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VOLUME XXV.

The Catholic Record.

LONDON, SATURDAY, MAR. 7, 1903.

WORTHY MODELS.

Bishop Hedley says that if we desire to bring up a generation of well-inormed and intelligent Catholics there is hardly any better way of doing so than to interest them in the Lives of he Saints. Earnest and God-fearing fathers and mothers, who read themselves, and do their best to keep their children out of the streets, and to teach them also to read, will find in the Lives of the Saints the most effectual competition with the attractions which

very well-springs of content and happi-

They dealt in real values. What brought them to God was taken advantage of ; all else was unimportant : all that the world praises was valuable only as it helped them to this.

To spend every energy in amassing riches, or in striving to place one's name on the lips of the fickle multitude, or in living years without a vivid realization of our destiny, is the veriest folly. They believed-and the belief got into the web and woof of their being-that they were called to be saints, and the men and women who had gone before them walking unswervingly to the Eternal Gates enouraged them to be faithful to their rocation. Pain and misery and poverty ame to them as to us, but all this did not deprive life of its beauty and joyousess. For the poor bethought them of the Redeemer and His servants and were happy. Pain and misery had to be borne, but patiently, because it is of necessity through many tribulations hat we are to enter the Kingdom of God. They had to work, and were surrounded by temptations, but companionship with the saints made them strong against assault. The brain and hand rayed each in its own way all the day ng. When passion made the way dark they had the light of saintly reembrance to guide them aright and to

teep them in touch with God. And if this is-as it must be for a hristian-the main thing, it is cerainly a duty to devote our attention to that which can help us to effect it. With a generation walking in the presence of God we could go far.

AN INCENTIVE TO TRUE NOBILITY.

We may say that times have changed,

and that men and women who formerly reashioned whole nations would not exercise any influence among us. But the ason is meaningless—the subterfuge of coward hearts. The men of to-day attach little credence to words, because they hear so many of them. But they in understand, and appreciate, actions. and so long as humility and prayer and bedience are the mightiest forces that sist-the weapons that the Lord used n His warfare against sin—so long also hall life be not without power. Results must always come. We may not see them, but the Christian troubles little about that. What he is certain of that a real life-that is a life ccupied primarily with the things of the soul-is a source of benediction to himself and to others. The veriest beggar who is pure and humble of heart infuses new life into a community. The man who directs his life by the eachings of Christ is a guarantee of rue progress and a mightier protector han armies or navies. The fathers and mothers who keep their household free from the enervating influence of the world-from its catchwords and schemes that are bred of caprice and misdirected energy-from its vanities of dress and show, and who strive to freshen and invigorate it with the spirit of Christ, with the spirit of the Cross, are the bulwarks of

We do not hear this from magazines and newspapers which are printed for people who to all seeming are never going to die. Oh, no! We get pictures that would make a decent heathen sit up and wonder, and stories in which eroines declare they would barter an eternity for a sensual gratification, and disquisitions dealing with momentous questions as carelessly as a child with a toy. But let us understand that all this makes the downward very slippery,

and that the rules of the world are not

from it is rank vegetation, showy but

without substance. The Cross alone can give us spiritual backbone, and mould us into saints — men and women realities. And as a step towards this we should read something that may teach

SUITABLE TO ALL CONDITIONS.

saintly names. They belong to every all of us regret and deplore so deeply. walk of life. Each has its lesson for It strikes us that this advice is us-not mere phantoms galvanized into seeded by a great many among us. a semblance of reality by fiction writers, Time was when the Lives of the Saints but men and women who lived in times were familiar to Catholics, and this different from our own, but with the familiarity sweetened and ennobled life same passions and the same destiny. and made things which are viewed now. And their aim - mind you!-not notoradays as irksome, if not dishonorable, liety or wealth, but purity, that sees things invisible to the eyes of worldlings, and a measuring of every action by the standard of eternity. In short, if every Catholic father and mother were to read the Lives of the Saints, and see that their children, while young, read them, we might have different men and women.

REAL HEROES.

But what does it all amount to, say the very practical individuals who chatter about inanities and dress their children extravagantly - "sacrifice them to the devil' - and turn out the young men who condescend to go to confession at every mission. Well it amounts to this: if we do not believe in God, let us keep on reading our papers and magazines; but if we do believe in Him, it is surely a sign of wisdom to acknowledge Him and to make ready for His coming. And do not be deceived into believing that familiarity with the Lives of the Saints incapacitates us for success in the world. For he who builds up the Kingdom of God within himself cannot fail. To use a phrase of the street, he is investing in

Again, what does the world want? It wants-and we weary with hearing itmen and women. It gives plans and rules for their fashioning; it calls for charity and heroism. But rules and plans from those who cannot see over the rim of the planet are of little value; nor do charity and heroism resting on nothing more solid than caprice or temperament, bear promise of enduring vitality. We should take our hints on this matter from the heroes and heroines who were men and women, and, more, who fought against evil and succeeded, and grappled with problems and solved them because God was their light and their strength.

A COMMON EXCUSE.

We have no time to read. This is a shameful pretext. We have time for a is as follows: hundred and one things which dissipate To Rev. Walter Shanley, President of C. T. A. U. of A., and other Memand pollute the mind-time, and to spare, for frivolous stories and trivialities, and none for that which may nourish our faith and show us our meanspiritedness and blindness.

THE WORLD'S ANTAGONISTS.

Yet we talk of doing something for the extension of God's Kingdom on earth! We can all do something, it is true, however restricted our sphere of influence. But one gives only what he has. Mere phrases may veil the poverty of our soul, but they afford no sustenance to others. The Lord uses fit instruments for His work. And they are not the ones that blunder along, intent upon this thing and that, and with minds and hearts crowded with the images and ambitions of the world. We are not, of course, members of a religious community. We have our business to attend to-our families to provide for. We are, however, Catholies, and therefore antagonists of the world. But the trouble is that we are poor antagonists; the old chivalric fealty has departed from us in great measure. There are—thank Heaven !soldierly spirits alive, but the majority of us are content with saying a few distracted prayers morning and night. And how can it be otherwise when our minds are but sewers for every kind of trash to flow through?

THE CRITICAL CATHOLIC.

Now and then one meets the Catholic who has his own ideas about saints and the miracles credited to them. He wonders why men and women peopled

spired them; the careers themselves he puts down as a proof of God's workmanship. As for prodigies we have merely to see whether they are well for whom heaven and hell are awful attested or not. But we suspect that the Catholic who essays to be critical when he hears of a miracle is the very one who swallows a newspaper yarn at one gulp. It is reasonable to be on guard against deception, but it takes Let us, then, look up our bead roll of some worldly assurance to give the lie so ably and successfully looked after by to unquestionable authority.

BEGIN WITH THE CHILDREN.

Teach the children to read the Lives For instance, a short time ago we visited a school and found the pupils knew something about Charlie Schwab's salary, about Morgan and Rockfeller, and nothing definite about their ancestors in the faith. They were ignorant of the names of the early missionaries of Canada. This is befouling life's stream at its very source. What are we going to make out of youngsters who are brought up on stories about moneykings and the fiddle-faddles that are poured into this country by cheap U.S. publications. But we must not be too severe on them. They do not know any better. The mother is either chasing fashion or talking about those who chase it; the big sister is either improving her mind with the latest novel or doing time at a sewing circle, and the father must needs recreate himself after the day's work at one of our numerous clubs. And the children manage. Later on they join societies and take their turn at resoluting and speechifying about our progress and prospects. But if these boys had been fed on Catholic diet, that puts iron in the blood, they would be stronger morally and intellectually than they

THE RESIGNATION OF FATHER DOYLE.

Father Doyle, after ten years of active work in the National Temperance organization, retires from the office of General Secretary. The reason of his retirement is because the heavy duties of building the Apostolic Mission House at Washington have been laid on him. The purpose of this house is to train diocesan missionaries, and in order to endow the institution the task of collecting \$250,000 has been given to

His resignation was presented at the Executive Meeting held February 17, and Mr. Logue was selected to perform the duties of General Secretary. There is no one in the National Union better acquainted with the societies and the character of the work of the Union than Mr. Logue, and under the stimulus of his energy Temperance work will take a new leap forward.

bers of the Executive Council of the Catholic Total Abstinence Union of

I herewith tender you my resignation as General Secretary of the C. T. A. U. of A., the office to which I was elected by the Delegates assembled in Conven-

tion at Dubuque, August, 1902.

My resignation is placed in your hands because of the new and onerous duties that have been put on my duties that have been put on my shoulders, of building and endowing the Apostolic Mission House at the Catho-lic University for the lie University for the training of Mis sionaries to non Catholics. These latter duties require that I shall gather a fund of \$250,000 as quickly as possible. and to do so will demand all my time

and all my energy. It is with extreme regret that I feel that I am obliged to ask you to accept my resignation at once, and to fill my piace immediately with one who will take up the duties of the office of General Secretary with energy and fidelity. I am led to make this request of you only because I fear that the best inter est of our Temperance work will suffer if I still try to carry it on along with the exacting and onerous duties of my

new responsibilities.

While I sever my official connection with the Catholic Total Abstinence Union of America, I shall take my place again in the ranks, and I shall continue do everything that lies in my power to do everything that hes in my power to further the cause that has been and is now so close to my heart.

For ten successive years have I been elected unopposed to the administrative

office in our National Union.

When I took up the reins of office in 193 the Union numbered 55,000. 1893 the Union numbered 55,000. During the ten years of my administration it has so grown that now it numbers 85,000. As to my official career I can honestly say I have given the best of my ability, all my energy, and a good

part of my salary in order to push forward the work of Temperance.

I now lay down the reins of office the desert—or, to come nearer our own time, why St. Benedict Labre begged his bread from door to door. The

Catholic rules. Its example must not be copied. Because men cry the praises of money, or vaunt the blessings of luxury and easy living, should make us remember that human beings thrive world wonders, too, because it does not in Executive Council meetings 1 nave formed attachments with other officials of the Union that were very close because they were created by common interest in a devoted Cause, and while comprehension of these careers. He comprehension of these careers. He comprehension of the motives that in-

years that are gone.

Believe me, with very great esteem for you all, and with unswerving devotion to the great cause that binds us together, I remain,

Fraternally yours,
A. P. Doyle.
Philadelphia, February 19, 1903.

To the Secretaries of Societies:

As will be observed by the above announcements, it will be my duty to endeavor to carry on the work heretofore Rev. A. P. Doyle. The successful performance of this duty can only be accomplished through the co-operation and assistance of secretaries of local unions and societies.

I ask, therefore, a prompt reply to the companies of the

of the Saints. Perhaps we do. Still all communications that may be adthere are evidences to the contrary.

For instance, a short time ago we be any unanswered communications from the former Secretary, relative to the affairs of the Union, let the reply be sent to me at once. It will not be long until we meet in Convention, and every society should be fully and com-

pletely accounted for as having com-piled with its obligations.

The standard of work established by Father Doyle in his administration of the affairs of Secretary is hard to live up to under the best of circumstances, and if the subordinate branches of our Union, through their officials, fail to perform their duty, it is made much more difficult. I request, therefore, the kindly consideration of those interested in the cause of Catholic Total Abstinence, and trust that each Secretary whom this communication reaches will immediately advise me, at 1309 Stephen Girard Building, Philadelphia, of the name and address of the President and Secretary of the society, its member-ship, and the name and address of the Spiritual Director.

Fraternally yours,
J. WASHINGTON LOGUE.

MISSION PROBLEMS.

FATHER TEMPLE DRAWS LESSONS FROM HIS EXPERIENCE IN THE WORK.

Rev. Wm. Temple, D. D., pastor of Catholic church of Easton, Md., who has been engaged for four years in giving a number of missions to nonatholies on the Eastern shore of Catholies on the Eastern shore of Maryland, contributes a record of his experience in this field of work to the current number of the Missionary:

First of all, writes Rev. Dr. Temple, let me make my act of faith in the non-Catholic missionary movement. In the territory with which I am familiar

Catholicity has made a strong stride forward in the last few years, and this advance is mainly due to the preaching to Protestants. This is a fact, "gross as a mountain, open, palpable." The Catholics themselves are active

where they were passive, loyal where they were listless, aggressive where they were wont to cower under at-Not only has the zeal of the scat-

tered faithful been roused to the point where it enkindles others, but the Catholics fallen from the faith have almost entirely been brought back by this preaching of the Word.

this preaching of the Word.

A goodly number of converts have been made, and many more have been so impressed by the claims of the Church that they will never repeat to their children the idle tales on which are follows:

their own young hearts were fed.

The very preaching of the priest in these Protestant parts has been an immense power for good. It puts the Church before the people. It causes Catholicity to be discussed. It gives us an opportunity to nail lies and to scatter the seed of truth. It lets the non-Catholics know that the old Church against which their forefathers "prois still here, and that she is hale and hearty, eagle-eyed in spite of age, and lion-hearted in the face of enemies. Catholic in name and in reality teaching every truth of Christ and

sanctifying every truth of Christ and sanctifying every sorrow of mankind. A few days ago, after a short mission given in a neighboring village, a skilled mechanic who attended every night "Father, I am more of a Catholic than before you came. I lived for years in the city right alongside of big Catholic church, and you are the list priest I ever heard." He has omised to attend Mass the first

opportunity.
"You are the first priest I ever heard." This is the refrain of every mission. Think of it, Catholic priest and people of America, there lions and millions in our own land who have never heard the voice of a priest Think of it for a moment, or God! Think of it for a moment, and think too of the words of Christ to convert the world by preaching, and will you dare to be slient of speech or stingy of silver? "How shall they hear without a preacher?" asks the

apost The ignorance of things Catholic, as revealed by the question box, is at once crass and colossal. Why does the priest button his collar in the back? Why does the Pope wear a ring on his toe? are difficulties that provoke a smile; but the ever-recurring questions about the selling of sins, the adoring of idols, and the lack of divine love am

olics cannot but excite our sympathy.
Some time since I met a regular ordained minister of the A. M. E. Church, whom I had known as a barber in my boyhood. In talking over matters he informed me that St. Peter was the

If any friar in the Philippine Islands ever equalled that in stout stupidity, may some one send me the story.

The good Sisters, however, seem the greatest puzzle; and the reason is not far to seek. The Maria monk litera-ture has done its work. Some of the mud has stuck. The minds of multi-tudes befouled by these vile lies are for

us" the great unwashed."
On the farms the religious indifference is not so marked as in the cities. Most of the country people with whom I am acquainted still hold fast to the divinity of Christ, the inspiration of the Bible, etc. The farmers will drive miles to hear something about religion, where the town folk will not walk where the town folk will not walk blocks. A few days ago I rode in the country to see a venerable old woman, country to see a venerable old woman, with some forty odd grandchildren, who is under instructions. "Father," she said, "I have always believed, you she said, "I have always believed, you can serve but one master." How to bring the Master to such souls is a problem that presses. The Church has always found it difficult to reach the rural districts. In the sixth century St. Benedict discovered people within sight of Rome still unconverted, whence the word, "pagan" or villager. In the thirteenth, the Franciscans found the country people almost neglected. It was the same in the sixteenth century. St. Alphonsus Liguori faced a similar state of things in the eighteenth. It state of things in the eighteenth. It has always been so. It is easier to preach penance and poverty in the city than it is to practice them in the country. We need a "free rural delivery" carry the mail and message of the Master to the fireside of the farmer.

Master to the fireside of the farmer.

The non-Catholic missions are working along lines that with God's grace will evolve both the men and the means to meet this need of the Church in our The giving of missions on the Eastern

Shore of Maryland has led to the fol-

lowing rules of action:

1. Give the mission in a hall rather than in a church. For many Protestthan in a church. For many Protest-ants it requires an act of superhuman courage to enter a Catholic church. The ghosts of generations of lies guard the portals and their hearts fail them. 2. Use the press as far as possible. Distribute Catholic literature and print the discourses in the local papers. Country editors are always clamoring

Country editors are always clamoring for copy, and country people will read about religion.

3. Follow the methods of St. Francis of Sales. Dip your tongue in the honeycomb and let nothing but kindness fall from your lips. Take it as a first principle of your preaching that all non-Catholics are all Catholics except in pame and knowledge. The skin cept in name and knowledge. The skin f a Protestant bleeds at the gentlest thrust of criticism.

4. Follow up the work. We must till as well as sow. The work will not prosper unless it is taken up and continued by pastor and people.

An immense amount of good has al-

ways been done in the diocese by the pioneer priest to Protestants, Rev. Father Mickle. Fathers Doyle and Elliott have helped the work along by

Elliott have helped the work along by their labors and their love. The Missionary Union, by sending to us this year the eloquent and zealous Passionist Fathers Xavier and Valentine, has awakened an interest in the old Church from one end to the other of the diocese.

Never, I venture to assert, has the Church been so much in evidence be-fore on the Eastern Shore of Maryland. God grant that these missions be for many an Epiphany—a manifestation of Jesus and Mary to those who love the

TALEBEARING.

UNTOLD HORROR THAT RESULTS FROM 1DLE OR MALICIOUS REPETITION OF UNCHARITABLE REMARKS.

Reaching on "Talebearing," Rev. Stephen M. Lyons, rector of St. Mary's church, Salem, N. J., said:

1. "Talebearing is a species of detraction, and consists in repeating to another what a third person said about him or her. One convent him or her. One servant repeats what another servant said about the lady of the house, one clerk carries the re-marks made by another to the employer, a neighbor calls to repeat what another neighbor said about you, a relative comes to inform you for your good ' of course what your mother-in-law or some other relative remarked concerning you. The talebearer professes to be your special friend and brings you the news 'merely to put you on your guard, for your special good.' The word of God and experience teach that talebearers cause untold harm.

2. "The bible condemns talebearing. Much self-delusion prevails in regard to the baseness and sinfulness of carrying tales. If talebearers would earnestly reflect on the moral incendiarism start ed in families and in society by the despicable habit of carrying stories they would surely shrink in fear and trembl-ing at the thought of God's judgment awaiting them. The Holy Ghost de-clares: "The talebearer shall defile his own soul." (Eccl. xxs., 31) But our Lord declares nothing defiled shall enter heaven. If is 10 excuse to say that tales you carried were true. Would you like your conversations and secret Would failings repeated to others? Then do not carry tales, and do not listen to

3. "Talebearers cause family quar-rels, and hatreds between neighbors which continue for years. Indeed envy, jealousy, pride and the desire to create rouble are the motives that actuate talebearers. Servants, laborers and clerks often lose their positions, storekeepers their customers and physicians their patients by means of the officious talebearers. The greater part of the

dissensions, quarrels, hatreds, family feuds, litigations, estrangements and animosities which weigh so heavily on individuals, families and society gener-ally have their beginning in the impru-

dent or malicious story carried from one to another by some bad tongues. You see a divided household, a disunited family; what is the cause of it all? Some unseen viper's tongue stole in amongst them, discharging its venom amongst them, discharging its venom in secret. Again, friends are estranged and neighbors are quarreling; what led to it all? The evil tongue of a third person, whose thoughtless and uncharitable stories have divided their hearts.

itable stories have divided their hearts. The tongue of a third person hath disquieted many.' (Eccl. xxviii., 16.) Who can tell when the misfortunes brought on families and neighbors by reckless or malicious talebearers will cease? The obligation rests on the talebearers to repair the injuries they have inflicted on their neighbors and relations by their story-carrying. 'The relations by their story-carrying. 'The whisperer hath troubled many that were at peace.' (Eecl. xxviii., 13) Like Satan with Eve in Paradise story-carriers pretend to be your friends. They 'merely come as your friends and tell you for your good what so and so said about you.' But what was said would amount to very little if there were no 'tattlers' and 'busybodies' to repeat it and turn it into a cause of disturbance, Trifling things are apt to appear impor-tant if repeated, and if really serious, the injury is greatly increased by repetition. The bible commands you: 'Hast thou heard a word against thy neighbor? Let it die within thee, trusting that it will not burst thee.' (Eeel. xix., 10). Howsmany sins would be avoided. how much family trouble averted if this command were generally obeyed!

4. Talebearers bring on themselves curse of God. They cause many sins of strife, hatred, jealousy, revenge, etc., for which they must answer. By their evil tongues they cause Christians to become enemies of God, and to quarrel and hate one another. The bible declares: 'The death of (a wicked declares: 'The death of (a wicked tongue) is a most evil death; and hell is preferable to it.' (Ecel. xxviii., 25.) It is soul-terrifying to reflect on the temporal and spiritual ruin wrought by sinful tongues. The Holy Ghost de-clares: 'Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.' (xxix., 22.) Our divine Lord co xxix., 22.) Our divine Lord come to bring peace to men of good will, but talebearers strive to nullify God's work, and hence the Holy Ghost declares: 'The whisperer and the double-tongued is accursed, for he hath troubled many that were at peace.' (Eccl. xxix., 15.)

5. "Talebearing common. Is there any community without some gabby gossipers, who as the bible says 'being idle, learn to go from house to house, tattlers, and busybodies, speaking things which they ought not?' They make life very miserable for their neighbors and relatives by wilfully misinter-preting innocent words and actions and carrying distorted stories from one house to another. Some of those un-lovely and unlovable characters pretend to be religious. Such ones thereby bring true piety into contempt. The keynote to true piety is charity, love of the brethren, a virtue conspicuous for its absence from the doings and sayings of the talebearers. Such ones are dis-tinguished for a close attention to their neighbor's affairs. Perhaps the reason they do not mind their own business is, as a certain humorist has put it: 'Be-cause they have no business to mind. They have no business to mind if they had a mind to mind it, and no mind to mind their business, if they had

6. "Talebearers make themselves ridiculous and weary their neighbors.
The bible declares: 'The talebearer shall be hated by all.' (Eecl. xxi., 31) One of the ancients used to say that the best men were those who spoke least.' If talebearers suffered as much themselves as they make others suffer they would be soon cured. One of the plagues of families and of society is beplagues of families and of social periods ing pestered with those sponge - like ing pestered with those sponge - like emptied, from whom the slightest press-ure squeezes out all that is in them, until those who are in their neighbor-hood run the risk of being deluged. Wee to all who have to remain under those dripping eaves!

7. Resolution. Pray with the Psalmist; 'Set a watch, O God, before my mouth.' (Ps. exi., 3.) Keep a constant mouth. (Ps. exi., 3.) Reep a constant watch over your tongue and be as care-ful in choosing your words as you are in selecting the food you eat, and your lives will be free from anguish. 'He that keepeth his mouth and his tongue keepeth his soul from distress., (Prov. xxi., 23.) Daily experience teaches that we cannot take too many precautions to bridle the tongue. Frail nature is ever leading us to talk of ourselves is ever leading us to talk of ourselves and others in a way that is compromisshall be honored. (Eccl. xxi., 31)

Where all Paths Tend.

The Catholic Church is a city to which avenues lead from every side, by the thorny and rugged ways of strict investigation, by the more flowery paths of sentiment and feeling; but arrived at its precincts, all find that there is but one gate whereby they may enter, but one door to the sheepfold narrow and low, perhaps, and causing flesh and blood to stoop in passing in. Men may wander about its outskirts, they may admire the goodliness of its edifices and of its bulwarks, but they cannot be denizens and children if they enter not by that one gate of absolute,

Titus, a Comrade of the Cross A TALE OF THE CHRIST FOR THE CHRISTMAS-TIDE.

BY FLORENCE M. KINGSLEY.

CHAPTER XXV.-CONTINUED. "Simon! Simon!" said the Lord warningly, "behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not. And when thou as converted, strengthen thy brethren.

But Peter answered Him yet again

But Peter answered Him yet again:
"Lord, I am ready to go with Thee both
into prison and to death."
Then said Jesus sadly: "Verily I
say unto thee, that this day—even in
this night—before the cock crow twice,
thou shalt deny Me thrice."
"If I should die with Thee," cried
Peter, vehemently, "I will not deny
Thee in any way."

Thee in any way."
And all the others said the same

Then Jesus had compassion on them, as He thought of all that they must suffer as He thought of all that they must stater in the future; and He said many sweet and comforting things to them, which though they forgot in the terror and con-fusion that shortly followed, John afterwards remembered and wrote of it all wards remembered and wrote of it all.
And it hath come down to us, even to
this day. Likewise He prayed with
them. After that they sang a last hymn
together, and went forth into the

night. Now when they were come to the Mount of Olives, they went into a garden there called Gethsemane, which being interpreted, the oil press; for many great olive trees grew therein many great office trees grew mother, and there was also a stone trough, where, in the season, it was the custom to tread the oil from the ripe fruit.

It was a calm and peaceful spot, well

beloved by the Master as a place of prayer and rest. Overhead the great Passover moon shed a flood of mellow light, which, sifting through the new leaves, lay in silvery patches on the

ground beneath. ground beneath.

As they entered the garden, Jesus said to His disciples, "Sit ye here, while I go and pray yonder."

Then taking Peter and James and John, He passed further on among the

gnarled trunks of the olives. "My soul is exceeding sorrowful, even unto death," He said at length, His eyes dim with anguish. "Tarry ye here and watch." And they stopped, as they were bidden, throwing themselves down on the soft spring grass, to wait his

And He went from them about a stone's cast, and kneeled down; and they heard Him praying :

Abba, Father, all things are possible unto Thee; if Thou be willing, remove this cup from Me; neverthelesss, not My will, but Thine be done."

