the eloquence of the man. You would be drawn to the desert by the sublimity of the message. When the Queen of Shela came from the far East, and of the message. When the Queen of Sheba came from the far East and pre-occupied by domestic cares, or busibrought large presents of spices, of gold and precious stones to King Solomon, the king on receiving these rich treasures did not criticise the camels that brought them nor sneer at the harness in which they were caparisoned. Now, my brethren, the words of Christ are your treasures, far more precious than gold or precious stones. We are the pack-horses that carry it. We are to bear this treasure in earthly vessels.

"Christ the Lord is the living fountain of grace. He is the delicious discounterance. Even when brought large presents of spices, of gold and precious stones to King Solo-

"Christ the Lord is the living fountain of grace. He is the delicious wine that cheers your hearts and we are but the channels by which it is conveyed to your souls. Christ is the bread of life, the living bread which cometh from heaven. We are the ministers who serve this food to you. He is the shepherd of your souls. We are but the pipe that He uses to call and guide His sheep. Our speech is but the feeble echo of that voice of the Spirit of God that purified the Apostles Spirit of God that purified the Apostles afterward to be of at Jerusalem and that spoke to the multitude on the Mount. It is the con sciousness that we speak to you in the name of Christ that gives us confidence. Standing on this rock, we rest on an immovable foundation. Entrenched behind this fortress we are defended by an impregnable stronghold. The gos-pel of Jesus Christ excels all human utterances, not only because it is the Word of God, but also because it has a message of transcendent importance to the world. The speeches of Demosthenes, of Cicero, of the Earl of Chatham, of Patrick Henry treat of subjects ham, of Patrick Henry treat of subjects of a transitory and ephemeral character. They possess also an academic interest, and are read chiefly, if not exclusively, for their style. Who cares now about the disputes between Demosthenes and Philip? Who is concerned about the indictment of Cicero against Cataline and Verres? Who is influenced by the speeches of the Earl of Chatham in the British Parliament? of Chatham in the British Parliament

tion to-day. "Five and twenty years ago, if a public speaker were to extoll the wisdom and statesmahship of our splendid isolation and our freedom from entangling alllance with foreign natious, and if he were to denounce imperialism, his senti-ments would be universally applauded.

"If he were to speak to-day along th same lines he would be regarded by many as verging towards political her I make this remark not in a crit esy. I make this remark not in a critical or fault finding spirit, but to illustrate my theme and to denomstrate that political argument and state policy may be regarded as sound and almost self-evident in one generation and be utterly condemned and rejected in

another. "But the words of Christ have a rue and as convincing as they were a thousand years ago, and will be as con-vincing and vital a thousand years hence as they are to-day. Kingdoms and empires may change, science may startle the world by its discoveries, but the Word of the Lord abideth for-

ever. ... Thou shalt adore the Lord thy God with thy whole soul; thou shalt love thy neighbor as thyself; thou shalt not kill; thou shalt not commit adultery, thou shalt not calumniate; thou shalt not covet thy neighbor's goods. These precepts shall exert their sway as long as man shall inherit this earth. You see the essential difference between a political discourse and a Catholic sermon. The doctrines we announce to you are immutable because they are eternal. occupy your time in the pulpit in dis-cussing temporal or secular affairs.

"These subjects are amply considered during six days in the week. We do not tickle your ears or excite your fancy by vain and flattering and humorous tales. We do not trim our sails to the popular current by seizing held of the popular tonics of the hour. hold of the popular topics of the hour. We do not discuss politics unless polipolitics unless poli-

and eternity, of a judgment to come,

proof and censure, His words bring sorrow for the moment; but it is a sorrow not unto death; but unto life. "Though you sow in tears, you will reap in gladness and benediction. David's soul was sorrowful when Nathan the Prophet reproved him for his adultery. But it was a sorrow which brought repentance, and he deserved afterward to be called a man according

with a light step, an unclouded brow, a cheerful countenance. Even when Christ speaks to you in language or re-

# IN AN IRISH TOWN.

Celebrating St. Patrick's Day on the Old Sod. BY DENIS A. M'CARTHY.
No sooner had the town clock ceased to strike the hour of twelve midnight, when the fife and drum band, composed chiefly of boys, awakened the echoes— and the staid people of the town—with the stirring strains of "St. Patrick's Day." What was lacking in artistic finish was amply made up in noise. The drums rattled, the fifes squeaked. Over and over again the tune was repeated until it seemed as if the leader would until it seemed as if the leader would never give the signal to stop. At last, with a grand finishing erash, "St. Pat-rick Day" came to an end. Three cheers were then given for Ireland, and to the tune of "God Save Ireland," the "Wearing of the Green," "Garry-owen," and the "Slashing Sons of Erin," homeward the band and its attendant crowd of men and hays took 

began in a boy's the further celebration was, to a mind, little to be compared to the mystery and daring connected with the shering in at midnight of the nation's festival; still there was sufficient excitement throughout the day to keep the juvenile element fairly satisfied. For one thing the day was a holiday. No work was done. No school kept, and attendance at Mass was obligatory

of course. Perhaps the first thing a boy did after getting up and dressing on St. Patrick's morning was to fasten a goodsized "sprig" of shamrock in the band of his cap. Then if he was a small boy he had a "Patrick Cross" pinned s shoulder. This cross was made permanent and an abiding interest throughout the world. They are as Some elaborate ones had gilt paper, rosette fashion, on the points of the cross. The small Irish boy who had no cross. The small Irish boy who had no "Patrick's Cross" was not a very happy individual on St. Patrick's Day. Strangely enough the girls in that town did not wear St. Patrick's crosses. Instead they wore, not on their shoulder but pinned on the bosoms of their frocks, a rosette of colored ribbons.

One feature of the day was a gr was the playing before and after Mass of the brass band which was installed of the brass band which was for the occasion in the choir. The for the occasion in the choir. St. Pattune played was, of course, "St. Patrick's Day," and it used to stir some rick's Day," and it used to stir some young hearts very much indeed, after the sermon which called to mind the early days in Ireland's history, her triumphs and her glories, to hear the brazen instruments and the drums bursting into the spirit-awakening strains of that Irish air. On the way to the church, or "chapel," as we called it, and in returning, the band played other

"No, but we speak to you of the great eternal truths. We speak of God moved. It halted before the priest's

bright, particular political star which happened just then to be in the ascendency. When the procession was over and the weary bandmen had returned to the band rooms, around the door hung a crowd of boys, reluctant to think that everything was over, and that until St. Patrick's Day came round again they would not taste the delight which had been offered to them on this 17th of March.—Catholic Columbian.

years the champion baseba the town. When he is health the different organ pose to give him a big rewas the most seriously laj surviving wreck victims.

PROMOTING THE WE CHILDREN.

Rev. Thomas I. 'Gasson, S. Donahoe's.

### THE EASTER DUTY.

The Easter time has again come around and again a number of persons, particularly young men, are entreated to go to the Sacraments.

Now if those persons do not intend to stop committing sin and are not resolved to avoid the occasions of sin, they would better stay away from confession and Communion. For if they are not repentant, they simply add a sacrilege to their other transgressions when they receive Penance, and they eat and drink damnation to themselves when they make an unworthy Communion.

make an unworthy Communion.

If they love sin more than they love God, let them go hell honestly; but let them not pretend that they are penitent when they have no intention to amend their ways; for the Easter duty made in this way is a raud, and unless obliterated by a subsequent repentance is

will only serve to sink them deeper into the pit of perdition.

To any person who, however sinful, however weak, really desires to be contrite and to do better, a welcome is extended, for the Sacraments will then give pardon and strength. "Though your sins be as scarlet they shall be nade whiter than snow." But if you made whiter than snow." But if you must be coaxed, and scolded, and driven to the confessional: if you have no even attrition—the lowest form of sor-row for sin—and if you have no mind to row for sin—and if you have no mind to stay away from the practices, the habits, the persons and the places that contri-buted to your transgressions, you are not fit to receive the sacraments. In-stead of doing you good, the sinful re-ception of them will still further black-en your dayloned soil. en your darkened soul.

the Church; better die in your present sins; better be buried in unconsecrated ground than add to your transgressions the guilt of two deadly sacrileges— Catholic Columbian.

# A JOVIAL HERO.

he way St. Patrick's Day certain Irish town. Its all who read of his fortitude and bravery. When the trains crashed together Murphy's head and shoulders were pushed through a window and his feet and legs were caught beneath the engine which had telescoped the car. He worked one leg free and was about to pull the other loose when the roof of the

car fell on loth legs.

As he hung there in feasful agony
Battalion Chief Farrell came along.
Murphy asked him to lift the timbers off his legs so that he could free him-

self. "If I do that," said Farrell, "the roof will fall on the others inside.
There are women there."
"I didn't think of that," said Mur-

Let it stay, I'll stand the pain. phy. "Let it stay, I'll stand the pain." He did for more than half an hour, never losing consciousness. Then they got him out. At the hospital they said they didn't think they could possibly save his life, but they tried. He was the most cheerful patient there. They amputated his right leg, but he never uttered a word of complaint. And New Rochelle had daily bulletins of his progress telegraphed there and posted at gress telegraphed there and posted at the newspaper offices. Crowds gathered to read them and hundreds prayed for the recovery of Peter Murphy, "hero of the wreck."

Last Sunday he left the hospital and went home to New Rochelle. The crowd that welcomed him back home was the largest ever seen at the station. It was larger than when Bryan spoke in New Rochelle. Mr. Murphy was taken from Bellevue Hospital to Willis avenue in a patent ambulance coach in charge of four members of the New Rochelle Knights of Columbus, Grand Knight W. H. Synott, Deputy Grand Knight D. M. Noonan, John F. Condon and Thomas F. O'Connor.
At Willis avenue, one hundred mem

Irish marches, but all day long one's ears tingled with "St. Patrick's Day."
In the afternoon there was a procession. The band was out again. This was called "playing around the town."
Through all the principal streets (and they were not many) the procession, moved. It halted before the priest's house and the band played one or two learned and the band played one or two learned and the land played one or two learned and the land played one or two learned and the land played one or two learned and the knights of Columbus took charge of Mr. Murphy and placed him to make to man you may make to God. Men may be too little for your great riding through the tunnel where he saw so much suffering, and on this account he was taken by the way of the Harlem he was taken by the way of the Harlem calls for it.—Little Treasury of Leaf-lets. bers of the Knights of Columbus took

1222

Rev. Thomas I. 'Gasson, S. J., in February Donahoe's.

How can this be accomplished? Only by securing the assistance and the per-sonal service of those who have had the advantages of excellent home training advantages of excellent nome training and of a thoroughly Catholic education, and who know, consequently, how to give practical advice upon the important duties of life. The workers must be intelligent, devoted, and unreservedly zealous for the welfare of children of sewing, cooking, and of house-keeping; the boys, the rudiments of the trades. It is astonishing how deficient many of the little folk are in the most elementary branches. Many of the boys do not know how to drive a nail into a wall, many of the girls are unable to thread a needle properly, while as to the patching of a rent, their clumsiness is frequently most distressing. With these facts confronting us, there is no these facts confronting us, there is no time for the dreams of poetry, we need the prose of action. Guilds and similar societies for the industrial training of children are an indispensable need of the day. All the girls should be thor-oughly drilled in plain, substantial cooking by a person thoroughly com-petent to teach this important art. How many men are driven to the How many men are driven to the saloons and to pool-rooms by the unsavory, unpalatable messes served up to

# An Impression of Newman.

I daresay you all know, by bust, photograph, or picture, the wonderful face of Cardinal Newman—that wide forehead, ploughed deep with parallel horizontal furrows which seem to express his care-worn grasp of the double eption of them will still further black-n your darkened soul.

Better excommunicate yourself from he Church; better die in your present

# Long lines of shadow slope Which years, and curious thought, and suffering give,

—the pathetic eye, which speaks com-passion from afar, and yet gazes won-deringly into the impassable gulf which separates man from man, and the strange mixture of asceticism and ten-derness in all the lines of that mobile and reticent mouth, whose humor, playfulness, and sympathy are intricately blended with those severer moods that "refuse and restrain." On the whole it is a face full, in the first place, of spiritual passion of the highest order, and in the next, of that subtle and in-timate knowledge of the details of human limitation and weakness which makes all spiritual passion look so ambitious and so hopeless, unless indeed it be guided among the sakes and dykes, and pitfalls of the human battlefield by the direct providence of God.

# Why Fecret Societies are Forb dden. Everything secret is not bad. On the contrary, secreey in many things is essential to the well-being of society, to

say nothing of the secrecy which is in some cases commanded by the law of God. The argument which Catholic writers invariably propose against con-demned societies is as follows:

"Every association whose members re bound by secret oath to an undefined obedience is unlawful.
"The 'Free Masons,' the 'Odd Fel-

Knights of Pythias and the 'Sons of Temperance' are associations whose members are bound by such a secret oath. "Therefore the 'Free Masons,' 'Odd

Fellows, 'the 'Knights of Pythias' and the 'Sons of Temperance' are unlawful."

There is nothing wrong with that, syllogism, and every true American will endorse both the premises and the conclusion. Blind oaths of obedience to societies are not only dangerous, but country. The condemnation of such societies is patriotic in the best sense of the word.—American Herald.

# Give Yourself to Prayer

Learn to entwine with prayer the small cares, trifling sorrows and the little wants of daily life. Whatever affects you, turn it into prayer and send it up to God. Disclosures you may

THE MINIS-

S, M. ATE.

# AN ORIGINAL GIRL.

By Christine Faber. CHAPTER LXVII.

Herrick's downfall was rapid and complete. Upon his own party it fell like a whirlwind, disorganizing and To the town it seemed like a political cyclone, hurling all the old arty ranks into confusion and sweeping ose of the Reform into a staunch bat-

The excitement was intense, and de ring vigorous and general. For Herrick himself the blast had no mercy, and a week after his second abortive at-tempt to escape—a wretched week, dur-ing which he kept his room meditating suicide, but lacking the courage be cause of his greater dread of the unhereafter-his arrest was quiet-

ly made in his own house.

His wife had waited upon him that entire week, dumb, expectant, but faithful to the last. She heard mur but murs of the excitement without, but not quite the part that related to the guilt of her husband—people seemed to spare her that. Even the hired girl, knowing much, because of going out more than did her mistress, and seeing many more of the callers at the house, did not tell what she had heard. Perhaps there was that in the troubled face of the little woman which deterred people from speaking about her husband in her

She knew there was something, as she had known from the night that he pushed her-something that made him stare in such a wild way every time sh opened the door of his room; that caused him to become more strangely haggard every day, that made him re fuse to see every one who called, and there were many; but she did not dream of the truth.

She did not dream of the truth, till two officers of the law in civilian dress came to the house. Herrick could not disregard their message sent up to him on paper. His wife brought it. looked at her when he read it almo looked at her when he read it almost as if he would have said something, but instead, he rose from the lounge where he had been lying—where during that week, day and night, he seemed to be always lying—and looked round him in a kind of helpless way. At length he

said:
"My hat and coat, Bessie; I am going

Even then, though she wondered sadly, she did not suspect, and she followed him down the stair, down to the parlor where the men waited.

"I am ready, gentlemen," he said, from the threshold of the door. Both men stood up and came toward him then they put him between them and they were about to proceed through the

Something in the action of all three struck Mrs. Herrick; something in the faces of the men; something in the face of her own husband.

Bilber," she screamed, "are they taking you to prison?" Her arms were round his waist, and

she was clinging to him, while heart-broken tears rolled down her cheeks. The men, touched, drew off a little, and Herrick, possibly touched also, stooped and said hoarsely:

Yes, they are taking me to prison,

To prison they took him, and as his was a case calling for higher jurisdic-tion than that administered in the township, he was hurried to jail in the

His accounts had been investigated and found hopelessly wanting; hi bonded issues were utterly fraudulent, his awarded contracts criminally made, and altogether his conviction was a fore-

gone assurance. His organ, the Times, immediately while its rival, the Herald, came out more triumphantly tuan ever several columns being devoted to the fallen Supervisor's case. Of course, all public work begun under his order was was now a question of damages against the town for the disfiguring of the property of Miss Burram, and that of the Onotomah Club, in preparation for the new road.

All of Herrick's real estate that he had his daughters—would to pay his indebtednot made over to his daughters—would be seized to help to pay his indebted-ness; it was learned that for his wife he had made no provision—and in the midst of the excitement, some work men repairing a broken culvert in the vicinity of the building where the Times had its office, found a locked yellow leathern satchel. It was wet and much discolored, but still in con tion to disclose the name "B. Herrick," marked in black ink on one

Better give it to Mr. Russell, he's the best right to any said one, ' thing as belongs to Herrick, seeing the part he took in getting Herrick to

So, to Russell the bag was given, and remembering that Herrick had said it contained nothing save articles pre-pared for publication in the Times, he broke the lock. A large red moroeco case lay on the top of some neatly-folded underwear; this Russell took out and opened. Sure enough, there was the article for the Times comprisout and opened. ing several slips of notepaper just wide enough to fit in the case, and headed " Miss Burram's Family History."

Russell read it with distended eyes and a wish as he proceeded to have Herrick's neck within the clutch of his fingers. True, or not true, it was a dastard soul that could give to the public such an article. He returned it o the case when he had finished, and without waiting to examine the open papers that lay in another compartent of the case, he put the latter into his pocket, and went out, intending to go immediately to Notner's house.

On the way, however, he met Notery.

not done to give her a change she will become as much of a patient as Miss means to help me—my sister. I must

Burram is; and as nothing can induce her to go away even for a day, we have conceived the plan of getting Will's sister to visit Miss Minturn—to visit her ter to visit Miss Minturn—to visit her every day. Miss Gedding herself, I think, will be very willing to do so, and her society will do the little girl good—it will take her somewhat out of herself."

