

The Catholic Record.

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

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Better Than Gold.

BY FATHER A. J. RYAN.
Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please.
A heart that can feel for another's woe,
When the true heart's crushed by a deadly
blow.
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though falling for bread in an humble sphere,
Humbly blest with content and health,
Liberated by the lists and care of wealth,
Lowly living and lofty thought,
And an ennobling poor man's cot;
For mind and morals in nature's plan
Are the genuine test of a gentleman.

Better than gold is the sweet repose
Of the soul when its labors close;
Better than gold is the rest of the soul,
And the calm that drops on his slumbers deep,
Bringing sleeping draughts to the downy bed,
When luxury pillows its aching head,
The taller simple virtues deem,
A shorter route to the land of dreams.

Better than gold is a peaceful home,
Where all the fireside characters come,
The shrine of love, the heaven of life,
Hallowed by mother or sister or wife,
However humble the home may be,
Or tried by sorrow by heaven's decree,
The blessings that never were bought or sold,
And centre there, are better than gold.

THE AMBASSADOR OF CHRIST.

A Comprehensive Review of the Latest Work of His Eminence Cardinal Gibbons.

BY MAURICE FRANCOIS EGAN, LL. D.

When a prince of the Church writes a book he is at a great disadvantage. He is sure to meet with unadulterated flattery or unmitigated censure. The first goes out to him from that kind of people who pretend—in private—that a Cardinal can do no literary wrong and that a false quantity is impossible to a Pope. The second is sent out by the critics who expect that a Bishop or a Cardinal shall float about the heights of theology and scholasticism, and who hold that anything below the exaltations of a Bellarmine or a De Lugo is unworthy of the royal purple.

"O wonderful!" cries the one of the first, who is a courtier—in public—after the manner of the train that followed Louis XIV.
"O wonderful!" M. de Gaulle has written some words upon paper? Because Monsieur has written them they are the best ever written!"
"Nonsense!" says he of the second class. "This is no new subtlety here; this prelate writes like a man—like a mere man!"
To paraphrase Pascal, the second critic is shocked because he expected to find a prelate—and he finds a man! The fine quality in Cardinal Gibbons' new book, "The Ambassador of Christ," is its manliness. And this quality makes it not only valuable to the priest, but to the layman. There are books written for priests that are for priests only—and it is a pity that some of them—especially those in French—ever fall into the hands of any other class, because they give to the uninitiated the impression that their author is a creature set apart from his birth from really human things, and that, if he be not a Manichean or a Gnostic, he ought to be. These books are bad; anything that misrepresents the priest is bad. When the priest comes to be looked on as a god, inhuman and unhuman, curtain drawn with incense from his flock, evil has swayed. When artificial reverence casts out the reverential and filial love, a part of his mission as the ambassador of Christ must fail.

The chief value of this volume to the people of the United States is that it shows them in simple, frank words what a priest among men is expected to be. A pastor—chief among pastors speaks from his heart. The precepts that he lays down, the counsel that he gives are precious to all men, "if the priest is to be more of a layman and the layman more of a priest." And this has become almost axiomatic in the minds of those who understand the real condition of our country. There is much coldness where there should be warmth, much callousness where there should be enthusiasm, because the layman does not enter into the life of the priest. And for this reason—the reason that busy fathers know so little of the meaning of the priestly life—vocations in America are not so numerous as they will be when filial love is shown in every-day life—is made to glow by such books as "The Ambassador of Christ." Let it be put on the home bookshelf; let it be read aloud. In every page there is a thought, a suggestion, an anecdote which is the seed of precious heart flowers that may bloom for life.

The Cardinal's assumption that the priest is susceptible to the temptations besetting other young men may, in the opinion of some of the ultra-conservative, make it objectionable as a book for general reading. It is hardly necessary to point out how shallow such a prejudice is. If there were more than a prejudice, both Cardinal Manning's "Eternal Priesthood" and "The Ambassador of Christ" ought to have been written in Latin and sold only to priests; therefore we beg leave to repeat that this book is a "home book," a book not for a hasty reading, not for pious reading when all other books seem secular; it is a sound, every-day book. Take, for instance, the chapter on "A Student's Life." Where can a father who

wants to spend his leisure well find better counsel, or a mother with sons to teach better logic with which to strengthen her own intuitions? Among the "library friends" recommended by the Cardinal is, first, the Bible.

"If our companion," he says, "is the Bible, it will, like Beatrice guiding Dante through the abodes of the blessed, conduct us into the most sacred and memorable scenes that have ever been presented to the gaze of mankind. The remembrance of some phrase spoken by our Saviour is a powerful antidote against temptation. It is a spiritual banquet diffusing around us a healthy and delicious odor; it is a moral disinfectant in an atmosphere of vice; it is a ready weapon against a sudden attack."

If there remain in this country any bigot who still holds that the Bible is a sealed book to Catholics, let him peruse the words of Cardinal Gibbons, written to be read not only by priests but by the people. There is this distinguishing characteristic of our literary celebrities, that they are easily approached," the Cardinal says. "Even if we had been the contemporaries of the great, the good and the learned who shed a lustre on their age, how hard it would be to have access and hear their living voice? Mountains and seas might be a barrier between them and us; and though they lived close to us, it might be difficult or impossible to converse with them. What an insignificant fraction of the human family have cast their eyes on our Saviour and His apostles, on Demosthenes and Cicero, and Chrysostom and St. Augustine? What a small percentage of the world have beheld the reigning Pope. But," the Cardinal continues, "there is no barrier to prevent us from drawing from the pages of their books. We need no letter of introduction to them: they are never preoccupied; they are always willing to open their mouths and to communicate their thoughts to us whenever we choose to listen to them."

The Cardinal lays special stress upon the books that elevate us. Few of us can suffer the censure of even a dear friend: a word of fault-finding from those we love, and "it is the little rift within the lute." "Books," the Cardinal says, "are fearless preachers." A delightful quality in this book—one which a man accustomed to analyze the reasons why readers are interested in any fragment of the written word will appreciate—is the use of the condensed story—the anecdote. It is in the fashion among some didactic writers to despise it. These have not learned one of the first principles of the philosophy of style, which is that the reader's attention must not be allowed to flag. Economy of friction is the result of ciling: anecdotes make the oil which gets the machinery of didactic literature into running order. The chapter on Sources of Discouragement is redolent of hope. It may have been written for priests, but it appeals to every human being that works and suffers. The Cardinal knows that the direct style is best, and that meaning is clinched with the assistance of human interest. If tropes be admitted to be the lights of style, anecdotes are more illuminating than either similes or metaphors. Here is one of these little stories that ought to give a filial-to-heart-struggles:

"The master of the school," writes Dr. Boyd, quoted by the Cardinal, "declared that Arthur Stanley was the most stupid boy at figures that ever came under his care, says only one, who was yet more stupid than I was unable to grasp simple addition and multiplication. That other student, more hopeless than Stanley, became the great finance minister of after years, William E. Gladstone, who could make a budget speech of three hours' length and full of figures, and who interested the members of the House of Commons that they filled the hall, standing and sitting, until midnight."