And as they sat apart, and watched

Him there, a confused drowsiness and heaviness of spirit fell upon them, so heaviness of spirit fell upon them, so that they could no longer see nor heavistinctly. They fancied that they dis-cerned dimly the radiant figure of an angel, stooping over that prostrate Form —or was it but the silver light of the moonbeams falling interruptedly through the branches? Their spirits were drowned in that strange slumber which hold them fast, so that they could which held them fast, so that they could not move though they dimly knew his

Was it only the sleep of tired men, or was it that Omnipotence deemed the scene too sacred for mortal eyes to look upon? Be that as it may, the man Jesus sorely longed for human sympathy, and when He came—His brow crimsoned with the anguish of His soul—and found them asleep He cried with bitter dis

appointment: "What, Simon! Could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation.

Then tenderly: "The spirit indeed

willing, but the flesh is weak. Then He went away the second time and prayed, saying: "Oh, my Father, if this cup may not pass away from Me, except I drink it, Thy will be done!"

And He came and found them asleep again, for their eyes were heavy; neither could they, when He awoke them -in the dim confusion of their sensesmake Him any answer. Verily might He have said, in the

words of David: "Thy rebuke hath broken my heart. I am full of heavi-ness; I looked for some one to have on me, but there was no man; neither found I any to comfort me.

And He left them, and went away again, and prayed the third time saying

the same words.

Afterward coming to His disciples, He Afterward coming to His disciples, the found them still sleeping. Looking upon them compassionately, He said: "Sleep on now, and take your rest; behold, the hour hath drawn near, and

the Son of man is betrayed into the hands of sinners. He raised Himself up, and listened intently. The hour was even now come: for He heard the sound of tramping feet, and caught the glimmer of torches through the darkness. Turning to the sleepers He cried aloud, "Rise! Let us be going! Beho he is at hand that doth betray Me."

"How knowest thou that we shall find Him yonder?" queried Jochanan impatiently, as he stumbled along at the side of Judas through the half dark-

The man looked up, and by the irregu lar flame of the torch which he carried, Jochanan caught the look on his face; and hardened as he was, he recoiled

"He will be there. I know the place ill. He goeth there—to pray."
"Thou knowest that we must lose no ne," said Jochanan, half apologetic-He had an unaccountable horror

of this Man. "What thou doest, do quickly They were his words to me," said

And again Jochanan felt that icy shiver. "Ugh! The wind is chill!" he said, wrapping his cloak closer about

him.

Judas laughed, long and loud, and

muttered something to himself.
"How shall we be seizing the right Man, if we be fortunate enough to find

' continued Jochanan. The man laughed again, a mirthless sound and terrible to hear. "I shall kiss Him!" he answered.

Joehanan wrapped his cloak still closer about him. "The man is a devil!" he muttered. "I wish I had compelled Issachar to come. He is too dainty fine, though, for an errand like

Then he spoke no more, save to give a few sharp orders to the mob of temple police and Roman soldiers, which followed them.

This is the place," said Judas as length, pausing before what dimly appeared to be a stone gateway. "Follow where I lead." And he strode away into the uncertain darkness of the gar-

den.
"The fellow is mad!" said Jochanan impatiently to Malchus. "Twer impossible to capture the Man in a place like this. He hath a thousand chances to escape.

But even as he spoke, he caught a

But even as he spoke, he caught at the arm of the high priest's servant. Who is that, yonder?" Malchus looked, and saw in the half darkness the figure of a Man. Did he imagine it?—or was there a mysterious brightness—a dim shining? There was a voice!

There was a voice!
"Whom seek ye?"
All were silent for a moment, save
for the hiss of an awed whisper among
the superstitious soldiers. Then Jochanan, gathering courage, said boldly
"We seek Jesus of Nazareth."

And the answer came calm and clear, "I am He." Something in that voice struck terror to the cowardly hearts of the mob. Starting back with a common impulse, they stumbled confusedly over one an

other, with muttered imprecations, and cries of fear. Again the voice and the question Whom seek ye?' And again they made answer: "Jesus

Nazareth." "I have told you that I am He; if therefore ye seek Me, let these go their way." That the saying might be ful-filled which He spake: "Of them which filled which He spake: "Of them thou gavest me have I lost none."

And Judas, peering sharply into the darkness, saw that the other disciples were there also, albeit shrinking fearfully in the background. Then all the fully in the background. Then all the old, long-smothered hate and envy burst forth within him. He started forward with a bound like that of a wild animal, and grasping the arm of Jesus, cried aloud, "Hail, Rabbi!" and kissed Him.

The others looked to see him smitten to the carth, but the Master only said.

to the earth; but the Master only said sorrowfully: "Judas, betrayest thou the Son of Man with a kiss?"

At this Peter started forward impetuously. "Lord! shall we smite with the sword?" he cried. And without awaiting the answer, he drew his weapon, and with a fierce but badly imed blow, struck off the ear of the high priest's servant, who was advanclay hold of Jesus.

ing to lay hold of Jesus.
"Peter, put up thy sword into the sheath," said the calm, authoritative voice of the Master. "The cup which My Father hath given Me, shall I not The cup which drink it? Thinkest thou that I canno nom pray to My Father, and He shall presently Live me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it

Then turning to the soldiers, who had grasped Him tightly by the arms, He said: "Suffer ye thus far." And He said: "Suffer ye thus far." And reaching forth His hand, He touched the wounded man, and healed him.

Jochanan and the officers of the temple, forgetting their fears, were now crowding about Him with curiosity. To them He said: about Him with insulting

"Are ye come out, as against a thief, with swords and with staves for to take Me? I sat daily with you, teaching in the temple, and ye laid no hold on Me. But this is your hour, and the power of

When the disciples heard these illomened words, they were panic-stricken. Giving one last terrified glance at their Master and Lord, apparently helpless in the brutal grasp of the mob, they all forsook Him and fled.

Now it chanced that a friendless lad, weary after a long day of had sunken down in the shelter of the wall to sleep. He had removed his outer garment, using it as a coverlet from the cold night dews, and had rolled others of his garments into a

pillow for his head. Steeped in the heavy slumber of sorow and loneliness, he had heard noth ing of the disturbance at first; but the triumphant shout as the mob passed out of the gateway aroused him, and a chance word from one of them brought him to his fart.

him to his feet in an instant.
"The Nazarene!" Could it be "The Nazarene!" Could it be! Without stopping an instant to reflect, seized his abba and, flinging it over his shoulders, ran after the retreating throng. In a moment he had caught up with them, and the red glare of a torch falling upon him, revealed him plainly to the soldiers who brought up the rear. Starting forward, one of them seized him by the garment, crying out as he did so

Here is one of them now! Let us take him also."
But at that, he slipped away, leaving his linen abba in the hands of the soldier, who gaped stupidly after him, as

e fled half naked into the darkness. CHAPTER XXVI.

"Stop here!" commanded Jochanan, ringing the bell at the massive portal loudly and imperatively as he spoke.

After some delay, the porter opened the door cautiously—for it was now late in the night-and peered out.

"Tell thy Master to come down quickly!" cried Jochanan impatiently,

for he was weary.

"Ah, 'tis thou, worshipful lord!''
said the man. "I have orders to admit And he threw the door wide thee.'

The temple officers, together with The temple officers, together with Malchus and Jochanan; the two soldiers, who were grasping the Prisoner between them; and lastly, the betrayer, Judas, filed into the gateway. The others, obeying the command of Jochanan, waited outside.

They had see weels, and the soldiers are the soldiers and the soldiers.

They had scarcely entered the great courtyard when Annas came hastily in.
"Thou hast the Man!" he exclaimed joyfully, as his eye fell upon Jesus. "'Tis well!"

Then turning to Judas: "Thou art indeed a shrewd fellow, and much to be commended for the discreet way in which thou hast managed this affair. The thirty pieces of silver are thine; take them and begone. We have no The thirty pieces of silver are think, take them and begone. We have no further need of thy services." And carelessly tossing a small purse toward man, he drew nearer the Prisoner that he might feast his eyes on the me sight.

Judas stooped, and snatching the purse from the ground, skulked out into the darkness. He had not once out looked at Jesus, but he felt those eyes upon him. They were following him. The purse in his bosom burnt like a living coal: "God!" he shrieked aloud. And again and again he shrieked, as he madly on in the black His punishment had begun.

Thou hast bound the lessly," said Annas at length, drawing

back as he spoke.

He had intended to make a preliminary examination of the Prisoner: but now he suddenly determined that it might be better to wait. He felt strangely shaken and faint. "I am an old man," he thought, "and overweary; I must spare myself. Besides, there is to me something most un-pleasant about the aspect of this Man, though he is quiet enough.

Then he continued aloud: "See thou His bonds; make them secure, then to the house of Caiphas. emove Him myself will take some refreshment and "Is it thou, Peter?" said a voice.

"Tis no other. Hark! Have they Where are the rest?" where are the rest?"
"Nay, I know not," said John, sorrowfully. "Twas even as He said:
"Smite the shepherd, and the sheep are scattered"—I know not why I fled; 'twas a cowardly act. I am going to seek Him; it may be that they will let

Him go in the morning."
"They will not let Him go in the morning—nor at all," said Peter

But it may be that He will escape out of their hands. He hath the power," said John hopefully. "He hath had the power, but what

if He hath it no longer?" answered Peter. "He hath said many things of late, hard to be understood. Said He not, even as they bound Him, 'It is your hour and the power of darkness? John was silent for a moment. Then he said in a firm voice: "I shall find Him; wilt thou go also?"

Yes, I will go," answered Peter omily. "But what can we do alone? gloomily. "But what can we do and where wilt thou seek Him?" 'At the palace of the high priest.

I heard them give the order, as passed me in the darkness." The two men were silent, as they strode rapidly on towards the city. was no time for words and each was orbed in his own unhappy thoughts. This is the place," said John at gth. "We will go in"—knocking

length. the portal as he spoke.

The door opened almost immediately. Peter shrank back into the darkness. "Go thou in," he whispered. "I will wait here; it may be that He is not

John passed in without replying; and on Peter heard the portress greet him by name, as she closed the ponder-

He leaned back against the wall, and the moments dragged slowly by. He was growing weary and cold. He half wished that he had gone in with John. "I will go away," he thought. Then the words which he himself had englan in a hand of the words which he himself had spoken in a happier day, flashed back into his mind. "Lord, to whom shall we go? Thou hast the words of eternal life." Where indeed ould he now go! All was gone—all

At this moment the door opened and John came out. Peter saw his face by the light which streamed from the open passageway; it was pale and grave.

"He is there," he said. "Even now they are questioning Him before the high priest. Wilt thou come in?" "Yes," answered Peter, "I will go

John spoke briefly with the portress, and she admitted them both, looking curiously at Peter as he passed. "Go yonder," she said, pointing with her

Ah, there is a fire!" said Peter. "I am cold." And without waiting for John, he walked rapidly toward the cheerful blaze, around which stood a

number of persons. He shivered as he spread his hands over the fire, and glanced furtively about him. He saw nothing of Jesus; and presently feeling more at his ease, he sat down, as did some of the others. They were all talking among them-elves. "Hast thou seen Malchus?" selves.

Yes, I have seen him." "Didst thou know that one of the disciples of the Nazarene smote off his

ear? No! Is it so?" broke in another "He smote it off with a single blow of his sword," continued the speaker. "And the Nazarene touched the wound

and it was whole." What meanest thou—the ear?" "In truth, just as it was before the

blow was struck."
"A marvel indeed! But not more wonderful than many other tales they tell of Him. "Why do they seize the Man and

bring Him hither? What hath He done amiss? "For one thing He hath spoken against the priesthood; in my own hearing, He called them no better than

whited sepulchers—fair without, but within full of pollution." "Little wonder then that they are His enemies; He should have been more

discreet. Aye; but there is truth in His ds," said the first speaker, sinking voice. "I know many things myhis voice. self, which, if told, would make a pretty

scandal. "The truth should not always be spoken, replied the other. "Even a lie is useful at times." And the man laughed loudly, with a knowing leer at

his companion.
"Did they seize the fellow who wa so ready with his sword?" said an-

Peter shrank back a little from the light, and wished himself safely out-side. Before anyone had a chance to question, the portress answer sauntered leisurely up to the fire. eye at once fell upon Peter: and she said loudly; "Art not thousand loudly; "Art not thousand for this Man Jesus' disciples?" one turned hastily. Peter thing with fear.

Every one turned hastily. sprang to his feet, shaking with "Woman!" he stammered out, "I know Him not; I know not what thou meanest! Then assuming an air of indifference,

ne sauntered leisurely out into the passage leading to the street, intending to slip away at the first good opportunity As he sank down on one of the benche there, to try and collect his scattered thoughts, he heard the distant crowing 'Tis near morning," he thought to

himself.
Presently he was startled by a voice

This fellow was also with Jesus of Nazareth. Martha told me that he Nazareth. came in with the other; and we know that he is a disciple."

Peter sprang up with a smothered ath. "What meanest thou, woman! do not know the Man." oath. Then he wandered uneasily back into the courtyard again, though he knew not why he lingered. "I may as well go back to Capernaum," he said to himself sullents. "The said to himself sullents."

"The dream is ended. elf sullenly. "The dream is ended."
As he leaned against one of the pillars, thinking thus gloomily within himself, a man came up before him, and flashed the light of a torch which he was hold-

ing full in his face.
"Who art thou?" he asked curiously then getting no answer to his question, he bethought himself that he had seen that face before, and lately. "Did I not see thee in the garden with the Nazarene?" he continued.

"Thou didst not!" answered Peter stoutly. "Surely thou art one of them!"

sisted the man who was of kin to Mal-chus. "For thou art a Galilean; thy speech betrayed it.
Stung to frenzy by these words, and a Stung to trenzy by these words, and horrible inward consciousness of his perfldy, the wretched man burst out into a torrent of oaths and curses. "I tell thee I know not this Man of Whom the words when the second time, he

ye speak!" And the second time, he heard the crowing of the cock.

He looked wildly about him that he night escape his tormentors; suddenly ne saw that they were bringing his Master, bound helpless, into the courtyard—his Master, whom he had vowed to love and to follow, even to prison and

And Jesus turned and looked upon him: that look sank deep into the soul of Peter. He remembered the word of the Lord, how He had said unto Him: "Before the cock crow twice, thou shalt deny me thrice." And he went out and wept bitterly.

TO BE CONTINUED.

THE LAST OF THE RAEBURNS.

A ROMANCE OF VIRGINIA IN THE DAYS " BEFO' DE WA.

"De po' Kurnel now!" said Uncle Peter, gloomily, shaking his woolly head. "De po' Kurnel now!" Uncle Paul sent out a whift of smoke, and waved his corn-cob pipe in air.

No one lak de Raeburns,' gan, family pride swelling his tones.
"No one lak dem. Young massa—oh, Lordy, Lordy, where we fin' anybuddy lak young massa? Who gwine run dis hyah place now? Wha' Missy Cecile "Paul Barnabas, yo' fool niggah,

ah'm 'stonished at yo'! Sho Miss Ce-cile keer! She tell us she dun gwine do t'ings jes' lak young massa, didn ne? She say—"
"Umph, huh! She say, she say!

mimicked Uncle Paul, ' on'y eighteen y'ars ole—'member her bein' bo'n same's 'twar las' week—suah Li'l' gal she is-how she gwine do de wuk ob a man lak Kurnel Raeburn? Wha' she know 'bout de plantin' an' de craps, de buyin' an' de sellin', lak young massa ?"

ion, and there was grim conviction in

know," he said impressively, ain't nebbah been no Raeburn yit ouldn' do putty much as dey lak'd. Missy Cecile she out an' out Raeburn

She got de Raeburn face an' she got de Raeburn temper—''
'' Whe-e-eew!'' whistled Uncle Paul. 'She got de Raeburn temper orright she got de Raeburn temper,

Peter Andrew."

"Mouty fin' t'ing!" cried Uncle
Peter, "Raeburn temper bestest in
de worl'. Lordy, Lordy!" he broke
into the cackling laughter of a very old man, and swung himself to and fro on the low board fence. "It cert'n'y is a sight when Missy Cecile git her back up. She bust out lak a li'l' spitfire doan' she?"

She mek de fur fly," assented cle Paul. "Massa No'be't Spencer, Uncle Paul. he do cert'n'y lak to see her mad."
"Now he do," said Uncle Peter sagely. "But when dis Raeburn place all Spencer place, he won' lak to see her mad so much. Yo' t'ink, Paul

Bar—"
The clanging of a bell, loud and in sistent, startled both negroes. pealed forth from the tower of the old-fashioned mansion that loomed up against the darkening western sky, and it was the summous that called the slaves of the plantation to the "great Again the bell sent out its brazen volume of sound, and yet again. Before the last notes died away it seemed as if the dusky figures that re sponded sprang suddenly up from earth so many were they, and so quickly they appeared; women with babies in their arms, and children clinging to their skirts,—young men and old,—all took the same path, turned their faces in the same direction. Uncle Peter and same direction. Uncle Peter and Uncle Paul went, too. Twin brothers, they had been born on the Raeburn plantation very nearly seventy years before, and given their names by the dead and gone Mistress Raeburn, mother of the "young massa" gath-ered to his fathers within the week. An ardent Catholic, a true-hearted Southern gentleman was Cecil Raeburn. Too young to die in that he had

been scarcely forty-five, tall straight and even handsomer than when, in his young manhood, he carried off the fairest woman in all Virginia for off the fairest woman in all Virginia for his bride—Agatha Ashdale, of Ashdale Mere. There was one child—one little girl—and people were kind enough to say that Cecil Raeburn was a fool not to marry again. For what right had a slip of a girl to all these broad acres? —there should be a boy in the Raeburn household. From time immemorial the

acusehold. From time insulation and the ledgest Raeburn had been a boy.

Yet a second marriage would have the confilerious to Cecil Raeburn. emed sacrilegious to loving his wife as women are rarely in that her death but made hi loved—in that her death but made his love intenser with the hope of future meeting. His little Cecile, motherless in her third year, was fragile and delicate. The pity he felt for her seemed to called a second or seemed. to mellow and sanctify the great affec-tion a father feels for his only child. She grew strong and active under his tender care, and though, to his infinite regret, there was no trace of her mother in her face, she had all the Rae burn beauty — and that meant to be richly dowered indeed. Love for love she gave him; they were more than father and daughter; they were friends,

The lawyer was waiting now in the great, wide hall, and Dr. Dayton, Cecile's nearest neighbor. Of feminine relatives the young heiress had none. Norbert Spencer was present also. The candlelight fell on his handsome face—its proud, somewhat haughty lines softened into pity and tenderness as he stood beside his sweetheart's chair, his hand resting lightly on it

The little mistress of Raeburn looked from one familiar dark countenance to the other as the hall filled up. They were demonstrative in their joy, big, black, affectionate children. Some were sobbing, while tears were in the eyes of all. She drew her breath sharply and pressed her lips together. Norbert Spencer made a sign to the lawyer, but he had already unfolded the crackling parchment sheet, and he cleared his throat once or twice before reading to them the few and simple words that made them the property of Cecile Raeburn and her heirs forever.

It was a scene worthy of a master-and—the many candles flickering in their sconces, sending long, irregular shadows on the floors and walls; lighting up the intent dark faces ; throwing into bold relief the shrewd features of the lawyer, the doctor's kindly face, frost-crowned; casting the distorted profile of the young Southerner's noble countenance upon the panelings, and leaving in kindly darkness the slim igure in the big chair-a little blur of blackness save for the white hand, absurdly small, resting on her lap, and the

mist of shining, gleaming golden hair. Groans and sighs were heard as the reading progressed. The indulgent master of Raeburn—indeed there were The indulgent those who said Colonel Raeburn spoiled his slaves—proved his kindness even after death. Cecile's little hands elenched together at the first sound of grief. Aunt Nance, who had cared for the girl since she was left motherless, hovered in the background, her shiny face puckered with the anxiety she

could not conceal.
"Send them away," said Norbert Spencer, gently, when Lawyer Marsden finished, but their young mistress lifted her head bravely. They were waiting for her word, she knew, eager to hear her voice at such an important moment as this, and she had no inclination to disappoint them. Besides she had that to say to them that would not wait. In determination she was the Colone own daughter, no matter how painful the task she set herself to perform lips moved and the words came-

slowly at first, but distinctly. " Some time before my father-died, she began, though her tones faltered when she reached the last monwe were speaking of this, osyllable. nd of what I should do whenpaused, not able to go further, and vaited a moment to recover herself.

I shall try to be a good mistress to ou—as good a mistress as burn was master, if such a thing be pos-sible." Her voice gained strength sible." Her voice gained strength now, and she looked steadily down the long lines of eyes fixed unquiveringly on her face. "But I shall expect you to behave as though my father were in deed here. Because I am 'only Miss Cecile,' "—a sudden hardness sharpened the girlish features—"there shall be no difference. You are mine, every one of you, and while you may think to escape work or duty by the thought that you have 'only Miss Cecile' to see Slowly a to things, you will discover that I can be cruel, if needs be, as well as kind. That is all. You may go.'

The bitterness in her voice, and the flash of her blue eyes, caused the negroes to exchange significant glances. It was very evident that some idle gossip of the quarters had been carried to her. Uncle Peter, remembering the conversation on the fence, looked reproachfully at his gray-headed brother He did not file out with the rest. He came and stood before his mistress. Seeing this, Uncle Paul came, too, shuffling behind him.

" Miss Cecile," began Uncle Peter. Ah been a good man to ole miss, ah been a good man to young massa. An' Missy Cecile, since yo' were on'y li'l' baby, ah've been good man to yo'. Uncle Paul. Me an' Uncle Paul ud die fo' yo', Miss Cecile, me an' Uncle Paul ud." He looked at her with anxious eyes

Uncle Paul, too, shame-faced in the background, felt as if his mistress'

words had been leveled directly at him. so he stood there with downcast eyes while his brother spoke. "Indeed, I did not mean it for either of you," said Cecile. "I know you both too well." Her voice died out then and her lips quivered. These quaint characters had been her father's favorites, and the sight of their wrinkled, affectionate faces was too much for her overwrought nerves

had exhausted her strength.

Without further words the two old men bowed themselves out. Dr. Day-ton and Lawyer Marsden followed.

Weariness claimed her for its own; she

Only Norbert Spencer remained, and Aunt Nance. "I-I thought they would never, ever go," said the girl, faintly. "Oh, never go, Norbert, I am so tired—so

She pulled her hand from his protecting, comforting clasp, and cove her face. With a murmur of soothing speech Norbert bent over her, putting one arm about her tenderly. vas too proud to show her emotion even before him.

"The only Raeburn of Raeburn she said, rousing herself with a pitiful The only one-and

Poor little child !" whispered her lover, with a tenderness that surprised himself. "Poor little Cecile! Dear himself. "Poor little Cecile! Dear heart, he is not beyond your reach

You can pray for him—'"
"Pray for him!" she returned, sob.
bing now. "Oh, I do, I do, Norbert,
But my prayers seem so few and so
miserable when—when I think of him my poor father. He trusted me, Nor. bert-he knew I should try to do right always-

And with God's help, dear, you will.

"With God's help " she echoed sobbingly.

It had been the cherished dream of both heads of the Spencer and Raeburn households that Cecile Raeburn and Norbert Spencer should marry. alone because the plantations but because they were one in faith, of the two oldest Catholic families in Virginia. Lately the subject had not be dwelt on, though one day shortly be-fore the Colonel's death, he hinted at it in a wistful manner, perhaps with a premonition of the blow that was so oon to fall on his little girl's head. But Father Vincent, who was presen having ridden over on his way from a sick-call, was looking at Cecile with h bright eyes, his pleasant face lit up b a roguish smile, and the girl, blushing turned away without a word. Little did the good priest dream that his next sick-call would be to the genial maste of Raeburn, whose loyal friend he At the funeral, however, Lawyer Mars den spoke of the marriage t

Spencer as the Colonel's wish, and Dr. Dayton made smiling allusion joining of the two big plantati had been so long a settled thing th until the evening on which the read, the young Southerner had felt the necessity of showing his affe tion. He and Cecile had grown up gether, and he had not discovered closely his future was linked to here until he saw her suffering, and realized that, save for him, she had no ties in the world. Cecile's own thoughts were in

fusion. She had never known the lack of love. Her father's tenderness had enshrouded her as if it were a garment. He had been all in all to too, felt with the others that her mar riage to Norbert Spencer had been his remost wish, but she could not think of supplanting that dear, familiar face in her heart. Singularly, almost m bidly sensitive in the first tumult of grief, when all the world of love she had known crumbled to pieces before her, and away from her, the very thought of a single endearing from Norbert Spencer's lips seemed a breach of that faithful affection which had existed between her father and herself—she felt untrue to his memory. She was upset and worried—restless and dissatisfied. She missed him at every turn-more and more as the days progressed, and the duties of her new position weighed her down. The gossip of the quarters did indeed com her in many shapes. She knew that every negro on the plantation awaited her marriage with a certain amount pleasure in the thought, for Norbert Spencer was a great favorite. stickler for caste, severe on the surface despite his youth, he might bo, but his justice and his kindness endeared him to every one of his dependents. This speculating on a new master, alm fore the old one was laid away, hurt Cecile bitterly. It appeared as if cirone had ever succeeded in driving a Raeburn. Her unusually harsh remarks to her people had been the outcome of these rebellious feelings. She was proud, indeed, and tenacious respect she felt should be paid to her dead father's memory. Though she knew their light and volatile dispos tions, she wanted to compel them, by her own strength of will, as it were, to dwell on the past rather than anticipate

Slowly a month went by, in silence and reserve. Norbert Spencer felt that he put great restraint on himself when he said nothing of coming years to her. Her petulance and ill-temper tried him sorely, though them to her great grief-their rightful source. Oftentimes, indeed, his voice took on the note of tenderness, thrill of love, which he could not keep to himself—but the proud coolness of her demeanor checked all advances. Het little bursts of rage had been rather encouraged as well as enjoyed by her negroes, who took them as evidences of her fine breeding-knowing how soon the gracious smile would flash from be-hind the frown. But this Miss Cecile had such a grave, pale face that she awed them. She looked at them stern ly, with cold eyes, and spoke to them harshly, and all the time her lonely little heart was aching with its new pain, trying to adapt itself to changed It was well that her father had taught her, so far as lay in his power, a moderate amount of self-control and clear judgment. Both wer sorely taxed. Her responsibilities weighed on her. She had never known the disputes he had to settle, the decisions had been decisioned by the decisions by the decision of th ions he had to make, the many perplexing questions that arose daily, cont gent on the management of dependent human beings.