Yes," answered Russell, " no doubt it will, and when you have read the papers contained in this "— handing him the case—" you will agree with me him the case—" you will agree with me that Herrick was not nabbed by Rhett a moment too soon. With that article published in the Times, as it would have been, I doubt if Miss Gedding ould be permitted to visit Miss Bur-

ram's Charge."
"The wretch!" ejaculated Notner. "he thought at the last to give an article to the public; he wanted to do so two months ago—the night I called upon you to know if things were ripe eno for a threat to him.

for a threat to him."
"Yes, I remember," said Russell,
"That night I seared him pretty effectually," went on Notner; "still, I
was by no means sure myself that he wouldn't after all defy my threats and publish the articles—for he must have felt if we had any proofs of his villainy we should have begun work immediate

He wanted to finish feathering his nest," said Russell, "which he could have done, making good his stealings in-to the bargain. Had Miss Burram consented to sell-money unlimited would have been at his command; I had it, as I told you, from the millionaire capitalist to whom Herrick had unfolded his plans. Clever, money-making ones they were, and so clever that the capitalis was fascinated till the bubble burst; which it did, when no pressure could make Miss Burram sell. Her property being the only place within several miles that would suit for the purpose, the capitalist turned elsewhere for an in vestment of his money, withdrawing even the support he had given Herrick in his island schemes; that of course forced Herrick to a more desperate dishonesty with the public funds, until the game was completely up with him—even to the losing of his bag that contained these papers. It was found in the broken culvert to-day, near where Rhett attacked him, and brought to me. I leave you to read and digest the article."

Notner did read and digest it ; and he read and digested more than the com-munication to the Times, for finding that the open letters in another com-partment of the case, were from Mrs. partment of Hubrey, and akin to the communication of the newspaper, he did not scruple to read every one them. Singularly ugh, the first that he chanced on was the letter that gave the particulars Gasket's confidence to Mrs. Hubrey.

"You see, Mr. Herrick," the lette Mr. Gasket wasn't really quite said. " himself that morning-he had been and he was still taking medicine that seemed to go to his head, and he hadn't much sleep the night before, and when he did sleep he said he had such bad tried to soothe himknow Mr. Herrick, how sympathetic am—and after awhile he got on the old tack—Miss Burram's Charge—and I had to go over everything I ever told him t her, and finally, when it seemed as if he couldn't just bear it a moment longer, he took out of an inside pocket -a pocket somewhere way back in his

vest—a long, thin, silver case.
"'Mrs. Hubrey,' he said, 'I am
about to let you read a letter that is now seventeen years old; the letter isn't to me, but to my half-brother who died thirteen years ago-his name was Gasket too, and I am going to tell you something that will explain before you read it; and then I am going to ask your advice.'

Oh, Mr. Herrick, when he said that you don't know the state of my feelings; every bit of me seemed to be pins and needles, but I just made myself look as quiet as could be, and he went on:
"' My half-brother, Guy Gasket, was

quite rich in his own right, his mother having left him considerable wealth—he was ten years older than I am, so that seventeen years ago he was a man of forty. He never married, and he was fond of travel.

Seventeen years ago he was at Monaco, and he was seized with the gambling fever so that even when he lost heavily he did not cease to play. One night he met Captain Minturn, a young American, fresh from his trading vessel just in port. It was the captain's first venture with a cargo to Italian shores, and he had done so well that he shores, and he had done so well that he was in high spirits. My brother tempted him—he played and lost—he played and lost again, but the fever was on him, and he played till his vessel was gone. My brother allowed him to make the return voyage to Boston in order that Captain Minturn's young wife who had come to Italy with might not know, and they entered into some arrangement by which the vessel would be consigned to a firm of underwriters in trust for my brother. After all that had been done—weeks after it—came this letter to my brother. I shall read it for you first; after I have finished, you can read it for yourself.

... MR. GASKET :

" " I am the Captain Minturn whose vessel you won at Monaco—I am no longer the Captain Minturn who met you, but a man who is in hiding from th law. That first evil step-the night I gambled in Monaco—was but the pre-cursor of greater evil and disgrace.

"" The loss of my vessel left me without a cent. There were dear ones depending on me, and a temptation was at hand. I had once done business with a shipping firm in Boston; I was familiar with their methods of business and their signatures—I forged a check upon them—it was instantly detected, and the newspapers took up the hue and I append one of the articles : it is explicit-' he ner.

"I have been waylaying young Gedding," he said, "to give him a message for his sister. Dr. Burney has been filling me with his own anxiety about Miss Burram's Charge. He says she is failing hourly, and that it something be formed to be supported by the said of the same and that he should show it to me—and, oh, how I quivered! it was all so dreadful and so delicious; well, he went on reading from the letter: "In this strait I dare not apply to the only one who has the short but

save her at all costs from my disgrace—and my wife, and my infant daughter -my little Rachel; my wife knows nothing more yet, than that we have become suddenly poor-she is in ill health, would kill her. So, to and to tell her would kill her. So, to you, Mr. Gasket, I appeal; you seemed kindly in the arrangements we made about the transfer of the vessel, and though you are not a husband nor a the originals.

The originals of the result of the originals of the originals.

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The originals of the originals of the originals of the originals of the originals. opening for me there, and shall not be known.

Yours in despair, " MINTURN."

" 'That letter, Mrs. Hubrey,' he went on, 'through my brother's ab from home and some miscarriage of the mails, did not reach him for several months, not till after father died and h had become a very wealthy man. He answered the letter, but it was never replied to. Five years ago when he him-self died, and his money came to me, he made me promise that if ever any of these Minturns should cross my path I must restore to them the value of the vessel he had won-it amounted, I think, to five thousand dollars; and not alone if I should get direct knowledge of them, but in the event of any indirect information coming to me, I must investigate it, and finding it possible to reach any of these Minturns, I must re-

turn that five thousand dollars.

"Now, Mrs. Hubrey, it isn't the fact of having to return the money that troubles me—I am rich enough not to niss a sum like that-it's the fuss and bother, and the questions, and the investigations, and the being certain, and

on't know what all, that deters me. From everything you've told me about Miss Burram and her Charge, Rachel Minturn, and from all that I've read in the newspapers sent by you friend about the man that died recently from shipwreck in Miss Burram's carriage house, I feel that I ought to investigate immediately; because it seems as if that man, from the grief that the ittle girl Rachel showed, must have been her father, Captain Minturn. I can hardly keep from telling my cousir dor, what I've told you, only that would I know he's so conscientious, make me start instantly for America.

"'But, here's the letter to read for yourself, Mrs. Hubrey, and he paragraph from the newspaper. He had to open the silver case again to get the newspaper clipping, and I've copied t for you, Mr. Herrick, date and all. Now just make what use you choose of all this-I shall be satisfied with anything so long as it humiliates Miss Burram; of course, it must humilate her to mow that her Charge is the daughter of a gambler and a forger, even if her Charge were no relation to her, but of a gambler and a that is not so. I am just as sure as that my name is Kittie Hubrey, that Miss Burram's Charge is very closely re-lated to Miss Burram—perhaps this Captain Minturn was Miss Burram's other, and that she, to escape being known as his sister after the dreadful things he did, just changed her name. Gasket if he recollected any mention of the name of Burram by Captain Minturn, but he didn't In the letter the Captain wrote to Mr Gasket, you notice, Mr. Herrick, how he speaks of his sister—it all just con-firms my opinion; and I am so happy at having all this information thrown my way, and I can't tell you how I admire you, Mr. Herrick,—your schemes are so splendid. I don't think any one but yourself would think of Miss Burram out of her property and then turning it into the pla then turning it into the place you de-cribe—and next door to that aristo-Onotomah Club, against which I have almost a big grudge as I against Miss Burram—they black-balled Mr. Hubrey when his name was put up for membership. So, you just go ahead, Mr. Herrick, and I think if you will steer on the supposition, making it an established fact, that the man who died on the night of the storm in Miss Burram's carriage-house was Captain Minturn, Miss Burram's own and the father Rachel Minturn, you will corner Miss Burram pretty effectually. She is so haughty and domineering that she'll run away from that disgrace.

"KITTIE HUBREY."

Notner looked again at the date of the letter; it was nearly two months There were about a dozen letters ngo. There were about a dozen letters in all, showing that the correspondence had begun nearly two years The last letter was only a fortnight old and very short.

"Mr. Gasket accepts all I tell him and willingly follows my advice; indeed, it suits his aversion for bother and excitement, while it soothes his conscience to have confided the matter entirely to my hands, and to feel that my confidential friend on the other side the water is making careful investigation, and that he will inform us in due time. Such being the case, he has no disposition to tell his cousin Tudor anything, and he is much more at ease than he used to be.

"I agree with your plan, Mr. Her-rick, of keeping Mr. Gasket quiet till your own schemes shall have succeeded. Miss Burram's obstinacy is wonderful, but I think it must yield when every-thing that I have informed you about her appears, as you say you intend it shall do, in the Times and when her Charge receives a private letter from you stating the same facts." Notner started, and read that paragraph over You say she would not listen the day you called and would have told it to Perhaps it was as well; reading it in a letter will give her more time to

eel about it. "Your cofffidential friend, "KITTIE HUBREY."

Notner spread the letters before him in the order of their dates; then he made an exact copy of each, following with a copy of the article for the Times, after which he put them all into one cover, which he sealed and addressed T. Herndon, Soho Square, London, England.

Then he wrote to T. Herndon under a separate cover and seal.

"For God's sake come! stantly, if you can travel at all. My hope is that by this time you have at least reached London and thither I send a package of letters which will enlightyou as to the desperate state affairs here. You can read them while you are crossing the ocean—they are only copies—I deemed it better to keep you are cros

weeks yet, will be the sensation e day. His wife, like a dog which of the day. more attached to the master who peats him, clings to him with a pathetic devotion. She is at jail early and late with food or other necessaries for him, and all that with the full knowledge of her husband's utter heartlessness. had provided for his daughters, amply provided for them, but not a cent he left for his wife, and when the house was taken over her head, it was Russell who got a shelter for her; it is Russell paying for lodgings for her in the vicinity of the jail, and Verily.

supplying her with money. strange is the heart of a woman Miss Burram is much the same driving Dr. Burney to distraction with evidences of what she might become, it he only had the something, or somebody that he says is necessary to cure her.
"Cordially yours,
"Notner."

CHAPTER LXVIII.

Mrs. Herrick did cling to her hus band with pathetic devotion; not an official at the jail but knew the shabbily little woman with the worn troubled face, who came, as Notner ha written, early and late. Russell had obtained for her the privilege of frequent visits, and she never came that she did not have some delicacy for Bilber. It was as if his distress had wiped every feeling from her heart save love and pity. She had loved and admired him in the old, old times; she nad loved and admired him in the sub-

sequent cruel ones; and now when everything had dropped from him-wealth, power, position, friends-she loved him still. Even when Russell gently broke the

news to her that the very house she was in could no longer afford her a home, and when she herself learned that she was no better than a beggar, it did hot make a particle of difference in her feelings for her husband. Some one told the provision he had made for her daughters, and urged that they should ne to her relief. Russell, having the same opinion, wrote to them, an in the meantime he took it upon himself o provide for Mrs. Herrick. thanked him with quivering lips, and eyes whose anguish haunted him — in secret he was as tender-hearted as a woman-and then she went straightway thinking of nothing but her husband His appearance in the cell appalled,

while it broke her heart-the pale. cowering, almost unkempt man that he had become, from the handsome, erect, neatly - dressed one she had always known. It sometimes seemed to when her head had become light from sleep and many tears, as if this wretched - looking, silent being before her, must have been substituted for her husband.

He accepted whatever she brought him with a brief "Thank you;" beyond that he seemed to take little notice of her; yet she herself was conscious of a something in his face when he had occasion to turn it upon her that was like hi look in the old times before he had begun to slight her. One day she came n him with a letter in his hand. shall read it for you," he said,

and the tones of his voice were so hard and bitter that she wondered.

'Mr. Russell: "Before you wrote, Mabel and I had already learned from the papers of the dreadful things that happened to Papa. Of course we cannot be responsible in any way for Papa's doings, or for the poverty he has brought upon Ma-I think it is quite enough that we have to bear the disgrace of being his daughters, and that he has given us just sufficient fo ourselves, we should be asked to share it. Papa, I suppose, will have to stay in prison for some time, but it is his business to provide for Ma, not ours.

Of course, we could not be expected to show our faces ever again in Rentonville, and, indeed, both Mabel and I feel this disgrace so deeply that we have made up our minds to go to Europe. We sail to-morrow; that is the reason I did not answer your letter -we were so busy preparing.

"Yours sincerly,
"ALIDA HERRICK."

"Russell sent me that letter this morning," went on Herrick in the same hard, bitter voice, "this letter from my daughters.' daughters, and pronounced it in a way that went to his wife's soul. Cutting as the letter was to her, she felt ar more the pain it was to him. Her tears were flowing like the rain, but silently He got up from his stool and went

er to her:
"Bessie," he said, uttering the name in a voice that she had been a stranger to for over fifteen years, "I cared for them — I loved them; I have neglected you, I have slighted you, I was even willing to leave you to starve,—Bessie, why do you not desert me?" For answer she threw her arms about

him, straining him to her as if she would never let him go, and replying only in the anguish of her faithful heart: "Bilber, my husband!

Young Gedding could not wait till after dinner to deliver Mr. Notner's message. Knowing how happy it would make his sister, he must needs bound to her room when he did not find her below stair. His mother met him in the hall, but beyond a hasty kiss and hearty "Well, mother, how are you?" he did not linger, as he usually did, with his arm about her waist.

"What is the matter with him?" Mrs. Gedding thought as she watched him ascend the stair three steps at a bound; then she turned into the dining-room assuring herself in her placid way that it was no more than an unusual outburst of his high spirits-the cause, if

tain when he came to dinner.

that delightful?' when she had heard her brother's mes sage; " not only that I am to go once to see dear Rachel, but that I am actually asked to visit her every day : dear, good Will!" and she threw arms around his neck and gave hi kiss loud enough to be heard by Mrs. Gedding, had she still been in the lower

hall "Of course," said Will rather lugubriously, shaking himself free, fro embrace, "I'm good now, but when I'm giving you sensible advice, I'm not a bit good. Didn't I tell you that if you would do as I advised, I would manage things for you?"
"Yes, you did; and for the future I'll

trust you every time. But mother, how shall we win her consent?

Will scratched his head with amusing

perplexity:
"I have only one plan for meeting the difficulty of — mother, and that is—father. He has so much regard for Mr. Notner that a wish expressed by that gentleman will have the greatest eight with him. I am going to tell father onfidentially all about this business that will win at least his consent your visits, and having his consent it ill not be necessary to tell mother alf, You can go out every day to walk, why cannot your walk have for its object a visit to Miss Minturn?

"Splendid, Will, splendid!" and Rose was in such unusually high spirits when she went to dinner that her mother wondered. Her high spirits delighted her father, as any evidence of his daughter's happiness always delighted him; he was never concerned as to whence her spirits sprung; but his wife auddenly connected them with her son's buoyancy the moment of his entrance to the house. Indeed, his buoyancy was hardly less now, and he and Rose were having a battle of wits across the table that sent their father into repeated roars of laughter. Mrs. Gedding lifted up her voice :

"Why did you pass me in such a hurry when you came in this evening,

"I - oh - I wanted to see Rose, thrown a little off his guard by the sud-

denness of the question.
"Wanted to see Rose!" repeated his nother in her inflectionless voice. 'What was your errand, that you couldn't wait till you met her at din-

A blank silence fell on both brother and sister, it added to Mrs. Gedding's wonder and made her more inquisitive. 'What is it?" she asked again. "Just something, mother, between Rose and myself. You know sometimes

brothers and sisters have their little 'I don't know anything of the kind,'

know what it is that is between you both. She stopped eating and leaned back in her chair very placidly, determined to do nothing more until her curiosity

was satisfied. "Why, Martha," said her husband, irritated at having his enjoyment so summarily stopped, "can't you let the children have a bit of quiet fun?"

"Quiet fun! Harold, I call it ver impolite, disrespectful fun to have my own children amusing themselves with their secrets under my very eyes and not telling me a word about them; but, f course, when my husband and their father abets them in it, I have nothing

Placid as ever she had delivered her speech, and placid as ever she folded her hands at the end of it and looked

ound upon them.
"Bless my soul!" said Mr. Gedding, "what is the matter with the woman?" while both Will and Rose thought that at no time in her life had their little at no time in her life had their little mother been so touchy as since Miss Burram had entered somewhat into their lives. Will looked across at his sister—a look she well knew how to interpret-it said so plainly, "Our little ame is up—we might as well tell."
And he told, directing his story most-

ly to his father's ear, and his father, learning that Notner was the responsible agent in the matter, listened affably; at the close, being willing enough to give his consent. But his wife was angry.
"You would let your daughter go to

the house of that mad Miss Burram?' she asked.

"Miss Burram is no more mad than you are, mother," interrupted her son, "she is partially paralyzed and she cannot speak, that is all.

"Of course," said Mrs. Gedding, part against me I am of no more consequence in this household," and before either of them realized what she was about to do, she had left the table and

was going from the room.
"Why, Martha," her husband expostulated, rising to his feet, and regardless of the presence of the waitress, who fortunately had been out of the room during the whole of the previous scene; and, "Mother," called Will, but Mrs. Gedding kept on her way. She even closed the dining-room door behind her, and father and son sat down again, and they and Rose looked at each other, but neither spoke till the waitress had

Then Rose had much to do to keep back her tears.

"It is outrageous," she pouted, "that Miss Burram's name can't be mentioned without throwing mother into hyster

"I think, myself, mother is just a little bit unreasonable," said her brother, ready to kick himself for having blundered into the very revelation he was going to guard from her. Mr. Gedding said nothing, but secretly he was anathematizing the day on which any of them had anything to do with Miss Burram.

Mrs. Gedding went to her room and took to her bed, whence no persuasions could make her arise; there she was enseonced among her pillows, a martyr a very comfortable-looking martyr, but a martyr for all that, as she considered herself. She did not deny herself to the members of her family, but she answered them with such plaintivereproachful tones and she looked there were any cause, she could ascer- at them with such appealing eyes that give Him all the glory.

both her husband and her son confessed one to the other they couldn't end

On the other hand was Rose, in tears one half the day and in an utter state of tearless dejection the other half; not even Miss Fairfax, who thized with her, could cheer the of the situation.