Savonarola, the greatest of Florentine preachers, was harsh of voice, small in size; he appeared to be embarrassed in the pulpit; his hearers were disappointed when he first spoke. He practised resolutely until he moved, not only Florence, but his epoch. Disraeli, afterwards premier, was seated at in the House of Commons, but he cried: "I have several times begun many things, and I have succeeded at last. I shall sit down now, but the time will come when you will hear me!"
A young man who leads the practical life has only to turn, in moments of discouragement, to any page in this chapter to find a record of the triumphs of will. Philip Gilbert Hamerton's "Intellectual Life," which has fortunately, vogue in our country, is intended for a limited circle, and we had hoped that a philosopher of the practical every-day life would preach from a firm Catholic basis. He is here in "The Ambassador of Christ," and, in speaking to our world as well. When our literary guides said to our American youth, "Read Emerson; there is stimulus to higher thoughts; the regret among the thoughtful was that there was no Catholic who would give us more than Emerson. Then Bishop

Spalding wrote, and there were no regrets left. He had given to our young men and women something infinitely better than Emerson.

Similarly, we had Samuel Smiles and his "Self-help," and Sir John Lubbock with his Marcus Aurelius philosophy and his gospel of cheerfulness, which is merely a form of stoicism—here, in "The Ambassador of Christ," we find one with a higher mission to whom nothing is alien, and whose sweetness and gentleness and sympathy cries *eccelestis* to all of good will.

The Cardinal seems specially anxious that the priest should study his times and be in the world of his time, though not of it. There is a touch of humor in his description of some defects or, rather, misapprehensions of young clergymen.

"They may denounce," he says, "in unmeasured or exaggerated terms a social plague scarcely known by the congregation. I once listened to a visiting clergyman condemning, in vehement language, low necked dresses where their use was utterly unknown, and where the censure had as little appreciation as it would have among the inhabitants of the arctic regions. I heard of a young minister of the gospel who delivered a homily on the ravages of intemperance before an audience composed exclusively of pious, unmarried ladies who hardly knew the taste of wine, and still less that of stronger drink. I heard of another who preached on the duties of married life before a community of nuns and aged inmates."

The Cardinal exhorts the priest to know the people—especially the poor—he advises him to come in contact with the life around him.

"I was never more impressed with the impulse given to knowledge by contact with learned men than during the Vatican council, when prelates of world wide experience and close observation were assembled at Rome. Each Bishop brought with him an intimate acquaintance with the history of his country, and with the religious, social and political conditions of the people among whom he lived. One would learn more from a few hours' interview with those living encyclopedias than from a week's study of books. An earnest conversation with those keen-sighted churchmen, on the social and moral progress of their respective countries, was as much more delightful and instructive than the reading in print as a personal inspection of an international exposition would be in comparison with a description of it in the pages of an illustrated periodical. The living words left an indelible impression on the heart and memory."

THE HOLY MASS.

Archbishop Ireland preached at the High Mass at the St. Paul's Cathedral on Sunday morning the 9th ult. His theme was the Holy Sacrifice. He said in part:

"The one hour in the week most comforting, most salutary, is that which we spend before the altars of the living God. It should be for us the most pleasing, the most gratifying of all the hours of the week. We are bidden to come at least once in the week within the temple of God, and there to adore Him, thank Him, and implore His graces. For Catholics the command of the Church is most solemn. High Mass at least once a week on Sunday, and unless you hear it the sin is mortal. Why is the Church so positive in this command that we all appear every Sunday, when it is at all possible, before the altar? It is because in the hearing of Mass on Sunday, in the assistance at the Divine service, the soul is made to live for the time being a life divine. It is because on that one hour of divine service the soul depends for the graces of Heaven which it needs to live a pure, holy, Christian life. The assistance at divine service is not the fulfillment of the entire law, but it leads to that fulfillment. And when the custom has been contracted by Christians to remain away from time to time from Mass on Sunday there is great peril that the life of grace is passing away from the soul, and that soon it shall be lost altogether to God. Six days of the week we give to things of earth, and how strong the tendency of material things to drag the soul to their level, and make it a part of themselves. How weakening to the better elements of the soul this struggle with matter! At the best life is indeed a constant warfare, leaving necessarily deep wounds upon the spirit, and is replete with sorrows, with trials, with sadness. Fortunate are we that God's Church is with us, bidding us to abstract ourselves even for a little while out of the world, with joy and gladness, Christian brethren, into the presence of God."

"By prayer and meditation you put upon eternal wings and lift yourselves into the very presence of the Infinite, and realize for some little while that you are not of the clay of the earth, that you have in you a soul which is superior to all those material surroundings, which belongs to a higher world. Understand that your soul is made to God's own image and likeness, and that the true region of its life is the very region of God's paradise. The soul cannot put itself face to face with Almighty God, even for a little while without viewing in itself His Divine image and becoming more spiritual, more divine. If we live constantly in a certain atmosphere we identify ourselves with it, become almost inextricably a part of it, and thus it happens that men who without ceasing, attend to material things, become absolutely cold and hard and lifeless, so far as the life of the skies is concerned. God to them becomes a mere word or a mere uncertain, vague entity, with which they have no concern. They have no aspirations beyond those of mere animal life, which is bordered by the cradle and by the grave, whose sole purpose seems to gather in food and raiment and to enjoy the pleasure that food and raiment may procure them. They have made no effort to live of the divine life, to impress upon themselves the truth that there is in them a spirit, and consequently, from mere lack of exercise, as it were, it dies."

"What is the purpose of this whole life of ours? Why are we in it? Whither are we going? Why do men live? If you judge them from their actions and their replies when questioned, ten thousand do not know. They may know why they attempt a task to-day, why they may make a plan for to-morrow, but they do not pause to know what is the whole purpose of life. After we are a very small thing—a few years and all is over. Is there nothing beyond the grave? That is the question, and we must put it to ourselves most seriously. And, if we have common sense, we must adapt our whole course of action to the great and solemn purpose of life. This we do on Sunday morning, when we are in the presence of Almighty God, when we go down on our knees and say, at least, 'Our Father who art in Heaven.' Ah, yes, there is the purpose of life. God is our Father. We are the children of God, consequently heirs of God born in His own kingdom. And in that magnitude of mind which comes to him when he puts himself at his proper elevation, measures the things of earth and measures them as they deserve to be measured, he sees their pettiness, he sees that they are but vanities of vanities, any one of them having no purpose, serving no end unless it fits in with the sole destiny of man born for the skies. The soul has been refreshed, endowed with new powers, and it is not dominated by mere matter, it holds matter under its own domination."