Finally Norbert Spencer made up his mind that it must end-that it was duty to speak to her, to take her burdens on his own strong shoulders, to settle the matter for good and all.

He ordered the Sheik, his big gray horse, saddled an hour earlier than usual that morning. He had business at the Fortescue plantation, some six

MARCH 7, 1908 miles above Raeburn, meant to s back he meant to s Hall. At any rate he that when the Sheik Spencer ground again its promised mistre lightly into the saddle lightly into the saddrome direction to to stood beside him. attentively, and as touched his cap.

"Beg your pardon, the subject," he said going to the Raeburn "I intend stopping yes," answered his

es," answered his tonishment. Befor

thing further Jornis I've heard nasty sir, about Raeburn, well to give Miss Ce ing. Her man Samp lot of blacks up the r night since, and I ha there's one nigger a to make trouble for General Fortescuesir-bought him bac ago—he was born plantation—and had away. Couldn't do they say he can sent than ten orne sn't a squ' strip of Jornis was apt to winded, and the She morning air in his restless. Spencer w Scipio they call when the Fortescues

"All right. Th He gave the Shei leared the gate bef boy could open it. hurt. He had seen this last two week eeling of resentmen Cecile buying slav word to him! H them, too, and not as Surely his long frie sentiment, entitled consideration! Th Raeburn, ever wi He cut short h

Fortescue's, and about 9.30. Cecile fast when he entere Her head was a pushed away from der tempting. him to a seat no busy filling him or before he sat down critically, blaming ot noticing before Where had the la cone, the dancin Colonel's time? woman was not sh shadows under he known to him. M down, its contents " Are you not v

the question. "Well? Why put the notion the He pointed to fast.
"That." He g
and coming, leas
"What's the

She looked at h

rather at the quie

Won't you tell you ?''
'' You can not am getting alon stiffly. The ten put her on her want to hear any shrank from it would not do. womanly inconsithat very momen longed to know cool tone in wh hurt the impetu wounded to the morning. He ch somewhat abrupt "I hear you' your stock," he me you've got o in fact that th

that even the C to ask my advice She looked at Thank you, me of that. were short-han little when she ment. "Samp going very ches five of them-a tening up, and said. I gave h always did." The swift, from under the mollify his nodded.

in the air. A

" Besides th wanted badly. General Forte Now, that me a story ab gives him a dangerous, Co Ship him astonishment.
I bought the I

know his st ong time ago, me, I can ass son wouldn't l "Sampson rupted Norbe You know a crime equal to fectious. As heard—',

Wait, No This was more he remembe

rl, faintly. "Oh, nd from his proasp, and cov armur of soothing over her, putting orderly. But she her emotion even

rn of Raeburn!" elf with a pitiful

!" whispered her ess that surprised le Cecile! Dear yond your reach

she returned, sob. lo, I do, Norbert. em so few and son I think of himtrusted me, Nors help, dear, you

" she echoed sob-

herished dream of encer and Raeburn cile Raeburn and nould marry. Not plantations ere one in faith, of olic families in Viribject had not be ne day shortly be-leath, he hinted at s little girl's head. on his way from a

g at Cecile with hi asant face lit up by dream that his next to the genial master loyal friend he was! ever, Lawyer Mars-narriage to Norbert onel's wish, and Dr. ing allusion to the settled thing that, outherner had never of showing his affectile had grown up to not discovered how was linked to hers affering, and realized, she had no ties in

oughts were in con-lever known the lack er's tenderness had if it were a garment. in all to others that her mar-Spencer had been his she could not think at dear, familiar face ngularly, almost mor-n the first tumult of ne world of love she bled to pieces before from her, the very ngle endearing word encer's lips seemed a hithful affection which ween her father and untrue to his memory. and worried-restles her down. The

She missed him at and more as the days the duties of her new The gosapes. She knew that he plantation awaited h a certain amount thought, for Norbert reat favorite. , severe on the surface a, he might bo, but his kindness endeared him his dependents. This new master, almost be-e was laid away, hurt It appeared as if cirdriving her - a ucceeded in driving a unusually harsh re-cople had been the out-bellious feelings. She ed, and tenacious of the should be paid to her nemory. Though she t and volatile disposi-ed to compel them, by h of will, as it were, to

th went by, in silence Norbert Spencer felt eat restraint on himself othing of coming years etulance and ill-temper y, though he attributed eat grief—their rightful imes, indeed, his voice note of tenderness, the which he could not keep the proud coolness of her ked all advances. Her f rage had been rather well as enjoyed by her tock them as evidences ding—knowing how soon nile would flash from be-But this Miss Cecile But this Miss Cecile rave, pale face that she he looked at them sternyes, and spoke to them all the time her lonely vas aching with its new adapt itself to changed was well that her father er, so far as lay in his rate amount of self-conr judgment. Both we

Her responsibilities She had never known e had to settle, the decis make, the many perplexthat arose daily, continmanagement of dependent

bert Spencer made up his nust end—that it was his k to her, to take her is own strong shoulders, matter for good and all.

the Sheik, his big gray and an hour earlier than orning. He had business scue plantation, some six

peared.

miles above Raeburn, and on his way back he meant to stop at Raeburn Hall. At any rate he was fully resolved Hall. At any rate ne was turny resolved that when the Sheik put his Foofs on Spencer ground again Cecile should be its promised mistress. He vaulted lightly into the saddle, turning to give lightly into the saddle, turning to give some direction to the overseer who stood beside him. The man listened attentively, and as Norbert ended touched his cap.

"Beg your pardon, sir, for changing the subject," he said. "But are you going to the Raeburn place?"

"I intend stopping there on my way, yes," answered his employer, in

s," answered his employer, in tonishment. Before he could say anything further Jornis continued I've heard nasty rumors this week

sir, about Raeburn, and it might be well to give Miss Cecile a word of warn ing. Her man Sampson brought a new lot of blacks up the river about a fortlot of blacks up the river about a for-night since, and I happen to know that there's one nigger among them bound to make trouble for anybody gits him. General Fortescue—the old General, General Fortescue—the old General, sir—bought him back about five years ago—he was born on the Fortescue plantation—and had almost to give him away. Couldn't do a thing with him. say he can stand more punish ment than ten ornery niggers; there sn't a squ' strip of skin on his body—" Jornis was apt to be somewhat longwinded, and the Sheik, with the fresh morning air in his big nostrils, was restless. Spencer waved his hand. "His name, Jornis—what do they

Scipio they called the nigger, sir, when the Fortescues had him."
"All right. Thank you. I'll see how matters stand."

He gave the Sheik his head then, and leared the gate before the small stableboy could open it. He was very much hurt. He had seen Cecile three times last two weeks and she had said nothing concerning new slaves. A feeling of resentment entered his heart. Cecile buying slaves without ever a word to him! Having trouble with them, too, and not asking his assistance Surely his long friendship, if no dearer sentiment, entitled him to that much consideration! The dead master Raeburn, ever wise and cool-headed, had not disdained to ask Norbert Spencer's advice when need arose.

He cut short his affairs at General Fortescue's, and reached Raeburn about 9.30. Cecile was still at breakabout 9.30. Cecile was sain at break fast when he entered the morning-room. Her head was aching, and she had pushed away from her in disgust the food Aunt Nance took so much care to nder tempting. But she motioned him to a seat nevertheless, and was busy filling him out a cup of coffee eve before he sat down. He looked at her critically, blaming himself mentally for not noticing before how ill she seemed. Where had the laughing, joyous child gone, the dancing fairy-girl of the Colonel's time? This reserved young woman was not she; this girl with the shadows under her blue eyes was un known to him. Mechanically he took the cup she handed him and put it down, its contents untasted.

" Are you not well ?" he asked, more

She looked at him in astonishmentrather at the quick, curt tone than at

the question.
"Well? Why, of course. What
put the notion that I wasn't into your He pointed to the untasted break-

'That." He got up from the table, and coming, leaned over her chair. "What's the matter, little girl? Won't you tell me and let me help

"I hear you've made additions to our stock," he said. "And Jornis tells me you've got one or two bad fellows
—in fact that there's a hint of trouble in the air. Are you having trouble, You must remember, child, that even the Colonel wasn't too proud to ask my advice on occasion.

She looked at him with moist eyes. Thank you, Norbert, for reminding You see, the tobacco fields me of that. were short-handed. Father spoke of buying a new lot before—before—he took sick that time." She shivered a little when she mentioned her bereave-"Sampson told me these were going very cheap, and there were only five of them—all they needed was fat-tening up, and a few weeks' rest, he said. I gave him carte blanche—father

The swift, almost appealing glance from under the dark lashes did much to ollify his wounded feelings. He

Besides there was one selling I wanted badly. Scipio, his name is. General Fortescue had him once—he was born on the For-"

"Now, that's queer! Jornis told me a story about him only this mern-General-Well, he gives him a fine reputation. Pretty dangerous, Cecile. Better ship him

Ship him off !" opening her eyes in astonishment. "Why, I just told you I bought the lot on purpose to get him. know his story, Norbert—heard it a ong time ago, and sad enough it made me, I can assure you. At first Sampson wouldn't have him—"

"Sampson was right, dear," interrupted Norbert for the second time. You know as well as I that there's no crime equal to insubordination—it's infectious. And from what I have heard-"

Wait, Norbert - now do wait." This was more like the impulsive girl he remembered, and he smiled.
"Don't speak so harshly. Let me

show you the man first, please. Ring the bell, won't you?"
He complied, and Aunt Nance ap-

Send one of the boys for Scipio. Tell him Miss Cecile wishes to see him in the morning room."

Aunt Name obeyed. Norbert was much amused at the look of patient resignation on her face—evidently Scipio was a sore point with her. Ce-cile did not speak again. She stood at the window, her blue eyes very thoughtful, and Norbert Spencer leaned against the mantel, flicking his boot with riding-whip. He did not speak, either, for he was pondering over this sudden notion of hers. A soft tap at the door made both look toward it. "Enter!" called Cecile gently.

The man who came in in answer to her word was over six feet in height, with a great head set on massive shoulders. Norbert acknowledged to shoulders. Norbert acknowledged to himself, looking at him critically, that he was as finely built and set up as any he knew-white or black. His dusky skin betrayed his humble origin, but his face had only the merest shading o the African characteristics. His manner, too, was all that could be desired.

He did not glance at the stately aristocrat lounging against the mantel. His gaze sought Cecile, rested on her, and Norbert Spencer, at that moment, was touched, despite his attitude of He was used to the cool unconcern. devotion of the Raeburn slaves—that had passed into proverb. But he had never seen on any face the expression that rested on this one now. It was humble, meek, adoring, intermingled with a dignity that seemed to make it

with a dignity that seemed to make it all the more pathetic.
"Do you think you will get the broad acre finished before sundown, Scipio?" asked his mistress.

"I'm gwine try ha'd, missy," he re

That's all, then-thank you." She smiled at him, and he withdrew. "That's Scipio, Norbert," she said,

turning to the young man eagerly. "What do you think now?"
"Think?" He shrugged his shoulders contemptuously. Once the fellow was out of the room he resented the momentary interest he had compelled. Has one time to waste thinking on— on such?" He was nettled. "Able on such earn his salt, I reckon, from the look . But what about a nigger, Ce-Why bother ourselves?"

She was silent a moment.
"I wish you could see his body, she said then, in a disappointed tone. "Norbert, it's awful. He's cut up so that there isn't an inch of him that isn't

"Well?" He raised his eyebrows indifferently, looking at her in some surprise, determined to show no interest in this queer freak of the mistress of Raeburn's. "He's evidently one of those cross-grained brutes, Cecile—if he hadn't deserved punishment he would'nt have got it. Look here, child — don't let false sentiment run away with you. It's bad. Once personal feeling begins to rule you i sonal feeling begins to rule you may gard to these people, you won't know where to stop," a little hotly now.

"You may not like it, then," she said in a dangerously quiet tone,
when I tell you I have given Scipio emancipation papers and hired him to work for me?"
"Cecile!"

" Cecile !

"I-I - refuse to believe it!

von't believe it! A fellow like that:

Girl, are you crazy ?" Two red spots glowed on her cheeks and her eyes blazed fire; no one had ever spoken to her in that tone, and the Raeburn temper was inflammable as

want to hear any avowal of love—she shrank from it—she dreaded it—it would not do. And yet, with true womanly inconsistency, she longed at that very moment to have it settled—longed to have the settled—longed t that very moment to have it settled—longed to know her own mind. The longed to know her own mind. The hor in which she answered him hurt the impetuous young Southerner, wounded to the quick once before that morning. He changed the conversation somewhat abruptly.

I how well a longed to know her own mind and the point of the departed near him tortures black clouds formed overhead; the birds circling in the air fluttered near birds circling in the air fluttered near to earth, seeking shelter. Higher and blacker piled the clouds. Hurrying longer darted hither and you in the him in Georgia? They harnessed him to a plow, and drove him with a whip and lash, as one would not drive a brute for fear of impairing its useful. ness. As I would not drive my horse Micah, or you your Sheik. Oh, my blood chilled when I heard it! I treated him like a human being. He acted like one. I wish you could have seen his face when I told him he was free. May God spare me to do many such

deeds!

"But the precedent!" cried Norbert Spencer, in a voice choked with rage. "Can any one accuse me of the control of the not a good master? But to do a thing like that—so uncalled for, so— Have you no regard for the demoralizing

of course! I knew it—and you a Catholie! You are inhuman. You are worse—worse than General Fortescue himself. As to that," her voice rose in a very torrent of wrath now, "aren't my slaves my own ? Can't I free every one one of them, if I please? How dare you question my actions? Yo have no right—you shall not do i There is the door, Norbert Spencer!

"If I go, Cecile, I shall never come back." One could hardly recognize the usually pleasant voice in that

She laughed. "So? I am not aware of the fact that I have asked you to come.

" Cecile, I-

"Cecile, I—"
"Will you go, or shall I ask Aunt
Nance to show you—"
He was gone then, quickly, banging
the door behind him. His footsteps
echoed heavily from the hall, and a
moment later she heard the clatter of She put her hands up to her face

with a little cry.

This was the ending. Her cup of under her feet. hoo's.

anger drank, the lees tasted bitter in

A strange thing had happened. For the first time within the memory of the oldest inhabitant, there was coolness between the two great houses of Spencer and Raeburn. Never before in annals of Virginia had such a thing ecurred.

Lawyer Marsden, getting wind of it, Raeburn Hall, disapproving, not so much of the action, as of its conse quences in regard to her marriage with Norbert Spencer—which, for the good Raeburn plantation, he felt ought to take place as soon as might be, since, in his opinion, no woman was any kind of a manager, and Cecile least of all. Her reception nonplused treated him courteously enough, but plainly showed she did not intend to open the subject, let alone discuss it. He visited Spencer Maner, then. Norbert, bitterly hurt and augry, poured out the whole story.

Dr. Dayton was next to call on Cecile, strongly prepared to espouse the cause of Spencer. She could talk to this dear old friend more freely, and to him she gave her version of the affair. He immediately approved it. though his Southern feelings stoutly, if inwardly, asserted that Norbert Spencer had but acted according to the tra-ditions of their kind. When next he and Marsden met, however, they en-tered upon a heated discussion of the case. Dr. Dayton, in spite of his con-trary belief, found himself taking up Cecile's side of the question. Lawyer Marsden, hard-headed and stubborn firmly convinced of Cecile's right to do exactly as she pleased, no matter what the consequences, took the Spencer view. Thus partisanship made raging, fuming opponents of two who had form-erly been held up as the best friends in the county. After that there was chilliness in the air when the Daytons and

Marsdens came in contact.
Father Vincent, who understood Cecile's half-disciplined nature better than any one else, listened to her patiently, and looked at her with his grave eyes. That look hurt. He knew, as soon as her anger cooled, that her warm heart would bring its own punishment. She talked to him, too, bitterly, eagerly, more vehement in her expressions

of anger than she was aware.
"Dear child," he answered, gravely, when she kad finished "I do not question your right to do as you please with your personal property yours. And we will admit that Nor-bert was more violent than—than he had a right to be. But, my dear would your father have let the sun go down upon his wrath? Even were he Even were he in the right, he was the most noble and most generous man I ever knew-and his nobility and generosity were never shown to greater advantage than when dealing with those who had injured

him—"
"Don't, Father," said Cecile, catching her breath sharply. Don't,

But the words had found a lodgment in her breast, and the battle with self began then—a battle that would have ended in her defeat, if the innocent cause of the trouble had not justified his existence in the most noble of ways, and settled all disputes and difficulties

It had been oppressively warm. The cattle drowsed, knee-deep in clover, the negroes at work in the cotton-fields had excuse for laziness. The earth was parched, the grass wilted, the flowers drooping languidly on their stalks. There was scarce a tremor among the leaves of the big oak-trees you?"
"You can not help me, Norbert. I am getting along finely." She spoke stilly. The tenderness in his voice put her on her guard. She did not want to hear any around of love she a flash of light, forked and vivid and terrifying; the patter of raindrops on the leaves—then a mighty roar and a crash, as the thunderbolts of heaven's

artillery echoed from the hills.

The east wing of Raeburn Hall, almost wholly detached from the main portion of the mansion, contained the turret-room, so called, built by some dead and room, so called, built by some dead and peing unkind to my people? Am I gone Raeburn principally for an observatory. It had long since fallen into practical disuse, but it was Cecile's favorite resort. From its round windered this will have on the other planeflect this will have on the other planeflect this will have on your own? Genwou no regard for the other planteflect this will have on the other planteflect this w body than in that white tyrant's—oh, I know all you would say. It's treason, isn't it? It's against my caste! It's against all the teachings of our school! The first of her anger had feelings. The first of her anger had been soothed away by the priest's words to her—and she was sorry. She knew to her—and she was sorry. She acknowlher own mind more fully. She acknowledged to herself that she missed him very much — but her pride, the bitter Raeburn pride, still refused to unbar the path that led to reconciliation.

The rising storm found her seated there, watching the wonderful scene. The tall trees beneath her shivered and twisted in the blast; the lowering clouds seemed so near that she felt she had but to put forth her hand to touch them; the crash and the rumble of thunder, the vivid forks of light, the first few drops of rain, and then the breaking of the torrent—all was awe-inspiring, frightening in its dread majesty to the spirit of a sorrowful girl, alone and away from all the world. She aught her breath, and stood up to close the window. The rain stopped. A loud explosion close to her almost deafened her. A blinding light set the turret-room ablaze. The floor rocked

And for the first time - the last time in her life, Cecile Raeburn knew what fear was. She covered her eyes with her hands to shut out the terrifying glare. Her brain reeled, grew dizzy. Noises sounded in her ears. she felt herself slipping, slipping downward. Then all was darkness.

In the main mansion a moment later everything was in confusion. One of the servants saw the sudden flame that shot up against the dark sky, and a mo ment later all knew that lightning had struck the east wing. In a second, apparently, the whole upper part was in blaze. Some one sprang to the bell blaze. Some one sprang to the bell, sending out wild peals of alarm, and the negroes, swarming from all sides, formed a fire brigade to save the "great house." Suddenly a scream went up. Aunt Nance, beating her breast with both hands, came running along the hall, her voice sounding above the din-

"Missy Cecile's in de turret-room Lawd-Gawd-a-massy, Missy Cecile's in de turret-room!"

A sudden horrified blankness shut down over each dark face. Involuntar

ily all eyes turned to the east wing. A groan went up.
Still the bell rang out its warning notes. Over at Spencer Manor some one discovered the red glare in the sky some one heard the pealing of the bel A moment later, all thoughts of his petty grievance forgotten, the master of Spencer was tearing along the great Raeburn road. In all his after-life he never forgot that ride. His little love,

fared that night! What if—
But no, no, no! That was impossible
— nothing like that could happen, he
thought, setting his teeth into his And then the Sheik felt the under lip. dig of the spur, and rose on his haunches at the unaccustomed touch of pain, and spread himself right gallantly

God only knew how she

to his task. But one there was who thought for Cecile before Norbert Spencer knew she needed help. Up the narrow turret-stairs a massive figure fights its way, calling her name, shouting it, shrieking it, at every step. The smoke blinds him, chokes him, but he battles with it madly. His voice sounds weak and ineffectual. Once the conviction smites him that it is useless to try to save her - she can not live through this should be risk it? But he draws his breath hard at the coward-thought, and

crawls up another step.

He reaches the open door—he falls on the threshold. He puts his hand out, feeling about him. There is nothing. He groans piteously with sheer physical pain; the flames dart up, singeing his head and face. He shakes with terror
the terror of a man seeing death and
suddenly afraid of it. He mutters to It has been all in vain. He might have known she was not here they had been mistaken—
And then his hand touches a heap of

clothing. He drags it toward him-

words die on his lips, and he grits his teeth. From his arm he takes the dripteeth. oing blanket to which he had and which he would not use for his own protection because it was to touch the form of his beloved mistress. He wraps it about her. His strength is super-human. He looks down at the stairsa seething mass. Will they hold? It is death—death for him, surely—death for her, perhaps. But is not death And he may be able to save her. She is untouched, unharmed — safe for the time being. He raises her in his the time being. He raises ner the time being. He has never prayed in his life—he has never known a felt the need of one. But he has heard her pray; he has watched her, when, ner pray; he has watched her, when, with sweet face bent, and hands joined, she recited the "Memorare" with such touching pathos that every one present felt the words were real to her. And even he knelt with bowed head when she began the "De Profundie" for the soul of the departed Profundis" for the soul of the departed master of Raeburn. And that was as near heaven or God as Scipio has ever with kindly eyes, spoke to him with kindly lips, gave him—oh, moment for which he had been willing to die!—his freedom from bondage! And at the thought of what she had done for him, he straightens up. He is a free manfree man, and is doing this of his own ree will. And if he dies, he dies a

ree man. The flames are creeping nearer, rearer. "God help us, Missy Cecile—God help us, God help us!" he mutters thickly. His eyes are smarting with pain, he can not see. No; not even for her! It is impossible, he can not it, he will not-it is awful, horrible;

to it, he will not—it is awful, norrible; t is torture, martyrdom—
Some one is plunging through that sea of fire. He is delirious, dreaming—he must be! It is not he—surely not he! No one could dare it—
"God help us, Missy Cecile, God help us!" His voice is a shriek of the country is a greating and a

help us!" error now. There is a creaking and a awaying behind him—a mighty crash. The roof has fallen in. It is now, now, now—or never! He has reached the pottom platform. "Yes, Missy Cecile -I'm a-coming, missy,' he says, hrough shut teeth. The helpless gure in his arms may have tasted death r all he knows, but every bit of life emaining in his powerful frame holds to but one idea—he must get her through anscathed. Dead or living, the fire shall never claim her. Dead or living, he shall rest in Raeburn Hall that

Norbert Spencer, with the light of padness in his eyes, stands at the foot of the burning pile as the roof falls, eld back by a dozen restraining hands held back by a dozen restraining matus. He calls on God in his agony, throwing his arms up in air to hide his face from view. And just then—so long has it taken to tell it, so quickly has it transfer meaning blood. spired-a semblance of humanity, bleed ng and burned and disfigured, issues forth from the smoking creature no longer human in appearance. The fire has followed him, fighting for every inch of the way he gained. past now. He totters, stumbles, falls prostrate, at Norbert Spen-cer's feet.

"Heah, sir," he says, in a thick, anting voice, "Heah, sah — heah, panting voice, "I Massa No'be't, sah."

With a cry of horror Norbert lifts in his arms the burden he has brought. The blanket, sizzled and smouldering at its edges, falls away, and the light shines on the ghastly face, the golden hair of his beloved. Shouting he he class her to him and holding her thus, he looks down at her savior. "Scipio!" he cries. "God in heaven, Scipio!"

Ay, massa—Scipio." "Scipio—" he begins again—and that was all. The tears choke him. He puts the senseless form of the girl loves into the willing hands out stretched to receive her, and kneels beside the man who has given his life for hers. Kneeling thus, Spencer tasted remorse to the full. It made all his after years the tenderer

"My poor fellow!" he said pitifully. How did you ever do it?" "Got a black body, massa-but a white heart. Ah saved her—ah swore by God to, Massa No'be't—''

"God help us, Missy Cecile—God help us! On'y Scipio, massa. Got a

It was fully three months before Cecile Raeburn recovered from the effects of that awful night—months of patient waiting and dread anxiety to he man who loved her. Her first wish was to see Scipio's grave. Norbert Spencer went with her, and she leaned eavily on his arm as she bent to read the inscription engraved on the splendid monument. Nor could she decipher the words, but stood, sobbing, while he read them to her, his voice grave and

olemn and gentle: "Erected by Cecile Raeburn in memory of The Man Who Gave His Life for Hers

SCIPIO. In Whose Black Body dwelt the Soul of a Martyr and the Heart of a Hero.