"I think I ought to be permitted to go once," said Rose to he the evening of the second day that Mrs Gedding was in bed. "Will saw Mrs Notner last night, and he told him how delighted I should be to go-he didn't tell him how mother has acted about i -and Mr. Notner said Miss Minturn would be told, and that might visit her to-morrow. it dreadful, Hattie? To out of that bed of hers I shall have to forego every kindness to Rachel, and what will Mr. Notner think of me?" and Rose sobbed in both indignation and distress.

distress.
'It is hard,' said Harriet, "but, maybe there will be some way out of the difficulty before it comes quite to a head.'

A way out of the difficulty did appear when Will came home that night; he had with him a letter-a letter that had been sent to his city office by Mr. Notner.

"Will you kindly inform your sister that our plans for cheering Miss Burram's Charge have to be given up. Miss Minturn herself is the obstac she frankly and firmly refuses to receive any visitor until Miss Burram can give her sanction. And she requests me to remind Miss Gedding of Miss Burram's own reply to Miss Gedding, when that young lady, in the great kindness of her heart, wrote for permission to re new her acquaintance with Miss Burram's Charge. She begs me to thank Miss Gedding, and to assure her that hen once more Miss Minturn has Burram's consent it will be one of the appy moments of her life to rec Miss Gedding; that until then she will cherish in her heart all the kindly deeds and words of Miss Gedding

"Will!" in a tone of utter disappointment and dejection, was all that Rose could say. And Will answered: "It is an ill wind that does not blow good to somebody, and this ill wind will w mother out of bed."

Which it did the moment that she heard all imminent fear of Rose's visits to Miss Burram's house was removed, and she got up with such alacrity, and she was down-stairs so speedily, that both her son and daughter felt her self-inflicted repose must have grown very tiresome.

TO BE CONTINUED.

### LENTEN THOUGHTS.

Catholies are obliged by the Church go to Confession and Communion a Easter or thereabouts, and for those only, who obey the commands of the Church will the coming of Easter bring untold joy.

Parents who disobey the commands of

the Church not only displease God by such disobedience, but also by the bad example thereby given to the children. It is unreasonable for parents to believe that their absence from the Church and the reception of the sacraments, will e remarked by their children

Eastertide with all its joys will soon be here. Let us prepare ourse rejoice with the Risen Saviour.

# IMITATION OF CHRIST.

They rejoice more in running after vanity, than thou dost in the pursuit

And indeed they are sometimes frustrated of their hopes; but my promise deceives no man, nor sends away empty him who trusteth in me.

What I have promised, I will give what I have said, I will make good provided a man continue to the end faithful in My love. I am the rewarder of all the good,

and the strong trier of all the de Write My words in thy think diligently on them; for they will be very necessary in the time of temptation.

What thou understandest not when thou readest, that thou shalt know the day of visitation.

I am accustomed to visit My elect in

two ways, namely, by trials and by com-And I read them daily two lessonsone to rebuke their vices' the other to exhort them to the increase of vir-

He, who hath my words and slighteth them, hath that which shall con him at the last day.

The world promises things temporal

and of small value, and is served with great eagerness; I promise things most excellent and everlasting, and men's hearts are not moved.

Who is there that serveth and obey-eth me in all things with that great care with which the world and its lords are served? Be thou ashamed, O Sidon, saith the sea.

And if thou ask why, hear the reason.

For a scanty living men run a great
way: for eternal life many will scarce move a single foot from the ground. An inconsiderable gain is sought

after, for one penny men sometimes shamefully quarrel; they are not afraid to toil day and night for a trifle or some slight promise.
But, alas! for an unchangeable good, for an inestimable reward, for the highest honour and never-ending

glory, they are unwilling to take the east pains. Be ashamed, then, thou slothful servant, who art so apt to complain, seeing that they are more ready to labour for death than thou art for life.

To leave home and relations and friends and all the familiar ways of civilized life, and to live among barbar our nations, to win souls to Christ, and often to shed one's blood for Christ, is a noble and holy resolve. Yet it is not by great deeds, long prayers, or heavy crosses that we may best give glory to God; self-will may taint all these, but total self-renunciation does in truth THE LEAVEN

MARCH 22, 1902.

It was Ash Wedne with a carewo over a washtub in a dre the panes of glass in or the panes of glass in or missing and nearly al The window was stop dirty newspaper, tha would have disclosed 1 crime. Though dark room was not dirty, and occupation, the woman larly neat and clean. clothes up and down mechanical way, as i what she was doing. She had been at Mas

that morning and was explanation of Lent tha In a hard way she w of her own life—one le fering, privation and ha time she was born till almost done. She thought of her

She thought of her after laboring night a place cleared and so had died suddenly, justo look fair to him. Stoiling days and wake her children were g them to school and aw element of the streets. her daughter who has seemed not so dead t who had married and other state, and w letters finally dropped And through all the thoughts of the ways

rived at manhood—widebauch, had just curses on his lips. scolded him, to be su a mother's duty? An her reproaches with— "Growlin' again? deasanter he wouldn of it so much. You gave a fellow a cha the house with you. be kept at the grin He's got to have son don't get it inside h may bet your life on

And then he swore edness of his life, dead, with an oath And this wa her beautiful, golde grown into; the fine had worked her fin bone to have him ! keep him at school less, foul-mouthed, I ing steadily from ba no regular employming when he must odd jobs. And now they had of things. Her las

obliged, in her tire washing to keep "God help me and and a couple of hea into the suds, as minute to wipe he apron. 'If you made a c er, he wouldn't ha much," the words

hat she prized for

with a shock. Cou she might be to wrong? She stood flash came a visio wild, bright boy, spirits, rushing is with muddy boots, everywhere; three his books there, at the sofa with a bit hand, to read a b herself scolding a up in a bitter, and the never-ending out to the only co neighboring boys, forbidden to pl therefore, when h the picture, and end, she felt. S her days of toil a

> She had no t cares for a pleas dren: in workin had forgotten to and the law of re and so they had The boy, finding home, stayed or evil associates would. His mot task-mistress, w dark as much as tions, so that sh them, and so the upon her. Her daughter,

> to make both en

her a nervous, worked itself off

attending ious duties, she not go wrong confidence. Wa Would the open and tender sympathy have hard trial of v agony, and sav made better b other daughter if she had foste fection in her This flood o over the old we

away, but as sl

half-fainting. footsteps strug terror she fled mutilated body men met her g scared. He'll a ladder, and a He was a litt never get kill

When consci young man wa in bed, by a her very natu not permit he thing. She s ant face, and ant things. Holy Thursda to go to the sorely-needed

MARCH 22, 1902.

crime. Though dark and dismal, the room was not dirty, and in spite of her

room was not dirty, and in spite of her occupation, the woman looked particularly neat and clean. She rubbed the clothes up and down the board in a mechanical way, as if unconscious of what she was doing.

She had been at Mass before sunrise that merning and was thinking of the

that morning and was thinking of the explanation of Lent that she had heard.

In a hard way she was thinking, too, of her own life—one long Lent of suf-fering, privation and hardship—from the

time she was born till now that life was

She thought of her husband, who,

after laboring night and day to get his

who had married and went away to an-

other state, and whose unanswered letters finally dropped into silence.

And through all these ran uppermost thoughts of the wayward son—now ar-

rived at manhood-who, after a night's

debauch, had just gone away with curses on his lips. She had bitterly

scolded him, to be sure, but wasn't that a mother's duty? And he had answered "Growlin' again? You're always growlin'! If you made a chap's house

pleasanter he wouldn't have to run out of it so much. You nor the girls never gave a fellow a chance to breathe in

gave a fellow a chance to breathe in the house with you. And a man can't be kept at the grind night and day. He's got to have some fun. And if he don't get it inside he'll get it out, you may bet your life on that." And then he swore about the wretch-edness of his life, and wished he was

lead, with an oath that made her flesh

creep. And this was the manhood that her beautiful, golden-haired boy had

grown into; the fine lad for whom she had worked her fingers nearly to the bone to have him looking neat and to

keep him at school for years—a shift-less, foul-mouthed, brutal manhood, go-ing steadily from bad to worse, keeping

no regular employment, and only work-

ing when he must-for drink's sake-at

washing to keep her body and soul

"God help me and him!" she groaned

"If you made a chap's home pleasant-

er, he wouldn't have to go out of it so much," the words came back upon her with a shock. Could it be possible that

she might be to blame for his going wrong? She stood breathless, and like

wrong? She stood breathless, and thee a flash came a vision from the past. A wild, bright boy, bubbling over with spirits, rushing into a fleckless room with muddy boots, scattering confusion everywhere; throwing his hat here,

end, she felt. She could see it now, her days of toil and overwork in trying

to make both ends meet had begot in

her a nervous, anxious spirit, that worked itself off into fault-finding.

She had no time to put aside her cares for a pleasant talk with her chil-

dren; in working for their bodies she

had forgotten to teach them confidence

and the law of reciprocal love and duty,

and so they had grown away from her.

The boy, finding it pleasant away from

would. His mother was only a severe

them, and so the evil days has come

Her daughter, too, had died of a brok-

Would the opening of that young heart, and tender, motherly advice and sympathy have helped her child over the

hard trial of unrequited love's bitter

agony, and save her for a womanhood made better by it? And would her other daughter now be so careless of her

if she had fostered the early germs of af-fection in her child's heart?

This flood of unusual feeling swept

over the old woman's heart and left her

half-fainting. She was roused into her normal self again by the sound of many

footsteps struggling up the stairs. In terror she fled to the door. A litter, a

mutilated body and a ground of working-

men met her gaze.

"He's not dead, old lady. Don't be scared. He'll pull through. Fell from a ladder, and a pile of bricks fell on him.

not permit herself to worry about any-thing. She showed him always a pleas-

antface, and tried to talk only of pleas-

upon her.

associates led him where they

home, stayed out more and more

and a couple of heart-wrung tears fell into the suds, as she stopped for a minute to wipe her eyes off with her

together.

ost done.

s Rose, in tears n an utter state e otner half; not to truly sympa-cheer the gloom

be permitted to o her friend, on ad day that Mrs. "Will saw Mr. he told him how to go—he didn't to go—ne didn't is acted about it id that to-day told, and that I row. Now isn't To get mother is I shall have to to Rachel and to Rachel, and think of me?"

Harriet, "but, comes quite to a

that night; he a letter that had flice by Mr. Notform your sister

eering Miss Buro be given up.
is the obstacle—
refuses to receive
Burram can give of Miss Burram's dding, when that great kindness of permission to re-with Miss Bur-egs me to thank assure her tha Minturn has Miss vill be one of the er life to receive antil then she will all the kindly iss Gedding."

tion, was all that d Will answered: that does not blow d this ill wind will

moment that she ar of Rose's visits use was removed, such alacrity, and so speedily, that laughter felt her

TINUED.

OUGHTS.

ed by the Church nd Communion at ts, and for those commands of the ing of Easter bring

by the commands of displease God by ut also by the bad en to the children. en to the children, reparents to believe om the Church and e sacraments, will cheir children! Il its joys will soon epare ourselves to n Saviour.

F CHRIST

in running after lost in the pursuit re sometimes frus-s; but my promise

sends away empty me. nised, I will give

will make good; ntinue to the end

r of all the good. of all the good, of all the devout. in thy heart, and them; for they will in the time of

standest not when hou shalt know it

trials and by comdaily two lessons-

vices' the other ne increase of vir-

words and slighteth ich shall condemi

and is served with promise things most lasting, and men's

gs with that great world and its lords in ashamed, O Sidon, hy, hear the reason.

my, hear the reasons g men run a great fe many will scarce om the ground.

e gain is sought my men sometimes they are not afraid to the sought for the great of t

t for a trifle or some

an unchangeable imable reward, for and never-ending willing to take the

to complain, see-nore ready to labour art for life.

aud relations and e familiar ways of b live among barbarsouls to Christ, and blood for Christ, is g prayers, or heavy y best give glory to taint all these, but tion does in truth

to keep things cheerful; it was a song that had been his lullaby, but the old, cracked voice sounded so strange in his ears, after the lapse of so many years, THE LEAVEN OF LOVE It was Ash Wednesday. An old woman with a careworn face, leaned over a washtub in a dreary room. Half the panes of glass in one window were missing and nearly all the furniture. The window was stopped up with a dirty newspaper, that if, unfolded, would have disclosed lurid pictures of Though dark and dismal, the that the words died out in a sob.

The young man, who was dressed on the bed, looked up, listened and turned with his face to the wall. Finally he sat up.

Mother." he said.

"Well, John," she answered, trying to conceal that her voice was husky with the emotion that the old song had wrought in her. Mother, I'm well enough to get up

to-day, and mother," getting up and coming over to her, "I'm going to church." She looked about at him with streaming eyes. "And, mother, hope that God will make me a bette "And, mother, I son to you. Forgive me, if you can, for being such a wicked one."

She fell upon his neck, and her poor

old weary heart nearly broke for joy. The leaven of kindness had worked a change that fault-finding and sermoniz enange that tanti-inning and serious, ing had never effected. Together they went to church that day. On Good Friday and Holy Saturday he confessed again before being allowed to communicate on Easter Sunday. after laboring night and day to get his place cleared and some money ahead, had died suddenly, just when life began to look fair to him. She thought of her toiling days and wakeful nights, when her children were growing, to keep them to school and away from the rough element of the streets. She thought of her daughter who had died, and who seemed not so dead to her as the one who had married and went away to an

And when, on that day, they sat together at High Mass—for the first time in so many, many years—and the priest gave out the text of his sermon, "I am the Resurrection and the Life," she felt that God would help her son to rise from the degradation of sin, and livefrom the degradation of sin, and thee-and she felt, too, that her long fast for love was over, that her Lent of sack-cloth and ashes was indeed past, and that Easter, the time of rejoicing, was come.-Catholic Columbian.

Long ago there was discussion as to Long ago there was discussion as to the proper time for the celebration of Easter. The principle by which the Church was to be guided was fixed by the General Council of Nice, A. D. 325, which laid down the rule that the celebration of Easter was to take place on the Sunday following the full moon of the vernal equinox. The Quarto-decimans disputed the correctness of this settlement and adhered strictly to the Jewish date of the celebration on the fourteenth day of the equinoxia All within the Church differe moon. All within the Church differed from the Quarto-decimans and accepted the Nicene principle; but serious difficulties and discrepancies soon cropped up, and it frequently happened that a considerable time intervened betwee he Easter celebration at Rome and the Western Church generally and that at Alexandria, which was followed by the Eastern Churches. These differences had their origin in the differences of upon which the calculation was And now they had got to the bottom founded, and were at last composed by the adoption throughout the Church of And now they had got to the bottom of things. Her last bits of furniture, that she prized for old-time's sake, he had stolen out and pawned; and she was obliged, in her tired old age, to take in practically the same mode of calculation.

### WHEN DAYS WERE MERRY

The Care of the Poor in Catholic Times

In the Catholic Magazine for South Africa the Editor, Father Kolbe, speaking of the Westminster Cathedral says "a church which, to my great and surprised delight, looks as if it were going to be worthy of our best archi-tectural traditions." He then goes on to picture London as it was in the Catholic days :

London, which still has more experience of poverty than any city in the world, has nevertheless always been famous for its charity. But Stow tells us that this was much greater before the Reformation than after. "I myself in that declining time of charity, have often seen at the Lord Cromwell's gate his books there, and flinging himself on the sofa with a bit of meat or bread in his hand, to read a borrowed book. Then herself scolding as she picked things up in a bitter, angry way, till vexed at the never-ending tirade, the boy rushes out to the only companions he knowseneighboring boys, but with whom he is forbidden to play. More scolding therefore, when he comes in. That was the picture, and the beginning of the forbidden to play. More scolding therefore, when he comes in. That was the picture, and the beginning of the picture, and the beginning of the grades of the picture. She could see it now. Venerable Bede writeth, that prelates of his time having peradventure but wooden churches had notwithstanding at their beard at their meaks on almost the same at their beard at their meaks on almost the same at their beard at their meaks on almost the same at the sa on their board at their meals one alms dish, into which was carved some good portion of meat out of every other dish brought to their table; all which was given to the poor, besides the fragments left, in so much as in hard time, a poor prelate wanting victuals, hath caused his alms dish, being silver (a caused his alms dish, being silver (a true Catholic touch, this), to be divided among the poor, therewith to shift as they could, till God should send them better store. Such a prelate was Ethelwald, Bishop of Winchester, in the reign of King Edgar about the low." The construction of t task-mistress, who was to be kept in dark as much as possible about his ac-tions, so that she wouldn't scold about in the reign of King Edgar, about the year of Christ 963; for he in a great famine sold away all the sacred vessels famine sold away all the sacred vessels of his Church for to relieve the almost starved people saying that there was no reason that the senseless tweethers no reason that the senseless temples of en heart. She had seen her wearing away, but as she knewshe was a good God should abound in riches, and livetemples of the Holy Ghost to lack away, but as she knewshe was a good girl, attending regularly to her religious duties, she felt sure that she could not go wrong and did not invite her confidence. Was she wrong, there, too?

Nor was royalty behindhand in char-ity. "Henry III. gave commandment to Hugh Gifford and William Browne, that on Friday next after the Epiphany, they should cause to be fed in the great hall at Windsor (a fine instance of charity beginning at home), all the poor and needy children that could be found, and the kings' children being weighed and measured their weight and measure to be distributed for their good estates." One of these children, it may be well to

remember, was Edward I. At Houndsditch there was a pleasing form of charity, against which not even political economy could take any exception. Needless to say, it did not survive the Refermation. "Towards ception. Needless to say, it did not survive the Refermation. "Towards the street were some small cottages for poor bed-rid people, for in that street dwelt none other, built by some prior of the Holy Trinity, to whom that ground belonged. In my youth, I remowher devant people, as well more as a ladder, and a pile of bricks left on him.

He was a little boozy, and them kindnever get killed outright, you know.'