"When on Sunday morning in the presence of God that great lesson is read to us, that if we endure these earthly sorrows for God's sake in sub-

mission to His holy will, we are helped by our very trials on our way to our Heavenly home. The hour spent here is an hour of consolation and joy, of divine strengthening. We know too well that left to ourselves we are not able to cope victoriously with our trials and struggles. We need a powerful hand to sustain us. We need that voice which will assist us amid temptations, which will assist us in prosperity and in adversity—the voice of God. But that voice does not speak for them who do not invoke it. If you pray not, God does not assist you. You are a prey to every passion, the victim of every temptation. Then come at least once a week and say to God: "O, save us, Master, or we perish." Oh, strong is the man who knows how to pray. Strong is the soul that on Sunday morning, at least for one hour has lived the life of God and has felt itself to be a spirit, a creature of the skies. How easy, my brethren, how sweet all this is on Sunday morning for the children of God's Church. You come into the temple of worship, to pray, to ask for graces and blessings. Is the temple a mere vacant house where you enter it? Is there none there while you pray but yourself and your fellow mortals? The temple of God's church is the house of God. You come to meet your God, and God comes down to meet you. Oh, the blessedness of that Last Supper, at which Christ in His omnipotence changed bread and wine into His own body and blood, and then bade His apostles to do what He had done, thus instituting the perpetual sacrifice through which Christ was to be really, truly and substantially with us always. Oh, the blessing of the Catholic altar upon which at the moment of the consecration Christ becomes truly present! Christ is the being supernaturally omnipotent, and His religion must necessarily be supernatural and must thrill at every moment of its existence with supernatural power, otherwise it is not the child of God made man. So do not be astonished when in the divine religion you are told of Christ's perpetual presence through the sacrifice of the Mass, of Christ Jesus, for there in His name and with His power the priest says: "This is My body, this is My blood," and instantly, because sooner should the skies be rolled up a dry parchment and earth be annihilated, than that a promise of Christ should not be realized—instantly Christ is really present on the altar. God is with you in His temple. You speak to Him face to face. His very presence is a pledge that He is only too anxious to grant your prayers, and to pray is easy and sweet. You come in and you salute your Divine Master and you receive from Him all graces; and when you go forth into the world you go recreated, re-made, spiritualized. So soon as the Sunday sun has risen, say to yourselves, it is Sunday. Remember the great duty of the day and go to Mass. Unless there be absolutely physical or moral impossibilities, harken to no excuse, go gladly to meet your God, to meet Him, to speak to Him. So soon as a Catholic begins to be negligent in attending Mass on Sunday, his spiritual life weakens, and he gradually drifts away from God until he is merely a Christian in name."

WHAT IS CHRISTIANITY?

Reason Teachers That Dogma and Infallibility are Essential.

Rev. A. Henderson, P. S. M., considering the definitions given by some Protestant preachers, writes as follows to the New York Sun:

It is curious and interesting to note how, in the controversy now in progress with regard to the question "What is Christianity?" all reference to the words of the Founder of Christianity Himself seems to be studiously avoided. Of six clergymen quoted by the New York Herald of Sunday, Feb. 14, not one, in answering the question appears to have dreamed of looking to the New Testament for its solution. It seems as though they were afraid to consult Christ Himself lest He should contradict their pet theories. The fact is, the main question is lost sight of amid the many side issues which are being raised. Dr. Harrower alone, of all, comes to the point when he says: "Christianity is accepting Christ and the truth of His teachings—Christianity depends on no dogma."

These last five words contain the pith of the whole question, which in reality resolves itself to this: "Is dogmatic teaching a part of the Christian system?" Dr. Harrower does not tell us how, without some kind of dogmatic pronouncement, we can know the truth of Christ's teaching or even accept Christ Himself. He appears to forget that before we can accept Christ we want to know what He is. Is He God or is He man only? To neither of these questions can we obtain an answer without dogma of some kind. Until this can be explained his words but throw dust in the eyes of inquirers. We want to be precise in dealing with matters of such importance. What does He differ from other men, and how are we to rely on His word more than another's? If He is God we must know it, else we are in danger of re-

peating Him. To answer such questions we must have some authoritative teaching. What does Christ Himself say on these questions? To the Samaritan woman He said: "Ye worship ye know not what, we know what we worship," thus pointing out the superiority of a definite knowledge of the object of faith over the uncertainties of a system where dogma is wanting. Then again: "This is life eternal, to know Thee, the Only true God and Jesus Christ whom Thou hast sent." Just what I have said above; we can not accept Christ without knowing not only who He is, but what He is. Knowledge, therefore, is the first and vital condition of true worship, and without it, granting that there may be worship in spirit, there can certainly be none in "truth."

The assertion that Christianity depends on dogma is strangely at variance with our idea of truth. What is truth? Is it a reality? or is it a mere word which imports nothing? If it is a reality, then assuredly dogma becomes a necessity. Truth is not a thing which can vary according to the bent of men's minds: it must be one and ever the same. It will not do, therefore, to tell us that two opinions, contrary one to the other, are admissible with regard to the nature of Christianity. Christianity is either a system of definite dogmatic teaching or it is nothing. Either it is a religion which can demand man's submission to its authority or it is a mere set of opinions, which every man has the right to accept or reject as he thinks fit. If it is the first, it is divine; if it is the second, it is useless, and can never become a factor in the moral or intellectual progress of mankind. Christianity, in order to come to terms with any authority, must necessarily contain the truth, it must be the truth. What is truth but the revelation of God? Surely nothing else, for God alone is truth. Now, the world says that dogma is an imperious assertion and an attempt to ensure man's intellect. The Church says it is a precise enunciation of truth, and herein is its utility: for if truth be conceived and not expressed we are none the better for it. But to express truth implies an unerring teacher: hence, if Christianity is a religion which is to claim our allegiance it must be dogmatic, and no body which is not dogmatic can claim to be the Church of Christ.

"But," says Dr. Eaton, Christ established no Church. He simply established a brotherhood." This is a bold assertion in the face of such passages as are contained in Matthew xvi., 18; xviii., 17; Ephesians iv., 11-16; Hebrews xiii., 1-7, etc. The matter resolves itself to this: Either we are to believe that Christ's own Apostles and their immediate disciples utterly misunderstood Him or that the true conception of Christianity has been discovered until these days. Evidence is not wanting, either in Scripture or in history, to show that the primitive idea of the Church was that of a properly organized society governed by our teachers who claimed a direct authority from Christ Himself. I question whether the martyrs of the first centuries would have so willingly suffered for the name of Christ had they but the misty and indefinite ideas of His personality and teaching which exist in the minds of certain preachers of New York to day.

If we are to sweep away dogma we are at liberty to make what attacks we like not only on the divinity of Christ, but also on every item of His teaching if it does not correspond with our preconceived ideas. Either Christianity is what it has always professed itself to be, a divinely authorized teacher of faith and morals to the human race, or it is a sham having no more claim to our allegiance than any other creed which has arisen in the course of the world's history. If God has given to man any revelation at all it must be perfect in every detail and incapable of leading men into error or of giving them false conceptions of the truth—in other words, a Church which is to guide and teach mankind must necessarily be dogmatic, and moreover, infallible, for any body which is dogmatic but not infallible is a nuisance and an impudent impecunia.