Requiescat in Pace."

-Grace Keon, in Benziger's Magazine

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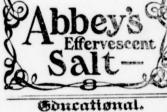
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LETTER OF RECOMMENDATION.

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

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Dear Sir: For some time past I have read

pear Sir: For some time past I have read

cour estimable paper. THE CATHOLIC RECORD,

cour estimable paper. THE CATHOLIC RECORD, Dear Sit.

your estimable paper. THE CATHOLIC RECORDS
and congratulate you upon the manner in
which it is published.

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
to the faithful.

Blessing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ.

† D. FALCONIO, Arch, of Larissa,
Apost. Delex.

Matter intended for publication should be mailed in time to reach London not later than Tuesday morning.

LONDON, SATURDAY, MAR. 7, 1903.

ANGLICAN VOLUNTARY SCHOOLS.

The Hon. Mr. Harcourt, Minister of Education has definitely refused to consider a motion of the Anglican Committee of Synod to take steps toschools to the Public school system of the Province. For this purpose, the committee asked that a commission be appointed to inquire into the working of the voluntary school system in England, but Mr. Harcourt refused to entertain this request, the Government having no intention to establish such a system. The request of the Western University to have a department of

sanitary science has also been refused. The Government are of the opinion that a cleavage of the schools on the basis of the various Protestant denominations is not advisable, as experience has shown that these denominations are not so distinct in practice as to require special schools for the instruction of their children. Further, it has not been made evident that Anglican opinion is very decided that denominational schools are desirable, and the members of the Government doubt whether they would be sustained even by the Church of England itself if they established a system of voluntary schools for the benefit of that body.

THE BOER AMNESTY.

It will be learned with satisfaction by the people of all parts of the British Empire that a general amnesty has been granted by the Imperial Government to the rebels of Cape Colony who joined with the Boers in fighting for the independence of the Republics of the Transvaal and the Orange Free State.

As one of the conditions of peace, th admission of the Boer burghers as British subjects on an equality with other subjects was agreed to by the Government, but the Cape Colony rebels were specially excepted from the amnesty thus granted. It was supposed or presumed that the intention was to prosecute these rebels, but if such an intention was ever entertained, it has been abandoned, and though Cape Colony never ceased to be British territory, the residents of Dutch origin were known to sympathize with the Boers in arms, and many went over to the Boers in the field and fought in their ranks. This treason has now been pardoned. Under the circumstances this was the best thing to be done. After the great expenditure of life and treasure rendered necessary by the war, it would be worse than folly to pursue with a charge of treason the Dutch sympathizers with the Boers, who were attracted to the Boer cause by the hope of establishing throughout South Africa a Dutch Republic. It is by far better that they should live they should retain ill will, which would be the case if they were pursued with rigor after the close of the war.

The amnesty now granted will make the whole population of Cape Colony and Natal regard themselves as bound to the Government by ties of gratitude, and will make loyal subjects of those who would under other circumstances remain disloyal in heart. After the victory whereby the British power has been established on a firm basis, revenge we are pleased that the amnesty has been

made universal.

Boers who took up arms to secure indeendence for themselves?

We are gratified at being able to say that the present attitude of the British Government gives promise that the case of Ireland is to be taken into immediate consideration, and that the prospect for the prosperity of Ireland was never brighter than it is at the present moment when there is every prospect that the worst grievance under which Ireland has suffered for more than three centuries is to be removed by a Land Bill which will be brought up in Parliament under the auspices of the Govthis regard will be seen.

THE STORY OF IRELAND BY A. M. SULLIVAN.

The Story of Ireland has been many times elegantly told by writers native of the soil in the elegant language which has been characteristic of many of the children of the Emerald Isle.

The Abbe MacGeoghegan, John Mitchell and Mr. Haverty have made it possible to Irishmen and their descendants to have an excellent knowledge of the truthful history of their country down to a fairly recent date, and Thomas D'Arcy McGee has rendered good service by bringing the events of Irish history to a still later period, and in smaller compass so as to make the "Story of Ireland" more accessible to a large clientele, and more interesting than ever by the beautiful language with which he describes the events narrated, from the earliest times down ward annexing a system of voluntary to a date which is within the memory of many of our readers.

But many years have elapsed since these works were written, and there was room for a new recital of Ireland's sufferings and glories which should come down to a more recent date, and this has been given us by Mr. A. M. Sullivan, who has issued "The Story of Ireland" in a new form which includes the period of the struggle for Home Rule under the leadership of Mr. Charles Parnell, and to the inherent interest of the facts Mr. Sullivan adds a new charm by the happy choice of incidents selected to make the narrative interesting, and by the graphic beauty of his descriptions rendering the volume peculiarly a popular and up to date history of Ireland. The efforts of the British Government to blacken the characters of Mr. Parnell and the entire Nationalist party through the forged letters furnished by the traitor Pigott, and published in the Times newspaper, are fully exposed, and the sudden collapse of the investigation through the complete exposure of the fraud is ably and interestingly described. We are sure that the work will be one of the most popular handbooks in the possession of our readers on the subject treated.

The present book will be additionally interesting from the fact that it contains a detailed historical account of every County of Ireland. There are also numerous illustrations of historical events including excellent portraits of distinguished patriots and of the Irish crests of Irish families of prominence of their mottoes from the Irish, French and Latin originals.

The volume is for sale at the book-

LITURGICAL NOTES.

TO CORRESPONDENTS.

J. C., Chatham, N. B.-1. It has become a practice in common conversation to apply the expression "dedication of a Church" to the more simple form of blessing which is used before a church is opened to public worship, but the liturgy applies the same term to the solemn consecration which takes place only when the Church is completely devoted to the service of God, all indebtedness having been paid upon it so that it has become the unencumbered property of the Church, and is truly belonging to God. The expression "Consecration of a Church" is restricted to this more solemn form of satisfied with British rule than that blessing in which the sacred oils are used to anoint parts of the building indicated in the rubrics of the Church.

whether all altars, or only those built of stone," contain relics of write us, giving particulars. saints or martyrs.

It is the wish of the Church that in churches there should be altars built of stone from the ground. This is required in churches which are to be con-"fixed altars ;" but "portable altars ' would be indecorous, and we confess that are permitted where fixed altars cannot however, whether fixed or portable, But it is now in order to ask what is must be consecrated solemnly by the to be done for Ireland, whereas Irish Bishop, and must contain relics of soldiers contributed so largely to the Saints which are placed into them when successful issue of the South African they are consecrated. It might be war. Are the soldiers of Great Britain to be worse treated than were the obtained in quantity sufficient to supply is a consecrated. It might be woman, child, and home with such universality of steady power as intoxicating drink.—Cardinal Manning.

the altars of the world; but the wonder will disappear when it is borne in mind that many millions of saints and martyrs suffered death during the terrible persecutions through which the Church of Christ passed. It is estimated that from seven and a half to twelve millions suffered thus even down to A. D. 314, that down to the present date there has been no lack of relics to supply all

the altars of the world. The altar of a church is not properly speaking the wooden structure which in common parlance is called "the altar," but is a consecrated stone ernment; which means that the chief which is placed upon the wood-work, grievance of the Irish people is to be and must always be used when the removed without further delay. In Holy Sacrifice of the Mass is offered up. another column will be found an article | The stone is prepared beforehand with from which the basis of our hopes in crosses cut into it, and a cavity called the sepulchre," into which relies of the Saints are deposited and carefully sealed by the consecrating Bishop. Thus the beautiful and humble prayer said by the priest at the beginning of the Mass, when he ascends to the altar and kisses it, is always verified:

" We beseech Thee, O Lord, through the merits of the Saints whose relics are re, that Thou mayst deign to pardon all my sins." 3. A third question is asked by our

correspondent: "What is a Basilica?" This is a word derived from the Greek asileus, a king, whence comes basilike, kingly or royal. It was first applied in Greece, and especially Athens, to stately public buildings in which the king's business, especially judicial business, was transacted. In Rome, the word was similiarly used, and there were basilicas in all the provincial towns.

When Christianity became the religion of the Roman Empire, many of these basilicas became churches, and it was preferred, as a rule, that they should be duty of British legislators to find some thus used instead of turning the abandoned heathen temples into churches. At a later period the name basilica was restricted to the principal churches, and especially to cathedrals with important historical associations.

There are several churches in Rome style 1 basilicas, but the word is usually used of the five principal churches-St. Peter's, St. John Lateran, St. Mary Major, St. Paul's, St. Laurence. The Quebec cathedral has also been dignified by the name " basilica."

BEWARE OF FRAUDS.

Most of our readers will remember having seen in one or more of the daily prints a large advertisement with a very conspicuous picture of a Sister of Charity attached thereto. One of the Catholics papers of the United States, following up these humbugs, wrote to the address of this particular Sister. given in the advertisement The letters of inquiry were returned to the editor, with the remark "Cannot be found by the post office authorities." We hope our readers will be careful not to be victimized by these transparent frauds.

Perhaps one of the worst swindles in the country is a so-called consumption cure. Of course the recipe is absolutely free, for the good man who carries on the business devotes his whole life to the relief of suffering humanity! How can we doubt it since he gives his knowledge free of charge? But let us see how he works! If you hierarchy. Beside these the ancient write him a letter, the recipe is returned free of charge. You take it to your are also given with English translations druggist to have the compound prepared. After a careful search through his books the druggist gives up in despair, telling you no such drugs were store of Mr. T. J. Kelly of St. Thomas. ever heard of before. Of course your next step will be to write the "good Samaritan." He will answer promptly, that on receipt of \$5.00 he will send you the preparation. You send him the amount and you receive by express about 5 cents worth of the commonest and most worthless herbs to be found in any field in the country. Patients are strongly advise to persevere, and in many cases the fellow has induced poor consumptives to keep on taking his "medicine" for a lengthened period, or until death came to them.

We recommend our readers to take the advise of their pastor or of some reputable physician before throwing away their money on characterless humbugs, some of whom have made large fortunes by working on the credulity of innocent people.

If any of our readers have been unfairly dealt with by those who have 2. Our correspondent enquires business announcements in our columns, we should feel obliged if they will

For thirty-five years I have been priest and bishop in London, and I now approach my eightieth year, and have learned some lessons, and the first is secrated. Altars thus built are called this: The chief bar to the working of the holy spirit of God in the souls of men and women is intoxicating drink. conveniently be erected. All altars, I know of no antagonist to that good spirit more direct, more subtle, more ubiquitous, than intoxicating drink. Though I have known men and women lestroyed for all manner of reasons, yet I know of no cause that affects man,

THE IRISH LAND BILL AS FORE-SHADOWED.

The government of Mr. Balfour has at last announced that it will introduce into Parliament a Land Bill which it is hoped will finally settle the land question in Ireland.

The great trouble at issue is that the andlords, whose original titles to the lands were obtained by confiscation during the reforming reigns of the English monarchs Henry VIII., Elizabeth, James I. and the Protectorate of Oliver Cromwell, have hitherto had an unrestricted control over tenants, whose labor and toil had given the value to the property, and when there was any deficiency on the part of the tenants to pay rent for the improvements they had made, they were mercilessly evicted from their holdings.

The remedy for this state of affairs is to bring about the extinction of dual ownership, by the vesting of the title to the land in the tenant instead of the landlord.

But how is this to be done without a wholesale eviction of the landlords themselves? It is true their ancestors acquired the land by acts of glaring injustice; but so long a period has elapsed since the injustices were inflicted that some will and actually do maintain that they should be considered now as having been confirmed by long prescription. Besides, they have been legalized by British law.

We would not propose to reconfiscate this property and to restore it to the tenants without further conditions than that the latter should take possession; but as the injustice was done by English monarchs and legalized by English law, we say that it is undoubtedly the means of remedying the tremendous evil which they inflicted on the Irish people, impoverishing them to the present day.

It is already known to our readers that the conference between the representatives of the landlords and tenants which met recently, agreed upon a plan by which the problem of settling the difficulty may be solved. It is a plan of sale whereby the landlords should be paid a fair price for their estates, in instalments which will not be beyond the ability of the occupants of the land, and eventually, when the indebtedness shall have been repaid by these instalments, the occupants shall become the proprietors.

The precise terms on which this is to be effected by the Government Bill which it is proposed to introduce into Parliament, are not yet known, but there is a general expectation that it will be based upon the agreement made at the conference already referred to. Should this be the case there is no doubt that a great step will be made forward toward ensuring the prosperity of Ireland. Such a measure has been foreshadowed in the speech of King Edward from the throne, and the Government has promised that the principal work of the present session of Parliament shall be to pass a Land Purchase Bill whereby the landlords shall be bought out.

The amount of money which will be necessary to carry out this measure has not yet been accurately estimated, but it is believed that it will be about \$500,000,-000. As a matter of course, no one but the Government itself can be expected to invest such a sum in this way, but the good which will result from the settlement, namely, the prosperity and peace of the nation, will be sufficient justification for the advance of this amount.

Mr. John Redmond, the Irish Parliamentary leader, on the 25th of February moved in the House of Commons an amendment to the address in reply to the King's speech, indicating that more light should be thrown upon the general principle of the proposed Bill: but his speech on the subject was so conciliatory as to excite surprise, considering that the evidences of dissatisfaction on the part of the Irish members with the past course of the Government have been so numerous and marked during the sessions of the present Parliament.

Mr. Redmond stated that his motion was not intended as a demonstration of friendly warning to the Ministry that he and his friends believe that the Government is engaged in framing a ment for Ireland which, in the words of the abolition of the dual ownership of from Mr. Wyndham that the Govern the Irish problem on the lines suggested in the report of the recent land any respect overdrawn. conference, which in his opinion offers agrarian troubles and conflicts between classes in Ireland.

could not commit himself to any whole- buy the land of Ireland for the tenants sale approval of the land conference at the cost of the British ratepayers. report which avoided or touched very This impression is not correct, nor did

taken into account. He expressed the hope that the spirit of good sense and good will which characterize the report will be emulated by the House in its consideration of the forthcoming measure, which will make it feasible for Ireland to lay the social foundations upon which alone it is possible to rear the fabric of healthy national life.

Mr. Redmond's amendment was then withdrawn.

It thus appears that Mr. Wyndham fully admits that there is no hope to cent. erect the fabric of healthy national life in Ireland until the demands of the Irish people are met by Parliament, at which was then passed by Parliament least so far as the Land Question is an In 1897 there was a further reduction issue. settled long ago, and the fact that is total reduction of 40 per cent., but still unsettled shows in a striking light | reality of 36 per cent. upon the origin that Ireland was not discontented al rentals. Large as this reduc with British rule without good reason. tion was, it was not greater Now that the Boer war has been settled, than was just according to and that a general amnesty has been actual value of the land . granted not only to the Boers themselves, but even to the Cape rebelsand as this result has been achieved in the labor of the tenants, it will be make the honest effort asked by Mr. these labors. John Redmond to settle the Irish Land Question in a manner satisfactory to the Irish people.

But little was ever expected from a Conservative Government toward the settlement of the Irish problem; but the fact is none the less acceptable now that a Conservative Government has undertaken to effect such a settlement. Still less was it expected that Mr. Balfour would be the man who as Premier would present the olive branch to the people of Ireland in the manner in which it is now offered, and, assuming that the offer is an honest one, the people of Ireland will, we have no doubt, accept it gladly, and Mr. Balfour's name, which was so thoroughly hateful to the Irish people when he was Chief Secretary for Ireland, and when he enforced the coercion laws so brutally, may yet become the shibboleth of Ireand's pacification.

Mr. Timothy Healy in a recent interview gave his views on the prospective proposal of the Government. He said that under the proposition which is to be made, it is understood that the Crown, after purchasing the land, will become the landlord instead of the individual owners as at present. The tenants will hold their land from the Crown and will pay their holdings to the end of a certain term of years, after which they will become the owners.

Mr. Gladstone's Land Act of 1881 provided that tenants buying their lands should pay back the money advanced by Government in forty-nine years. The Land Act of 1896 doubled this period so as to make the annual repayments smaller. The act to be proposed by Mr. Wyndham, it is understood, will take the extended period for repayment. Mr. Healy does not regard the extension of time to nearly a century as an unmixed boon, but the only objection he sees to it is that it may give the English Government an excuse to deny Home Rule to Ireland on the plea that she is a debtor to the Empire, and to enter at once upon homester and that the advances made on Irish duties. Mr. Veregin has great infin security should be repaid before autonomy can be granted.

landlords, spoke hopefully also in an ing to another country. It has been interview, regarding the prospects of exerted for good, and now the great the pending legislation, which in his majority of the people have become opinion will end the difficulties of Ire- ashamed of their absurd conduct of last land's situation. He said that "the autumn whereby they entailed considutterances of King Edward and of erable loss upon themselves and famil-British public men, the temper of Ire- ies. Many of them have developed land, the favorable reception of the proposals of the Land Conference, and the their more civilized neighbors. It was action of the Government in proposing to pass a measure which will practically put the decisions of the Conference into force, all point to the early solution of the present difficult situation. He accounted for the absence of

specific details in the report of the conference by stating that the parties thereto could deal with the question only on the broadest lines, in the interests of the nation and of both landlords and tenants individually. Minor details in every case of sale must necessarily be left to the purchasers and sellers; but His Lordship's opinion is hostility to the Government, but as a that the demand on the State treasury is not at all disproportionate to the benefits to be gained by carrying out the plan. The varied interests of the great measure of justice and appease- British isles will be reconciled by it, the people will lay aside their bickerthe King's speech, "will complete ings and hatreds and will become one in spirit, and the people of Ireland will the land." He asked for an assurance be given a new opportunity to cultivate the arts of peace such as they have ment will honestly attempt to solve never yet had within their reach. We are convinced that the picture is not in It is to be remarked in reference to

an unexampled opportunity to end the the plan whereby the Government proposes thus to settle the Land Problem an impression prevails in some quarters Mr. Wyndham in reply said that he that the Government's intention is to slightly many matters which must be the Conference of landlords and tenants est of the CATHOLIC RECORD.

ask or expect anything of the kind. The Government has been merely asked to use its credit for the purpose of issu. ing bonds with the land of Ireland as security to effect the purchase, and when this is effected, the tenants will pay to the state the instalments of rent until the expiration of the time agreed upon, when they will become proprietors. In no other way than this could the money be raised at the low interest of 3 1-2 or perhaps even 3 per

In 1882 the rents of Ireland were reduced 20 per cent. by the land ac This question should have been of 20 per cent., making apparently when it is further considered that most of the value actually represented great measure by Irish valor, as well as understood that even this reduction by the co-operation of the colonies of did not take fully into consideration the the British Empire-it is surely time to improvements which were the result of

It was the fashion with the landlords to raise the rent whenever the tenants had improved the value of the property. Thus, though the condition of the tenantry was undoubtedly greatly improved by these laws, they did not effect all the improvement which was necessary for the prosperity of the nation.

It is believed that the settlement of the land problem on the terms pr posed will actually cost nothing to the Government, for many expenses will be saved which are now necessary. The land courts, which cost \$3,000.0 annually, will be no longer neede The expenses of the constabulary whi now amount to \$6,000,000 per year wil be reduced by at least one-half, an these of the other courts will also greatly reduced, as a great proportion the crimes of Ireland have been agraria Other savings will also be effected, as the increased prosperity of the count will be the occasion of a great increase revenue. In other respects, also, may advantages will be gained which w make it well worth while for the Govern ment to pass the proposed will.

THE DOUKHOBORS.

It is stated that since Peter Vere gin, the Doukhobor leader, has been with his followers in the North-Western Territory he has wrought a great change with them in regard to the views on the laws of Canada, and it is believed that such an escapade as that of last fall, when over eighteen hundred of these strange people started on pilgrimage to convert to their faith th people of the North-West, will not occu again. Messrs. P. Veregin, Nicholas L

broff and Paul Planedin have bee

appointed by the Doukhobors as a con

mittee to confer with the Government Immigration Department to make term on which the Doukhobors may become permanent settlers, they having d cided to become naturalized Canadian ence over his countrymen, having bee their leader in Russia, and that Lord Dunraven, on the part of the ence has not ceased through their cou trading spirit through contact with not expected that they would become so worldly wise after a short residence in Canada, but they have, after good sense all, shown more than they were suspected of possessing. One man in Swan River district who was one of the most fanatical leaders it last year's crusade, and who had set his horses and live stock free on the prairie, a few weeks ago purchased team of horses, and when questioned in regard to his change of mind on the sinfulness of subjecting animals t labor, declared that he has thrown aside his old belief and that he is going to be a Canadian now. "Me no mor going to turn horses and cattle loose' he said, " Me going to be Canadian."

Numerous applications are being made now for homestead entries. It is also a good sign that these immigrants will become a settled and thrifty population, that the young people are theroughly ashamed of the outlandish conduct of their fathers, and will not follow their example of thriftlessness. Those of the old people who cling to their fanatical notions are greatly disturbed that the younger mem ily disregard the faith in which they were reared, but the views youngsters will undoubtedly have a powerful influence in sobering their elders and settling them down to civil ized life as it is understood in Canada.

Our agent, Mr. P. J. Neven, will visit Toronto next week in the interComplaint is local pastors of soliciting among They are selling poor paper, prin the contents are of harmless exce eatures of the which are high s which is in acco. books are worth and are sold at What is speci the methods use vassers to dece people. One of

MARCH 7

FAKE PRIE

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itinerant here proch 12,049 Pro thing of the kind. s been merely asked the purpose of issu. land of Ireland as the purchase, and ed, the tenants will the instalments of iration of the time n they will become other way than this e raised at the low perhaps even 3 per

of Ireland were rent. by the land act ssed by Parliament a further reduction naking apparently a 40 per cent., but in ent. upon the originrge as this reducwas not greater according to the the land; and her considered that actually represented tenants, it will b even this reduction into consideration th

on with the landlords whenever the tenant value of the property condition of the te oubtedly greatly im aws, they did not effect ent which was neces perity of the nation. that the settlement of em on the terms pr ly cost nothing to th many expenses will b nich cost \$3,000,0 e no longer needed the constabulary which 6,000,000 per year w

ch were the result of

at least one-half, ar as a great proportion and have been agraria ill also be effected, and osperity of the count ion of a great increase ner respects, also, many be gained which wi th while for the Govern proposed will. OUKHOBORS.

that since Peter Ver hobor leader, has be ers in the North-Wester has wrought a great hem in regard to their ws of Canada, and it is ach an escapade as that n over eighteen hundred ge people started on onvert to their faith the orth-West, will not occa

Veregin, Nicholas Le l Planedin have been he Doukhobors as a co er with the Governme epartment to make term Doukhobors may become tlers, they having de ne naturalized Canadian at once upon homestead Veregin has great influcountrymen, having been Russia, and that eased through their com r country. It has been cood, and now the great he people have become eir absurd conduct of last by they entailed considon themselves and familf them have developed a through contact with rilized neighbors. It was that they would become se after a short residence but they have, after more good sense

re suspected of possessing. Swan River district who e most fanatical leaders in usade, and who had set his live stock free on the w weeks ago purchased a s, and when questioned in s change of mind on the subjecting animals to ed that he has thrown belief and that he is going dian now. "Me no more horses and cattle loose' going to be Canadian.' applications are being homestead entries. It is ign that these immigrants a settled and thrifty poputhe young people are ther ned of the outlandish con fathers, and will not follow e of thriftlessness. Those people who eling to their ions are greatly disturbed the faith in which they but the views of the will undoubtedly have 3 fluence in sobering their ettling them down to civil-

, Mr. P. J. Neven, will so next week in the inter-ATHOLIC RECORD.

FAKE PRIEST BOOK AGENT.

Complaint is made by some of the local pastors of book agents who are soliciting among their parishioners. They are selling certain cheap works— They are selling They are selling certain cheap works— poor paper, print and binding—while the contents are made up of a collection of harmless excerpts. The two strong features of the books are the titles, which is in accord with the titles, which is in accord with the titles. The books are worth about 50 cents a piece and are sold at \$5.00.

What is specially objectionable are the methods used by some of the can-vassers to deceive pious and gullible One of them wears a Roman collar and passes himself off as a priest. He represents that he is sent by the Bishop, and in one instance, where a Bishop, and in one instance, where a prospective purchaser asked him to call again, he said "the Bishop did not want him running to houses" three or four times." At another place, seeing the scapulars lying on a table, he asked they were, and on being informed said he thought the "thing the priest wore around his neck was a scapular. One of the victims who bought one of the books, "to help the good priest afterwards saw the priest" dressed in the height of fashon, escorting a lady to the Davidson theatre. The victim probably paid for the seats.

The warning against cheap Catholic book canvassers in general, and especially against the "student-at-the-seminary-in-need-of-help "canvasser and the priest canvasser has been repeatedly given. If you want a good Catholic book buy it at a Catholic book store. You can get it for \$1.50 or the priest of the pri \$2.06 as a rule. Don't pay \$5.00 to some glib canvasser for a cheap volume compiled by some Hebrew publisher one of the concerns canvassing Milwau-kee at present is conducted by a Jew. Don't buy books from any one posing as a student-for-the-priest-in-need-of-aid. This is an agent's lie to gull the pious and simple-minded. Never buy of one representing himself as a priest, because he is a scoundrel playing on your piety. — Milwaukee Catholic Citizen, Feb. 21.