When consciousness returned, and the
young man was too weak to even move ground belonged. In my youth, I remember, devout people, as well men as women of this city, were accustomed oftentimes, especially on Fridays, weekly to walk that way purposely, there to bestow their charitable alms: in bed, by a mighty effort she turned her very nature to help him. She would every poor man or woman lying in their bed within their window, which was towards the street, open so low that ant things. Finally one day, it was Holy Thursday, when she was obliged to go to the washtub to earn some every man might see them, did expose a clean linen cloth lying in their win-

Some of the sanitary regulations were quaint, and one would judge from the casual mention of dunghills there might very well have been more of them. "Amongst other things observed in my youth, I remember that the officers charged with oversight of the markets in this city, did divore times take from in this city, did divers times take from the market people, pigs starved or otherwise unwholesome for man's susthese they slit in the ear. One of the proctors for St. Anthony's tied a bell about the neck, and let feed on dunghills; no man would hurt reed on dunghills; no man would hurt or take them up, but if any gave to them bread, or other feeding, such would they know, watch for and daily follow, whining till they had somewhat given them; whereupon was raised a proverb, Such an one will follow such n one, and whine as it were an An thony pig; but if such a gig grew to be fat, and came to good liking, as oftentimes they did, then the proctor would take him up to the use of the

hospital.

One incident gives a vivid picture o
what must often have happened in
churches in the days before lightning conductors, though doubtless it is an extreme case. "In the year 1230 (when Roger Niger was Bishop of London), upon the feast-day of the Conversion of St. Paul, when he was at Cathedral Church of St. Paul, a great multitude of people being there present, suddenly the weather waxed dark, so as one could scantily see another and a horrible thunder-clap lighted on the church, which so shook it that it was like to have fallen, and therewithal out of a dark cloud proceeded a flash of lightning, that all the church seemed nded the service."

There was a curious and hardly commendable custom with regard to sermons, which, unlike the charities, did mons, which, unlike the charities, did survive the Reformation. Criticism on sermons is common enough, but that such criticism should come from the pulpit itself is strange. "And here it is to be noted that, time out of mind, it hath been a landable custom, that on Good Friday, in the afternoon, especial learned man, by appointment of the prelates, hath preached a sermon at Paul's Cross, treating of Christ's Passion; and upon the three next Easter holidays, Monday, Tuesday and Wednesday, the like learned men, by the like appointment, have used to preach on the forenoons at the said preach on the forenous at the said Spital, to persuade the article of Christ's Resurrection; and then on Low Sunday, one other learned man at Paul's Cross, to make rehearsal of those of four former sermons, either commending or reproving them, as to him by judgment of the learned divines was thought convenient. And that done, he was to make a sermon of his own study, which in all were five sermons in one. At these sermons, so severally preached, the mayor, with his brethren the aldermen, were accustomed to be present in their violets at Paul's on Good Friday, and in their scarlets at the Spital in the holidays, except Wednesday in violet, and the mayor with his brethren on Low Sunday in scarlet,

in leaping, dancing, shooting, v restling, casting the stone and practising their shields; the maidens trip in their timbrels, and dance as long as they can well see. In winter, every holiday before dinner, the boars prepared for brawn are set to fight, or else bulls and bears are baited." Skating was then bow." There were also rougher sports on the ice: "some break their arms, some their legs, but youth desirous of glory in this sort exerciseth itself against the time of war.'

I am sorry to say the Londoners behaved very badly to the Jews in those days. Often it was sheer brutality, but sometimes they mingled a certain grim humor with it, which perhaps we may not appreciate, if the Jews have forgiven us the cruelty. "The 16th year of Henry III. the Jews in London leads to the control of the con built a synagogue, but the King de-manded it should be dedicated to our Blessed Lady, and after it to the brethren of St. Anthony of Vienna, and was it called St. Anthony's Hospil." To devote pigs to the support of tal. it, as we have seen in the anecdote al-

it, as we have seen in the anecdote already quoted, was looked upon as an additional touch of humor. This humor became grim beyond the verge of tragedy in the following case. "A Jew at Tewkesberry fell into a cesspool on the Saturday, and would not that day be taken out for reverence of his Sabbath: wherefore Richard Clare, Earl of Gloucester, kept him there till Monday, that he was dead."

One of the most remarkable incidents in the whole book leaves us con sumed with curiosity with the sequel The impudence was probably forgiven for the pluck and the humor of it, but we should like to have been told at least the name of the bold petitioner, "In the year 1316 Edward II. did soluming his fact of P. "In the year 1316 Edward II. did so lemnize his feast of Pentecost at Westminster in the great hall; where sitting royally at the table, with his peers about him, there entered a woman sorely-needed money, she tried to sing | dow, and a pair of beads, to show that | adorned like a minstrel, sitting on a | Sorrows of Mary.

there lay a bed-rid body, able but to great horse, trapped as minstrels then pray only.

Some of the sanitary regulations were seu, who rode about the tables, showing pastime, and at length came up to the king's tables, and laid before him a letter, and forewith turning her horse,

saluted every one and departed. letter being opened, had these con-tents: "Our Soveraigne lord the king hath nothing courteously respected his knight, that in his father's time, and also in his own, have put forth their person to divers perils, and have utterly lost or greatly diminished their substance, for honor of the said king, and he hath enriched abundantly such as have not borne the weight as yet of the business.'' As those whom the king had thus "in-riched" were probably sitting around him, there was a certain artistic com pleteness in the slap which must have been very effective, and the circus business considerably added to the

effectiveness. There are countless other flowers I might cull from this old garden of a book, but I have adduced enough to show that London was by no means a dull place in its old Catholic days.

O, Jesus! in the midst of glory, forest not the sadness upon earth! Have lerey upon those to whom Oct. get not the sadness upon earth mercy upon those to whom God has sent the bitter trial of separation from sent the bitter trial of separation from those they love! Have mercy on that loneliness of heart, so full of sadness, so crushing, sometimes full of terror! Have mercy upon those struggl-ing against the difficulties of life, and faint with discouragement! Have with discouragement! are free from care! Have mercy on those to whom Thou has given great to be on fire, whereupon such a stench ensued, that all men thought they should have died. Thousands of men and women ran out of the church, and being astonished, fell upon the ground they cause! Have mercy on those who cease to love us and never may they know the pain they cause! Have mercy on those who and women ran out of the church, and being astonished, fell upon the ground void of all sense and understanding. None of all the multitude tarried in the church save the Bishop and one deacon which stood still before the high altar, awaiting the will of God. When the altar was cleansed the multitude returned into the church and the Bishop ended the service."

us and never may they know the pain they cause! Have mercy on those who have gradually withdrawn from Holy Communion and prayer, and losing peace within, weep, yet dare not return to Thee! Have mercy on all we love! make them holy even through suffering! If ever they estrange themely suffering! If ever they estrange themely suffering the pain they cause! Have mercy on those who have gradually withdrawn from Holy Communion and prayer, and losing the pain they cause! Have mercy on those who have gradually withdrawn from Holy Communion and prayer, and losing the peace within, weep, yet dare not return to Thee! Have mercy on those who have gradually withdrawn from Holy Communion and prayer, and losing the peace within, weep, yet dare not return to Thee! Have mercy on all we love! make them holy even through sufficiently and they cause! Have mercy on those who have gradually withdrawn from Holy Communion and prayer, and losing the peace within, weep, yet dare not return to Thee! Have mercy on those who have gradually withdrawn from Holy Communion and prayer, and losing the peace within, weep, yet dare not return to Thee! Have mercy on those who have gradually withdrawn from Holy Communion and prayer, and losing the lost of the peace within, weep, yet dare not return to Thee! Have mercy on all we love! make them holy even through the peace within, weep, yet dare not return to Thee! Have mercy on all we gradually withdrawn from Holy Communion and prayer, and losing the peace within, weep, yet dare not return to Thee! Have mercy on all we gradually withdrawn from Holy Communion and prayer, and losing the peace within, weep, yet dare not return to Thee! Have mercy joys and decoy them with the pleasures back again to Thee! Have mercy on those who weep, those who pray, those who know not how to pray! To all, O Jesus, grant hope and peace!—Golden

### THE CHURCH HAS A RIGHT TO BE SUPPORTED.

Every pastor hears again and again expressions of generous good will, such as these: "I will give something to the Church as soon as I get out of debt. If fortune favors me I shall not forget the needs of religion," or "When I had plenty I gave freely," or "When I succeed in paying my bills I will attend to the pew rent question". Under to the pew rent question." Underlying all these statements is the false assumption that the Church has strictly no financial claims upon her children; that the most she can do is to make appeals; that her title to support rests upon charity and not upon justice. suredly the Church is not disposed to urge her demands by force, no more than to enforce obedience to the ten commandments by the aid of the sword; but she gives no semblance of assent to the heresy that her material support is to be derived from the occasional offer-

ings of a whimsical generosity.

Financial support of religion is implied in the first and greatest commandment. God is to be adored by sacriment. God is to be adored by sacrificial worship as well as by faith and prayer. This discharge of this fundamental duty naturally involves everything essential to the appropriate expression of becoming sacrifice. This divine injunction, therefore, carries with it the imperative necessity of worship and of maintaining, a divinely apply appears to be a superscript of the control ship and of maintaining a divinely appointed priesthood. To keep holy God's name and day, to respect the rights of parents and others, are divine commands There is no for providing the material agencies necessary for carrying out the true in-tent of God's first law. There is here no question of charity or generosity, but of duty and justice. In issuing a special precept on the support tors (meaning everything pertaining to external worship) the Church merely emphasizes a commandment as elereligion itself.—American Herald.

# College for Non-Catholic Missionaries.

It is now definitely stated that a missionary seminary, for the purpose of educating missionaries to non-Catholics, will be erected at Washington under the auspices of the Paulist Fathers. The building will cost \$150,-000 and the Paulists expect to collect 000 and the Paulists expect to collect the necessary funds. Young priests who wish to devote themselves entirely to missionary work will receive special training in the seminary. Their efforts will not be confined to the non-Catholic mission field in this country. They will also work in the Phillippines and Porto Rico.

### DEVOTION TO OUR LADY OF SOR-ROWS.

The Church has consecrated two feasts to the Sorrows of Mary. The first is the Friday before Palm Sunday, the second is the third Sunday of Sep-Great and bitter were the sorrows

which afflicted the Heart of Mary during the Passion of her Divine Son.

ing the Passion of her Divine Son.

We should be mindful of these sorrows, and honor them.

Our Lord once said to a Saint: "The tears which are shed at the remembrance of My sorrows are very agreeable to me; but on account of the great love I have for my mother, I love still more those who meditate on what she suffered. To those who honor the sufferings of my Mother, I promise before death a sincere repentance for the sins they have cere repentance for the sins they have committed. I will entrust the care of their souls in a special manner to my Divine Mother, that she may accom-pany them on the Day of Judgment." We can say at least seven Hail Mary's every day in honor of the seven

### LUKE DELMEGE; AN EXQUISITE PIECE OF LITERATURE.

In February Donahoe's DeQuincey, in one of his remarkable essays, declares that " all that is literature seeks to communicate power." And, power, he tells us, is communicated, when we are made to feel vividly and with vital consciousness, emotions which ordinary life rarely or never which ordinary life rarely or never supplies occasions for exciting, and which had previously lain unawakened and hardly within the dawn of con-sciousness—when these inert and sleeping forms are organized, when these possibilities are actualized, this conscious and living possession is conscious and living possession is power. Judged by this standard, Father Sheehan has given us in "Luke Delmage," an exquisite piece of litera-ture. For no one can read this story without having his soul stirred by unusual emotion, and without feeling that a master's hand has galvanized into life the vague forms which had previous ly lain unawakened. That this story way enjoy the appreciative popularity of its predecessor, "My New Curate" must be the fervent wish of all lovers of sound and interesting writing.

"All our best life, all our spiritual life. is nothing but a succession of visitations, visitations from Mary, bringing Jesus with her. But nowhere is the similitude so faithful as it is in the Blessed Sacrament. How often, when we come near to the tabernacle, a secret fire comes forth, and our hearts burn mercy on those whom fortune favors, whom the world fascinates, and who within us without apparent cause. within us without apparent cause. Cares fall off, tears are dried, doubts melt away, temptations are paralyzed, anxieties are allayed, our soul is bathed in quiet, sudden jubilee. Joy, exultation, praise, delight, the sense of foroveness, and the spirit of worship, giveness, and the spirit of worship, these are exactly the fruits produced within us, as they were produced in the Baptist's soul."—Father Faber.

### The Worst Possible Inheritance.

A great many morals, all of them ob-ious, might be drawn from the case of vious, might be drawn from the case of a man who died in a New York town last week, a pauper, at the age of thirty-five. He and his brother inherited half a million dollars on the death of their father a few years ago. The brother got rid of his share and ended his life by his own hand in an almshouse two The survivor made the tour of ago. The survivor made the tour of Europe in princely fashion, spent all his money, was arrested for drunkenness in Liverpool a dozen times, with his valet, and came home penniless, to the state of th become a hopeless tramp. They were the sons of a hard-working Irish father, who left them the worst possible inherlot of money and no judgitance, a lot of mor ment.—Boston Pilot.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will seen be carried to an untimely grave, it this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throst, lungs and chest. Where can I get some Holloway's Corn Cure I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. L. W. Brown, Chicago.

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# HOME CHILD

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nary food do its duty.

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# Dyspepsia

From foreign words meaning bad cool has come rather to signify bad stomach; for the most common cause of the disease is a predisposing want of vigor and tone ta that organ.

No disease makes life more miserable. Its sufferers certainly do not live to cat: they sometimes wonder if they should

w. A. Nugent, Bellville, Ont., was greatly W. A. Nugent, Bellvine, Unit, Was at a subled with it for years; and Peter R. are, Eau Claire, Wis., who was so licted with it that he was nervous, sleep-ss, and actually sick most of the time, mained no relief from medicines professional ey were completely cured, as others

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# The Catholic Record.

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Correspondence intended for publication, as well as at having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

Agent or cellectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada March 7th. 1900.

Te the Editor of The Catholic Record.

London Onli.

Dear Sir: For some time past I have read your estimable paper, The Catholic Record, and congresulate you upon the manner in which it is published.

Lis matter and form are both good: and a truly Catholic spirit pervades the whole Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you specess.

ng you, and wishing you success. ileye me, to remain.
Yours faithfully in Jesus Christ.
† D. FALCONIO, Arch, of Larissa,
Apost, Deleg.

London, Saturday March 22, 1902

PROPOSED ENLARGEMENT OF ST. MICHAE'LS COLLEGE, TO-

We notice with much pleasure that the authorities of St. Michael's College, Toronto, have taken practical steps towards improving the capacity of that institution to such an extent that it may be made adequate to meet the rapidly growing requirements of the Catholic population of the Province in the matter of higher education.

Of late years, the various Protestant denominations, especially the Anglicans, Methodists, and Baptists, have very greatly enlarged such institutions as Trinity, Wickliffe, Upper Canada, Victoria and McMaster Colleges, and many wealthy Protestants have contributed large sums of money toward this end, beside devoting thereto much of their time and business experience. It is but fit that the influential Catho lies should manifest a like zeal in the noble cause of higher Catholic education, and we trust that they will not be found wanting, now that a definite plan has been made public to carry out this object, which certainly can be e ected if a vigorous and determined effort be made. We feel certain that there is among our Catholic people, and especially among those whom God has blessed with means of co-operation with the President and faculty of St. Michael's College, spirit enough, and zeal for the propagation of our holy faith, to aid generously in this good work.

That our confidence in the Catholic spirit which prevades our people is not misplaced has been made evident by the proceedings of a meeting held at the college on Tuesday, March 4, which was presided over by His Grace the Yet it defines at once the Most Reverend Archbishop D. O'Con- and Unity of the Godhead, but the

The Rev. Dr. Teefy, President of the plans for the remodelling and enlargeplans for the remodelling and enlargement of the buildings, and stated that

Ontario. toward carrying out the plans which divine persons. were presented to the meeting.

The Rev. Dr. Conroy of Ogdensburg, N. Y., who was present, also put fort assist in the good work.

The needs of St. Michael's College to carry out the present plans will be over \$150,000 -a large sum, yet one that we do not doubt will be raised, if we are to judge by the spirit displayed by those present at the meeting. Forty thousand dollars were pledged on the spot. Among the larger subscriptions made were the following: M. J. Haney, \$10,000; Thos. Long and brother, \$5,000 (as a first subscription); George P. McGann, \$1,000; Wm. Kew, \$1,500. The generosity of those present give strong hope that the entire amount needed will be soon subscribed by spirited wealthy Catholics throughout Ontario. The CATHOLIC RECORD wishes God-speed to the undertaking.

St. Michael's College was begun modestly in 1852 through the energy of Bishop Charbonnel, who obtained five clergymen of the Basilian Order from the College of Annonay, France, and

The Very Rev. J. M. Soulerin was | tian Science." the first President of the institution, loney, Rev. Joseph Malbos, Rev. Wm. Flannery, and Rev. Charles Vincent. The two last named were at this time students of theology, and were ordained

From the beginning the college had good staff of professors, and its progess was rapid. From Queen street it quate for the growing wants of the movement, however, we are happy to say, is likely to result most satisfactor-

### FRAUDULENT CLAIMS TO CHRIS-TIANITY.

A sermon delivered by the Rev. Dr. A. H. Laing, a Universalist minister, and published in the Universalist Leader of Boston of February 1st throws some light upon the resemblances between the Christian Scientist teachings and those of Universalism. Dr. Laing says:

Christian Scientists are all Universalists in their denial of the eternity of evil, their belief in the unity and everlasting beneficence of the divine nature and in the emphasis which they law ur love as the saving force in the great work of human redemption. They re pudiate the material or substitutiona idea of the atonement, and teach that salvation consists of a life of truth and love. The trend of Mrs. Eddy's teaching is all in favor of Unitarianism as opposed to the Trinitarian idea; and in support of the paternal rather than the magisterial conception of the provi-dence of God."