The state of the religious world of to-day reminds us strangely of the condition of the men of Athens in St. Paul's time. Men are worshipping an "unknown God," and a second St. Paul is needed who can say to them: "What you ignorantly worship, that I preach unto you." That second Paul is with us and has ever been before the world in the Catholic Church. She alone, of all religious bodies, is delivered from the strife of tongues: for she alone can claim to have with her the guiding spirit of her Divine Founder whom He promised to be her light and guardian in faith and her guide in the way of truth. Nowhere save in her bosom can men find the solution of the many perplexing questions which are to-day agitating all the thoughtful minds, for none but she has received the promise of the continual presence of the Holy Ghost, and none but she can claim to be the Church of the living God, the pillar and ground of truth.

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A WOMAN OF FORTUNE

By CHRISTIAN REID. Author of "Armine," "Philip's Restitution," "The Child of Mary," "Heart of Steel," "The Land of the Sun," etc., etc., etc.

CHAPTER XVI.

"HE COULD NOT YIELD."

It was on one of the Thursdays when Cecil had said that they were always at home that she saw the Tyrconnels next. The large, handsome *salon* was well filled when the mother and daughter entered; for Mrs. Severn had many friends of many nationalities, and numbers of them had found her out in her pleasant quarters.

"This is very good of you," said the latter, smiling, "since I see that so many people are anxious to engross you"—there had been several attempts to detain Miss Lorimer on her way across the room.

"But your health made it necessary, I suppose," said Cecil.

"Yes, I know," said Cecil. "It has always seemed to me that sympathy—the sympathy which comprehends, and tolerates because comprehending, even that which it does not agree with or approve—is the rarest thing in the world. And the lack of it makes half the misery of life."

"I am sure of that," answered Kathleen. "I have seen so much of it—so much of the intolerance which wants to crush all that is opposed to it, and will not even believe in the good intentions of others. It was that which drove my brother from home. He could not be neutral—no man who is a man can be so in Ireland now—and the result was bitterness of feeling between my uncle, my mother, and himself. It made things very hard on both sides, and so Gerald went away. He was our uncle's heir, however; and when he died Gerald was forced to come back—to find mamma as much opposed to him as ever."

"I can realize how difficult the position must have been," said Cecil—and indeed her sympathy saw, felt, and understood it all. "A hard nature does not feel these things," she went on. "Even if it does not enjoy opposing others—and some people positively do enjoy opposition—such a nature is so intent on what it believes to be best that it has no heed for the opinions or feelings of others. But for a sensitive nature—one that has the finer sentiments of consideration and sympathy—to be forced into opposing those whom it would like to shield from pain, there can be nothing harder laid on one in the name of duty."

"How well you understand!" said Kathleen, looking at her with eyes full of surprise and admiration. "That is just how it is with Gerald. To do what is disagreeable or painful to others always costs him more than to make any sacrifice of his own wishes. But you know there was a duty involved to others as well as to himself—he could not yield."

"Yes," replied Cecil. She was eager to ask the nature of this duty, and how he was fulfilling it, but her quick eye saw that she was needed elsewhere, and she knew that she must defer the further unfolding of the Tyrconnel problem to a more convenient season. "I am sorry," she said to her companion, "that I am forced to go now; yonder are some people to whom I must talk. But you will let me introduce some of our friends to you. There is one whom I think you will like. He is quite a talented young artist—one of Grace's special friends." She beckoned as she spoke to a young man, who caught her gesture, and came forward from the other side of the fireplace, where he had been watching herself and Miss Tyrconnel,

while languidly joining now and then in the conversation of a group near by.

"Are you really going to recognize me at last?" he asked, as he crossed the hearth rug with quite a change of manner and expression. "I began to think I was to get nothing but a nod from afar."

"Oh, I have a great deal to say to you presently, but just now I called you over to take my place!" answered Cecil, smiling. "Miss Tyrconnel, let me present Mr. Erle."

"It is a very difficult task Miss Lorimer gives me—that of taking her place," observed the young man, as he obediently sank into the seat which Cecil had vacated. "And it is made more difficult by the fact that you seemed both so interested in what you were saying; I have been observing you for ten minutes."

"Yes we were interested," said the pale, pretty Irish girl; "but I do not think it can be hard to interest Miss Lorimer, she is so frank, so sympathetic, she comprehends so easily things which most people do not comprehend at all."

"She is a splendid creature," said the young man, with a good deal of enthusiasm, "and intellectually very stimulating; but her sympathy has limitations."

"Have we not all limitations?" asked Kathleen. "Has not every one *les défauts de ses qualités*?"

"Naturally," was the reply; "but you spoke of sympathy as Miss Lorimer's dominant quality, and I spoke of its limitations—not of its betraying her into weakness, as one's dominant qualities usually do. With regard to some things she is not sympathetic at all."

"I am sure they must be unworthy things, then," said Cecil's new friend. "I cannot believe that anything noble would ever find her insensible to its influence."

"That is just it," answered the other. "She is sometimes a little intolerant of things which she thinks are not noble—or, if not intolerant, at least thoroughly unsympathetic."

strange that the people one wants to see always come at the same time? Mrs. Severn certainly has an army of friends, and Cecil and I have to do duty in entertaining them. Some repay one, others—do not. But one must take the social chaff and wheat together, I suppose."

"That is a view from which I dissent entirely," said Erle. "I never take mine together, if I can possibly separate them."

"But it is not often possible," observed Miss Tyrconnel; "at least not without selfishness and sometimes rudeness. One owes a debt of courtesy even to the tiresome, you know."

"Pardon me," he answered, "but I do not know anything of the kind. It opens such very unpleasant vistas. How can I tell, for example, that you are not merely tolerating me from a mistaken sense of social duty at present?"

"There is nothing more likely," said Miss Marriott, with a laugh. "You had better go, therefore, and answer the summons which Alice Lyndon's eyes have been sending over here for the last ten minutes. You will be quite certain of not boring her."

"You forget that there might be something of the kind on the other side," he answered. "But in order to relieve Miss Tyrconnel away laughing, while Kathleen was still protesting against such an interpretation of her words."

"He has many charming qualities," said Grace, looking after him, "and great artistic talent; but I am afraid that he will never accomplish much. He has not sufficient incentive for exertion. It is a pity sometimes to have too much of this world's goods."

"It is often very much of a pity," answered Miss Tyrconnel. "It can stifle spiritual as well as artistic life. But yonder is mamma beckoning, and I must go. First, though, let me say that I should like to see something of your work, Miss Marriott. You know you told me that you are an artist."

"A student of art—which is quite a different thing," said Grace. "I have no work worth showing; but if you are interested in art, how would you like to visit some of the studios? In a few of them there is very good work being done, and I know most of the artists."

ST. PETER.

Of all the characters in the Apostolic School there is none in whom we see so plainly the workings of nature and of grace as we do in St. Peter.