The specimen above referred to has several times visited Canada — even in our own immediate neighborhood. The Citizen's commonsense remarks are, therefore, as applicable to our people as they are to residents of Milwaukee.

THE REFORMATION OF IRELAND.

THE WORK OF PROTESTANT MISSIONARIES FOR THE SALVATION OF CATHOLICS.

I wonder how many of our poor, unthinking Roman Catholic people are aware that there is in existence a great ociety, having for its object the communicating of the Gospel to them, and sending missionaries and teachers among them, into the many remote cor-ners of darkest Ireland? I wonder how ny of our poor people are aware that they are pouring out in their thousands, and tens of thousands, to see the lantern slides, and hear the lectures and the sermons of these missionaries, and then enthusiastically joining them in hymn-singing? And, furthermore, that they are yearly renouncing their own faith and going over in droves to the faith which these missionaries are charged to proclaim to them?

Yet we have been doing all this without our being aware of it, if we may judge from "The fifty-third Annual Report of the Society for Irish Church Missions to the Roman Catholics, preated at the Annual Meeting held in sented at the Annual Meeting heat in the Exeter Hall, London, on Tucsday, May 13, 1962," which I have just had the pleasure of perusing. The object of this society is, I find, "To promote the glory of God, and the salvation of the souls of our Roman Catholic fellowsubjects in Ireland, through the instru-

entality of the Church of Ireland."

From the report of the Dublin Mis we learn that special work is laborers and car-drivers ; and the Rev. P. B. Johnson has been released from this mission and let roam at large. The phrase used in the report is that "Mr. ohuson has been set free to meet the increasing aggressiveness of Rome in the different parts of Ireland."

One paragraph in this portion of the report interested me much. It is that in which the committee convey their thanks to the Rev. A. Jago for his gift to them of his valuable library. Of the Rev. Abraham I have the lively recollection how, some years since, he advertised for "A coachman at a salary of £18 a year and permission to keep It is sincerely goat (a Protestant). be hoped that Father Abraham's gift to the mission was not a consequence of the orthodox goat having made love to theological that revend gentleman's works, not wisely, but too well.

In Connemara, "the committee are glad to be able to report that, in spite of a diminishing population and the keenest opposition on the part of Rome "-bold, bad Rome!-" the attendance of children in the society's western school shows a slight improve-ment for the year, the number being 414, as against 408 for the previous

The society's schools at Assleagh, Castlekerke, Errislannan, Moyrus, Bunlahinch and Galway gained a per-centage of passes of 100, but over and above this, the school at Roundstone is singled out for special praise, from which we are left to infer that the percentage of passes there was at least 150. Apropos of these schools, it would be interesting for the readers of the United Irishman to hear more par ticulars about them from persons in the localities.

Dr. Charles McCullough has been appinted resident medical officer to the Connemara Mission, and in this capac ity "it is trusted that he will not only invaluable to the society's staff and to the convert's, but also to the many of the Catholic poor who seek his ministra-

During the year we learn that ninety fairs and markets were visited by the itinerant evangelists, and the Gospe oclaimed to 10,162 Catholics and mire in this is the conscientious exact-

ness with which the preachers numbered their auditors down to the very 12,049th individual, and the extraordinary powers of discrimination which enabled em so accurately to divide the sheep from the goats! A like wonderful dis crimination and crimination and a remarkable con-scientiousness in detail is exemplified too, in the report upon the lantern mission campaign, under which 170 meetings were held in 65 different places, with a total attendance of 5,444 Cath and 11,412 Protestants. Catholics came out in numbers and joined heartily in the singing of the

In summing up the results of the work the committee modestly remarked that "Only the Great Day will declare the value of the efforts put forth to bind the Catholics of Ireland to the Divine plan of salvation." They are more and more convinced that "in a faithful and loving refutation of Romish error, coupled with a proclamation of the Truth as it is nd in God's Word, lies the hope of Ireland's regeneration. Large numbers of Irish Catholies have been convinced of the generous teaching of their Church, and many have had the courage publicly to sever their connection from Rome Many more, whose faith cannot yet face the consequences of such a step, are reading the Scriptures, and trusting only

On Page 27 of the report begins a detailed account of the missions in the different quarters of Ireland. I turned eagerly to this portion to find informa-tion about the hordes of converts who were leaving Rome and going over the True Faith in a corner of Ireland which I know best myself. But, to my keen disappointment, I found that "I having been ascertained that the infor-mation given by the missionaries in their annual reports, has, on several occasions, been used by the Roman Catholic priests for the persecution of converts and inquirers, and for the hindrance of the work, the committee have resolved that the reports shall be published without the usual headings and marked only by numbers." This is a great pity, because it would be most interesting for curious Catholics, in the different "Missionary" districts, to learn, from Exeter Hall, London, of the multitudes in their midst who are yearly finding the True Way, and footing it!

It is pleasing to hear from District 5 that "The Night School was held twice a week. Some of the lads made very good progress. One was absent only about three or four times, and others only about six times. We gave them a treat at the New Year and thirty-seven lads came. We could, have had the hall filled on that occasion, but we did not tell them till we were half through the lessons that we were going to give them a feast."

Now I think that was downright bad mismanagement. That hall would, in all probability, have held three times thirty-seven lads (at least it would thirty-seven lads (at least it would have held them before the feast began), and consequently the souls of twice thirty-seven youths were indifferently let run on in their career of ruin.

" We seem to have gained a wonder ful influence over some of these lads by means of this night school "-there isn't a doubt of it in the world-" and many owe to it their ability to read and

That the boys should have learned to read and write at a school is certainly a surprising bit of intelligence. How must have astounded the led, old ladies who thronged Exeter Hall to hear this report read !

The report upon District No. 6 is, indeed, rather meagre; but this we are told the reason of: "There are many told the reason of: things that one would like to menti in one's annual report, which one dare not publish for fear of undoing the good work which one hopes is going forward, as the priests would immediately bring pressure to bear.'

There is one paragraph in this report which I cannot forbear quoting on account of the beautiful naivete which rvades it: We sent one woman to situation in England. She went as a Protestant, having a few months before been a most bigoted Romanist. It was wonderful to watch the bigotry gradu-ally wearing away. Whether she was ally wearing away. Whether she was a true convert to Christ or not we will not venture to say; but it was a great joy to kneel with her in prayer on the evening before she left." But the mos But the most charming thing is reserved for the last sentence—"It is some time"—the re-port innocently remarks—" since we

In our heart of hearts we believe that was daughter of the late this lady lamented McQuaid. At least, if she was not, she was worthy to be.

The income of the Irish Church Mis-

have heard from her.'

year was £15,500, which sions for the year was £15,500, which included £4,600 from legacies, £1,300, donations, and £8,000 from collections. The expenditure was a trifle of £5,000 beyond the income. That is to say, upwards of £20,000 was spent in twelve months in weaning Ireland from Papis try. I am sorry not to find any exact record of the number of converts made, as it would be very interesting to know how much per head it costs; but judging as best one might from the printed reports of the different districts, I should say that the number of converts made during the year might be from 150,000 to 200,000. But, to be on the safe side, accepting the very low esti-mate of 150,000, and doing a sum in proportion, we find that souls are won from Rome at the very reasonable cost of 2s. 8 3-4d. each, or, roughly speaking. we may conclude that a pound-note will fetch eight Connemara men to Heaven in a hand-basket. And anyone who denies that it is dirt cheap at the money deserves to be bound hand-andand given over to the Scarlet an.—Magnus Barefoot, in the Woman. United Irishman.

Behold Your God.

"In modern times," writes Dom Columba Edmonds, O. S. B., in The Ave Maria, "how few of the laity realize that at the Consecration in the Mass the elevation of the Host and chalice has been instituted in order behold the Sacred that they may Yet such is undoubtedly th

NON-CATHOLIC MISSIONS.

Special to the CATHOLIC RECORD. The Western and Southern portions of this country are particularly attractive fields for missonary work among non-Catholics. Very often the Catho-lics in these districts are few in number and very poor in earthly possessions. But the personal zeal of the missionary and the charity of those who contribute to this providential work are doing much to cultivate heretofore almost barren fields. The account of Father Hendricks' labors in Idaho illustrates very plainly the truth of all this and is surely inspiring enough to arouse the interest of the most lukewarm. The non-Catholic mission work in Idaho is beneficiary to the Catholic Missionary Union to the amount of \$500 a year. Father Hendricks has his own parish to attend to on Sundays, yet in the last few months he has lectured in many towns months he has lectured in many towns widely distant such as Pocatello, Montpeller, Idaho Falls, Shoshone and Weiser. Great interest has been aroused in the Mormon communities by these labors. A number of converts have come in, many are on their way more are expected. At the mission given in Gentile Valley a number un-usually large joined the inquiry class, thirteen of whom have been received the Church. At another town Montpelier, the converts came twenty six miles from Bench to make their First Communion on Christmas day. The The first convert of the New Year in Idaho was an old Mormon lady who journeyed seventy miles to be baptized after she had studied the prayers and catechism by herself. Another instructive incident occurred at Sho hone. The husband of a convert from Mormonism was so indignant with her for becoming a Catholic that he burnt her religious books, scapulars and beads. She endured all this very quietly, meanwhile earnestly praying for his conversion. He is now an earnest member of the Inquiry Class. January 19, the Opera House in the town of Weiser was packed to the doors with non-Catholics. Father Hendricks was introduced by the Episco-palian minister, and three other ministers of different denominations were present. Twenty - seven ques tions bearing on many points of doctrine, morals and history were presented and answered. Great results are looked for here. On February 22nd, this scene was repeated at American Falls. Throughout this whole region the people are showing unusual interest in hearing about Catholic doctrine and practice, and it certain that the number of converts

THE IMMORTALITY OF THE SOUL.

Rev. Arthur T. Connolly, rector of the Church of the Blessed Sacrament, Roxbury, lectured on "The Immorof the Soul and the Resurrectality o in the hall of the Catholic Union of Boston on the 4th inst. under the patronage of that organization. The discourse was one of the series of conferences to non-Catholics which are being given by the Union and was an interesting and scholarly disquisition. Father Connolly spoke in part as

Of all the subjects discussed by human reason there is not one more per sonal nor one more worthy of our atten tion and our solicitude than that o the immortality of the soul; for upon the solution of this question depend the estimation we should form of the things of earth and of our actions while we live and have our existence

The immortality of the soul is indeed the question of all questions; it is man in his entirety; it is his present, his feture, his end. It is the sanction of life, it is the hope of death. It is the foundation of all duty, the corner-stone of all justice.

our soul dies with our body and our hopes and fears end with our mortal career, if our life on earth is the only good that we can hope for and it is a gift without condition that Natur has made us, we have an undoubted right to strive by our exclusive exer-

tions to enjoy it and preserve it.

Our material interests are above all others — and know no superior law Temporal happiness and all that it pro duces; fortune, honors, dominate luxury, the satisfaction of all the gratification of all the pas sions, the glorification of prosperit and the maledictions of misfortune

If, however, our soul lives on afte our mortal life, and our life has been given us, under conditions and under laws of which we must render an acif we are to know beyond the tomb a Judge, a God, then our interest are changed and our end takes an op

posite direction.

If our soul lives after our mortal life en it is not life that amounts to any thing, but death. It is not pleasu that holds the first place, but duty. I is not the body that rules, but the is not man who is sovereign, but

The suppositions that I have pose are indeed realities; there exists, with out any possible doubt, for man an another life. That the soul of man is immortal and must live on after hi has been consigned to the tom and there comes immediately those chemical laws by which its com plete disentegration occurs, is beyond all possible doubt, if we consider

The nature of the soul, 2, the moral and intellectual qualities with which it is endowed; 3, the wisdom, goodnes and justice of the Creator; 4, the con sensus of mankind; 5, the sanction and infallible guarantee of Christianity.

Developing the first point, the of the soul, Father Connolly said: One obvious quality of the soul is that of spontaneous motion. Every man feels within himself a free principle of ac-tivity, the notions of which neither begin from anything external nor are continued by it, but are essentially in-herent in the soul. The perceptions of pleasure and pain by which we are excited to action cannot be said to act upon the mind as one part of matter cts upon another. For whatever the substance of the soul may be its ideas

must be immaterial; and to suppose an

immaterial thing to act by contact or impulse is plainly absurd. When one body impels another there is nothing requisite to move the body impelled but the impulse itself; but when any pleasing or painful perception awakens the attention of the mind she, in most cases, looks around hershe deliberates whether a change of is proper or the present ligible, and moves or rests according-

Hence it is plain that any perception in the mind contributes no further to etion than by exciting the active owers; whereas, matter blindly and obstinately continues in that state in which it is, whether of motion or rest, till it be changed by some adequate ause. Matter is stubbornly inactive must eternally remain in the same state in which it happens to be excep when influenced by some immaterial

The human soul must, therefore, be ossessed of such a power, for every ne is conscious of an internal activity. Father Connolly began the treatment of his second point, the moral and in-tellectual qualities of the soul, by ointing out the difference between the erception of sense in material animals

Continuing, he said : By the faculty of reasoning and reflecting we appre-mend truth; we apprehend the moral relations and essential differences of things, discern the distinction of right and wrong, of good and evil. By this we regulate our unruly thoughts and affections and ennoble our minds by the conisition of wisdom and virtue.

Man perceives his thoughts, he feels and affirms in himself the spiritual principle; he lifts himself to God. Surrounded by material and transitory objects, subject to him, limited by e, but certain of his thoughts and fe, he conceives the idea of an absolute principle, upon which all things depend; he ascends to the very Author of all that has existence. This superior nd absolute principle, active independent and unique is the Being ellence, the perfect and infinite God

By the faculty of reasoning and reeeting man is not content with an estract idea of God, of the infinite; apprehends it and applies it to him self. It is in vain that he is subject to death, for he beholds for himself no imit, he pierces with his mental gaze without limit : he believes either in the end that approaches him or in the death which is coming to

ize him.
In all his thoughts, in all his desires in all his acts, he turns towards God as towards his centre, towards the infinite as to his end. Nothing satisfies or stops

Father Connolly strengthened his argument by quotation from Scripture. He said: Jesus Christ, the living and eternal God, in descending from heaven did not bring with him on earth vain promises, doubtful hopes perishable happiness. He lived that he might deliver man from death open for him Heaven and introduce him

nto eternity.

He rested His teaching entirely upon the future life. The end of His divine plan of morality is immortality. "I am," says Jesus Chris

"I am," says Jesus Chris, "the resurrection and the life. He that believeth in Me, although he be dead, shall live, and every one that liveth and believeth in Me shall not die forever.

Again He says: "I say unto you, he that heareth My word and believeth in Him Who sent Me, hath life everlasting and is passed from death to life."

Again: "I say to you that the hou cometh when the dead shall hear the voice of the Son of God and they that hath done good things shall come forth into the resurrection of life; but they that hath done evil unto the resurre tion of judgment, Come ye blessed of My Father, possess you the kingdom pre-pared for you from the foundation of the world.—Boston Pilot.

THE CHURCH'S ETERNAL YOUTH

When Protestantism first made its appearance in Europe it was confidently predicted that the next century would e all the European countries Protestantized. The followers of Luther in entertaining this hope showed that they had not learned anything from the his-tory of other schisms which, at the beginning of their career, had a more promising outlook than Protestantism had in the sixteenth century. Arian-ism, Nestorianism, Manicheism, and many another ism had risen, had flour ished for a time, and had passed away. eaving scarcely a vestige behind them The Catholic Church, after success

fully combating them, went serenely on her way down throughout the ages, earrying out the mission confided to her Divine Founder. Protestantism arose she had lost none of the youthful vitality which had en abled her to win the spiritual victories of the past. She had but to put forth her strength and the torrent of heresy which seemed ready to inundate all Europe was not only stayed on its ard course but was rolled back. Lord Macaulay in one of his well-known essays, refers to the Catholic reaction in the sixteenth century as one of the most remarkable events in history. Thus Protestant from a merely human writers viewed it When regarded in standpoint. way it was certainly a very striking episode in European history. But to Catholies who have implicit faith in Christ's promise to be with the Church to the consummation of all time it was not so surprising. It was simply the fulfillment in the pledge given sixteen hundred years before. The guarantee then given was not for one century but for all centuries, until time would be no

This explains the perpetual youth and the undimmed beauty of Christ's spouse. Even her avowed enemies are forced to acknowledge that she displays no signs of waning vigor. It was only the other day that Dr. Kolde, of Erlangen, an eminent Protestant German church historian, bore testimony to this fact. Referring to the growing influence of the Church in the land of Kant and Hegel, Dr. Kolde says:

" Few people and only those who modern facts in the light study Church History, have any appreciation of the phenomenal advance made by the Catholic Church during the last decade. especially as a power in the political world and in the conquests of new world and in the conquests of spheres of thought and life. It is means a pleasant thing for the Protest-ants to contemplate; but it is an undeniable fact that not since the days of nnocent III. has the papal system un-olded such splendor and power as in the present time. Not the Catholic princes, but rather the Protestant rulers are the ones who are trying to urpass each other in honoring the sage now occupying the can, although it is this same sage who has repeatedly called the Reformation a pest. In other respects the Church

as grown phenomenally. Each year the number of those who swell the ranks of the Religious Orders grows by the thousands, and in the German empire alone there are now forty thousand of these. Not since the days of the Reformation have these orders, especially the Jesuits, developed the strength they evince in our days. The Catholics control the Parliaments and they make our laws, and in countries like Germany, where State and Church are united, they even pass the laws regulating the affairs of the Pro-testant Church. The statesmen of Europe are largely and in many cases mostly influenced in their international politics by the views that may prevail in the Vatican.

To this Protestant writer it is surprising that in the birthland of Protest ntism the Catholic Church is so strong. Almost four hundred years after Luthe raised the banner of revolt against the Papacy his countrymen are showing for the successor of St. Peter the respect their fathers manifested toward Papacy for centuries before the father

of Protestantism was born.
In the natural order of things Leo
XIII. should not wield the influence he exerts in Germany and other countries. In 1870 when the Sardinian troops marched into Rome the enemies of the Church were wild with delight. They proclaimed from the housetops that the power of the Papacy thing of the past. Pius IX. was a virtual prisoner in the Vatican after having been despoiled of Peter's patrimony. It was freely asserted that neither he nor his successors would ever again wield the power the Popes exerted in the past. generation has passed since these confident predictions were made and already they have been falsified. Those who made them took not into account the divine assurance the Church possessed from the time she began her mission to mankind. The gates of hell were not to prevail against her. The apparent triumphs of her enemies are our times, as they have been in all times, of an evanescent character. With her rests the ultimate victory because God so wills it. - N. Y. Freeman's Journal.

COLOSSAL STATUE.

FIGURE OF THE BLESSED VIRGIN WILL BE ILLUMINATED BY THREE THOUSAND

CANDLE POWER OF ELECTRICITY. A capital suggestion for the celebra-tion of the golden jubilee of the promulgation of the dogma of the Immac ulate Conception is afforded by the pastor and parishioners of the church of the Immaculate Conception, Mount Adams, Cincinnati, O. They have determined to erect on the pinnacle of their historic temple a colossal statue of the Blessed Virgin, which will be illuminated nightly by three thousand candle power of electricity, the disper-sion of light to be so affected that the image may be seen to advantage at great distances. Indeed, it will be a landmark in the beautiful Ohio valley. Mount Adams is situated on the north bank of the river and commands a view of the surrounding country for many ing terms:
miles. The church on its edge was one "Alongside of immigration is the The church on its edge was one first dedicated to Our Lady after and it has always been a favorite sancsurmount the pinnacle will not only be are purity and whose gates are peace.

Death of A Catholic Fireman.

Father Smith, chaplain of the New Fire Department, gives the following incident as an example of a Catholic chaplain's work among the

"It was in the cold of winter

huge fire consuming chemicals. Fire-man Daniel O'Connell, of Engine Company 6, fell headlong from a roof to the rear yard. For a few moments it seemed as if he was doomed to be roasted alive, but several of his comrades, at the imminent risk of their own lives. carried him unconscious through dense and pungent smoke of the burn-lng drugs to the street. While await-ing an ambulance, I administered restoratives, and, during a spell of con-sciousness, heard the dying man's confession. It was a weird and impressive There, amid the roar scene. rumble of a dozen snorting engines, glare of the flames and the heavy clouds of suffocating smoke that rolled from every opening in the building, stood a dozen fire laddies and policemen with bareheads, forming a semi-circle. Within this space I knelt, my ear close to the dying man's lips. Suddenly the fire department searchlight turned its bright light on the reverent group and held it there motionless, while I gave Extreme Unction to the fireman whose eyes were fast closing.

"There is nothing that will give us such peace on our deathbed as what we have done during life for God's poor, for God's helpless children. Make to yourselves friends of your riches, that when you shall fall they may receive you into everlasting dwelling. No one can tell of the efficacy of the prayers of who have been saved through your almsdeeds.'

STORY OF ST. JOSEPH

TOUCHING TALE TOLD BY A PRIEST IN THE COUNTRY OF THE BOEKS.

Father O'Haire, well known as havng spent many years in South Africa is a missionary, recently told the fol-

owing thrilling story:
"During several of the twelve years spent in Africa I had under my pastoral care the sole charge of a district alarge as England. Periodical ade a visitation of my scattered fl On one of these vast excursions I lost my way, and found myself wandering without the slightest idea of the local ity. I could see no one. It was a season of drougth; no rain had falle my horses were scarcely able to drag along my cart for want of water. At length I came to a Boer farm, in this, length I came to a Boer farm, in this, to me, unknown valley. The whole country was sorched. There was, how-ever, a waterdam near the house; approaching the Dutch farmer, I told him my story and asked him if he would allow my horses to drink; permission was given. I told the farmer I was a Oh, then,' he said, if you go in the outlouse you will find a laborer who is dying—he is a Catholic.'
"I entered there and found the poor

fellow, a client of St. Joseph, neadeath. When I told him I was a Cathodeath. When I told him I was a Cathodeath. lie priest of the district of 'Cudtshorn, one hundred and fifty miles away, he lifted his wasted body and exclaimed,

in accents of deepest gratitude:

"Ah, St. Joseph, I knew you would send me a priest, so as to give me comfort before I die!"

"What has St. Joseph to do with the matter?" I asked, and here is his

story:
When a boy in Ireland, my mother, a good Catholic, taught me to say, every day, 'St. Joseph, pray for me that I may die a happy death.' I have never for one day neglected that prayer. I made my first Communion at en, and served Mass till I was fifteen. I entered the army at twenty-one, and came out to the Kaffir war.

" Before leaving Ireland I went in my uniform and bade my poor old my uniform and bade my poor old mother good-by. On parting from her, she said, 'Don't forget your prayer to St. Joseph.' I came out to the Kaffir war. When it St. Joseph.' I came out to the Kaffir war. When it was over my time had expired. I was discharged and stayed at Cape. There was no priest nearer me than Cape Town-five hundred miles away. I hired out on this Dutch miles away. I hired out on this Dutch farm, and here I have been for years. Lately I heard of your arrival at Cudtshorn—one hundred and fifty miles away—and I set out in delicate health in hope of going to confession and Com-munion. Arriving at your home weary, I was told that you were away on your visitation and might not be back for months. After a week I returned, and months. here I landed yesterday, nearly dying, and here is the priest to-day, sent by St. Joseph.'

"That night I instructed him and heard his confession. The next morning I said Mass and gave him Holy Communion, and soon after I gave Extreme Unction and last blessing. He then died, saying with his last breath : 'St. Joseph, pray for me that I may die a happy death.''

SOME PLAIN SPEAKING.

The Unitarian Club held a meeting in this city last week at which there was some very plain speaking. President Samuel H. Lee of the French-American College, Springfield, Mass., was one of those who addressed the meeting. His subject was "Social Changes in New England." Speaking of immigration he said that, materially, the influx of new people had been an amixed benefit to this country. The United States, he declared, was one hundred years ahead of what it would have been if this immigration had not Then he referred to taken place. Then he referred to the decadence of the Yankee in the follow-

the definition of her Immaculate Conception by the Vatican Council in 1854, has always been a favorite sanc-The magnificent statue soon to got to be a lost art in American homes, but not in other homes. And this dis an object of interest to all who behold parity is increasing day by day, and is it, but a reminder to the children of light of that celestial city whose walls young teacher of ours, a beautiful young French-Canadian girl, who is the youngest of a family of twelve, said in answer to my question why the old-est of the family, a physician, had no children. 'Ah, his wife was an American woman, a graduate of Smith.'"

Mr. Lee also declared that the Protestant churches were losing ground, and that the public schools were declining, the attendance failing to keep pace with the population. Rev. George H. Badger, another speaker, said that the decadence of the old New England stock is affecting the country communities even more than the cities and towns .- Sacred Heart Review.

Dinner to The Poor.

Rome. Feb. 22.—The Pope gave a dinner to 1,000 poor persons in connection with his jubilee in the grand court of Belvedere, in the Vatican. Sisters of Charity waited on the guests, who keenly enjoyed the feast. enthusiastically drank the health of His Holiness, and invoked blessings upon the generosity of the Pontiff. His Holiness did not attend the banquet, but he sent his benedictions and a rosary that he had specially blessed to each of his guests. The Pope has do-nated 525,000 lire to the relief of the of Rome, Perugia, his former diocess, and Carpineto, his birthplace.

A Brutal Indictment

The clergy of the diocese of Bayonne have just received an official notifica-tion from the government that henceforth they are forbidden to use the Basque language in catechetical instructions. A little while ago, a similar notice was sent to the Breton clergy, of whom fifty refused to obey and have had their stipends stopped.