The Boston Christian Science Sentinel of Feb. 13th, which is published weekly by the Christian Science Publishing Society under the supervision of Mrs. Mary Baker G. Eddy, publishes the substance of Dr. Laing's sermon approvingly in its most prominent editorial position, from which we may reasonably infer that this view of Christian Sciencism is accurate. In fact, the editorial article in question develops Dr. Laing's thought as follows:

"The following from the Christian Science text-book 'Science and Health with Key to the Scriptures' fairly expresses, in a few words, Mrs. Eddy's views upon Unitarianism and Trinitari-

"Life, Truth and Love constitute the Triune Person called God-that is the triply divine Principle, Love. They represent a Trinity in Unity, three in One-the same in es form in office: God the Father; Christ the Spiritual idea of Sonship; divine Science, or the Holy Comforter. These xpress in divine Scien threefold essential nature of the Infinite. They also indicate the Princip Scientific being, the relation of God to

man and the universe.
"This of course does not mean a personal trinity in the sense that there are thie) persons embraced in one pers as the term person is humanly applied

will be used to their fullest extent to points here considered is well known. Ruler, and our Lord Jesus Christ,' make the improvements which are so It is identical with that of the Unitarmuch desired by the Catholics of ans who call themselves by this name to distinguish themselves unmistak-His Grace the Archbishop pointed ably from those who believe in the docont what had been done by the Protest- trine of the Trinity, or of one God in ant denominations toward the enlarge- three persons. By the term "Trinitarment of their institutions, and expressed | ians " in the above passage, no special the hope that the Catholics of the sect is indicated; but is used to sigprovince will not be behind hand in pro- nify all who believe in the Trinity of moting Catholic higher education. God; that is to say, the great body of Catholics have already done much in Christians who from the days of the the sins of the world is also denied by erecting and maintaining charitable in- Apostles down to the present time have stitutions, and it is to be hoped that maintained both the Unity and Trinity they will put forth their energies now of God; Unity of Sabstance in three

With this fact in view, that the Universalists deny the Adorable Trinity, the fraternity with universalism exa strong appeal to wealthy Catholics to pressed in the Christian Science Sentinel is an avowal that Christian Scientsm is practically Universalism or Unitrianism; that it denies the divinity of Christ and the Holy Ghost, just as the Unitarians and Universalists do.

In the face of all this, Mrs. Eddy's claim that she is "the Discoverer and Founder of Christian Science" becomes that so important a matter as the divine for though God may have had other de essence outweighs all such minor maters as the claims of the Christian Scientists that their "ministers and religious workmen" heal all manner of liseases and sickness. If, therefore, Christian Scientist Unitarianism existed ong before Mrs. Eddy's discovery, her claim to be the discoverer and founder of a new system of religion is but a fraud. That she actually makes such a

onto, in which the beginning was made. Eddy, Discoverer and Founder of Chris-

This view of the case will appear all the Venerable Archdeacon Patrick Ma- that according to the Christian Scientist principles, disease, sickness, and sin have no actual existence. They are a mere phantasy, and it is needful only to reason or think them out of existence | the envoy and expressed his pleasure in to the priesthood in the following May. to cause them to disappear. They must, ance, to say the least.

The doctrines of the Unitarians exvas soon removed to the North wing of sted long before Mrs. Eddy was born, his Catholic subjects. St. Michael's Palace, Church street, and even in their modern form they and in 1856 the nucleus of the new troubled the Christian world so far buildings at Clover Hill was erected. back as the year 319, when they were These buildings were afterward greatly promulgated by Arius, They were enlarged, but they are now not ade- then entirely novel, and created a great commotion in the Christian Church. Catholic population. The present They were solemnly condemned at the Council of Nice in 325, and again at the second General Council of the Church which was held at Constantinople in

their views under obscure forms of professedly set forth.

Thus Mrs. Eddy on some occasions terms. But it will be remarked that told:

"We acknowledge and adore one Supreme Infinite God. We acknowledge one Christ, namely, the Holy Ghost or Divine Comforter; and the Son Christ Jesus-man in the divine image and

This cautious wording is intended to ism is as follows:

"I believe . . . in one Lord Jesus Christ the only begotten Son of God; and born of the Father before all ages; God of God; Light of Light; true God of true God; begotten not made; consubstantial (of one substance) to the Father, by Whom all things were made.

This language the Arians carefully

The modifying phrase used in Science and Health " as above quoted, namely: "As the term person is humanly applied," is evidently but a blind to obscure the sense.

No Christian will assert that the term person as applied to the personality of the Father, Son, and Holy Ghost, is humanly applied. Such language is incompatible with the infinity of Gcd and His attributes, but Christians will say that "there are three persons in one God." They will not say, however, that "there are three persons in one person," as Mrs. Eddy implies that they do say. This misconstruction of Christian teaching is evidently intended to make it appear that the Christian idea of an authropomorphic or physical personality is eliminated.
"If our Universalist friends accept college, laid before the meeting the this definition of the Teinity and Unity Christians. It is not customary in those who deny Christ's divinity. the means and capabilities of the college | The belief of the Universalists on the | those who "deny the only sovereign With St. Jude (verse 4) we must say of that they are "impious, turning the grace of our God into lasciviousness.'

The Trinity invented by the Christian Scientists, and as Mr. Eddy explains it in the above extract from "Science and Health." is merely a human fancy, not a divine revelation. It was invented to obscure the teaching of

The atonement made by Christ for Christian Scientists. This is also an enti-Christian error, condemned by the Councils of Nice and Constantinople in the same creed from which we have already quoted.

revelation.

There is no doctrine more clearly contained in Scripture than that "God fi st loved us, and sent His only begotten Son a propitiation for our sins.' (1 John iv. 10.)

There could have been no purpose 'arcical in the extreme. We take it if it were not to atone for our sins; whatsoever in Christ's coming to earth signs in view, this is set forth as His primary and only revealed purpose: "to be a propitiation for our sins, and not for ours only, but also for those of the whole world," (1 John ii. 2.)

### THE POPE AND THE POWERS OF EUROPE.

The continued good feeling existing

Father's ninety-second birthday. Many the clergy, consisting of Cardinals, sent to the College of the Propaganda gratulate him, and all brought costly heads of States represented by them. The envoy of the Emperor William presented a porcelain clock in the Emperor's name. The Holy Father thanked the close friendship existing between therefore, be of very secondary import- Germany and the Vatican, and said he congratulated himself on the good relations existing between the Emperor and

### UNMANLY MEN.

It is an old saying that "One half of the world does not know how the other half lives." We get glimpses of the lives of the poor-their struggles for bread, their patience and their virtue. But more heartrending than this are the gruesome things hid out of sight in many homes even in our own city. There are wives and mothers here who are al-We are aware that the Christian ways on Calvary. They have bread Scientists have a faculty of concealing enough and raiment, but their lot is far worse than they who have them in words which may mean anything or scant measure. They may be envied, nothing, when their real doctrines are but if they would tell what manner of life they have to lead, we should hear many a tale of barbaric cruelty. But speaks of Christ in very laudatory they seldom tell, these great-hearted women: they let their husbands run the she carefully avoids calling Christ God. whole gamut of brutishness without Thus, in "Science and Health," in divulging it to the world. Nay; so what is stated to be a summary of careful are they of family honor that Christian Scientist doctrine, we are they praise their tyrants to outsiders. But once in a while one gets in the inner track of these hypocritical scoundrels. We know of one Catholic husband who is a raging tornado of blasphemy and cruelty in his home and outside it a zephyr of urbanity. He has done all in his power to drive his convey the teaching that Christ is not children to perdition and his wife to God, but a man of a very perfect and despair, and he has succeeded. He has high order. This was just the long tried to make his home like unto the since exploded Arian mode of speaking abode of the dammed, and in this too he of Christ; but the true Christian has not failed. And some day when he teaching whereby the Councils of Nice | follows his wife to the only place for and Constantinople announced Christ's which she longs—the cemetery—he will real character while condemning Arian- manage to do something in the way of

> There are sundry kinds of hypocrites on this myterious planet. The individual who exhausts his vocabulary of invective in the saloon and then carries his cambric-shirted person to a place far less respectable, is one of them. The man who prates about manliness and is all the while a chronic liar and a destroyer of reputations is in another catagory. So is the woman who carries a big prayer book, and a heart full of uncharitableness; and the one who lives beyond her means. But the most despicable of the lot is the thing that breaks a woman's heart, and poses as a model husband. If we had our way we would brand him as a thing to be avoided-to be spat upon by honest men. But there is no power on earth that can mete out adequate punishment to this kind of wretch. Better men have been hung. We hope, however, that he may be made to suffer for every tear he has brought to the eyes of his wife, for every blow he has struck her. for the years of misery that made up her

# THE POPE'S JUBILEE.

The celebration of the Pope's Silver Juhilee in St. Peter's Church, Rome, on Holy Father in being a prisoner in the Vatican precincts, which were thirtytwo years ago the Holy Father's abode as ruler of the Papal States.

The piazza of St. Peter's Church was crowded at an early hour by an immense and enthusiastic multitude of eight thousand people, of whom over five thousand were admitted into the great Basilica. It took four hours for this multitude to enter, though four doors were open to give them admission.

The interior of the building was brilliant with thousands of wax candles and electric lights which glowed in the sanctuary and in the ceiling.

The great concourse of pious worsalvation came down incarnate by the Holy Ghost, of the Virgin Mary, and was made man; was crucified also for within the special reserved tribunes. near the grand altar.

> In the royal tribune were a numbe of German and Italian princesses and izing influences. nobles, and in the tribune adjoining the members of the Pope's family. A of the diplomatic corps, who were in full force.

Germans, Poles, English, French and of their younger years soon lapse into Spaniards; but Americans were very stupidity. noticeable from the large number who hailed from the New World.

The effect of the brilliant illumination grand and impressive.

At last the silver trumpets sounded elaim is evident from her organ, "The between the various crowned heads of ing the Holy Father into the church surroundings. Sentinel," wherein her advertisement Europe and the Pope was made manifest was approaching, and at the head of Europe and the Pope was made manifest was approaching, and at the head of Europe and the Pope was made manifest was approaching, and at the head of Europe and the Pope was made manifest was approaching, and at the head of Europe and the Pope was made manifest was approaching, and at the head of Europe and the Pope was made manifest was approaching. sentine, wherein her advertisement Europe and the rope was made manifest the opposite that the by the interchange of courtesies which the cortege a surpliced ecclesiastic had the pecuniary means, he could such a bishop or priest in the Catholic world book "Science and Health" has for its by the interenange of courtesies which book "Science and Health" has for its took place on the 6th inst., on the oc-

extraordinary envoys were sent to con- Archbishops, Bishops, Prelates, Priests | Fide at Rome, they would hold their and Monks, all grades of the sacred the first President of the institution, this view of the case will appear and the rev. gentlemen assisting him being the more clear when it is borne in mind gifts and autograph letters from the hierarchy being numerously repredict that institution from all parts of the sented.

> His Holiness the Pope was finally borne in seated on his chair of state and clad in his robes of white, crimson and gold, and wearing the tiara. The peacock's fans, which are borne alongside the Holy Father on State occasions, were carried in the usual man-

crowd were respectfully silent in the telligent beings raised from a state of church until the arrival of the Holy Father, their enthusiasm could no well worthy of being put into practical onger be restrained when he made his appearance, and with one accord all burst out into acclamations for several minutes crying out "Vivail Papa Re." Long live the Pope King.") The shout was truly deafening and the building was shaken by its volume, thus showing the universality with which the words so distasteful to the Italian Government were uttered.

It is generally admitted that 60 per cent. of the voting population of Rome, and indeed of all Italy representing the most respectable classes, abstain from voting at the Italian elections, owing to the fact that it is the wish of the Holy Father that they should do so, in order that they may not co-operate even remotely in approbation of the spoliation of the Pope's estates and kingdom which was effected in September 1870. The occasional outbursts (f support to these refractory soldiers by enthusiasm which cannot be repressed writing to the Government a protest whenever the Holy Father shows him- against imprisoning these recruits, inself in public are, however, a warning asmuch as the Holy Scriptures give no to the despoilers that the heart of the authority for killing human beings. people still remains loyal to the memory of the Pope's rule, though it cannot at present do more towards the soldier killed on a battlefield is cerrestoration of his independence than express that loyalty from time to time when the occasion offers itself.

The Holy Sacrifice of the Mass on occasion of the Jubilee was celebrated by Cardinal Vannutelli, the Holy

Father assisting solemnly at his throne. Having referred to the anomalous position of the Holy Father, we may here . A supreme and independent society remark that by a law of the Italian Parliament passed in May, 1871, a few months after the occupation of the Papal States by the Italian Government and army, the extra-territorial rights of the Pope and his immunity from the jurisdiction of the Government were recognized as inviolable. Under this law the Holy Father was supposed to be supreme within the Vatican precinets, and foreign ambas. sadors accredited to the Pope were iecognized as such at the Quirinal. In accordance with these hypothetical concessions, there is a complete system of secular tribunals within the Vatican for the administration of justice.

But notwithstanding all this, the Italian courts have constantly assumed the right to supersede the judgments of the Pope's courts, and to take appeals from the latter.

The judges in Italy are not independent of the executive as they are within the British Empire and the United States. They are entirely subject to inpressed with the infallibility of his the orders of the Minister of Justice, own convictions, and possibly sincere, who must and actually does pander to has no more claim to call out the Pope the whims of the partizan and ephem- to a public controversy than any other eral majority which controls the Government for the time being. It is easy | imagined themselves to be specially March 3rd, was a notable event recalling to understand that this state of affairs called upon by a divine mission to bring makes the Holy Father practically a the Holy Father to account for his resubject, and puts matters connected ligious belief, and for his manner of with the administration of the Church's administering the affairs of the Church. affairs under the espionage of an irre- The Pope has never paid attention to ligious Government.

took place at the Holy Father's jubilee | eccentric infidel views but a short time show that hope is not dead that the ago caused him to be formally excom-Pope's independence may yet be municated by his own Church, the brought about with the consent of the Schismatical Church of Russia. The European powers and under their pro- Holy Father is too busily engaged in tection, and amid the joyful acclama- looking after the business of the unitions of the Romans.

# A VERY BARBAROUS TRIBE.

missionary at work among the barbar- will be but small trouble to him to read shippers stood within the building ous aborigines of Equador, and who is what Sts. Thomas and Liguori, or Billuwithin the special reserved tribunes and civilization, relates in the Baltimore matter. Mirror that these are the most persist- A war to be just must be undertaken ent of all the tribes in resisting civil- nuder certain conditions. It must be or-

The Gayapa youths are exceedingly comely and wonderfully intelligent, but third tribune was occupied by members owing to the vicious teaching of their parents' they become early addicted to the drinking of brandy and the smoking Among those present were many of tobacco, and the drawing faculties

the Equador Government last year to peaceful means have been exhausted seize by force some of these promising reflected from the polished marble and youths in order to try what effect civilgold of the interior was extremely ization might have upon them, but the conditions towards rendering a war project failed utterly, though some just, all Christians theologians are in police agents endeavored unsuccessfully accord. to announce that the procession conduct- to entice some of them from their filthy

ented a house on Queen street, Tor- uthor "The Rev. Mary Baker G. casion of the celebration of the Holy jewelled cross. He was followed by if four or five of these Indians could be absurd a statement as that of the Mail

own among the various types gathered world. He says:

"My heart bleeds for them when I am among them and think of the abandoned life which they consider happy. I cannot but think that they are like pearls and gems cast into the nevertheless, real gems of price, though abandoned and forgotten."

This plan of civilizing savage races is inique in its conception; but consider-It is worthy of note that though the ing that souls are to be saved, and insuch degeneracy, it is a proposition operation.

### A YELLOW PAPER TALE.

A curious special cablegram was sent from Paris to the Mail and Empire last week regarding affairs at Rome. It is stated on the authority of certain Paris papers not named that the Pope is preparing an answer to a letter sent to him some time ago by Count Tolstoi demanding that the Pope should declare whether or not Christians can consistently become soldiers or do military duty.

According to this story, there were recently many French and German recruits who refused to handle weapons on the plea that soldering is inconsistent with religion. The statement is also made that one French Bishop gave

The story goes on to state that the Bishop expressed his opinion that every tainly damned.

This sentiment (it is said) elicited from the Pope a severe reprimand. We do not at all doubt that the Holy

Father would severely reprimand even a Bishop who would utter a sentiment so entirely opposed to the teachings

and belief of the Catholic Church. nust have some means of protecting itself against unjust aggressors, and of vindicating its own rights. But frequently there is no means of such selfprotection or of obtaining satisfaction for injuries except by an appeal to arms. Hence it has been universally held even by Christian nations that in a just cause, and when redress cannot be obtained by peaceful means, recourse may be had by a nation to war. This conclusion is approved in practice by the Catholic Church, and the consent of theologians; but war cannot be declared by any private authority.

Nevertheless the story told by the special correspondent of the Mail and Empire has in it all the marks of a

It is inherently most improbable that the Holy Father should make any public recognition of the challenge of a religious crank such as Count Tolstoi has

frequently shown bimself to be.

The Count, though perhaps strongly of the hundreds who have before now such buffoons, and he is not likely to But such manifestations as that which begin now with Count Tolstoi, whose versal Church to pay attention to the whimsical questionings of Count Tolstoi. If the Count is really desirous of knowing on what grounds the Catholic The Rev. Father Metalli, an heroic rules of moral conduct are based, it

> deredby the supreme authority, because only the supreme authority has the right to adjudicate in so momentuous a

There must be an important and just cause before so serious a step be taken the war must be conducted under the rules of civilized society, which constitute the general laws of nations, and A curious proposition was made to it should be undertaken only when all towards bringing about a satisfactory settlement. On the necessity of these

> There are other things about this cable story which throw a mist of sus

and Empire's hypothet correspondent. We Bishop in this instance being, and the fact name for him and no d is enough to consign same bag with those the Roman correspond newspapers have be every week and almost scores of years. The least which the !

Paris correspondent should have been to h Paris newspapers hav to the story : we migh some idea of how far it sensational tale is al pected if there is sponsor for it. Having thus stated

pears to us, we may co ing that should it prov will show the great Leo XIII in condescen fussyR ussian.