His actions were bold and impulsive, but with a sense of earnestness about them that is very noticeable. He was quick and decisive and never hesitated to give expression to his thoughts. This trait in his character is peculiarly attractive and always calls up admiration and sympathy for the person, especially such a one as he.

There was nothing hidden or mysterious about Peter; nothing avuncular or grasping. His was a nature one would quickly love. And so open and frank was he that there would scarcely be any other whom we would pardon sooner for injuries received. His friendship one could always cherish—ever feeling sure of a generous nature. His enthusiasm was prone to lead him to extremes, but of the real goodness of his heart we could not or would not doubt. He might fall, but there was a manliness about him that always gave great assurances of his genuine worth and promise of a true repentance. His action might deserve a rebuke, but none would profit more than he. That he might sin we would expect, but that he would sincerely repent we feel most confident.

In his fall we would not be ashamed to weep with him—in fact we could not but weep with him and for him. And his repentance would delight us as that of a beloved brother.

It is said that after he denied his Divine Master and "went out," it was to the Mother of God he went. To her he told in his open-hearted way the terrible misfortune into which he had fallen. At her feet he wept bitterly and begged her help and intercession. Surely we know that he could not have gone to a more powerful, kind and sympathetic friend than Mary. She, it is said, wept with him and advised and comforted him in his sorrow. No one perhaps except our Lord knew Peter's character better than Mary. Her own great heart was filled with sorrow, and she knew best how to comfort another. But what a picture it presents to us! How truly it depicts Peter's open and sincere character. And what an incentive for all of us to have recourse to our Most Blessed Mother! Never was conversion so rough, so sincere and so lasting.

Peter's generous heart and his good qualities made a strong foundation for grace to build upon. And when grace strengthened his natural weakness and fortified the powers of his soul, he became the greatest man that ever lived. He has been taken into partnership by Jesus Christ as no other man was, for the salvation and sanctification of the world.

"No conqueror ever achieved so widespread and splendid a triumph as he has done, through the peaceful operation of grace. No one ever was the father of so many children in every race and clime (for they far surpass in number the children of Abraham).

"Never has there been so great and holy a family as that of Peter. What benefaction to mankind has it not produced? What heroes? What saints in every century? His sons and daughters which you are, are ever passing through the world on trial—pilgrims towards a home, a kingdom, not made by hands but eternal in heaven.

NO ADVERSE CLAIMANT.

The *Sun* says: "Revelation can come only by a miracle. It must be supernatural, in its source. Man can know the ways of God only by revelation, for they are past finding out by human investigation. The knowledge of them must be derived if it is derived at all, from supernatural and infallible authority alone."

This is sound doctrine; but to make it available in practice we must find an answer to the question, Where and what is this infallible authority without which the ways of God cannot be known? God is infallible, because infinitely perfect, but he does not speak directly to us. The authority referred to must then be someone on earth, visible and cognizable, otherwise it would be of no assistance to us, for that which is not known is to the mind as that which is not. It must then be known. Where and what is it? It is the answer to this question that divides the modern civilized world into Catholic and Protestant. The infallible authority is the Bible, says the Protestant. This is true only on the hypothesis that the book contains the revealed Word of God, that its writers were inspired by God, and by Him protected from error in writing. Here we have a question that requires an infallible authority to determine. The Bible cannot determine it, for its authority is the very point in question, and until determined its evidence is of no weight.

Then the acceptance of the Bible as authority, as the Word of God, presupposes an infallible authority other than the Bible, logically prior to it, on whose authority we accept the book as the word of God. There must then be an infallible authority somewhere on earth to say, "That book is the word of God," and tell us when we correctly understand it. Without this, says the *Sun*, we cannot know the ways of God. What and where is this authority? As it is, and from the nature of the case, it cannot be the Bible; it must be some Christian Church. Is it Presbyterianism, Methodism, Episcopalianism, or some other denomination known as Protestant? No. It is not, for they all disclaim infallibility, and that disclaimer settles the question for them, for an infallible authority cannot disclaim its infallibility. That authority which says it is fallible is most certainly fallible. Their disclaimer reduces us to the alternative that the Catholic Church is the authority sought, or that there is no infallible authority. But if there be no such authority, then it is impossible, according to the *Sun*, for man to know the ways of God. Then there is such an authority, because it is necessary. But, granting its necessity and actual existence, why assume that it is the Catholic Church?

For the special reason that the Catholic Church claims that authority and there is no adverse claimant.—N. Y. Freeman's Journal.

The Catholic Home.

A great deal has been said and written of late about the influence of the layman. I do not understand this. It is the duty of every Catholic layman not only to take care of his family, but to have the welfare of his Church at heart, and to bring the Catholic home to its highest development. And what is a Catholic home? It is the sum total of the best influence of a Catholic father and the love of a Catholic mother acting upon the children and their influence on their children reacting and having influence upon both. This constitutes the Catholic home. But have we many of them? Is there a Catholic home for every Catholic family? I regret to say there is not. Many influences have worked against them. This struggle for material prosperity has been one of the greatest. To achieve wealth the father is often away from his home from early morning till late at night. He makes himself a slave, hardly knowing his own children. Returning to his home at night, weary and worn with his exertions of the day, he seeks the amusements afforded by the club, or, if he is in humble circumstances, the saloon is sought. He leaves there too late to obtain the rest he needs before he begins another day's work. He neglects all the thousand daily opportunities for winning the love of his children and guarding them against temptation. They do not love their parents or their home. What might be a pious household, beautiful and pleasing before men and angels, is often merely a sort of boarding place, where a man, a woman and some children eat and sleep and quarrel. It might be a Catholic home, but it is something far different.—Exchange.

If the spring came but once in a century, instead of once in a year, or burst forth with the sound of an earthquake, and not in silence, what wonder and expectation there would be in all hearts to behold the miraculous change! But now the silent succession suggests nothing but necessity. To most men, only the cessation of the miracle would be miraculous, and the perpetual exercise of God's power seems less wonderful than its withdrawal would be.—Longfellow.

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THE GERM

The Protestant sixteenth century, on the contrary, in popular text as the dawn of a new era. Accord to the Reformers, education, progress not only in science, but in the history of the Reformation, a century at the great movement, and the great unmaking every one from Dante to the great unmaking of Martin Luther, Dante and St. Luther and Giordano Bruno form many of the facts.

But the fact that the Reformation in Luther—anon which he per heretical the Scholasticism the third day of the century.

Whatever the could boast of was due to the Church, and Protestantism was its draw epoch its due that we are progress we are mation to its the civilizing had been do period of cult it should be work of a day combined effort of generations.

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Luther t teaching c mistakes. In a forme care was b tion of the Reform of the Ref is a sham up our allow thei please. their daug tise them, modestly about the and impu

CLAIMANT.

Revelation can be... The knowledge of God is infallibly perfect, but he is not... The Catholic and Protestant authority is the very and until...

THE GERM OF DEGENERACY.

The Protestant Reformation of the sixteenth century, despite all facts to the contrary, continues to be lauded in popular text-books in our language as the dawn of a new era of enlightenment.