M. Combes is clearly determined to
wean children from the tenets of the Church by condemning them to ignor

BY A PROTESTANT THEOLOGIAN. CCXXX.

Lansing, on page 114, says: "They curse and denounce those who would aubject the priests to the civil power." Now as almost or quite every Catholic state in the world now tries priests before the civil courts for every offence which would bring a layman there, and as the Catholic judges who try priests are nowhere denied the sacraments or are nowhere defined the sacraments of this account, this assertion collapses of itself. It a priest is condemned to death, or to penal servitude, the Church first degrades him, thereby saving the honor of the priesthood without imped-

ing the course of civil justice.

In the Middle Ages, under a wholly different order of things, not only priests, but all tonsured persons, were largely exempt from civil jurisdiction. Yet even then the Archbishop of York, in full standing, and without a trial, was beheaded by Henry IV., and the Pope easily accepted the King's excuse of manifest treason and urgent necessity. So also the great Archbishop of Lund, Primate of the North, was hanged up in the face of day by the civil authority, with full approbation of Rome, for murderous counsel given to the tyrant Christian II. These were conjunt at the position of the property between the property and the property of the p Pope easily accepted the King's excuse eminent rather than solitary examples, although it is true that the capital ent of a Bishop was then very rare. It is still very rare.

Farly Christian princes punished guilty priests capitally without incurring the ban of the Church. Later princes gave wide exemptions. Later governments still have gradually with drawn the most of these. Of course any widely privileged class is naturally annoyed at losing its privileges, and is sure to use more or less intemperate-ness of speech. Yet as the Catholic Church prospered before these exemp-tions were granted, and then during the long ages in which they were enjoyed. long ages in which they were enjoyed, and as she prospers now, as the Pope cordially acknowledges, in our country, where such privileges have never been dreamed of, she has plainly no vital interest in trying to recover that which does not appertain to the essence of her

As Pius IX. remarks, the temporal As Plus IX. remarks, the temporal prerogatives of the Church vary indefinitely according to the varying order of society. Thus, says he, there was a time when the right of deposing kings had its accredited place, but it is wholly inapplicable to the present re-

lations of things.

Of course, if we like, we can repre sent the Catholic hierarchy as insa plotting to win back prerogatives which, as the Pope says, have no place in our time. So also, if we please, we can believe that Edward VII. is planning how to recover, by the use o f the army, the old predominance of the Crown and submissiveness of Parlia-ment. So, too, if we choose, we can declare that the editor of the Congregationalist is meditating a return of the happy days when his spiritual fore-fathers could hang Quakers and whip Baptists. Only, when sane and honest men are solemnly assured by those who appear to be sane and honest men, that these expect to accommodate them selves to the order of Providence as they find it, they are accustomed to be-Of course it is not so with lieve them. Of course it is not so with knaves and fools and lunatics and liars and chronic slanderers. If the Pope were not at hand to serve their purposes, they would attack the Grand Lama. If he were not available, they would fall foul of the Archbishop of Canterbury. An angry ape must al-ways have something on which to vent his idiot rage; it is of less consequence

Page 116 Lansing says that one of the admitted Papal titles is: "Our Lord God the Pope." A shameful lie, on the part of a man whose whole being is compact of shameful lies. The truth is this, pointed out by the English Jesuit Sydney Smith: In the first edition of the Canon Law carried through the press, the compositor, being accus-tomed to the phrase "Our Lord the Pope," and also to the phrase "Our Lord God," inadvertently blended the two and brought out: "Our Lord God the Pope." The unhappy error was at once remarked, but as it was too late to mend it in the first edition, it may still be found there. (Some say that it has been copied elsewhere.)

An English non-Conformist, I think the noted Baptist Dr. Clifford, but perhaps another man, whom therefore we will call Dr. Brown, declared that in the course of his medieval readings he had repeatedly found this title applied to the Pope. At the same time he gave warning to the pestilent Papists that he had no mind to submit to an examination at their hands as to the genuineness of his citations. If they could not take an honest man at his word, they might go and be hanged. However, as the persecuting brood, true sons of Mary Tudor, would not be put off, but kept raising the dreadule of this sort of folk: "Verify your references," the poor man at last fairly turned and ran. At the last accounts turned and ran. At the last accounts turned are medieval readings of light any other than the state of th raising the dreadful cry, so ominous to this sort of folk: "Verify your refer no further "medieval readings" have brought to light any othe instances of "Our Lord God th instances of "Our Lord God the Pope." True, the Saviour, St. John x., 34, appeals to Psalm 82 (81 of the Vulgate) as proof that it is no blas-phemy to call men "God" if they represent God; but the Catholic Church has never held it lawful to convert a casual use into a settled title.

Mr. Lansing tells us that another title of the Pope is: "The Divine Majesty." Will he be so good as to give us the place? Otherwise we shall think that as he has just picked up an other man's falsehood, so here he may have invented one of his own. I am by no means a great "medieval reader," but on the most modest estimate, I have read anywhere from thirty to fifty times as much Catholic literature as he has ever dreamt of, and I have never

God," of course means "Chief Dignitary appointed by God." Have there not been many such in the world? What were David and all his line but "Princes of God"? What were the High-priests but "Princes of God"? What were the apostles, in the most eminent sense, but "Chief Dignitaries appointed of God," to whom were promised twelve thrones, in token of their dignity?

their dignity?
Right or wrong, there is nothing blasphemous in the Catholic belief that Christ has appointed a Chief Governor of His household. Even Lansing's assurance would not venture to call Highchurchmen blasphemers in holding that our Lord has get a Chief Governor that our Lord has set a Chief Governor over each diocese. Yet if the less ex-tensive title is not blasphemous, neither i sthe more extensive. Here then we have an insolent blasphemy against justa baseless charge

ice used to support a baseless charge of blasphemy against God.

Another blasphemous title, he tells us, is "Oracle of Religion." Now neither have I ever seen this. Yet Catholics do esteem the Pope the special oracle of religion. We all view certain men as oracles of religion in an eminent sense. Some of us are cereminent sense. Some of us are cer-tainly wrong, but an error of fact need be no blasphemy. I have no doubt that there are even people low enough in the intellectual and moral scale to esteem the Rev. Isaac J. Lansing him self an oracle of religion in a peculiar degree. Of course we should profoundly pity such fatuity, and were there reasonable prospect of recovery, by a temporary seclusion, yet we should never think of calling these poor inno-

cents blasphemers.

Another blasphemous title, he says, is
"The Most Holy Father." Now the
Pope, we know, is called "The Holy
Father," and in the Curia his special
title is Santissimo, "The Most Holy."
Leave payer seen the two blended, but I have never seen the two blended, but if Lansing never strayed farther from the truth than this he would be a rather

harmless creature.

Now where does he find the blasphemy in the Santissimo? Does he e it means that the Pope, in his suppose it means that the Pope, in his individual religious experience, is the holiest man in the world? Of course he does not know, but we know, that this is impossible, since the Church forbids every Catholic, from the Pope down, to be certain that he is in a down, to be certain that he is as state of grace, unless he can prove a special revelation of it, something which is not supposed to come any more certainly to the Pope than to another the could mean t Christian. However, if it could mean this, the assumption would be im-modestly confident, but not blasphemous. There is doubtless some holiest person in the world, and we do not know that it may not be the Pope.

However, its meaning is, as sanctus in the New Testament means, "specially dedicated to the service of God." Now assuredly the Pope is this the Roman Catholic Church; therefore Santissimo expresses a simple fact of Church con-stitution. Nothing but sectarian malignity, individual or inherited, would find it blasphemous

CHARLES C. STARBUCK. Andover, Mass.

LENTEN THOUGHTS.

If you wish to be perfect, you will remain peacefully nailed to the cross. It would not be right to allow yourself to be overcome by your fears. Drive them away; they would wound the Heart of our Lord, Who loves us so much. and shows it by sending such excruciat-

Gentleness is not weakness. Firmness is necessary in order to sever nature from grace. It must be, hownature from grace. ever, a firmness that knows how to separate without making rents that it ald be afterwards necessary to mend.

your cross with courage. Jesus will your cross with courage. Jesus will help you to carry it. Your resignation and struggles endear you to our Lord. Let us go on doing all the good, so as it may be, which God requires of us; and, the more obstacles we meet with, so much the more let us trust in

On the eve of her martyrdom St. Per-On the eve of her martyrdom St. Perpetua saw in a dream a ladder, the foot of which rested on earth whilst its top reached to God; but a dragon guarded the steps of this ladder, and obstructed by the steps of this ladder, and obstructed by the steps of her ascent. Without fear she placed her ascent. Without lear she placed her foot on the head of the monster and made it the first step in her heavenward course. Do as she did; despise the serpent, set your foot on his head, and you will in that way advance victori-

ously to perfection.

Humility and charity are closely allied, and it is always those who are most detached and forgetful of self who most detached and forgettul of self who are also most ready to think of the wants of others, even in little things. Jesus the Good Shepherd has given His life for us who are His sheep. We can life for us who are His sheep. give up comforts and vanities and all ceptibilities, and lay them at the

feet of the Good Sheperd.

We really do live in times when nature has the upper hand of grace. nature has the upper hand of grace. What is to be done with such soft material? We ought to be making gigantic strides. The humdrum course of a semi-perfect life can not answer in these days. The craving to save souls and to assist the Church must produce in our hearts burning desire to help it. The harvest is immense. What a field opens to our labors. Nothing, then, for self; but all for God and for sculs

in God. The strong constitutions of forme days enabled them to bear great labors and immense austerities. It is almost the contrary with us as regards bodily health. And as the Author of all neatth. And as the Author of all sanctity acts always in the same manner and in the same spirit, we must make up for our deficiencies in that respect by an increase of humility, patience, gentleness, and so on.

times as much Catholic literature as he has ever dreamt of, and I have never tound the phrase.

Another blasphemous title, he says, in "Prince of God." I have never seen it, but allowing the fact, pray what is there blasphemous in it? "Prince of God." I have never seen it, but allowing the fact, pray what is there blasphemous in it? "Prince of God." I have never seen it, but allowing the fact, pray what is there blasphemous in it? "Prince of God." I have never seen it, but allowing the fact, pray what is the blasphemous in it? "Prince of God." I have never seen indused by altacks of cholera, days metry grider, where the prince is a surface in the fact, and is a surface of God." I have never seen in the prince of God." I have never seen in the prince of God." I have never seen in the prince of God." I have never seen in the prince is followed by altacks of cholera, days mercy griders, where the prince is followed by altacks of cholera, days mercy griders, where the prince is followed by altacks of cholera, aware that they can induse the prince of God." I have never seen in the prince of

FIVE-MINUTES SERMON.

Second Sunday in Lent. THE ANGELIC VIRTUE.

"God hath not called us unto uncleanness, ut unto sanctification." (I. Thess. iv. 7.)

The epistle of this Sunday, my dear The epistic brincipally occupied with a warning against the terrible vice of impurity, which in the times of our Lord and His Apostles was so fearfully preand His Aposites was so fearitify pre-valent in the heathen world that the conversion of the Christians of those times from it is of itself a sufficient, in-deed a superabundant, proof of the divine power of their and our religion. They had been partakers, not a few of them, in the almost universal corrup-tion in the midst of which they lived. St. Paul, in another place, after speaking of those addicted to various shameful vices, says plainly to those to whom he is writing: "Such some of you were he is writing : but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and the Spirit of our Lord Jesus Christ, and copy of our God." Such some of you were; but now you are washed"; that is, you practice these abominable vices no longer; you have become really pure and clean in soul and in body by the saving waters of baptism which have been poured upon you.

Thank God! we have not lost all

Thank God! we have not lost all claim to this honorable mark of purity, of which the Christians of that day could well be proud. But still there is not the broad line which then was plainly drawn in this matter, as in many others, between the faithful and the unbeliever. We mix in the world which surrounds us, still, no doubt, preserved to a great extent from the rottenness of pagan times by the savor of Christianity which it has kept, but Christianity which it has kept, but verging more and more to its former corruption every day. And that world, by its strength, by its splendor, by its ontrol of the arts and resources life, wins our admiration and sets the fashion for us. It calls itself Christian for the most part, and we do not see how far from Christ it has gone. succeeds in being our teacher of morals. We think that what it recognizes as right and proper cannot be much out of the way, and what it regards as at the most an unavoidable weakness of human nature cannot really and truly be a mortal sin. And so, if we yield to its fatal influence and measure our actions by its false standard, it drags us down to the depths which it has already reached, and to the lower ones to which

it is surely going.
We must, then, free ourselves from
this yoke which it would put on us and
understand that it is our duty, especially in this matter of holy purity, to teach the world, not to be taught by it. If it will not listen to us, we must at least give it the example which the first Christians gave to the more wicked one in the midst of which they lived. We must make it understand that we have our own laws and our own ideas with regard to this virtue, and that when world's customs and maxims are plainly contrary to these laws and these ideas, we will despise them and trample them under our feet.

We know that it is not only actions we know that it is not only actions evidently contrary to the letter of the Sixth Commandment that are forbidden by it, but also indecent words and immodest thoughts; we know that whatsoever is intended to suggest such thoughts is culpable in the same way as a direct temptation to sin would be a direct temptation to sin would Whenever, therefore, this corrupt influence of the world comes to us, in the shape of an impure story such as those who do not know or do not submit to the strictness of God's judgment in these matters eujoy telling, or in that of indecent fashions set by those even in the highest social positions, such as unfortunately have gained ground in the last years, or in any other form whatever; then is the time to show that we have our own creed and our own we have our own creed and our own code of morals, which we are not going to surrender, whether the world believes in them or not. The current the other way is strong, I know; it always has been so, and always will be; but what is our faith good for if it does not hold us up against it?
"You are the salt of the earth," said

our Divine to His disciples. And He added: "If the salt loses its savor it is good for nothing any more but to be cast out." Let us take care that these words do not apply to ourselves.

Culpable Irreverence. A correspondent of the Catholic Times points out a breach of good taste which is common in some churches. This is an increasing tendency to make "rushes" for the Communion rails, almost before the proper moment, arrives. This kind of thing moment arrives. This kind of thing arises from force of habit, no doubt, acquired in every-day life; but it looks very unseemly at the most solemn mo-ment in Church life. Further, says the correspondent, one would expect the good old chivalrous rule. "Place aux good old chivalrous rule. Plate aux Dames," to be as fitting for church as for the drawing room or the theatre; but I often notice robust, well-bred gentlemen making a dart for the altar, leaving ladies to wait kneeling on the tesselated floor. The unintended irreverence, and the unconscious but none the less culpable disrespect toward ladies, which I mention, occur too among people with whom etiquette is as a second nature. A few words of pastoral rebuke would be seasonable.

Tobacco and Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 32.

Truly marvellous are the results from taking he remedy for the liquor habit. Is a safe and thexpensive home treatment; no hypodermic injections, no publicity, no less of time from business, and a certainty of cure.

Address or consult Dr. McTacgart. 75 Yonge street. Toronbe

HAMILTON'S PILLS CURE CONSTIPATION Hamilton's Pills cure Constitution.

It is a liver pill.— Many of the aliments that man has to contend with have their origin in a disordered liver, which is a deflect organ, neculiarly susceptible to the disturbances that owner from irregular habits or lack of care in eating and drinking. This accounts for the great many liver regulators now pressed on the attention of sufferers. Of these there is none superior to Parmelee's Vegetable Pills. Their operation though gentle is effective, and the most delicate can use them.

THE SECRET OF HEALTH

IS PURE, RICH RED BLOOD AND STRONG NERVES.

You can always tell anaemic men and women. They are pale, weak and languid—the victims of headaches and backaches, easily tired and always averse to exertion. They can't eat, or they can't digest what they do eat. Their unstrung nerves kill sleep; their temper is irritable; their vitality vanishes. And it all comes from poor blood and unstrung nerves. You can promptly banish anaemia by enriching your blood and toning up your nerves with Dr. William's Pink Pills. They bring good appetite, sound sleep, bright You can always tell anaemic men and bring good appetite, sound sleep, bright spirits and perfect health. They are incomparably the greatest health-giving nedicine that science has yet overed. All over the world, grateful eople prove the truth of these statepeople prove the truth of these statements. Miss A. M. Tuckey, Oxdrift, Ont., says: "I do not know what would have become of me had it not been for Dr. Williams' Pink Pills. My blood seemed to have turned to water, and I was troubled with headaches, dizziness was troubled with neadacnes, dizzness and general prostration. Eventually, I became so weak I could scarcely move about. I tried several medicines, but they did not help me. Then I was advised to try Dr. Williams' Pink Pills, and I seep bagan to find greet heaf. and I soon began to find great benefit from them, and after taking them for a few weeks, all my old strength and health returned."

Don't waste time and money experimenting with other medicines, when Dr. Williams' Pink Pills will surely make you well. You can get them from any dealer in medicine, or post paid, at 50c. per box, or six boxes for \$2.50, by writing direct to the Dr. Williams Medicine Co., Brockville,

THE LONDON MUTUAL FIRE IN-SURANCE COMPANY OF CANADA.

ESTABLISHED 1859.

orty-Third Annual Report for the Year Ending 31st December, 1902. DIRECTORS' REPORT.

To the Shareholders and Members of the Lon-don Mutual Fire Insurance Company of Canada

To the Shareholders and Members of the London Mutual Fire Insurance Company of Canada.

The directors have much pleasure in submitting herewith the 43rd annual report and balance sheet of the company.

The gross amount at risk on Dec. 31, 1992, was \$66 604 639, showing an increase over the previous year of \$6 176 857.

During the year 19-2 there were issued (including renewals), it 605 policies, covering property to the extent of \$32,035,011.15.

Your directors are pleased to call your attention to the increase in assets from \$502 800 53, as at Dec. 31, 1991, to \$628 690.16, as shown on the report, now submitted. You will observe that the uncalled capital, amounting to \$90,000, is not included.

Excluding capital stock, and after providing for the full reinsurance reserve required by the insurance department, there remains a surplus over all liabilities of \$40,295.67, based on the standard of the Dominion department, and of \$339 861.14 according to the Ontario standard. These two items show increases of \$13,335 87, and \$35,813.42, respectively over the amounts shown at the end of 1901.

Appended hereto will be found the inspectors report, giving particulars in detail as to the losses.

Your board has again to express its pleasure at the satisfactory manner in which the office and field staff have performed their duties.

Feeling that the best interests of the company will be served by moving the head offices to Toronto, your directors have called aspecial meeting of the shareholders and members, to be held Feb. 23 1993, to consider, and, if approved to ratify a bylaw providing for the change.

Three directors, viz., Messrs, George Gillies and John Blacklock, together with Dr. R. T. Shiell, retire from office this year, all being eligible for re-election.

Respectfully submitted,

Respectfully submitted, JOHN DRYDEN, President, INCOME

.....\$401.718 01 Amount available of prem-\$336 183 7 ium notes. \$ 46 039 03
Due on assessments \$ 19 447 77
Agents' balances 19 447 77
Accounts receivable 2,681 96
Bills receivable 1,052 07 2.681 96 1,052 07 \$ 69,220 83 9 16 000 0

Bonds and debentures. 8 78 983 00 Mortgage ioans 14 250 00 Cash in banks 110,018 16 Interest accrued 804 69 Cash on hand. 279 78 8202 305 68\$628 690 16

15 001 51 \$100,701 58 \$ 20 000 00 14,250 00 Debentures purchased.... Loaned on mortgage..... \$401 718 01 R. MELVIN, Total....LIABILITIES.
Caphal stock paid up....
Losses adjusted, but not
due less relusurance...\$
Due for reinsurance....

Ontario Sandard.

Reinsurance reserve ... \$246 833 41 \$516,430 98
Not surplus cver all liabilities ... \$360,884 14 \$91 266 57 607 697 55 8 20,992 61

JOHN OVERELL, Auditor,
JOHN OVERELL, Auditor,
At the special general meeting of the share
holders and members of the London Mutual
Fire Insurance Company, held at the head
efflee on Monday, Feb. 23, 1903, a byjak special
by the directors on the 25th day of January,
1903, providing for the removal of the head
offlee of the company from London to Toronto,
was unanimously confirmed and ratified as a
bylaw of the company.

The removal will take place later, and all
agents of the company will be notified by circular letter when the date shall have been

cular letter when the date shall have been fixed.

The annual general meeting of the share-holders and members was held at the head office on Monday, Feb. 23, 1903.

In addition to the directors and effice staff, there were present Messrs C. G. Hobsen, of Vancouver it, Blackford, of Montreal; H. A. Shaw, of Toronto; M. A. Halliday, of Chesley; G. Roen, of St. Thomas; J. C. Juda, B. J. MacRoberts, and A. W. Burwell, of London, The President made a lengthy review of the operations, of the company for the year 1902,

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDOUBTEDLY THE BEST OF BEVERAGES

TREES! TREES! TREES! That's our business. We want men to sell TREES of all varieties, fruit and ornamental. We are looking for a few hustlers. Are you one? If so, get our terms, CHASE BROTHERS COMPANY Nurserymen, COLBORNE, ONT.

AN AGENT WANTED

your town to represent BENZIGER'S MAGAZINE, the Popular Catholic Family Monthly. Subscription Price, \$2.00 a year. Recommended by 50 Archbishops and Bishops. Contains the best reading matter and 700—800 illustrations a year. Write for terms to Benziger Brothers, 36 and 38 Barclay Street, New York.

Mental Strength!

Wheat Marrow is the one Cereal Food that builds up the mental strength and does it finely! It is Natu-re's food for the brain cells and replenishes the grey matter therein.

You feel the power to do and dare great things if you eat Wheat Marrow instead of the pasty, dyspepsia-breeding, unclean porridges you read so much Wheat Marrow about.

Best Grocers sell it.

A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL,

Manhood is a Struggle



By the aid of Life Insurance the struggle of life is greatly lessened, for by comparatively small annual pay-ments a man can make his family CERTAIN of a much larger amount in

A Seven Per Cent. Guaranteed Income Bond Policy in the

North American Life

would, at the end of either 15 or 20 years, provide a young man with an annual income for life of 7 per cent. on the face value of the bond. And whenever his death occurred,

the full amount of the bond would payable to his beneficiary. This form of policy, as well as protecting the family, makes a wise pro-

vision for old age. Full particulars and rate, at your

age, upon request Home Office. Toronto. Canada

AMERICAN LIFE NORTH

JOHN L. BLAIKIE.

WM MCCARE. Managing Director.

SOLID AND PROGRESSIVE

The Mutual Life of Canada

For Thirty Years THE ONTARIO MUTUAL LIFE

has paid to its Policy-holders in cash: For Death Claims \$2,424,521.63

For Endowments and Annuities..... 764,462.31 For Dividends to Policy-holders 1.177.061.77 For Cash Surrender Values to Policy-holders 859,570,51

making \$5,225,616.22, and it holds in Surplus and Reserve for the security of its policy-holders on 4 and 3½ per cent. basis \$6,424,594.21, being a grand total paid to policy-holders and held for their security of \$11,650,210.43. This sum largely exceeds the total premiums paid to the Company — the result of thirty-three years' operations, and actual favorable results count in life insurance.

President. after which the annual report and balance

GEO. WEGENAST. Manager. W. H. RIDDELL,

after which the annual report and balance sheet were, on motion, unanimously adopted. The retiring directors. Messrs John Black-lock. George Gillies and Dr. R. T. Sniell, were re-elected, Mr. Blacklock representing the policybolders and Mr. Gillies and Dr. Shiell the shareholders. At a subsequent meeting of the board, the Hon. John Dryden was re-elected president, George Gillies, Eeg., vice-president, and H. Waddington, managing director for the year 19.3.

Inflamed Nose and Throat

Inflamed Nose and Throat
And such diseases of the respiratory organs as
Bronchitis, Weak Lungs, Cold in the Head,
and Nasal Catarrh, are treated with marvelous success on strictly scientific principles by
Catarrhezone, The medicated vapor of
Catarrhezone quickly traverses every air passage possible to be reached by any treatment.
All soreness, pain, congestion and inflamed are
at once dispelled, and by means of the he ding
powers of Catarrhezone, the vitlated tissues
are quickly restored. Where Catarrhezone is
used colds last only ben minutes, course half
an hour, and Catarrh, Consumption. Astinua
and Bronchitis flee as from fire. A trial will
convince anyone of the startling merits of
Catarrhezone. Costs \$1,09 small size, 25c. At
Druggists or Polson& Co., Kingston, Ont.

Druggists or Polson& Co., Kingston, Ont.

TESTED BY TIME. — In his justly-celebrated
Pills Dr. Parmelee has given to the world one
of the most unique medicines offered to the
public in late years. Prepared to meet the
want for a pill which could be taken without
nausea, and that would puree without pain, it
has met all requirements in that direction, and
it is in general use not only because of these
two qualities, but it is known to pissees alterative and curative powers which place it in the
front rank of medicines.

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

The London Mutual Fire INSURANCE CO. OF CANADA.

ESTABLISHED 1859 LONDON, ONTARIO FULL GOVERNMENT DEPOSIT

Losses Paid Since Organization, \$ 3,000,000.00
Eusiness in Force, \$60,000,000.00
Assets, \$60,000,000.00
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city a year ago a re statuary. It repres standing on guard, an enemy. There face of determinat pathetic sadness are such as one would su from the eye of a ti deavor to protect soldier's feet lies

MARCH 7, 1903

CHATS WITH Y

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" Our Br

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Self Dece

The noblest achieve tian man is to live so andcharacter will be a

ight one cannot what, but presently the outline of a hum sees that it is It has bee the limbs are torn whole form is fright ment. It is someth and trembling, some a brave man to shrink in awe. Sti stands over it, supp his life, quiet, motive, love; his body from further

Underneath the figures are carved "He is my brother The group suggestions should exist between fellow-men.