THE PROPOSED LAWIt has been finally

Ontario Government shall be passed prohibi toxicating liquors by within the Province. not become law until the people. It was the original as the basis of the ma the referendum the votes which will be c general election. A total was to be req

might be certain tha Province a sufficient ment in favor of a ensure that if passed up by the influence that it may not be i provision has been cl bill now stands, the will be a majority of of votes cast in the Thus the Hon. Mr. there were 426,976 elections of 1898. votes necessary to ca ory law will be, the than half that num votes, besides which actual majority obta votes actually cast. there should be a maj actually east in favor expected that all who terest in the matte against the bill, an public opinion on eith certained. On the large vote which it w attain in order to hav law, will make it certa gain the required ma be a sufficiently stron its favor to ensure the

Mr. Ross also state number of votes regis 582,345. Thus it wil whole number of vote poll were a little unde that it will be necessa per cent. of the act province, by their homealyas in favor o

shall be carried. Another change ma at first brought forwa ing will take place e instead of on Oct. 14 this change is that at posed the farmers the date now decided portunity will be affor their votes on which

The proposed law he manufacture of liquors into the prov

A DECEPTIVE

We have received addressed to St. Jose . Thirty days devoti with a request that it in our columns thereon.

We do not comply to publish the pray no sanction from the and we do not wish in propagating an votion, the more es present case, super are annexed.

If this prayer we should see nothing of a purely private de formally authorized nexed to it certain c filled which savor o as these are insis propagators of the sary condition for ob God through the i Joseph, we do not he readers against the devotion.

In order that our cognize and reject we give here the

e Propaganda

22, 1902,

of the aband-nsider happy. they are like f price, tho savage races is

but considersaved, and inrom a state of a proposition into practical

R TALE.

egram was sent nd Empire last t Rome. It is f certain Paris e Pope is preletter sent to unt Tolstoi deshould declare ns can consistor do military

ry, there were nd German re-andle weapons ng is inconsise statement is the Bishop gave by soldiers by nent a protest se recruits, inptures give no an beings. state that the nion that every

said) elicited eprimand. that the Holy eprimand even er a sentiment the teachings

tlefield is cer-

e Church. endent society of protecting gressors, and of thts. But frens of such selfng satisfaction an appeal to een universally nations that in redress cannot means, recourse to war. This in practice by cannot be dethority.

ry told by the f the Mail and he marks of a mprobable that make any puballenge of a re-

unt Tolstoi has If to be. erhaps strongly allibility of his ossibly sincere, Il out the Pone than any other ve before now be specially mission to bring ount for his rehis manner of of the Church. id attention to s not likely to

Tolstoi, whose ut a short time ormally excom-Church, the f Russia. The sily engaged in ess of the unittention to the ally desirous of ds the Catholic are based, it

o say without regard to the b e undertaken . It must be orhority, because ority has the momentuous a

to him to read guori, or Billu-

ortant and just step be taken cted under the ty, which conof nations, and only when all een exhausted a satisfactory essity of these dering a war

ngs about this a mist of susnere is not a Catholic world r than make so hat of the Mail

ologians are in

and Empire's hypothetical telegraphic correspondent. We believe that the Bishop in this instance is a mythical being, and the fact that there is no name for him and no diocese designated | Joseph will be surely granted if the is enough to consign the tale to the same bag with those fakir tales which ing from the day on which it is rethe Roman correspondents of many newspapers have been writing out every week and almost every day for scores of years.

The least which the Mail and Empire's Paris correspondent might have done hould have been to have told us what Paris newspapers have given currency to the story; we might then have had some idea of how far it is reliable. But a sensational tale is always to be suspected if there is nobody to stand sponsor for it.

Having thus stated how the story appears to us, we may conclude by remark- these conditions in the name of Christ. ing that should it prove to be correct, it | Such an unauthorized appeal made in will show the great kindness of Pope the sacred name of our Saviour, and Leo XIII in condescending to notice the promising divine favors which the profussyR ussian.

THE PROPOSED PROHIBITORY LAW.

It has been finally decided by the Ontario Government that a measure shall be passed prohibiting the sale of intoxicating liquors by retail or in saloons within the Province. The measure will not become law until it is voted on by the people.

It was the original intention to take as the basis of the majority required at the referendum the total number of votes which will be cast at the coming general election. A majority of that total was to be required so that it might be certain that there is in the Province a sufficiently strong sentiment in favor of a prohibitory law to ment in favor of a prohibitory law to ensure that if passed it will be backed up by the influence of the people so that it may not be inoperative. This provision has been changed, and as the bill now stands, the majority requisite will be a majority of the total number of votes cast in the elections of 1898. Thus the Hon. Mr. Ress states that Thus the Hon. Mr. Ross states that there were 426,976 votes cast at the elections of 1898. The number of votes necessary to carry the prohibit-bar law will be, therefore, one more also says as a seconding which meets in the chapel at 7 o'clock nightly. The question box was taken up and these queries box was taken up and these queries are larger than the same and the same are the same and the same are actual majority obtained out of the votes actually cast. By requiring that there should be a majority of the votes there should be a majority of the votes actually east in favor of the bill, it is expected that all who take a serious interest in the matter will vote for or against the bill, and the strength of public opinion on either side will be ascertained. On the other hand, the large vote which it will be necessary to against the bill, and the strength of

it in our columns with comments thereon.

We do not comply with the request to publish the prayer itself, as it has no specified from the Catholic Church. The question is, 'Is it true or not?' no sanction from the Catholic Church, and we do not wish to be participators in propagating an unauthorized devotion, the more especially as in the mothing to do but accept it and practice it, as God intended we should. I shall try and show you this evening, with be to you.' It was His first appearance are appeared. are annexed.

If this prayer were by itself, we should see nothing objectionable in it as a purely private devotion, though not formally authorized; but there are annexed to it certain conditions to be fulfilled which savor of superstition, and as these are insisted upon by the propagators of the prayer as a necessary condition for obtaining graces from

Philadelphia Catholic S andard and Tines

The mission for non-Catholics now being conducted by Rev. Fathers Fidelis (James Kent Stone) and Xavier (Sutton), of the Passionist Order, is attracting such large congregations that even standing room is hard to secure. A very large proportion of those at-tending are evidently honest seekers after truth. Ushers hold the best pews in reserve for the non-Catholics and

read the second chapter of the Gospel according to St. Mark. He announced that a class of instruction and inquiry that the class of instruction and inquiry that t

purgatory?" The reply gave the usual Scriptural, traditional and reasonable grounds. "What is the meaning of the purgatory?" sinful. It depends entirely on the man ner in which it is conducted.

against the bill, and the strength of public opinion on either sides will be ease offer sides. On the other hand, the large work would in will be necessary for almost it will be necessary to a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of a stan in order to have the bill become and the strength of the strength of a stan in the strength of fession. 'Shall I corfess my sins to a man?' 'Who can forgive sins but God alone? 'Why, there is something very degrading in the very idea of going We have received a copy of a prayer addressed to St. Joseph under the title "Thirty days devotion to St. Joseph," with a request that we should publish

but that it is something beautiful. In the first part I will address myself to those who admit the truth of revelation -orthodox Protestants—and in the second I may be able to say something to those having no faith at all, to show that it is not something degrading, but

TAUGHT IN SCRIPTURE. "First, confession is a doctrine taught in the Holy Scriptures, and in speaking

that hiddeth his sins shall not prespect but thousand. So much for simple Script thousand, So much for simple Script through the state of contrition, with a resolution to go to confession as soon as he can, he is in the state of grace, because, like the lepers, There he is healed as he goes.

had given such power to men.' What power? 'That you may know that the and proud-hearted who questioned are washed away.!

"The question is not whether the docglorified God who had given men the

power to forgive sin.

CHRIST TO HIS APOSTLES. whether it is something we like or not?—
The question is, 'Is it true or not?—
whether it is a doctrine taught by Almighty God. If it is a truth of God, if
the first day of the week, when the dis-God's help, that it is not merely true, but that it is something beautiful. In He showed them His hands and the marks of His wounds, and said: 'Peace be to you. As the Father sent Me, even so I send you.' Pause a moment and weigh those words. Think of the tremendous commission which He bestowed on them then and there. As the Father has sent me, even so I send you. With the same powers, with the same authority as the Eternal Father same authority as the sent Me into the world, even so I send

confession obligatory. Do you not hink there would be a howl from the

priests and friars! The idea of ladies listening to such persons telling nasty lies! They would be ashamed to go to a saloon or to a bad house, but they will go and drink in these detestable, damnable lies. I am speaking to you as an honest convert. When I was going to my first confession, previous to being received into the Church, I stopped off at the city of Newark to visit Bishop Bayley, afterwards Archbishop of Battimore, himself a convert and former Episcopalian minister. I told him I was going to confession. 'You are going to real thing now,' he said, and I thought of that general confession I had so often read, 'we have done those things which we ought not to have done, and we have

trated in the forgiveness of sins than it is in the creation of the universe. When Almighty God created out of Low-Churchmen? Supposing the Eaptists, Methodists or Presbyterians made it compulsory on members of their denomiations. Don't you think there would be something of a hullaballoo and that it would be something of a hullaballoo and that it would be something of a hullaballoo and that it would be something of a hullaballoo and that it would be something of a hullaballoo and the state of the sound of the state of the sound of the soun that it would be recorded in history? Has such a record ever been found regarding its introduction into the Catholic Church? You can put your hand on the day, the date and the man who invented the maniner's compass. But who invented confession?

read, 'we have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us,' etc. I thought of that sweet, familiar prayer. It is upon my mind now and it all comes back to me. How delightfully general that confession was! But now I had to go into my conscience and seek out the weeds and when he comes into court it is to be a served. Read that the confession was the served and inspires it with good resolutions, Read that the comes into court it is to be a served. my conscience and seek out the weeds of thirty years that had grown in the garden. When I got through I found it was the 'real thing,' and I felt so light and so happy that I might, with a light and so happy that I might, with a light and so happy that I might, with a light was the 'real thing,' and I felt so light and so happy that I might, with a light way. No man is there but God's minister, and when that sour extreme The

which it is said the prayer ought to be to used:

Ist, it promises that "three most difficult favors requested from St.

Joseph will be surely granted if the prayer be said for thirty day, count, in from the day on which it is received so this prayer, and if a considerable with the same and the prayer be said for thirty day, count, in from the day on which it is received so will rest the formality and effect of this develors will be broken, and favors a date when the formality and effect of this develors obtained by which interpretation to be a made within eight days after the prayer be said might not be granted."

Alty, "It is obligatory to write them to five persons who will rest the formality and effect of this develors obtained with an appear is received so that the chain will not be granted."

Alty, "Its distribution must be as made within eight days after the prayer be said might not be granted."

Alty, "Its distribution must be as made within eight days after the prayer be as indicated and the same at the work of the sevent of the sevent of the sevent on the formality and effect of the development of the sevent on the formality and effect of the development of the sevent on the formality and at the same attended to the sevent of the sevent on the formality and effect of the development of the sevent on the formality and effect of the development of the sevent of the sevent

attending fattbfully to all the religious devo-tions of the Church. At the beginning of Mass and after the 8 rmon, the Separsie school band under the direction of J. 8. Nelligan played some Irish airs in good style. In fact the playing of the boys was really very creditable and showed that their leader, Mr. Neligan, has done won-derfully well in getting so much out of young boys in the sort period of six months.

ST LOUIS CHURCH WATERLOO,

and, The music for the occasion was the usual regori n chants, and Mr Frank Anglin dur-ng the Offertory, sang as a solo "De Profun-

ing the Offertory, sang as a solo "De Profundis".

The pull-bearers were Rev Father Gallagher, Rev Dean Egan, Rev Father Canning, Rev Father Jas W. ish, Rev Father O'Mailey and Rev Father Kluther. The interment took blace at St. Michael's cemetery.

Among the visiting deergy present were:
Forn Chicago—Rev Father B P Murray, St. Bernard's Church; Rev Father J P Avlward, R. y Father J F Flood, St. Matthew's Church, From Hamilton—Rev Father Geo Kenny, a former clossmate of R. y Father Ryan; Rev Father Rev. M. Brady, Rev Father Hinchey, Chancellor Holden, R. y Father Donovan; Rev Father Schweitz, St. Jereme's Contral of the Basilians, Toronto; Very Rev Dean Egan, Barrie; Rey Father Gibboy, Alliston; Rey Barrie; Rey Father Gibboy, Alliston; Rey in, very Rev Father Marijan Provincial of the Basiliana, Toronto: Very Rev Dean Ezan, Barrie; Rev Father Githney, Alliston; Ray Father M Moyna Orilla; R v Father M Jeffed and the dead crowd sermon, ta apart that a part that the service of the ser

The above named invaluable work for the God through the intercession of St. Joseph, we do not hesitate to warn our readers against the use of this pseudo-devotion.

In order that our readers may regonate and reject the false devotion, we give here the conditions under the Gospel. Turn to the Book of the Gospel. Turn to the Gospel. Turn to the Book of the Gospel. Turn to the Gospel. Turn to the Book of the Gospel. Turn to the G and

and impart to us His bless-ing. Keep unsullied their lips, which

have been purpled with His Blood. Keep pure and unearthly their hearts,

and for the salvation of the world. Bless their labors with abundant fruit,

and may they to whom they have ministered, be here below their joy and consolation and in Heaven their beautiful

and everlasting crown. Amen.

O God, Who hast given to Thy servants a royal Priesthood; grant, I beseech Thee, that as Blessed Joseph described in the control with his

served reverently to touch with his hands and to bear in his arms Thine

only-begotten Son, born of Mary the Virgin, so may Thy Priests be pre-

pared by Thy grace to serve at Thy Altar with a clean heart and innocent

life, and thus day by day worthily re-

ceive the Holy Body and Blood of Thy Son, and in the world to come deserve

FIVE-MINUTES SERMON.

Palm Sunday

SERVING GOD FROM THE HEART.

"Hosanna to the Son of David,"-(St Matt.

To-day, my dear brethren, we are re-

minded of that hour in the life of our Lord on earth in which He was receiving

paved the road before Him with their own clothing and with the branches of

them entirely wanting in that characteristic of true love, fidelity to the

Is it impossible for us to do as they

ments of God and the precepts and laws of the Church. Every Catholic

who breaks the Commandments of God

and refuses to obey the laws of the Church does worse than those did who

deserted our Lord when He was con-deemed and crucified. With their lips

they declare they are Catholics, and

in this way cry out "Hosanna to the Son of David," but in their hearts and

lives they live and associate with the enemies of Christ.

remain in the congregation of the dead.

Poor souls! Remember that what-ever excuse you make to yourselves, this is true, that those who keep the

Commandments and the laws of the Church show they are the true friends

these show to all heaven and earth that they are His enemies. We have but

one sure and positive test of our love

for our Lord. The Ten Commandments

and the laws of the Church constitute

that test. All who really love Him keep this faithfully. "If you love me," said our Lord, "keep My commandments." All who do not love Him

have no part in the triumphs of our Lord on this day. It is true

side with His enemies and crucify our

break them and disregard them.

Himself is not their friend.

of our Lord; those who do not

Him and followed after Him.

Christ, Our Lord. Amen.

eternal reward. Through Jesus

are sealed with the marks of the

MARCH 22, 1902.

OUR BOYS AND GIR

Those children who have w deprived themselves of little l during Lent will now experi double pleasure in partaking of

They will have the gratifica knowing that they have done something to please God, and He never fails in His reward day or other He will give then

tion and self-denial.

urn for their simple acts of m

A Splendid Quality to Culti

"There's grit for you!" sai to me the other day, pointing of fifteen who had fallen off hi while coasting on a hilly str

been pretty sharply struck by sled. He got up limping and bloozing from a cut near the left

He was in pain, but he just griteeth, clapped his handkerchie wound, looked bravely up the

said to those of his companions flocked around him to see if

"That was a bad bump. But have one more ride before I go

oddle myseif."
I felt like hugging the man

Up he trudged, dragging hehind him, up, up for the blocks. Then down he came

blocks. Then down he came wind, uttering a Comanche ye light. Contented, although s he next proceeded home to bruises attended to.

There was grit for you, inde

indicated strength of character to fight a brave fight in the str

On my way home, thinking lad's fortitude, I recalled other

fellows of my acquaintance vishown that they possessed the quality of patient endurance.

There was the boy who allow self to be covered with India

signs, pricked with needles

There was the boy who too

own jacket to cover his little sis a swarm of bees and fought the his hat until she escaped.

There was the lad who went

food for two days because he

unjustly taunted with being a who could not control hims would have fasted longer if he

een put under obedieuce to e There was the lad that

opped off his own finger that

itten by a deadly snake.
There was the boy who wore

summer or winter, and lived of equality like a Spartan, to sa

o pay off the mortgage of his nother's home.

There was the young man

ap smoking when he had gor in the use of tobacco, and wh went out of his mind before

conquered the craving for nico who, even in the semi-deliri

ervous collapse, kept sayi on't do it! I won't do it!"

These and other instances of

of will, manifested in calmn midst of agony, came before and I thought to myself: "I many heroes of whom the wo

Yet, when one shows that dowed with that firmness of

quick every one is to recomettle and to say: "There's

It is a splendid quality to

In the higher life, it will give

to keep Lent cheerfully

and stability against softness indulgence. It will enable t

man to keep Lent cheerfully make him take his lite of brea of coffee in the morning with jest. It will help him to be the practice of virtue, and u.

what is a blot on the Christian

-a melanchely saint.
It is a tradition in the novi

certain religious order in thi

ful. He had a handsome face

be apt at first sight to set him a pretty mother's boy, rear girls, and spoiled in the prod

here was a fearless look out

and an upward cast to his

thiny influence affected munity. He was slender

In the work of the world, with courage, with hopefuln persistence, and it will help

Sacred Heart Review THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CLXXXI.