But the fact must be borne in mind that the Reformation began with Martin Luther—and that on the very day on which he posted up his ninety-five heretical theses on the door of the Schlosskirche of Wittenberg, viz., on the third day of October, 1517.

Whatever the Reformers themselves could boast of in the way of culture was due to the fostering care of the Church, and not to the influence of the Protestant Reformation. Here, then, we must draw the line and give each epoch its due share of the credit: not that we are to attribute whatever progress we may find after the Reformation to its influence, but rather to the civilizing work which the Church had been doing for centuries.

Luther's public teaching removed every restraint from the animal passions of man. Man was no longer accountable for his evil deeds. Good works were no longer necessary for salvation; bad works, no matter how heinous, were no bar to it. Bloodshed and rebellion were positively encouraged and preached from the house-tops.

are heard everywhere." Drunkenness, he assures us, was so widespread among the youth that "the greater part of the finest and most talented young men prematurely undermined their health, their body and their life."

Before the Reformation the country was well supplied with schools, so that every child in the land, not only in the cities, but also in the country places, had all the facilities for an elementary education. How different the aspect of the country a few years after the Reformation!

"Wherever the new Gospel was preached," says Dr. Janssen, "numberless preachers deliberately used their influence to bring about the downfall of education. There was a systematic effort made to establish on the ruins of ecclesiastical and educational institutions the ascendancy of an ignorant populace under the lead of religious demagogues. These proceeded on the same principles as in the fifteenth century the Hussites and Taborites of Bohemia: 'Whoever devotes himself to the study of the liberal arts, or takes a degree in them, is vain and heathenish and offends against the Gospel.'

A contemporary writes in the year 1521: "In these most troublous times I fear that all learning, together with all linguistic knowledge, will be lost. That is the object of certain preachers who boast to be the revivers of piety and scourges of the 'Sophists,' while they themselves are much more foolish than the 'Sophists.' I cannot, however see how piety can be sustained without learning and the knowledge of the Greek language. And yet these men cry out with wild uproar that there is no need of Latin and Greek, that German and Hebrew are sufficient. They wish to transform Christendom, as it were, into a Turkish realm."

Melancthon felt greatly chagrined at the tactics of these fanatics, and writes that "those who go on preaching to the unwary youth to abandon literary studies would deserve to have their tongues cut out."

Such agitation, together with the growing corruption and savagery, soon told very unfavorably against the elementary schools. As early as 1524 Luther himself bewails the sad fact. "In German lands," he writes, in a circular to burgomasters and city fathers, "the schools are allowed to go to ruin." "Wherever the convents and other religious foundations have been secularized," he says, "no one is found willing to send his children to school or have them study."

Luther lived long enough to see the fruits of his rebellious preaching. The first fruit was the contempt of everything religious. "Peasants and nobles," he says, "now know the Gospel better than St. Paul or Dr. Martin Luther; they are wise and they think themselves better than all their clergy."

"Formerly under the Pope," he says in another place, "when we were forced and urged to receive the sacrament we went in crowds. Now... our behavior towards it is so disgusting and shameless that we seem not to be human beings (still less Christians), but only blocks and stones, that stand in no need of it." Public and private charity had vanished. "Of old under the Pope," says Luther himself, "people gave very largely, indeed, and beyond measure... They gave in heaps... for they looked... for the reward."

But now, that with the light of the Gospel we are told nothing about our merits, no one is willing to give and to help. "Then they could build convents and churches with an outlay which was quite unnecessary; now they cannot repair a hole in the roof to protect the minister from the rain."

Where is there a town at present with sufficient means or piety to contribute enough for the support of a schoolmaster or clergyman? The state of morality became appalling. Luther himself puts the fact in strong and unmistakable language: "The more and the longer we preach the worse matters grow." "People are now possessed with seven devils, while formerly they were possessed with one only: the devil now enters into people in crowds, so that men are now more avaricious, unmerciful, impure, insolent... than previously under the Pope."

According to Luther's own confession, intemperance, impurity, violence, murder and suicide became the order of the day. A movement which, according to the acknowledgments of its own authors and promoters, brought about such a state of moral degradation could not be favorable to education. And yet men who are supposed to read history put down the Reformation as the most powerful factor in civilization, enlightenment and moral and intellectual progress, and proclaim the apostate monk of Wittenberg as the apostle of education and culture, while, in fact, he was in word and example the preacher and promoter of every species of barbarism and immorality.

Luther lived to see the effects of his teaching on education, and has borne unmistakable testimony to it himself. In a former article we have seen what care was bestowed on the home education of the young in Germany before the Reformation. After the introduction of the Reformation Luther says: "It is a shame how badly we now bring up our children."

Parents allow their children to do what they please. Mothers do not look after their daughters... do not chastise them, do not teach them to live modestly and chastely. "Complaints about the insubordination, lawlessness and impudence of our young people

and insulted him, whenever it was possible."

The decline of the universities went hand in hand with that of the elementary and middle schools. Luther inveighed mercilessly against universities and higher studies. Aristotle, the father of what is now known as scholastic philosophy, was particularly the object of his abuse. To Luther, the Philosopher was "the old pagan, in whom there was no art, but only utter darkness." The universities were "dens of assassins," "temples of Moloch," "synagogues of perdition."

In a sermon published in 1521 he says: "The universities deserve to be ground to powder; nothing more heinous, nothing more devilish, has appeared on earth from the beginning of the world, nor will appear to the end."

Herein Luther was seconded by numberless other preachers of the Word, who indulged in similar invectives. Their abuse was levelled chiefly against the study of the classics and polite literature, which, as we have shown in a preceding article, had stood in high esteem, and were cultivated with great zeal and extraordinary success. The decline was incredibly rapid. As early as 1524 the complaint was general that the students of universities were no longer devoted to solid studies, but wasted their time in religious contentions, in publishing and circulating tracts and pamphlets. While claiming to be the professors of a new philosophy and the reformers of public morals, they themselves degenerated into barbarism and immorality.

In 1523 the Humanist Eobanus Hessus, professor at the University of Erfurt, wrote: "Under the pretence of the gospel, the apostate monks here are completely undermining the liberal arts. In their pernicious preaching they rob the true studies of their prestige, in order to palm off their insinuations as wisdom on the public. Our school is deserted; we ourselves are objects of contempt."

In another letter the same professor says: "We have fallen so low that only the memory of our former prosperity is left us; the hope to regain it has fully vanished." "Our school is gone to ruin," writes another professor, and "among our students there reigns such unbridled license that it could not be worse in a camp of soldiers; life here becomes unbearable to me."

A third professor testifies to the same effect: "We are an intellectual decline has come over us! No one can behold without tears how all zeal for learning and virtue has vanished. I am greatly alarmed lest, after the foundation of knowledge has been destroyed, piety may also vanish, and a state of barbarism may ensue that will completely demolish the little remnant of religion and science that is still left us."