Do we know of a

has fallen, mutilat life? Remember, A Kingdom The process of e of conquest, of ove you have learned t

in your own powe that education is ss of accustomin thing in human na custom ourselves t The sailor accu the ocean, the Lap farmer the plow as love his cell. E little begins to le accustom himself question is: Wha yourself to do? ourself to do it,

unless it is someth If you accustom the mind, then toiling with the n light and a source and happiness to ness, no wearines take from you the all you feel that to living in this feel that you have the help of Goo

allowed you to Bishop Spalding. Trying to be One of the gre tentment and res comparing financhilities, homes, e

It is a strong self, who dee who can see his perous while he ing. This con character satisfied with his One of the gr

ambitious young contented, to be good honest da tented to live while his neighb A burning des to do something complished with tress of the fac effect-this mor the curses of the No one can

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amalgamation. The The first site the beginner of not only to she to discover for He finds usual shortcomings,s weaknesses of weaknesses etter that he tation of an a how, different anticipated.

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proves to be a

\$40. Later, she entered a state educa-

One boy I have seen I would not re commend for any position whatever. He is bright and energetic; he has

winning manners, but he is dishonest.
What does he do? He cheats in little, mean ways—and thinks it's

smart. He writes a note on the corner of a newspaper and mails it at newspaper rates; he holds his railroad tripticket in such a way that when the conductor punches it the boys gets three rides where he should have but

two, and then he boasts of "getting the better" of the railroad; he bor-

rowed a pencil when he entered an office on trial, and the pencil went away

mended him for a better position, nor

that his surly remark lost him the

enance.
"What he wants," two men were talking of a third, "is a truck that will come right up to the job and load

Wait on Yourself.

"But I must have mislaid it."

"I think some one might help me,"

"The one who was lost at sea?"

"Yes. I am sorry to say he was a very bad boy. He was pampered so that he came to regard every one as

little better than a servant, and he

Completely Fagged Out.

The world is full of sickly, despondent, tiredenervated people, all hoping to be well some day. The surest road to health is slong the way of taking Ferrezone after meals. Ferrezone is a great appetitzer and enables one to eat plenty of wholesome food without fear of indigestion or dyspepsia. This results in the rapid formation of an abundance of red, vitalizing blood, which will restore the nerves, increase flesh and vigor, and nourish and feed overy organ of the body. Ferrozone is an ideal restorative and invigorant. It is a bonic of unequalited merit that anyone can use with benefit. Price 50s. per box, or six boxes for \$2.50, at Druggists, or N. C. Polson & Co., Kingston, Oas.

Kingston, Oat.

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HAMILTON S PILLS ARE GOOD FILLS.

There are cases of consumption so far advanced that Bickle's Ani Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat. lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phiegm, and gives the diseased parts a chance to heal.

don.

room

yourself.

complained Kate.

he has lost his self-respect, and

in his pocket. He has no keen sense

there on your way home?

CHATS WITH YOUNG MEN.

The noblest achievement of any Chris tian man is to live so that his conduct andcharacter will be a perpetual incentive to righteousness, as well as constant rebuke to evil. Practical religion is the religion of the Bible put into daily practice, and no sermon in any pulpit can be more effective than that. Self Deception.

It is quite probable that no man succeeds altogether in self-deception. He knows, though others may not, that he is not honorable or honest, but he sucis not honorable or honest, but he suc-ceeds in stilling his conscience, and when he has done that he is ready for any kind of roguery. The aim of the man who wants to live honorably should be to keep his conscience alive and ex-tremely sensitive. He should avoid every form of self-deception and ask himself from time to time whether he has been true to his own sense of honor. " Our Brother."

There was exhibited in a Western There was exhibited in a city a year ago a remarkable piece of city a year ago a remarkable piece of city a year ago a remarkable piece of city a year ago a soldier city a year ago a remarkable statuary. It represented a soldier standing on guard, prepared to meet an enemy. There is a look upon his face of determination mingled with pathetic sadness and fierce affection, such as one would suppose might gleam such as one would suppose might gleam from the eye of a tiger in its wild endeavor to protect its young. At the soldier's feet lies something—at first sight one cannot distinguish exactly what, but presently he dimly discerns the outline of a human figure, and then he sees that it is the body of a dead soldier. It has been riddled by bullets; the limbs are torn and mangled; the whole form is frightful in its disfigurement. It is something to inspire fear and trembling something to cause even a brave man to close his eyes and shrink in awe. Still, that other soldier shrink in awe. Still, that other soldier stands over it, supposedly at the risk of his life, quiet, alert, resolute—his motive, love; his object, to save the body from further mutilation and dis-

Underneath these two sculptured figures are carved the simple words He is my brother."

The group suggests the devotion that

ould exist between ourselves and our

Do we know of a fellow-creature who has fallen, mutilated, in the battle of life? Remember, "He is our brother!" A Kingdom of Your Own.

The process of education is a process of conquest, of overcoming. When you know a thing it is in your power; when you have learned to act rightly you are in your own power. Let me tell you that education is habitual; it is a proof accustoming; it is a peculiar thing in human nature that we can ac-custom ourselves to everything.

The sailor accustoms himself to love

the ocean, the Laplander the snow, the farmer the plow and toil, the student to love his cell. Every man little by little begins to love what he seeks to accustom himself to love. The whole question is: What can you accustom yourself to do? Once you accustom yourself to do it, it becomes pleasant,

yoursell to do it, it becomes pleasant, unless it is something degrading.

If you accustom yourself to toil with the mind, then little by little this toiling with the mind will become a delight and a source of inexhaustible joy and happiness to you, so that no loneliness, no weariness, nor aught also can ness, no weariness, nor aught else, can take from you the consciousness that it is a good thing to be alive: and in it all you feel that God is good to you, because inasmuch as you are accustomed to living in this superior nature, you feel that you have come to it through the help of God, that He has not allowed you to sink out of sight.— Bishop Spalding.

Trying to be Somebody Else. One of the greatest enemies of con tentment and real happiness is a habit of comparing ourselves with others—comparing financial conditions, possibilities, homes, environments.

It is a strong man who dares to be elf, who does not envy others, and himself, who does not envy others, and who can see his neighbors grow pros-perous while he only makes a good liv-ing. This constant comparing un-settles character, and makes one dissatisfied with his lot.

One of the greatest triumphs for an one of the greatest triumphs for an ambitious young man is to learn to be contented, to be satisfied with doing a good honest day's work: to be contented to live humbly, if necessary, while his neighbors roll in wealth.

A burning desire to fill a high place, to desembling unusual to attract public.

to do something unusual to attract public attention, to do that which must be accomplished with tremendous strain and stress of the faculties—a straining after effect—this morbid ambition is one of

The curses of the age.

No one can live a true life who measures its worth by what others do, or think, or say. Be content to be yourself, to be self-contained. Content to be self-contained. tentment, after doing one's level best, brings a poise and sweetness into the life, a balance to the character, which can never develop under festering over-anxious, abnormal ambition. The man who is always trimming his

sails—backing and apologizing because he has not been able to do this or that, who is not content to be himself, who is always trying to be somebody else, will never develop a strong character.

The world admires a man of balance, one who is equipoised who is self-sufficient, who believes in himself, trusts himself, who does not cower, whine, or apologize, but stands erect and dares to live his own creed.

The world instinctively hates the trimmer, the man who fawns, the man of 'ifs" and "buts." It likes a straight. clean-cut article, without mixture or amalgamation .- Success.

The First Situation.

The first situation is a test. It puts beginner on his mettle. He has not only to show what he can do, but cover for himself what he can do. He finds usually some quite unexpected shortcomings, some hitherto unsuspected weaknesses of knowledge. The first letter that he takes down from the dicletter that he takes down from the dictation of an actual employer is, somehow, different from anything that he had anticipated. He wonders whether he has got it correctly, and whether his transcript will be satisfactory. If it proves to be accurate, he enjoys a sense

of exhilaration that never comes to cheer the older and more staid worker. The test of character occurs when the beginner is confronted with his own mistakes. Mistakes there will always be. We may learn more from our mistakes than from our successes. How does the beginner use his errors? Has he the wit to search and see how the blunder originated, and how it can be avoided in the future? Or does he merely shrug his shoulders and excuse himself with the reflection "that he could not help tit'? In short, does he profit by his mistakes or not? When he finds that his knowledge is defective, as, for instance, when he encounters in dictation

some word or phrase with which he is unacquainted, does he look up a look of reference or inquire of a fellow-clerk, so as to be sure that the expression is rendered correctly in his transcript? Or does he make a guess at what it should be? Little things like this are important indications of character. They are among the tests that come to every among the tests that come to every beginner in his first situation. Ability counts for much; knowledge counts for much; but behind them both-more important than either—is character.— Phonetic Journal.

Rev. James H. Cotter, A. M.

Study your work-study yourselfso that you may know the quality of the one, the character of the other. Have a purpose, and make strenuous

endeavors to reach it. When the great pianist, Rubenstein, was asked how he produced the mar-velous effects in the weird and wondervelous effects in the weird and wonderful "Erl King," he answered in a word that, though defective in pronunciation, is perfect as counsel—"By stoody." We could not have a grander instance of studious toil than our Holy Father, Leo XIII. who, after the tremendous cares of his exalted office,

tremendous cares of his exaited office, turns still to labor, for even his recreation is with the muses in the gardens of the Vatican.

Study and work! Work and study!

Lose no time! God has not given you a moment to lose, for He is Divine a moment to lose, for the is bettined Economy; only enough is bestowed to meet life's purpose, and to ensure your soul's destiny. Remember that there are no little things; farthings make fortunes, grains of dust, the universe;

moments. centuries.

Men are often asked, "How do you find time?" The answer invariably comes. "By losing none." Men lose more time in laziness than they use fully employ. They really work only one hour, and rest eight: when they ought to work eight hours and rest one So much time is lost by men who sup-pose that their official labors end their work. Not at all; if a man does only his official duties, he is wasting in idle-ness half his life; he is only meeting man's demand, but not God's require

How many centuries have been wast ed in gossip, that could be graciously used in prayer or delightfully employed in good work or in useful study! Every community has to answer for these mis-used centuries. The writing of the world's libraries, I am sure, took not a tithe the time that is lost in bitter calumny, where the devil of destruction instead of the angel of utility. Work builds; calumny ruins, and de-fames more the calumniator than the

Use all your time, and use it well, and then you will fall in love with your life's work, and in the end you will regret that life is not longer so that work would be more; in the end you will enjoy the happy consciousness that "golden fruit bedecks the boughs of life."

OUR BOYS AND GIRLS.

The Two Sides Of It. There was a girl who always said Her fate was very hard; From the one thing she wanted most She always was debarred.

There always was a cloudy spot Somewhere within her sky; Somewhere within her sky; Nothing was ever quite just right, She used to say, and eigh.

And yet her sister, strange to say, Whose let was quite the same, Found something pleasant for herse f In every day that came,

Of course things tangled up sometimes For just a little while; But nothing ever stayed all wrong, She used to say and smile.

So one girl sighed and one girl smiled Through all their lives together; It didn't come from luck or fate, From clear or cloudy weather.

The reason lay within their hearts,
And colored all outside;
One chose to hope and one to mope.
And so they smiled and sighed. -PRISCILLA LEONARD, in Yonkers

The Value of Neatness in a Girl. Neatness is a good thing for a girl, and if she doesn't learn it when young she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different, sort, not so many are of a different sort, not so many colors to them, and people do not ex-pect a boy to look as pretty as a girl. girl that is not neatly dressed is A girl that is not nearly dressed is called a sloven, and no one likes to look at her. Her face may be pretty and her eyes bright, but if there is a spot of dirt on her cheek, and her finger ends are black with ink, and her shoe are not laced or buttoned, and her skirt is torn, she cannot be liked. Learn to be neat, and when you have learned, it will almost take care of it-

Poverty no Barrier to Success. A few years ago, Miss Rosa Weiss was poor, but also ambitious: now, she is an M. D., and has a lucrative practice. She asked her brother to send her to college. He told her that he could not aford to do that, but, giving her 5 cents, jestingly said to her, "Go on that!" She saw wonderful possibilities in that nickel. With it she bought a in that nickel. With it she bought a yard of calico from which she made a sunbonnet. Selling the sunbonnet for 25 cents, she bought material for bonnets and aprons. In this way several dollars were realized. Her barther pleased with her thriftings.

finally became so helpless that he could hardly do the simplest thing without assistance. When he was left an orphan, he led a miserable life. He \$40. Later, she entered a state educational institution where she remained until she graduated with honor. During the course, she received some assistance from an aid society, all of which was repaid. Miss Weiss entered the medical college at Baltimore, Maryland, where she paid her tuition by nursing, and was graduated from there with honor. She is now a practicing physician in Meridian, Mississippi, near her former home, and her income is a good one.—Success.

Four Boys. could not earn a living, because no em-ployer would stand his idleness and impudence, and had he not been drowned, I think he would have turned

out dishonest."
"Oh, mother, and do you think I-" "By no means, dear. I am only put-ting the lesson in its strongest light. Don't forget it and-wait on yourself

IMITATION OF CHRIST.

OF THE CONFESSION OF OUR INFIRMITY, AND THE MISERIES OF THIS LIFE.

The lust of the flesh, the lust of the eyes, and pride of life, draw to the love of the world; but the pains and miseries, which justly follow these things, breed a hatred and loathing of

But, alas! the pleasures of sin prevail over the worldly soul; and under these thorns she imagineth that there are delights, because she hath neither seen nor tasted the sweetness of God nor the internal pleasures of virtue.

But they, who perfectly despise the world and study to live to God under holy discipline, experience the divine sweetness promised to those who forsake all: and such clearly see how honor, he has lost his self-respect, and worse still, he does not know it.

"John," said a lady in the office where John was employed, "don't you live near the corner of Fifth street and West avenue?" Yes, he did. grievously the world is mistaken, and Then will you take this parcel around how many ways it is imposed upon John did not quite dare to say "No," but he grumbled out after the lady had turned away: "There's no money in working overtime." He never knew that one listener might have recom-

THREE CONVERSIONS.

INCIDENTS ILLUSTRATING THE WONDER FUL WORKINGS OF DIVINE GRACE. Recently I heard of several conver

sions which interested me and may in terest others, writes Randall in the Catholic Columbian. The first one was what he wants, two hen were talking of a third, "is a truck that will come right up to the job and load itself." Tom was that kind of a boy. He would do his work—yes, but in a grudging sort of a way, and never in the way, he way told to do it if he could be a boy. The way he way told to do it if he could be a boy. The way he way told to do it if he could be a boy. The way he way told to do it if he could be a boy. The way to way a boy. The way he way told to do it if he could be a boy. The way to way the way he was told to do it if he could about religion, Protestantism did not possibly devise another. Unless constitution and when I began to reason about religion, Protestantism did not religion, Protestantism did not religion, Protestantism did not religion. possibly devise another. Unless constantly called to order, he would tip determined, however, to reason back his chair, in his leisure moments, put his feet on top of the table and drum with his fingers. Tom lost his place after a very short trial, and so place after a very short trial, and so will every boy who takes no pains to do as he is told or to be courteous.

Coming from an office to which busi-Catholic answer to that brochure and as he is told or to be courteous.

Coming from an office to which business occasionally calls me, I met a newsboy with the evening papers under his arm. Selecting one from the big my intellect and heart surrendered."

his arm. Selecting one thought the care as he bundle and folding it with care as he spoke, he said, Mail and Express? in the confident tone of one who knew the confident tone of one who knew the confident tone of one who knew the confident tone of this world. But he has found the what the answer would be.
Smiling assent and taking out my
purse, I asked: "How did you know I wanted a Mail and Express?

"Oh, you've bought it from me two or three times," he replied, quickly.

"Well, you remember me better than on that subject most informingly. I meet him occasionally and enjoy his

or three times," he replied, quickly.

"Well, you remember me better than I do you," I said.

"It's worth while to remember your customers," was his answer.

One of these days that boy will be a treasure to an employer, and his customers will come again and again to buy of him something more valuable than the daily papers.—The American Boy.

meet him occasionally and enjoy his ripe conversation.

A second case was that of a young window, who was to make a brave fight for herself and others. She is a lady of fine sense and also accomplished. She said: "One evening an old tramp knocked at our door and begged a night's lodging. I told him to enter and asked him if he were not hungry. This he admitted, and I provided a substantial meal for him. a substantial meal for him. After the repast he drew from his pockets several books, and as he did not himself know how to read, he asked me to read to him. The books were on Catholic doc-"Where's my hat?" cried Kate. "I can't find it." "Why ean't you?" asked Mrs. Gor-on. "No one wears your hat but trine, and I became interested in the subject, so much so that, subsequently, I procured other volumes about Catholicism and gradually converted my-"Then find it. Your eyes are as good as mine or your brother's."

How grandly was the charity of this good young woman rewarded! Most beople would have refused admission to complained kate.
"I do not agree with you," replied
her mother, firmly, "I think you are
old enough and big enough to wait on the poor old wayfarer or dismissed him with a dog's ration. But she acted dif-ferently, and lo! salvation entered her domicile in the person of a pious tramp! The good God blessed her religiously, yourself."
"Why, I'm sure I do, mamma," cried
"Why, I'm sure I'do, all my Kate remonstratingly. "I do all my own sewing, and I take care of my own and may He have her in His holy keep-

and may He have her in His holy keep-ing even in temporal matters.

A third case was that of a Presby-terian elder. He had been a compar-atively rich man, but the fortunes of "Yes, and every morning you ask Mary to bring you the dust-pan or the broom; you send Harry after needles and cotton, and some one in the house is continually running errands for war reduced his means. His talented daughter became a convert and prayed for her father's conversion. Nothing seemed more improbable, especially "It doesn't do any harm to be obliging, I'm sure," said Kate, with a fret-ful shrug. "I do favors for other when, in course of time, his intellect became impaired and he was sent to an insane asylum. Within a few weeks "You occasionally do a service for "You occasionally do a service for one of us that we cannot very well do ourselves," replied Mrs. Gordon, drawing Kate to her side; "but that is not what we are talking about. We should all be agreeable and obliging, but that is no reason why you should call on others to do a service you can do as easily yourself. If you grow up depending on others, you will lose that self-reliance which renders life successful. Do you remember your Cousin were mysteriously restored. He called for a priest, made his confession and received the rites of the Church. Then his mind became clouded again and soon afterward he died, in the eace of God. Surely this was a maniest and striking answer to prayer, and oh! how rejoiced, amid her grief, was that faithful daughter who had never ceased to implore Divine aid for the dearest wish of her heart. ful. Do you remember your Cousin Lewis?"

OUR RELIGION.

In the two previous articles we again familiarized ourselves with the altar. We saw whence it came, what it altar. We saw whence it came, what it represents, the place it holds in the church and the manner in which it be-comes dedicated to divine service. But an altar itself, even while so essential, is not sufficient for the Great and Un-bloody Sacrifice. Other things are also necessary. And these are called the holy vessels and the holy cloths. Let us, therefore, see what they are

nd what their particular use. First is the chalice and rightly first because it holds the most sacred Blood of Our Lord which has been changed from wine. In form it has the appearance of a bell-shaped cup attached to a long pedestal with a wide base. Because of its precious purpose it is not infrequently embellished with the highest workmanship. The material used in the cup is either gold or silver, and when of the latter its interior must when of the latter its interior must always be of the former metal.

Next comes the paten, which is a small plate, also of gold, used to hold the bread before it is consecrated into the Body of Our Lord.

The ciborium is a vessel of the same material as the chalice, though larger and slightly different in shape. The word is derived from the Latin and means food. From it the faithful receive the Body and Blood of Our Lord



in Communion, which is the food of the

The pyx is a small receptacle in which the Blessed Sacrament is reserved for the benefit of the sick. monstrance all are familiar with, and is the vessel used at Benediction and in processions of the Blessed Sacra-ment. When the Blessed Sacrament is to be exposed for adoration on either occasion, the priest takes from the tabernacle the lunette. This is two pieces of g ass set in circular frames, and contains the Host which is placed

in the ciborium.

The purificator is a small cloth placed over the chalice and is used by the priest to wipe his lips and the vessel. The pall is a small square double linen cloth used to cover the mouth of the chalice during Mass. Usually a piece for such as the country of the chalice during the challength in the chalice during the challength the chalice during the chali chalice during Mass. Usually a piece of cardboard between serves to keep it stiff. The corporal is the cloth on which the Body of Lord at all times rests. From this use the name is derived, as the word means "body." Such are the vessels and holy cloths and such their uses. It will be greatly to our benefit if we continue the know edge in our recollection.-Church Pro-

SUFFERING.

So true is it that suffering purifies and refines, if it does not always beau-tify, in a vulgar and sensual meaning, that the fact itself has become one of the universally admitted facts of mankind. Women are said to be naturally more exalted and beautiful of spirit than are men because of the sharper suffering of their lives. There discipline toward any great end of character or accomplishment that does not involve countless self-abnegations and actual sufferings of the heart, body and mind. Who has not traced the effects of such sufferings in the refined and levely faces of the many orders of religieuses in the Church? Were their thousand and one acts of obedience learned without suffering? Did not the suffering endured play the subtlest part in the hands of the Divine Artist in shaping those Madonna lines of match-less truth and beauty in all the lives of truly saintly souls? In fact, are not the Scriptures full of this lesson? Nevertheless, no suffering scemeta joyous for the present, but grievous, but afterward it worketh the peaceable fruits of righteousness to tho exercised thereby.-Catholic Times and Opinion.

The Name of Names.

Ever since the solemn investment of the Divine Infant with His name and title, the lips of men and women and children have spoken the name of Jesus Christ in joy and sorrow, in faith and hope and love and penitence, in face of torments and in disdain of allurements in the quiet of contemplation and in the whirlwind of temptation. The name, Jesus Christ, has been the watchword of all that was best in humanity, virtuous, greatest, and most

A Divine Magnet.

The mother may forget her child, says Bishop Spalding, the lover his well beloved, but the children of men will never cease to be drawn to the Sacred Heart of Jesus.

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OUR CROSSES.

MRS. JAMES SWIFT. KINGSTON.

James Switt, if., and a dataset etto
The funeral took place on Wednesday, 25th
uit. Solemn R quiem Mass was celebrate a at
St. Mary's Cathedral by Very Rev. Vicar Gen
eral Swift of Troy. N. Y.: deacon, Rev. Dr.
Salmon; sub deaced, Rev. A. J. Haniey; master of ceremonics. Rev. C. J. Mea. His Grace
Archbishop Gauthier was present, and chanted
the Libera, after which the funeral proceeded
table semetry.

JOHN LAHEY, INGERSOLL.

Cf O kville May his soul rest in peace!

FATHER EMERY'S FIRST SERMON.

Rev. Alfred Emery, who was recently ordained in this city, with Rev. Father Dunn. preached his first sermon in St. Peter's Cathedral, on Asl. Wednesday evening the first of the series to be given during the Lenten'season. His text was from St. Matthew iv., 17: "Do penance for the Kingdom of Heaven is at hand." In a clear, lucid and practical manner, the Rev. Father dwelt, first on the absolute necessity of penance, if we would merit eternal happinese; and, secondly, on the manner in which we should do penance in order to make it meritorious. Father Emery, although of French descent, and educated in St. Tercas's College, Quebec province, has a prifect matery of the English Isanguage, and his sermon produced a lasting impression on the immense congregation.

AT FT. MARY'S CHURCH. FATHER EMERY'S FIRST SERMON. All murmuring is really against God. What is the general cause of the people's complaining? Life has not gone on just as they would have it. They keep referring to the crosses which they have had until one would think that their life was one long cruciffxion instead of merely a matter of cifixion instead of merely a matter of crossed purposes. And yet even these they are unwilling to bear in crosses they are unwilling to bear in the life which has been largely what they themselves have made it. They cannot see why God could not have made their way smoother. This is the old story, throwing the responsibility on God and making a grievance against that Will which is the soul's chasten-ing. They do not see that broad ocean

DIOCESE OF LONDON.

old story, throwing the responsibility on God and making a grievance against that Will which is the soul's chastering. They do not see that broad ocean of eternity beyond. They see but their neighbor gliding on smoothly, as they believe, and, dissatisfied with their own progress, would noisily draw the attention of the world to the contrast. They murmur at the success of others until their envy produces a perpetual whine. They murmur about their own existence and wonder why the unsympathetic world echoes, but is unable to answer—their happiness being eventually destroyed.—Baltimore Mirror.

DIOCESE OF HAMILTON.

The Solemn Triduum for the Silver Jubileo of the Holy Father was celebrated throughout the state of the Holy Father was celebrated throughout the state of the Holy Father was celebrated throughout the state of the Holy Father was celebrated throughout the state of the Holy Father was celebrated throughout the state of the Holy Father was celebrated throughout the state of the Holy Father was celebrated throughout the commodious and countries the two condensates of the Satron of St. Mary's Church Long Carlot the commodious and countries the two condensates of the sacred the the commodious and country and Satron of St. Mary's Church London on last Sunday morning. Formed in procession, the sacred the Holy Secribe of the Assumption on the based of the Satron of St. Mary's Church London on

MARRIAGES.