We will pursue our way consecutively through Professor Frank Foster's third chapter, and through his book, but will allow ourselves an occasional excursion to pick up matters that need attention but do not fit very well into any regular

Some years ago Dr. Addison P. Poster, being displeased with Mr. Moody because he thought him too friendly to the Catholics, asked him (I nember the precise connection) if he thought there was any city in the world in which there was more d the salvation of Romanists than in

I should hope not. The "Romanists" of Boston have an excellent Archbishop, of whom a priest of the diocese once enthusiastically said to me that he did not believe there was a man on earth whom God Almighty loved better than John Joseph Williams, for his kindness and justice. Surely such a man presiding so long over the archdiocese must, his example alone, to say nothing of his active government, have done great deal for the salvation of his clergy, and through them of his people. Then there is a large number of priests, most of whom, I have no doubt, are excellent and faithful pastors. They are so, if looks go for anything. There does, indeed, seem to be a great deal in eastern Massachusetts for the salvation

of the Catholics.

If there are those that have slipped through all these influences of good, and Dr. Foster can bring them back to the love of God and Christ, he will certainly have a great reward, as I know him to be an excellent Christian. As Gioberti says, although he looks down As very disdainfully on us of there formed churches, it is better to be brought back to God by a Protestant than not to be brought back at all, Such efforts, however, must naturally be subordinate. and in a manner casual. Mere efforts of proselytism Dr. Foster himself would allow to be of very ambiguous value. At all events, they stand in an essentially different category from efforts

for the conversion of men to God.
"Salvation of Romanists." What is the New Testament meaning of vation"? Certainly it is not the direct antithesis to "damnation," in the meaning which that terrible word bears to our ears. A good man is al-ways loved by God, for whence does ways loved by God, for whence does his goodness come?— and the apostles nowwhere imply that good men are found only in the Church. When Father Victor, in "Kim," says of the Buddhist lama, "He is a good man, I am sure he is a good man," he is utter-investibles at younger the head of the same than ing nothing at variance with the soundest Catholic orthodoxy. Cornelius, we are told, earned God's favoring rememberance by his justice and charity and piety. Yet the angel and Peter tell him that he and his are yet to be "saved," in the gospel sense. In other words, they are to be brought into that higher communion with God in Christ the consummation of which is the beatific vision. For this they were created, and anything less than this is, as Orestes A. Brownson rightly says, to sink below the plane of their destiny.

Any lesser good, though lasting forever, is not "salvation" in the Scriptural sense. As Catholic theologians at least tell us, whatever Protestant may do even in "perfect natural beatitude, including the natural knowledge and love of God," and moreover enjoyed without end, is not the Biblical "sal-

Salvation of Romanists." This phrase naturally implies that Catholics, as such, are to be presumed out of the way to the attainment of the beatific vision. It does not necessarily mean didates for the bottomless pit, although it is to be feared that most of those who talk in this way really mean as much. Our Protestant theologies, of the still prevailing whatever their merits, are, it must be owned, rather crude and nar row and harsh. The Calvinistic schools are more compact and logical, but do not very clearly show a face of evangeli-The Arminian schools enignity. are more friendly, but rather slipshod and shallow. Anglican theology, so far as distinctive, is really a variant of

Dr. Schaff says that the orthodox Luther theology, in point of logical completeness, stands next after the Roman. Even Goethe, pagan as he was, admired it. Schaff does not put it on an equality with the Roman, and I suspect, though I know it but slightly, that it falls a great deal short of that large discourse, of those well considered distinctions, of that fusion of sternness and charity, which may fairly the Scholastic divinity. especially as modified and mitigated by the Jesuit and other later schools. Certainly our popular Protestant theo-logy seems to know, for every man, no ernative between salvation in the highest sense and the lake of fire and brimstone. I did, indeed, once hear President Finney say from the pulpit that God, at the day of judgment, would probably turn the heathen loose, to do the best they could for themselves in the universe. However, such a style of speech is very unusual from orthodox

Protestant lips.

Modern Protestant theology is hardly defined as yet. However, many as are its demerits in Catholic eyes, it rever-ences Thomas Aquinas more than the original reformers did, especially the Lutherans. One of the worst things that can be said against Martin and Philip is, that they hated St. Thomas so much. Why should they have hated him? As Dr. William Shedd says, late professor at Union Seminary in him soundness of thought and holi of heart are thoroughly mated.

glory of Thy name, for they have pro-claimed Thy praise; be merciful to them, for they have shown mercy; com-fort them in their troubles, for they have brought joy to the sorrowful. Keep unstained their anointed hands which daily touch the Body of Thy Son and impart to us His bless On what Protestant principle can this be said? Because he trusts in his works? If he is instructed in his own works? If he is instructed in his own theology, he trusts in these only so far as they are the fruits of a will renewed by God's Spirit. Of such works the Saviour declares that they open the way into the everlasting tabernacles, and St. Paul declares that it is on such a foundation, that atomal life is built a foundation that eternal life is built So long as he continues in this up. So long as he continues in this spirit of unity with the Saviour and the aposties, he is certainly on his way to sit down with Christ on His throne, as sit down with Christ on His throne, as and for the salvation of the world. Christ Himself has overcome and sat down with the Father on His throne.

Is it because he reverences the Pope? Who does not reverence such a Pope as we have now? And what would any Pope, what would a John XII. himself teach him, except that, dying in charity, he will rise to life eternal, and that, dying out of charity, he will sink below it? If Dr. Foster were made Pope to-morrow, could he teach any-

Is it because he believes in Transubstantiation? What if he believed concerning it as grossly as Protestants often misrepresent it, how could this stand in the way of his salvation if only, in loving humanity, he receives the pres-ent and sanctifying Lord in His Eucharist? Even the Protestant Communion, declares the Venerable Catherine Emmerich, although, of course, she does not allow it to be the true Eucharist, never theless helps to sanctify pure souls. because it strengthens them in the love of Jesus. How, except by strengthing them in the consciousness of His redeeming presence? So much there is in common as woman signifies, between all schools of opinion concerning the Supper. Then how can the Catholics, even from our Protestant point of view, be supposed farther off from Christ because they ore distinctly believe Him near? The way in which such a strangely incou-gruous result is supposed to be brought

about, entirely passes my weak wit. The late Dr. John Pulsford, of Edinburgh, a Congregational minister of great insight and sanetity, said to an Anglican friend of mine, a Broad Churchman: "For my part I do not know how to find fault with the doctrine of Transubstantiation." "Nor I,"

of Transubstantiation." "Nor I," answered my friend, "although I would not tell my wife so." Now if a belief in the reasonableness of Transubstantial leaves. Dr. Pulsford a Contiation still leaves Dr. Pulsford a Congregational saint, it is plain that, even as we view matters, a belief in the reality of it leaves Bernard and Anselm and Francis Xavier Catholic saints.

He was dying on the Cross. Nearly all had abandoned Him in the day of His adversity. The first test of their faith in Him, the first trial that proved the Is it because a Catholic believes that he must do whatever his superior tells him, right or wrong? Very well, as the great Jesuit Cardinal says, if you find such a Catholic, hand him right over to the authorities, to be dealt with as a heretic. Whenever Dr. Fosdid? No; it is not impossible, for many who are Catholics born and bred ter can hunt up such a man, he may tell him that he is right on the way to many hell, and may know that in thus warning him he has the benediction of the man's pastor, of his Bishop and of the do the same thing now.

But who are these? They are those who fail to keep the Ten Command-

Chief Pontiff. No: on no intelligible Protestant principles are we entitled to speak of "the salvation of Romanists," as if Roman Catholics, to be in the way to heaven, must abandon their Church or their creed. Like all men, they must abandon worldliness and wickedness, and nothing else. Such a style of speech from a Protestant to a Protest is an insult to intelligence and

Christianity. CHARLES C. STARBUCK. Andover, Mass.

PRAYERS FROM BREVIARY FOR POPE, BISHOPS AND PRIESTS. their many Communions thereafter.

Bishops and priests, and honored with the Apostolic functions; grant, we beseen Thee, that they may be admitted to the Eternal Society of Thy Apostles in Heaven. Through, etc.

O God, Who hast been pleased that in the Apostolic Priesthood. They are the Apostolic Priesthood. They are the commandered the terms of the weight the commandered to the Church. Truly does the Scripture say of many of them. "He that wandereth

in the Apostolic Priesthood, Thy of many of them: "He that wandereth servants should be invested with ponoat of the way of understanding shall tifical or sacerdotal dignity; grant also, we beseech Thee, that they may be joined for evermore to the fellowship of that Priesthood in Heaven. Through,

May Thy merciful, loving kindness which we implore, benefit, we beseech Thee, O Lord, the souls of Thy servants, the deceased Pontiffs and Priests; that through Thy Mercy they may attain unto the everlasting fellowship of Him in Whom they have both believed and hoped. Through, etc.

Remember, O most loving Heart of Jesus, that they for whom I pray are those for whom Thou didst Thyself pray so errnestly the night before Thy death. These are they to whom Thou didst first care. death. These are they to whom Thou didst first give the name of "friend.' These are they to whom Thou dost look to continue with Thee in Thy sorrows when others forsake Thee, who share Thy griefs and have inherited Thy persecutions, according to Thy word; that the servant is not greater than his Lord. Remember, O Heart of Jesus, that they are the objects of the world's hatred and of Satan's deadliest snares. Keep them, then, O Jesus, in the safe citadel of Thy Sacred Heart, and there let them be sanctified in truth. May they be one with Thee and one among themselves, and grant that multitudes may be brought through their word to believe in Thee and love Thee. of our

PRAYER FOR PRIESTS. O Jesus, Great King, Good Shepherd, Eternal Priest, Living Priest, my my Wisdom, my Hope and my Reward, I thank Thee for the Seven Holy Sacra-I thank Thee for the Seven Holy Sacraments which issued from the Wound of Thy loving Heart. I pray to Thee for the Mound of Thy loving Heart. I pray to Thee for the mount of the second all Priests, who are the ministers of them. Let Thy Almighty love surtheir increasing tepidity and neglect. them. Let Thy Almighty love surround them and shield them from the world's foul breath. Keep these, Thy holy ones, within the shelter of Thy Heart, where none may dare to touch them. Keep them, O Jesus, for above all others them are Thing above by Christian soul is truly the theme of which Wittenberg displayed.
Yet, interpret it as favorably as we may, "the salvation of Romanists" plainly implies at least that a Roman Catholic is not to be presumed as on the way to the beatific vision. Why?

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NEW INDIAN SKETCHES. By Rev P J De Smet. S J

OLD HOUSE B1 THE B | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100

But why are these men worse than the others? Simply because they re-ceived the graces of Christ in their POEMS By TD McGee
PIERRE
PASSING SHADOWS. By Anthony baptism, in their confirmation, and in their First Communion, as well as in RUMANCE OF A PLAYWRIGHT, THE. For dead many of them are apparently dead many of them are apparently—dead eternally. They seem to be in the spiritual slumber of eternal death. They appear to be eternally judged; their eternal fate already sealed. Why do I say this? Because nothing can move their hearts to return to God. Missions, sermons, exhortations, threatenings, warnings, counsels, the prayers and entreaties of fathers, mothers, kindred, and friends are all unheeded by them, are all in vain.

Protestantism and Divorce.

fessor C. C. Starbuck) says in a recent "When once Protestantism, taking advantage of an exceedingly dubious interpretation of Christ's words, had declared divorces a vinculo permissible for adultery, the first breach was made in the sanctity of marriage, which has teadily widened ever since, until now. in this most Protestaut of all Protestant lands, as it boasts itself to be, marriage, so far as the law is cencerned, is really nothing but a mere concubinage, dissoluble at the option of either party

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> many persons die annually from choler Act many persons die annually from cholera and kindred summer complaints, who might have saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. Kellogg's Dysentery Cordial, the medicine that never falls to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease,

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CARDINAL D AMBOISE OR THE
STORY OF A BELL
CARRIER PIGEON By Father Schmid
CORINNE'S VOW, By Mary T Wagga125

Mrs J Sadlier
DAUGHTER OF NEW FRANCE, By
Mary Catharine Crowley.
ELINOR PRESION, By Mrs J Sadlier.
FIORENCE MCCARTHY, By Lady

minded of the control J Sidier. 1
HANS THE MISER
HUBERTS WIFE By Minnie Mary Lee 1
HEART AND SOUL. By Henrietta Dana

In a few days, when He had been arrested by His enemies, where was this great crowd? Where were those who had cried out so fervently. "Hosanna to the Son of David'? But few could there be found. The rest had either deserted Him or joined in with the crowd that mocked Him even while He was dying on the Cross. Nearly all CODWAY. 1 25 UKE DELMAGE. By Father Sheehan 1 50 EGENDS OF ST. JOSEPH. By Mrs J Sagiler LINKED LIVES. By Lady Gertrude 1 50

MARIE MONONIA. By Justin McCarthy...... MARGARET ROPER. By Agnes Stew

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POPE, BISHOPS AND PRIESTS.

O God, by Whose favor Thy servants have been raised to the dignity of Bishops and priests, and honored with the Apostolic functions; grant, we beseen Thee, that they may be admitted to the Eternal Society of Thy Apostles in Heaven. Through, etc.

The Communions thereafter. In Communions thereafter. In Communion they receive our Lord Himself, the Lord of eternal glory who is eternal life itself. These have been, that they may be admitted to the Eternal Society of Thy Apostles in Heaven. Through, etc.

ROME AND THE ABBEY By Mrs EC
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This O H ROME AND THE ABBEY By Mrs EC By Mrs Anna Q Dorsey TROUBLED HEART, A. By Chas Warren Stoddard. 50 Junes warTOMMY AND GRIZEL By JM Barrie 1 to
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WEAVER
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125
Hours and you will wonder at the fullhours and you will find
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hours and you will hours and you will hours and yo Morgan By Lady 1 60 WILLY REILLY By William Carleton 1 90 Receive, and at the clearness of the answers that will come in time of doubt. Throw your cares into the hands of Jesus in the tabernacle, and they will cheer you by becoming light, very light.

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> it can do for you.
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substitutes. 25c and 59c.

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AN IMPOSSIDER thing to find in a factorian disposance thing the first in the condition of the condition

flagging energies.

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great many letters from leading doctors bearing testimony to this. By aiding digestion and supplying extra nourishment it increases th up the mother's strengt Price 25c per 16 our bottle: 30c. per d 27 allowed for empty bott when returned. Refu all substitutes said to just as good.

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W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO

The only people who live right

spoke of a clear conscience a heart. And then his voice we his utterance slow. Evident ome mastery of himself. Well, several of the novi had little or no vocation, and ontentedness was affecting to the others, like a few drop a glass of water. Things we difficult. The early rising, labors, the simple fare, the m ly regular life the absence of cand amusement, the early ho

etc., etc., were becoming dist Presently in came Master Soon the blues were driven ic side was perceived to ordinary occupations. It that he ever found diversion cipline. On two evenings of the novices, hidden behind the of their cells in the common took off their shirts and for t three "Hail Mary's" beat with a cat-o'-nine-tails mad cord. The blows smarted fo but did no damage. The abs what you will—of a man whi self so struck this novice the time he was present at a fl he burst out into an uncontro laughter that lasted all the

discipline. He had a frest every stroke. That gay, sweet-sounding, brave laug all the other young men smi the sting out of the lash. ne had no further terrors for That joyousness is the rig the perfect man—the man practice self-denial without that can fast and keep his fa that can kiss his cross as well that can sympathize with oth

trials and keep his own trou There's grit for you!

may wash them with tears.

He who yields to temptation," said

thousandfold upon the actor. He may despoil others, but he is the chief loser.

has endowed us is abused, or misused,

A single glance at an unclean picture or

The mind's phonograph will repro-

The Place of Gratitude.

past favors is a very good test of character. The man who has been be-friended when in a tight place will, if

he is a true man, remember with thank-fulness his benefactor. It seems so natural to think kindly of those who

have helped us that it is a wonder there is any one in the world who does not

have a grateful corner in his heart for

ing hand from a friend, which cost him much self-sacrifice, and inspired in us but little appreciation! It may have

been a financial difficulty in which we

were placed, some business troubles out of which he helped us, care and atten-

tion in sickness, or advice in perplexity which was at the moment beyond price.

For a time we were grateful, but when

some reason could not further help us, straightway we forgot all his past good services, and the little oil of

thanksgiving we carried was turned

place for most of us if we remembered

more the kindnesses we have received and thought less of our misfortunes.

Let one sit down for a few moments in the shadow of the evening and think of

how much he has to thank his fellows

DR. LITTLEDALE AND THE

which they both interpret as meaning

that the end justifies the means. Father Pollen, S. J., in the current issue of the

the "Old Catholic" intimates that the phrase in question occurs only in the in-

friends and how few his enemies.

ill-will: love and hate.

he poison of selfish disappoint-So near akin are gratitude and

ome one else. How many times have we had a help-

Every evil act rebounds a

### OUR BOYS AND GIRLS.

Those children who have willingly deprived themselves of little luxuries during Lent will now experience a double pleasure in partaking of them. They will have the gratification of knowing that they have done at least something to please God, and that as He never fails in His rewards, some day or other He will give them a glad setting for their simulators of mortification. eturn for their simple acts of mortifica-

A Splendid Quality to Cultivate.

"There's grit for you!" said a man to me the other day, pointing to a lad of fifteen who had fallen off his sleigh while coasting on a hilly street and een pretty sharply struck by a bobled. He got up limping and blood was sozing from a cut near the left temple. He was in pain, but he just gritted his teeth, clapped his handkerchief to his and, looked bravely up the hill and said to those of his companions who had flocked around him to see if he was

hurt:
"That was a bad bump. But I must have one more ride before I go home to

wind, uttering a Comanche yell of delight. Contented, although suffering,

ndicated strength of character enough o fight a brave fight in the struggle of

fellows of my acquaintance who had shown that they possessed the same

quality of patient endurance.

There was the boy who allowed himself to be covered with India ink designs, pricked with needles into his

There was the boy who took off his own jacket to cover his little sister from a swarm of bees and fought them with is hat until she escaped.

ere was the lad who went without food for two days because he had been unjustly taunted with being a glutton who could not control himself, and would have fasted longer if he had not

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cen put under obedieuce to eat.

There was the lad that calmly opped off his own finger that had been

There was the boy who wore no shoes summer or winter, and lived otherwise equality like a Spartan, to save money off the mortgage of his widowed There was the young man who gave

ny smoking when he had gone too far in the use of tobacco, and who nearly ventout of his mind before before he conquered the craving for nicotine; but who, even in the semi-delirium of a collapse, kept saying: it! I won't do it!"