These evidences, though of a private character, are of the greatest weight. Yet we have the strongest evidence of an official character to the same effect. In 1523, the dean of the philosophical faculty of the same University of Erfurt in an official document, writes: "If any one had foretold that in such a short time the University would have shadow of its former splendor—as is now, alas! a patent fact—no one would have given him credence. University matters are so treated in the pulpits that almost every time honored custom or institution is made the subject of abuse." The Rector of the University writes: "All scientific studies lie prostrate and despised; academic honors are in contempt; discipline has vanished from among the students."

"But what wonder," he adds, "that the schools are in such a condition, since no regard is held in honor, is secure against outrage? Our sins have brought it about that factious demagogues are permitted to attack everything with impunity, according to their caprice, so that now hardly anything is in honor but what was formerly in contempt."

The consequence was that the number of the professors as well as of the students of the University declined from year to year. Few could be found to devote themselves to the office of teaching. In the year 1520-21 there were three hundred and seven students matriculated in Erfurt; in the following year, the year after, the number was reduced to seventy-two, and the succeeding year, 1523-24, there were only thirty-four matriculations.

In the same year, 1524, he writes to his followers in Riga and Livland: "I have preached and written much to have good schools maintained in the cities, to educate learned men and women, in order that we might have good Christian pastors and preachers to keep the word of God in vogue; but the people behave so indifferently in this matter as if every one despised of his own daily bread and the necessities of life, so that it seems to me it will come to such a pass that both school masters and pastors and preachers must give up their professions and devote themselves to menial or other work—they must give up the word of God to save themselves from hunger." In former times, he assures us, a small town of four or five hundred burghers had paid to the church 700 florins yearly, and now they are unwilling to contribute 100 or 200 florins for the support of school and pulpit. Formerly they supported hundreds of priests and monks, gave them lands and cities and castles; and now they treat their preachers "as Dives treated the beggar Lazarus." "They live like unbelieving heathens," he adds; and therefore he threatens them with the divine vengeance.

A chronicler of the time says: "About the year 1525 the schools began to decline, so that hardly any one sent his children to school, or allowed them to be educated; for people had learned from Luther's writings that priests and scholars had so miserably duped the world, that every one became the person's enemy, and abused

of 300 students yearly, the number dwindled down to 33 in 1524, and 15 in 1525.

Basel, Heidelberg and Freiburg, in South Germany, present the same sorry spectacle. "The university is dead and buried; the students' benches are empty and so are the chairs of the professors." This is the report from Basel from the year 1524. In 1522 only twenty-nine students were registered; in 1525 they were reduced to six. In 1525 the number of professors at Heidelberg was in excess of the number of students. "I have barely five regular hearers," writes Ulrich Zasius, the great jurist, from Freiburg in 1523, "and these five are Frenchmen, to boot. I am discharging the duties of my office as professor with great painstaking, though I do not know what pupils I shall have, or whether I shall have any at all or not; however, my position becomes irksome to me, as the science of the law is thoroughly despised." In 1524 the same professor writes: "There is a remarkable dearth of students here, and I see no prospect of improvement."

The University of Vienna, one of the very first in Europe, which in Catholic times had some hundreds of professors on its staff and 7,000 scholars, was reduced to such a state that there was hardly a dozen of students left in it. The law faculty had to be discontinued altogether for a while, and for a long time no degrees could be conferred in theology for lack of professors.

This was the boasted period of enlightenment brought about in Germany by the Reformation! Truly a *lux a non lucendo*. The decline in every other phase of culture kept even pace with that of education. Before the Reformation in Germany the publishing business was in a most flourishing condition. Great works in large and numerous editions were printed and circulated among all classes of the population. Now truly meritorious works were supplanted by a flood of controversial pamphlets, scurrilous satires and unbecomingly representations of Popes, Bishops, priests and monks, which were peddled about throughout town and city. The laws of license and copyright were utterly disregarded.

Erasmus, in his writings, makes frequent reference to this literary degeneracy. "In Germany," he says, "there is hardly anything for sale but Lutheran and anti-Lutheran literature." In a letter to a friend he writes: "Wherever Lutheranism reigns literature is in abeyance. They only look for two things—a wife and a pension. The Gospel (i. e., the Lutheran religion) supplies the rest, viz., to live as they please."

Such was the sudden check which the Reformation put on education and culture in Germany. A golden age was fast approaching when the religious upheaval took place. It was retarded for three centuries by that unfortunate catastrophe. For nearly three hundred years hardly anything was produced in art and polite letters in the Fatherland but what every cultured German of our time would be ashamed of. True, the Catholic colleges and universities, which were chiefly in the hands of the Society of Jesus, wherever they were tolerated, did much during that time to stay the tide of barbarism; but in such an unsettled state of affairs, amid such religious, bloodshed, cruelty and demoralization, their fruits could scarcely be expected to ripen to perfect maturity.

What we have said in these pages and preceding articles presents but a very imperfect idea of education in Germany on the verge of the Middle Ages and the first years of the Reformation—the old regime and the new. But meagre as our sketch is, it will, we trust, supply a sufficient answer to those who go on, parrot-like, to repeat the patent old historic lie, that the Reformation was the dawn of enlightenment and intellectual culture. Those who would have more information on the subject we refer once more to Mr. Janssen's History of the German People, to which we gladly acknowledge our indebtedness for most of the facts and authorities used in these articles.—Rev. James Conway, S. J., Abridged from March Messenger of the Sacred Heart.

The Penitential Season.

The Lenten season never requires any especial commendation to obtain from Catholics a becoming observance. Conscious that during its days exceptional opportunities are afforded the soul of gaining large spiritual profit for itself, the faithful, as a rule, of their own accord, welcome the coming of this season of grace and enter eagerly into its spirit, as the crowded attendance at the Lenten devotions abundantly attests. It is but a brief period, after all, from Ash Wednesday to Easter; and the more fully we compassionate with the suffering Saviour, in commemoration of Whose forty days' fast in the desert Lent is kept by the Church, the more largely we will share in the triumphs and joys of His Resurrection.—Sacred Heart Review.

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LUTHER'S DEATH.

About the death of Martin Luther there has always been some mystery, and of such a character that it will now probably never be cleared up. Much has been written on the subject both by Protestants and Catholics—the former especially vehement in the effort to make it appear that the noted "Reformer" died under perfectly natural circumstances; and the latest addition to the literature relating to this matter is a work by Father Kleis, a missionary priest of Norway, reviewed in the current issue of the American Catholic Quarterly Review.

Father Kleis alludes again to the fact that the strange and contradictory accounts of the circumstances attending the decease of Luther given by his nearest friends lead to the inevitable conclusion in the minds of unbiased readers that something happened in connection with his passing away from this life that needed defence. What was it that they sought to conceal?

The statement that Luther committed suicide is an old one, dating from a period almost immediately after he had died, and this has been freely discussed—only a year or so ago by a Lutheran clergyman in Brooklyn, who, in a sermon, gave at much length reasons why he regarded the report as unfounded. One version has it that Luther hanged himself another that he was found dead in bed; and it seems that one of Luther's servants was the authority for the former statement. The whole subject is enveloped to this day in a cloud of mystery and suspicion, which should not have been the case in regard to the last hours of a man so widely known as Luther, concerning whose end there must have naturally been at the time widespread curiosity.