The Solemn Triduum for the Silver Jubileo of the Holy Father was celebrated throughout Hamilton diocese on Sunday, Monday and Tuesday. The Primacy of Peter." Infallibility. "The Temporal Power." Leo XIII were the thems of the sermons in the Cathedral. The Bishop was present at all the services and pontificated at the 10 o'clock Mass in the Cathedral Tuesday. The officers of the Mass over Father Mahony, rector of the Mass dever Father Mahony, rector of the Cathedral assistant priest; deacons of honor, Father Brady, rector of St. Lawrence Chu ch. Sather Holden and Walsh as deacon and sub-deacon of the Myss, and Rev. Father Donovan, rector of St. Joseph's church, master of coromonies. Rev. Dr. Walter preached the coromation serman, All the services in connection with the Triduum in the city churches were largely attended. FOSTER-GATSTATER.

A very interesting wedding, even if quietly relebrated, was that which took pace at St. Michael church. Ridgetown, on the 24th of Feb, between Mr. Nicholas Foster of Zurich in the county of Huron, and Miss Mary Ann Gatstater, also of Zurich, but latterly a resident of Duart, in the parish of Ridgetown. That which gave especial interest to the occasion, aside of the beauty and lovely shyress of the bride and the manly, common sense bearing of the fine stalwart groom, was the evidence of good Catholic breeding in both the contractants. The Catholic breeding showed in their ready submission to all the details prescribed by Holy Mother Church for the protection of, and for an honor to, the sanctity of marriage. The so often objected to but so wisely prescribed, publications of banns took place in both parishes. Both the intended spouses approached the sacraments some time previous to the marriage; and again, on the eve of the auspicious event, they were seen knoeling in evident carneatness of piety before the altar, in preparation for the solemn pledges of the morrow. FOSTER-GATSTATER.

knoeling in evident earnestness of piety before the altar, in preparation for the solemn pledges of the morrow.

Early on the houreh; this time to receive Holy Communion and thus be free to breakfast before the Naptial Mass. Then, sharp on time an appearance of the morning they receive assistants, Mr. Anthony Experience of the church in company of their respective assistants, Mr. Anthony Experience of the church in company of their respective assistants, Mr. Anthony Experience of the altar and of the Communion tail, which they found decked with candles and bright artificial bouquets; the pastor had thus wished to show his esteem of them and his appreciation of the genuine Catholic spirit which he had perceived in their ways.

The priest made immediately ready, and, on coming out of the vestry with vestments on and chalice in hand for Mass, was edified at seeing the whole four devouity praying on their knees. After having laid the chalice on their knees. After having laid the chalice on the altar he came down to them at the ralling hade them stand up and addressed them for a few moments, on the solemnity of the occasion for them, and on the beauty of the position to which they were to be lifted forthwith, by their commanded to show in their union the maxes of the union of Christ with Holy Church, the union of the remain till the consummation of axes, their own union to remain till the consummation of them.

The marriage company went then again on their knees and, in that position. Mr. Foster and Miss Gatstater vowed to another, in the presence of God, mutual and faithful assistance and love through life: the ring was blessed and set on the bridge; finger; the unia MRS. JAMES SWIFT. KINGSTON.

It becomes our painful duty to record the death of Mrs. James Swift of Kingston, Oat. The sad event took place at her residence, corner Barrie and King streets, on Monday morning at 5 a. m. The deceased lady was born at Troy. N. Y. about forly nine years sgo She was a sister of the late Father Hogan of Watertowe, N. Y. Twenty-seven years ago she was married to Mr. Swift, and has since resided in Kingston.

Besides her hurband, Mrs Swift leaves a son, James Swift, ic., and a daughter, Miss Lorett Mr. Street Mrs. Swift, and Adaughter, Miss Lorett Mr. Swift, and Mr

and Miss Gaistater vowed to another, in the presence of God. mutual and faithful assistance and love through life; the ring was blessed and set on the bride's finger; the usual prayers and invocations recited and then the Holy Sacrifice was offered for Mr. and Mrs. Foster; at the appointed point of the Mrss the bride's especial blessing was given to her, praying that her piety might obtain for her the several virtues characteristic of the true Christian wife and mother, and longevity to the erjoyment of the third and fourth general tion of their pesterity.

Immediately after the Mass, the marriage company repaired to the vestry where was made the required registration of the proceedings and where the spouses received the congratulations of the paster and of the presentings and where the spouses received the congratulations of the paster and of the present friends. Finally Mr. Foster presented the priest with a generous offering in testimony of his appreciation for the interest taken in his behalf and that of his bride, and then Mr. Foster were ready to take their departure within the hour for Detroit and other points amidst the best wishes ever given to a starting young Christian couple.

On their return from the enloyable tour it is the intention of Mr. Foster to take his residence at Bicke, not far from his former ht me, and there to carry on a mercantile business. the consecuery.
Ther husband and family we beg to extend our heartfelt sympathy in their sad because when the consecuence of th Far reaching and profound sorrow was created by the death on Thursday, of John Lahey, sen of Mr. and Mrs. Michael Lahey, of D reham created by the death on Thursday, of Jehn Labey, sen of Mr. and Mrs. Michaet Labey, of D reham.

Cut down in the prime of life when the future premised much, after only a short illines, the blow has been nearly a prostrating one to the family and a severe shock to his many friends. Deceased was aged thirty one years and four months. Death resulted from protuments.

For over a year the deceased had been night operator at the Grand Trunk station, Ockvitte. Two weeks ago Thursday he was taken hit on the following Monday his condition was such that he was forced to leave his post of duty, and he came to his home, where so that medical skill and tender nursing could do was done. The disease, however, had become deeply seated, and he passed peacefully away Thursday morning.

John Lahoy was well and favorably known in lagersoil, he learned telegraphy at the G. T. R station, Ingerseil, wi eve his courteous and genisl manner won for hum many friends. On leaving lagersoil about two years ago he was stationed at Dorchester for some months. His next transfer was to Bronie, from which lace he was moved over a year ago to Oak ville.

The funeral took place on Saturday, Feb. 28.

God prosper them!

RAMSTEIN HOY.

O1 Wednesday, Jan. 28 h. a very pretty wedding took place at St, Mary's church when Mr. Francis Ramstein of Port Huron, Mich., was united in marriage to Miss Annie Hoy, a resident of this village. The ceremony was performed by Rev. Father Quinlan, narish pricest, who was also assisted by Rev. Father Boubst, parish pricest of Ridgatown, Ont. The bride was assisted by Miss Lizzie Harper of Chatham while Mr. Thos Hoy, brother of the bride, was groom man both performing their duties in a very admirable manner. After the ceremony was performed, the wedding party-consisting of a few intimate friends and relations of the bride and groom, proceeded to the residence of the former where a sumptuous repast was served by the Misses Hill and Mrs. Coleman. There were also present the Rev. Fathers Quinlan and Boubat who made very congenial and appropriate addresses suitable to the occasion. The happy couple left on the evening train for St. Thomas, London and other Eastern points and thence to Port Huron in which place Mr. Ramstein controls a progressive milling establishment. They are followed by the best wiehes of all their friends and acquaintances, and although their departure from this neighborhood is to be regretted, yet it may be said that the loss will be counterbalanced by a corresponding gain which the place of their future home will experience. ville.

The funeral took place on Saturday, Feb. 28, where High Mass of R quiem was cell-brated by Rev. Father Connolly, P. P., who referred very feelingly to the deceased.

Mr. Lishey leaves behind his father, mother, two broivers—James at home, and Michael of Michigan University—and one sister, Et.a, at home. pared and received the Church.

The funeral was largely attended, about The funeral was largely attended, about the funeral was received to the companying the reseventy five vehicles accompanying the re-mains to the cemetery.

Amongst the floral tributes were a handsome pillow from his comrades in Oakville and a beautiful wreath from Mr. and Mrs. Williams

Oblates in Havana.

The branch house in Havana, Cuba, of the Oblate Sisters of Providence, which was established by members of the community of St. Francis' Convent East Chase street, Baltimore, is now in a flourishing condition.

A colored Canadiare nun, (see Catholic Magazine) Sister Mary Francis Fieldien, Mother Superior of the Havana institution, reports that there are now one hundred and thirty two students in regular attendance in the day school There are besides a number of boardors.

The school is called the Academy of Our Lady of Charity, and is located on Compostela, No. 87. New Westminister, B. C. Canada.

Mrs. Herring's Book. "The Peeple of British
Peeps of Fisher Unwich has just appeared from the
Peess of Fisher Unwin, Publishers, London,
England, is well recommended by the Press in
England.
From what I know of it I think it will be
very instructive to our people. The chapter
on "The Hadians". "The Missionaries" and
and "The Passion Pisy." form very profitable
reading. Al DONTONIVILL O M.1.

Bishop of New Westminster.

READING

The D'Youville Reading Circle held its regular meeting on Tuesday, Feb. 17

In the time given to current events several questions were mentioned.

The Holy Father has prepared a constitution for the contestantial reorganization of the Philippines. He favors native clergy for the native people. He has conferred a signal honor on the University of Manhia by creating its Pontifical University. In connection with the French question we might ask these questions: What does universal suffrage mean in France? Is the present state of affairs the will of the whole nation? Where is public comion in France? The religious orders bave been declared a danger. In what way are the year of the contest of the work of the w

that we feel we have only began the subject, although we have worked on it for more than a year. The book reviewed was the "The Four Winds of Eirinn"—a collection of poems by Ethna Carberry—Mrs. McManus. There is something especially pathetic about the life of this sweet singer. Though born in a foreign land, she died in Ireland, the land beloved of her heart and for whose glory she sang her sweetest songs. She had been married but six months when death called her. The saddest incident in her career is that she had written a poem describing just such a death. The Preface to "The Four Winds of Eirinn" is written by Mr. McManus, husband of the decased poetess, and is simply exquisite. There are some books we should have for our very own to cherish as our dearest friends, for after all what better friends could we have? They are always with us—always the same—coming to us like good fairles laden with thoughts for every walk in life.

Every woman should try to have The Four Winds of Eirin, written by one whose life was bure and toving. Its sweet messages cannot but help those who receive them.

POPE LEO'S ANNIVERSARY IN

CABLEGRAM FROM HIS HOLINESS. Gazette-News, Feb. 24, 1903.

To Very Rev. F. A. O'Brien, Pastor of St. Augustine's Catholic Church, Kaiamazoo, Med.

Micn:
His Holiness gratefully accepts the congratu-lations of your people and lovingly bestows on them his apostolic blessing and bear diction, CARDINAL PAMPOLLA, Secretary to Pope Leo XIII,

St. Augustine's Catholic church was filled to its greatest capacity Sunday evening with a large concourse of people who had assembled in ail eagerness to assist at the Silver Jubilee celebration of that grand old man, Pope Leo XIII. Standing at the head of the Church, by nis divine faith, his die personality and raie mental qualities, he has won the love and esteem not only of the Catholics throughout the world, but of all people regardless of creed or color.

logary to our gloriously reigning Pentiff, Pope Leo XIII and pladge him our featiy and obedience.

Resolved that we feel honored in baing his spirutual children, and do hereby promise him, that we will endeavor to prove ourselves worthy of our noble Father in God.

Resolved that we protest anew against the nauroation of the temporal power of the Popes and trust the day will come when the fact of being mighty will not justify robbing the lewly, and that proper restriction may be made to the rightful owner.

Resolved that we pledge our prayers to our clorious reigning Father, and will ever ask our Lord to preserve Him, give him fullness of life, make him blessed upon earth, and protect him from the will of his enemies.

Resolved that a copy of these resolutions be forwarded to His Holiness, and entered in full in Records of this parish.

John A. Lamb. F. J. Welsh, M. D., J. O'Neill, J. J. Fissigan, Thos. M. Carroll, Jacob Scheid and A. Webber. Committee.

The church was appropriately decorated in the Papat colors, white and yellow. Festoons of white, knotted with bows of yellow were draped the entire length of the gallery and were offset by many handsome satin banners bearing paintings of religious subjects. Palms and many lights enhanced the pressing effect of the whole.

At the closs of the service Rev. Father O'Brien expressed fitting words of apprecia tion to the speaker for the able address delivered so eloquently.

Father Fitzpatrick will Stay in Calgary Father Fitzpatrick will Stay in Calgary.
The Rev. Father Fitzpatrick, O. M. I., arrived in the city this morning from Winnipez.
Father Fitzpatrick, who is a distinguished looking gentleman is, as his name would indicate, an Irishman, and for nine years was priest incharge of a populous New York parish. He has also ministered in Coylon, but was obliged, owing to his health, to leave the island.
Members of the congregation of St. Mary's church will be pleased to learn that Father Fitzpatrick will be lossted in Calgary, where he will act as assistant priest to the Rev. Father Lucombe, in the room of Father Lumarch and, who has been transferred to Edmono.
Father Fitzpatrick will probably preach to the congregation at High Mass to-morrow (Sunday) morning.—Calgary Herald, Feby 21st.

GOLDEN WEDDING.

GOLDEN WEDDING.

GOLDEN WEDDING.

On Feb. 2 a rare and most pleasing event took piace near Eganville, at the home of Mr. and Mrs. John McKiernan being the celebration of the Golden Wedding of that worthy couple who have been honored members of that community during the fifty years which have elapsed since their marriage.

Their children and grandchildren had united in preparing a surprise for them, and all assembled on the festive day, with a few intimate friends and life-long neighbors, to offer hearty congratuations and to present the heavy couple with some handsome present in gold, emblematic of the auspicious event Among the most valued gifts was one from their daughter. Sister St. Catharine, of St. Joseph's convent, Toronte—a beautiful handpainting of the Sacred Heart, surrounded by a secoll bearing in gold letters the inscription "To Father and Mother," with the connecting dates 1833-1993. This was accompanied by a sprittual bouquet in booklet form in which were inscribed a record of a large number of Masses, Holy Communions, Litanies and Rosaries offered for her father and mother by St., St. Catharine and her good Sissers in religion as a precious gift on their golden wedding day. The exquisite workman hip and beauty of design of those gifts speak volumes in favor of the skill and accomplishments of the gifted danghiers of St., Joseph.

Mr. and Mrs. McKiernan, though advanced in years, are hate and hearty, and amid the smiles, congratulations and joyous greetings of their golden wedding day, the traces of sorrow and shappear and their hearts to grow young again as with the sushine of that other marriage day fifty years ago.

May they yet be spared to their children and friends for many happy years to come!

RESOLUTIONS OF CONDOLENCE.

At the last regular meeting of Branch No. 167 Conours, Outs, the following resolution of condolence was unanimously adopted:
Whereas, we the members of Branch No. 107, have learned with profound sorrow of the death of our lamented Bro. S. R. Brown, Grand Secretary of the C. M. B. A. of Canada, be it therefore
Resolved that we place on record our high appreciation of our lamented brother and the great services he has rendered to our Association.

appreciation of our immented brother and the kreat services he has rendered to our Association.

For twenty three years his abilities, his in domitable energies and persevering industry have been devoted to the strengthening and building up of our noble association. To him was due in a great measure the credit for the great success which the C. M. B. A. has attained in spreading its influence over our whole Dominion.

Whereas we mourn his loss we bow with submission to the inscratable designs of an all wise God and confidently trust that he with meet with the reward of a weil-spent life. He has left behind him a monument more exduring than marble or bronz.—the record of a good mame. And his memory will ever be tresh and green in the hearts of his prothers of the Catholic Mutual Benefit Association. Be it therefore Resolved that this resolution be inscribed in the records of into branch and published in Pre Caradian and CATHOLIC RECORD.

Commutee, Dr. E. O. MeNiconoli, J. J. Switt. W. J. Mohar J. D. Conroy.

Whereas it has pleased Almighty God in His Infinite Wisdom to call to his seward Bro. S. R. Brown, the energetic, esteemed and trusted trand Secretary of the C. M. B. at Chanda. B. it

R. Brown, the energetic, esteemed and dusters frand Socretary of the C. M. B. A. of Canada. B-it
R-solved that we the members of Branch No. 351 of St. George's parish, Prince Enward Island, in meeting convend, whilst bowing to the dispositions of an All Wise Providence, desire to record our application of the long and trailess services he uniformly rendered the Association and beg leave to tender our sincere condolence to the bereaved widow and family, asking God to comfort them in their affiction. And, further,
Resolved, that our Charter be draped in mourning for one mouth, that this resolution be spread on the minutes of this branch, and copy sent to the widow, the Catholic Record and the Canadian for publication.
Whereas it has pleased Almighty God to call

C. O. F.

Ottawa Citizen, Feb. 25. Perth. Feb. 23.—I) was in June 1901 that the deep,y routed impulse for the establishment of a court at Perth of the Catholic Order of Forsetters burst forth and resulted in the founding of Court St. Edward, No. 1232, adding another than the land of the present order whose a court at Perth of the Catholic Octer of Foresters burst forth and resulted in the founding of Court St. Edward, No. 1232, adoing amother healthy branch to the present order whose remifications are of continent reaching. The task of interesting eligible candidates was of grant proportions and its promoters were frequently told that the lodge could not possibly be anything but a failure. The organizers, Messre. T. H. Byrne, J. J. Smith and W. Broughen, however, were men of different build, not men of the stuff that dreams are made of; and the defeat that was pressed for them so generously was turned to a victory. They beineyed in their work, and the Catholic Forestic teaching was deeply inculested into them. They were outhustastic, and their entituelism gradually began to be shared by the men the organizers wanted. True, the nighthehologie was formed there were not many present; but a beginning had been made the wedge was inserted and Mesers. Byrne, Smith and Broughen, with the approval and best wishes of Father Davis, followed up their advantage, and in a short time placed the new lodge on a good financial basis. The member ship began to grow, and the watchword of the members was Faith, Hope and Charliy.

The lodge now numbers 105, with a few applications on file. This number was attained at New Year's through an effort extraordin ary on the part of the office s of the lodge in the period of time from July 1 to December 3, 1902. The provincial court had offered a prize of a silver cup to the lodge which in the half year would add the greatest number of members to its list. Court St. Edward, with its charter a year oid, determined to win the prize, and won. When the different lodge records were looked up at the end of 1922, it was found that the troppy fell to Perth's lodge of the Catholic Order of Foresters. The formal presentation took place on Friday evening, February 20, in the club rooms of the Y. M. C. club before an audience that appreciated the efforts of the Catholic Foresters and gloried in their triu

February 20, in the citab rooms of the Y. M. C. club before an audience that appreciated to the control of the

octaved ne was the didest Catholic Forester in Oottario.

Mr. Vincent Webb, the provincial secretary, then presented new badges to the juvenile court through Chairman Hale who told of the steps taken to organize the boys.

Short addresses were delivered by Messra Seguio, Mercier, Dr. Mitchell who is pass Chief Ranger of court Tay, Canadian Order of Foresters; James, Chief Ranger of the court in Smith's Falis; H. T. Noonan and T. H. Byrne, the past Chief Ranger. Mr. Byrne told of the difficult work in establishing Court St. Edward, and of the gratifying success that was attained.

and of the gratifying success that was attained.

Joseph Lee, a youth of sixteen years or so, and Chief itanger of the juvenile lodge, thanked the provincial officers for the badges, in a few well chosen sentences.

The evening's proceedings were formally brought to a close with singing the National anthem. The lodge eignitaries and a number of private citizens were then dined at Hotel de Lambert, by the officers of Court St. Edward. The latter proved worthy hosts, and the spread of Mine Host Lumbert was a dainty one. The visitors were very profuse in their praise of the local Foresters, whom they voted as good fellows, and right worthy of the trophy they won.

MARKET REPORTS.

London. March 5. — Dairy Produce — Eggs. retail, 17 to 19s.: eggs. crates, per dozen, 15 to 17c; butter. best roll, 19 to 21c; butter, best roll, 19 to 21c; butter, best roll, 19 to 21c; butter, best cracks, 18 to 20c; butter. creamery, 22 to 24c; honey, strained, per 1b. 10 to 12c; honey. In comb, 12c. to 14c.

Grain, per cenus. Wheat, new (good) \$1.16 to \$1.18; oats, per centail 91 to 93c;; corn, \$1.00 to \$1 10 barley, 95 to 97c; peas, \$1.25 to \$1.40; rye. 95 to 99 t buckwheat \$1.00 to \$1.10. Meat.—Pork per cent., \$7.00 to \$7.55; pork, by the 1b. \$1 to 94; best, by the quarter, \$4.50 to 6.00; weat. \$6 to \$8; mutton, by the carcass, 5.00 to \$7.00; lamb, by carcass 9½ to 10c, lamb, by quarter 10½ to 114c.

Foultry—Spring chickens, per pair, 75 to \$1.25; turkeys, per 1b, 14 to 16c.; spring ducks, per lose, to 9c.

Live Stock—Live bogs, per 100 lbs., \$5.65 to \$5.70; dressed hogs, \$7.00 to \$7.55; pigs, pair \$4 to \$5.00; fat cattle, \$4.00 to \$4.50; stags, per cwt. \$2.00; sows, per cwt., \$4 to \$4.25.

Farm Produce. — Hay, \$6.50 to \$9.50; straw, per load, \$2.75 to \$3; straw,

Telephone 360
DEALERS IN WALL PAPER. 1267-tf

TORONTO.

Toronto, March 5.— Wheat—The market is quiet, with prices steady; No. 2 white and red quoted at 70½ to 71c middle, freights; No. 2 spring nominal at 70c on Midland, and No. 2 spring nominal at 70c on Midland, and No. 2 spring nominal at 70c on Midland, wheat steady; No. 1 hard. 88c all rail, g. i. No. 1 northern. 80c all rail g. i. No. 1 hard. 87d North Bay. No. 1 northern 834c North Bay. 3 the 134c middle freights 31 high and No. 1 white at 32½ ceast. Barley—Trade is quiet, with No. 2 white quoted at 33½ ceast. Barley—Trade is quiet, with No. 3 at 43½-to 44c middle freights. Peas—No. 2 white is quoted at 74c high freights. Corn—Market dull, with Caandian yellow quoted at 43½-to 46c west. and at 52c on track. Toronto: American yellow, No. 3 33c delivered, Toronto freights. Buckwheat—Market dull at 48c cast. for No. 2. Flour—90 per cent, patents unchanged at \$2.67, middle freights in buyers sacks for export; straight rollers, of special brands for domestic trade, quoted at \$3.25 to \$3.40; hards included. Toronto. \$Millfeed — Bran. \$16 here, and shorts \$11.50 Manitoba bran is quoted at \$16 and shorts at \$17.50 Manitoba bran, in sacks. \$19, and shorts \$21 here. Ostmeal, is at \$1 in age and \$1.10 in barrels, car lots on track, Toronto; local lots. 25c higher.

MONTREAL

Montreal, March 5 - Grain—No. 1 Manitoba hard wheat, 75c,: No. 1 northern, 73c in February delivery; No. 1 hard, 77c, No. 1 northern, 73c in returned delivery; No. 1 hard, 77c, No. 1 northern, 73c in sterne here, 37i to 374c; 314 high freights onts, new, in store here, 37i to 374c; 314 high freights; ryo. 494c, east, buckwheat, 48; to 49c east, Flour—Manitoba patients, \$4.40 to \$4.50; seconds, \$4.10 to \$4.20; Ontario straight rollers, \$3.50 to \$3.65; in bags, 41.70 to \$1.75; patents, \$3.70 to \$4.10; Rolled ats—Millers' prices \$2 bags, and \$4.15 per bbl. Feed—Manitoba bran, \$3.70 to \$4.10. Rolled ats—Millers' prices \$2 bags, and \$4.15 per bbl. Feed—Manitoba bran, \$3.70 to \$4.10. Rolled ats—Millers' prices \$25 bos and \$4.15 per bbl. Feed—Manitoba bran, \$3.70 to \$4.10. Rolled ats—New 1.50 to \$2.10. Provisions—Heavy short cut bork, \$2.5 to \$2.5 borts of the start of the MONTREAL.

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Suffer Little Children to Come Unto Me.
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Help, Lord, or I Perish.
Mater Dolorosa.
Madonna di San Sisto (detail square).
Christ Healing the Sick Child.
Christ's Entry into Jerusalem.
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VOLUME X

The Catholic LONDON, SATURDAY,

THE MAINSTAYS JOURNALI

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mainstays of patent

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We may console or

thought that persons of numbered among the imaginative reporter. owever, greenhorns a of society, and are car every grade of public ago, for instance, T Review published an appeared the statemen Prime Minister, Ge refused to meet his colleague at a Cabi his confessor allowed condition that when over he would hav blessed by a priest, s water, and fumigated The General says

Cardinal Vaughan, t not the slightest fou

fal editor would have for definite proof be press. But the Review knows his public a why he should refra it with childish and s And we, they would are getting more and We like to hear it, any grounds for it. us that we are be more credulous. V that we have no ti So many scraps and and ready-made o crammed into us tha power of thinking for tionists have dicker out of gear. It is are the prey of bu the myriad kinds o are in the market.

GUTTER

It is strange th have to be censure for dramatic produc title of "good;" manifested, on pap antipathy to aught must needs wond from the path of appears to be the day Night" bew condition of thing circles of that ci bent on a crusade the stage. We we have not the s will be realized ing is heard time, but that may be seen from boards and the the dramas in To few weeks.

We take it for g who patronize the the community. they should give If they are since do they contribut the degradation Their patronage to enfeeble the people. They m inform us, some this does not alte pels us to conde When individual give good examp money to wallow about time for v about our cult When persons of ment find delig drama there my

ously wrong with finement. It is finement that