These and other instances of strength of will, manifested in calmness in the midst of agony, came before my mind, and I thought to myself: "There are many heroes of whom the world never

Yet, when one shows that he is endowed with that firmness of will, how quick every one is to recognize his mettle and to say: "There's grit for

It is a splendid quality to cultivate. In the work of the world, it will go with courage, with hopefulness, with persistence, and it will help to bring

In the higher life, it will give stamina and stability against softness and self-indulgence. It will enable the young man to keep Lent cheerfully. It will make him take his tite of bread and cup of coffee in the morning with a merry jest. It will help him to be cheery in

sunshiny influence affected a whole community. He was slender and graceful. He had a handsome face and you'd be apt at first sight to set him down as a protty mathem's how record and the set hings."—Boston Pilot. a pretty mother's boy, reared among girls, and spoiled in the process. But there was a fearless look out of his eye and an upward east to his head that Receives a secret symp thetic aid—Tho spoke of a clear conscience and a clean heart. And then his voice was low and his utterance slow. Evidently he had

ome mastery of himself.
Well, several of the novices there had little or no vocation, and their dis-contentedness was affecting the spirits of the others, like a few drops of ink in a glass of water. Things were growing difficult. The early rising, the manual labors, the simple fare, the monotonously regular life the absence of excitement and amusement, the early hour for bed,

tc., etc., were becoming distasteful.

Presently in came Master Sunshine. Soon the blues were driven away. A comic side was perceived to the most ordinary occupations. It is related that he ever found diversion in the discipline. On two evenings of the week the novices, hidden behind the curtains of their cells in the common demitter. oke of their eslis in the common dermitory, took off their shirts and for the space of them. The special properties of the spiritual wings smirted with spiritual wings smirted with spiritual wings smirted with spiritual wings smirted the conditions of these valleys is the spiritual wings smirted with spiritual wings smirted the conditions of the spiritual wings smirted the conditions of the spiritual wings smirted the conditions of the spiritual wings smirted with spiritual wings smirted the conditions of these valleys is the spiritual wings smirted with spiritual wings smirted the condition of a condition of the spiritual wings smirted the spiritual wings smirted with spiritual wings smirted wings with the spiritual wings smirted wings with the spiritual wings sm the novices, hidden behind the cuttams of their cells in the common dormitory, took off their shirts and for the space of three "Hail Mary's" beat themselves with a cat-o'-nine-tails made of stout cord. The blows smarted for a second,

# CHATS WITH YOUNG MEN.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have, not the right tools, but by using well the tools we have. What we are, and where we are, is God' providential arrangements — God's doing, though it may be a man's misdoing; and the manly and the wise way is to look your disadvantages in the face, and see what can be made out of them. Life like way is so vices the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.—F. W Robertson.

The Ideat Young Man. The Rev. Morgan M. Sheedy, P. R., St. John's Church, Altoona, devoted the second of his Lenten series of ser-mons to "The Ideal Young Man."

The ideal young man was described as one who has a noble spirit; one who loves honor, truth, temperance, cul-I felt like hugging the manly little ture; a lover of home and the dom Up he trudged, dragging his sleigh behind him, up, up for three long blocks. Then down he came like the faithful, under trial and temptation, to every trust; one who daily grows strong in virtue; a true knight, never me next proceeded home to have his guilty of a mean or dishonorable act with him the motto is, "Everything car be endured save dishonor;" as he with him the motto is, "Everything can be endured save dishonor;" as he grows in age he grows in grace and character; he loves the things that are good, beautiful and true; he shuns On my way home, thinking of the ad's fortitude, I recalled other young companionship and dangerous places; companionship and dangerous places; his ambitions are noble; his aims are

### Active doer, nobler liver; Strong to labor, sure to conquer.

His life is given to God and the service of his fellow-men; he cultivates the society of the good and great; he holds himself aloof from those who think in herds and estimate all things at the value the crowd puts upon them; he ooks upon life as a sacred gift and knows that his primary duty is to make it true and good; he knows that a life of dissipation, like that of gamblers. drunkards and libertines, soon kills

oth body and soul.

He held that the loosening of wholesome domestic restraint destroys the young man's ideals and is responsible for the moral decadence that we see around us. Young people seem to be allowed to have in most things their own sweet will. The result is the loss keep society pure and stable. There is among many of our young people a surface refinement without a sense of honor or delicacy. The speaker singled out a few of the virtues that the young man must build upon if he hopes to reach his ideal. Self-respect, self-sacrifice, a deep sense of duty—these crowned by the spirit and practice of religion-are necessary. The deeper and purer one's religion, the higher and richer is one's moral life; a pure heart is better than a strong mind; and honesty, whether or not the test policy, is better than all

He dwelt on the opportunities of the young men of our day. Never before was there such a demand for the right and of young man. Youth is no longer a barrier to the foremost places. He cited the case of President Roosevelt, Schwab, Marconi-all young men. does lowly birth bar the way. "I have neither riches, nor power, nor birth to recommend me," said the son of a mechanic who rose to be one of the foremost men of his time, "yet, if I live, I trust I shall not be of less service to mankind and my friends, than if I had been born with these advantages.

who works and to high alms keeps true, a melanchely saint.

It is a tradition in the novitiate of a certain religious order in this country that there was once a postulant whose sunshiny influence affected a whole

Dr. Littledale, in the "Encyclopaedia Britannica," and Mr. Cartwright, in his work on the Jesuits, quote a Jesuit author, Father Louis Wagemann, as laying down the maxim. "Finis determinat probitatem actus"—"the end determines the righteousness of an action," which they better The Power of Parity in Character. Virtue alone raises us above fears and chances.—Seneca

A heart unspotted is not easily daunted .- Shakespeare. No life can be pure in its purpose and strong

in its strife.

And all life not be purer and stronger thereby.

Owen Mer. dith.

The "Valley of Poison" is situated on the island of Java. It is filled with the bones of birds and beasts who have mann. They relied on a second-hand been suffocated by carbonic gases which seek the lowest levels, because of their great gravity. This is fatal, especially the Jesuits at Celle in 1874. But even great gravity. This is fatal, especially in volcanic regions. Virgil tells that every bird that attempted to fly over the mystic Lake Avernus was drawn into its poisonous depths by some un-

There are numerous valleys of poison, and lakes of Avernus in the world, possible for one to pass without wholly losing his spiritual life or having his spiritual wings smirehed. One of the most poisonous of these valleys is the valley of impurity; impurity of thought, word, or deed. We sometimes hear people say, as an excuse for participating in or witnessing impure things, that they want to know all phases of life by experience and observation.

What would be thought of one who

### OUR EMOTIONAL LIFE.

or breathe on it, and all the delicate tracery will be obliterated. So there The Rev. John T. Driscoll, S. T. L., ector of St. Cecilia's Church, Fonds, is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe . Y., is giving a course of six lectures more delicate than frostwork, which, he High school at Albany, under the suspices of the University Extension Circle. Father Driscoll delivered the when torn and broken, will never be re-embroidered. He who has spotted and soiled his garments in youth, though second of his admirable and scholarly discourses on Feb. 17. He spoke in part as follows: he may seek to make them white again, can never wholly do it, even though he

The inquiry into the workings of the mind is of great interest and value. Truth is our light throughout life's Horace Mann, "debases himself with an affliction from which he can never be ourney, and truth is what the intellect seeks. The field of thought is wide and beautiful; its treasures are of countless The world's scorn he may sometimes forget, but the knowledge of his own perfidy is undying. A man may be wronged and live, but he that does price. But the study of this does not exhaust our nature. Thought leads to action. The truth, which the mind as similates, is not barren and inert, but entering into the depths of our being, wrong dies. The moment that any one of the glorious faculties with which God stirs up the well springs of our emotional ife. We are thus ushered into the ife. We are thus ush world of human activity. that faculty loses, forever, a portion of its delicacy and its energy.

What a man thinks now becomes sub-ordinated to what he does. The mo-Shun evil thoughts as you would shun temptation to crime. Do not harbor them for an instant, lest their foul contagion tives, the fears, the strivings of our fellows are a world of which we all are a part, though our eyes at times are holden to much of its truth and beauty. contaminate your soul with pictures which even religion is powerless to erase. The drama, the novel, the work of biography or of history, the ordinary ook may ruin the purity of a noble intercourse of daily life furnish the op portunities which we grasp with divers duce a bad story white life lasts, whether we wish it or not. Its deadly eagerness and intent. Hence the de-

artment of ethics.
Ethics investigates the emotions of echo will haunt us forever. Physicians tell us that every particle of the body changes once in about seven years; ur inner life and the tendencies of human action. The impressions on the senses and registered in consciousness but no chemistry, human or divine, can entirely expunge from the mind a bad arouse strange feelings within our breasts. The eyes flash, the cheek flushes, the head is bent to listen, the picture. Like the paintings buried for centuries in Pompeii, without the loss of tint or shade, such an evil picture is hand stretches out to grasp, the feet move, the head droops, the countenas brilliant in age as in youth.

That which poor imprisoned Queen Caroline Matilda, of Denmark, wrote on ance becomes radiant, or a thrill is felt through the body. These are the re-flections of our secret life, and are more her chapel window, ought to be the prayer of all,—"Oh, keep me innocent! —Make others great."—From the Sucor less pronounced according as the will has less or greater control over them. Memory with its wealth of association. perception of beauty in nature and in The measure of one's gratitude for

> ver-changing music. A supreme element in our emotional ife is the consciousness of obligation. This reveals the existence of a moral The distinction between right d wrong is a primary conviction, an alienable possession of mankind. science is the judgment of the innduct; it is the application of the noral law to the particular events and ircumstances of life. Hence the comnands of duty, the "ought" or ought not." I am free to obey or lisobey. But following the dictate of the will come the feelings of joy, of peace, of strength, or of shame, of self-

rt make the heart strings vibrate with

ndemnation, of sorrow and of remorse. At the basis of our emotional life are e feelings which regard self. This nclination when found in excess belf-love of itself is natural. The desires of happiness, of sel servation, of self-development perfection with its corresponding cess of progress and power are funde-ental. Their exercise has an import-The world would be a much happier mental. ant part in every normal life,

# CONSTANCY IN PRAYER.

Believe me, my dear friends, believe an experience ripened by thirty years in the sacred ministry, I do here affirm that all deceptions, all spiritual defici-encies, all miseries, all falls, all faults, for during the day and how much of pleasure he has received from others. He will be surprised, if he himself is at all worthy, to find how many are his and even the most sesious wanderings out of the right path, all proceed from If we have much to thank man for, how much more have we to thank God for! Stalker says: "Our lives would be brighter if there were in them more this single source—a want of constancy in prayer. Live the life of prayer; learn to bring everything to change everything into prayer — pains and trials, and temptations of all kinds. thanksgiving; we rob ourselves of the sunshine of life when we rob God of praise." The man who is sour should

Pray in the calm, pray in the storm. Pray on awakening, and pray during the daytime.

Going and coming, pray. Tired out and distracted, pray. Whatever your repugnance may be,

Pray, that you may learn to pray.

"But I cannot pray." This is a heresy. Yes, you can always pray. If you feel a disgust, nay, a horror of prayer, pray on; pray in spite of yourself, against yourself. Beg for the courage in prayer which our agonizing Saviour merited for you by His pangs in Gethsemane and upon Calvary. Pray, for prayer is the strength which saves the courage which perseveres, the mystic bridge, cast over the abyss, which joins the soul to God.—Father de

# Catholic Bishop Addressed the

Preachers. One day last month the Ministerial Union of Los Angeles, comprising clergymen of nearly every Protestant sect in and about that city, listened to an dex at, the end of Wagemann's book. Its appearance there is intended to readdress from Bishop Montgomery Its appearance there is intended to refer the reader to the section where the World." Commenting on this the World." Commenting on this the Monitor of San Francisco says: "It subject is treated. Father Pollen has, with some difficulty, secured a copy of through which, or over which, it is impossible for one to pass without wholly losing his spiritual life or having his spiritual wings smirehed. One of the present will so testify, if called upon. It is highly creditable to the spirit of



IN GETHSEMANE,

By B. F. DECOSTA By B. F. DECOSTA.

Close by the Garden's sunny glade,
Beneath the ancient olive's shade,
In sad but sweef Gethsemane,
I muse its awful mystery.
A mystery we ne'er forget,
A mystery evangels set
In frames of tears, but tears impearled
By splendors from the un-seen worlu;
Tears that the sinless God-Man wept
As faint and lone the watch He kept,
Hes followers failing in the hour
When foes advance and storm clouds lower,

When sorrows smote our Saviour's heart, When sorrows smote our Saviour's heart, While kneeling, desolate apart. We may not know, but yet celleve Twas through His sorrows we receive That wondreus gift of joy and peace Which brings a sinful soul release. And yet the mystery acides With sphinx-like silence it derides Sad questioners who breat the path Christ trod when breasting human wrath; For each discip! Ilke his chief. Must know the fellowship of grief.

Grant us, O God, at last to know Grant us. O God, attast to know In full life's in aning here below; Yer in Gethsemane to hear. Sweet falling on faith is eager ear, Some measure of angelic song. Sang clear by heaven's enraptured it For passing sweet glad minstrely, illuming the mystery, Proclaiming how each transient pain May work for our eternal gain And thus in Christ's sad garden rise A fair and joy ous paratise.

### WOMAN'S AILMENTS.

Sufferings which Doctors Fail to Cure

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THE CATHOLIC PROCESS.

THE CATHOLIC PROCESS. ST. PATRICK'S DAY IN LONDON.

How y J. M. House librared Sear-ment. His Lord-ship the Bishop occupied the Esiscopal Intron. The Best or team for the remarked patrick. His Lord-ship the Bishop occupied the Esiscopal Intron. The Best or team for the ment of particle and the activation of the Best of the ment of particle and the activation of the Best of the ment of particle and the activation of the Best of the ment of particle and the activation of the Best of the Market Carlot of the Search Carlot of t

ent of nurses. The Mothers Sup-rior who have presided over the affairs of the nospital include Mothers Agnes, Inmaculare, Gertrude, Anyels, Claire and Augustine. Sister Aloysis, who is now in charge, was also Mother Superior at the opering of the hospital.

With customary unselfishness, the Sistersativity of the decision of the interior of the decision of the interior of the decisions, who spare no efforts to effect the recovery of the patients confided to their care. But patients, while not detracting from the prise due to the hedical men, know full well that in the nursing received resis much of the secret of their restoration to health.

St. Joseph's Hopital is three stories high with a basement. The secret of the hospital is only increased and furnaces are in the three stories high of the patient of the decision of the patient of the control of the decision.

The visitor flade himself in spacieus halls and certridors off which are parlors and patients for more of the hospital is only former of the hospital is only former of the hospital is one certifions off which are parlors and patients for more than the account of the hospital is of good sizes and averal of them ever a High Mass of Requiem was sungle our Spiritual Adviser and patients who is a constant and Adviser and patients who is a constant to the procession reformed, and marched to the procession reformed, and marched to the first to describe a which are converged to the great of the first and the sungle of the same part and the great of the first and the great of the first and the procession reformed, and marched to the first to death the came the great of the first was a charter member of Dersons of all denominations who visited the remains and entire the procession of the latter there are rights at the caves a widow and three young children to mour the loss of a kind husband and for good sizes and averal of the marched the first of the first the first the grave.

Church where a High Mass of Request. Church and the sungle year. Children was a char

### FIRTY YEARS AGO.

On the 9th Feb. fifty years ago, Bishop Phelan of Kingston blessed and creeted the Way of the Cross in St. Joseph's church, Douro. His Lordship was a-sisted by Fathers Butier of Peterborough Chisholm of Lindsay, Bourke of Emily and Ennismore, Fizpatrick of Douro and Farrelly of Kingston They have all passed away with the exception of the list is such who is now Monsignor Farrelly, V. G. of Beileville.

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VOLUME XX The Catholic

London, Saturday, Mar NOW INTROM

The famous Chicago spoke of Cardinal Satoll tonsure on his shoulder a thurifer on his head is Rome. His latest item of is that during the perform: ceremonies Cardinal Paro neath the baldachin stiff a

as a dies irae."

## THE MAN WE

For our part, give us ionated young man. He i worthy of respect. He i we know, but he is popu self and that is the main t all what means this pop so much coveted. To ha on the lips of the unt praises sung by a fiekle will cease to remember y new plaything comes on th not worth a moment's world will take the folly opinionated man and lea stantial citizen, and with ness he is to be preferre man who goes to the th drink, rides a bicycle, a everybody because "the He is a nonentity.

# EASTER AND ITS

On next Sunday the s will be told in Christian an old story, but one th ever an absorbing interfirst chapter of the v Lord. And when one centuries and sees how t has met and vanquishe enemies-has conquered minds of men, we must no praise His powers." Sometimes we hear of

tend the Kingdom of Schemes are good provid right lines. Organization asm are invaluable, but are but human means. anything for the Lordwishes us to do, in Hi must use His weapons that effort must, if | supernaturalized. We n power of Christ, and no power of man. This does we should pay no heed or work. We must not let us remember the must accompany the su any element of permaner

# A NEW CU

We understand that sect on the market. It somewhat vague appells New Thought." Its p Emerson; and it has for pose nothing less than tion of the metaphysica base of all religion and as mystical or intellect but as a working force

eligible to all men every This kind of a Brook F is intended as a substitu It has, we are told, som hind, it but even they, re nebulosity of the phile cord, will fail to make dream, or at best a top discussion.

We should like to s

the individuals who a something as a substitu We should like to put with the people who in ever seeking for the had lost. But we can Pagans knew their lin scientific, up-to-date fra programmes do not, an larly wise to need any s assume-and the assum in beautiful jargon-t has ceased to be a fac life. If so, the fault ity's. Upon what ever, we are not may remark that has been a satisfactor for centuries and has to-day the key to human life, what need and refashion it or gi in place of it. It is a mode of procedure, and no less an authority

We hope that of the new cu honesty enough to adr the Greek was righ the clear knowledge is in this life imposs

very difficult. The p