One may say, at least, considering all the circumstances, that it is not incredible that Luther should have committed suicide. He was a man much subject, after he had left the Church, to "black humors"—to periods of dark despondency—and to extraordinary hallucinations; and his erratic and contradictory pronouncements, and the obscure character of much of his "Table Talk," suggests, indeed, a species of insanity. That his head was turned by the notoriety he had gained is avowed by many of his contemporaries, including some of those identified with the movement of which he was the leader. If he were alive to-day he would almost certainly be classed with the "degenerates." Every one knows that in his revolt against the Church, he went much further than he dreamed of in the beginning. Realizing in some of his darkest and despondent hours the ruin he had wrought, what more natural than that he should have impulsively put an end to his existence?—Baltimore Mirror.

Drawing Closer.

Fifty years ago a Protestant writer who should advocate arduous confession would be hounded out of church-meeting as a heretic. The marvelous change wrought since then may be best appreciated from these three principles laid down by a writer in the Columbus Theological Magazine: 1. Private confession is neither commanded nor forbidden in the Sacred Scriptures. By private confession we understand the personal confession of the individual penitent, and the direct absolution of such a penitent by the confessor. 2. Private confession is not an essential mark of a truly Christian congregation, and therefore those churches that do not practise it are not to be denied Christian fellowship. 3. Private confession is of great advantage and a special comfort to the believer, and should be encouraged in the churches.

But the writer takes care to note that there is no obligation to mention all one's sins, naively adding that this might be "distressing"—and Protestantism is nothing if not comfortable. Aside from the question of the priestly power to absolve sins, it may safely be said that the Catholic doctrine of confession, consoling and indispensable as it is to all who have the true faith, will never be acclimated in the sects; though it would be no surprise if some Protestant theologian were to assert that private confession is commanded in the Sacred Scriptures.—Ave Maria.

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

Arrears must be paid in full before the paper can be stopped.

London, Saturday, March 13, 1897.

DIocese OF LONDON.

Lenten Regulations for 1897.

(OFFICIAL)

The following are the Lenten regulations for the diocese of London:

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

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz., Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. Tierman, Sec.

MR. GUSTAVE DROLET'S MIS- SION TO ROME.

It at last appears that either the Hon. W. Laurier, or at all events some prominent politicians on his behalf, actually sent a mission to Rome, independently of that undertaken by Hon. Charles Fitzpatrick, for the purpose of obtaining from the Pope an approval of the proposed settlement on the Manitoba school question.

Mr. Gustave Drolet, a highly respectable French Canadian gentleman who was at one time a Papal Zouave, has just returned from the Eternal City, whither he had gone in an official or semi-official capacity on behalf of Mr. Laurier to obtain a decision favorable to the settlement, and he has just returned, and made his report to the Government.

Previously to the publication of his formal report he gave to the French papers an authorized statement concerning his mission. He reports that he did not represent the Dominion Government, but went on his mission by the advice of several prominent politicians to lay before the Holy Father the case of the Government in regard to the school question, and to the alleged part taken by the Quebec clergy in opposition to the proposed settlement.

Mr. Drolet is very bitter against a certain number of the Bishops and other members of the clergy whom he accuses of an attempt "to deprive Catholics of their civil rights and liberties, while all loyal subjects are preparing to celebrate the sixtieth anniversary of her Majesty's reign," and of threatening, both from the pulpit and in the confessional, to deprive of the sacraments of the Church all who support Mr. Laurier's Government.

He says, in fact, that the clergy have declared that Catholics cannot "longer remain loyal subjects of the Queen under the Government of Mr. Laurier."

As a matter of course, so far as we from having objection to a decision from the Holy See in regard to Mr. Laurier's proposition, that we would be gratified to have it; nevertheless from the beginning we have constantly stated that the proposed settlement could not be accepted by the Catholics of the Dominion as a solution of the problem, for it not only fails to do justice to the Catholic minority, and to restore to them the rights they possessed before 1890, but when analyzed it will be found that it concedes absolutely nothing to the Catholic demand for just treatment. This we have shown at length since the proposed

settlement was published; and even previously, when it was supposed that the settlement would be on the lines which were afterwards followed, we foretold that it would be unsatisfactory. So clear was this to any thoughtful person that we did not deem it necessary that the Pope should be asked to give a specific decision on the subject. The wish of the Pope that Catholic schools should be established wherever the people can maintain them is perfectly well known, and no new decision was requisite on this point. As a consequence, the Catholics of Manitoba would be sure to maintain their Separate schools wherever possible, even though all Government recognition of them were refused, as has been the case since 1890.

But it is another question whether or not the Laurier Greenway settlement meets the requirements of the Canadian Constitution, and especially of the Manitoba Act, and another, whether the Catholics of Canada will submit tamely while the provisions of the Constitution are shamefully violated in their regard.

These are questions which belong particularly to the Catholics of the Dominion to decide, and we would be potrooms if we decided in any other way than to sustain our co-religionists in Manitoba in their just demand that the provisions of the Constitution be observed in their regard. The Protestants of Canada would certainly not submit to see the rights of their co-religionists in Quebec encroached upon by the Catholic majority, and they would have right on their side in resisting if such a thing were attempted. But there is no danger that such an attempt will be made. The Catholics of Quebec have always shown the greatest liberality in their treatment of the Protestant minority there, and Protestants of all political parties have conceded that this is the case. The Catholics of Manitoba and the whole Dominion have the right to look for equally just and generous treatment from the Protestants of the other provinces; but in the case of Manitoba, it is not generosity we demand, but justice pure and simple. Generosity, we do not expect; but justice we are determined to claim.

Mr. Drolet admits positively that he endeavored to get an approval of the so-called settlement from Cardinals Rampolla and Ledochowski, the Congregation of the Propaganda, and the Pope himself. We are gratified to find from his own statement of the case that he has failed. He says he was preceded in Rome by five Bishops, who had "successfully besieged" Cardinal Ledochowski since the 23rd of June.

In Mr. Drolet's statement there is evidently much drawing on a lively imagination, as when he states that the Cardinal Prefect "is convinced that it was through his intervention that the Queen 'gave the order' to re-establish the Separate schools," and that Mr. Laurier had been represented by the Bishops "to be a Freemason of the most dangerous kind," and that the Cardinal fully expects that Mr. Laurier will "imprison the six Bishops who have sworn his political ruin."

We know that Mr. Drolet has been a good Catholic, but he has evidently allowed his partisanship to dominate his Catholicity and discretion on this occasion. His writing shows that he is too imaginative to be wisely trusted with a delicate mission: at the same time we can fully believe that he tells the truth when he says that Cardinal Ledochowski told him "he felt justified in relying upon the wisdom and prudence of the Bishops as far as the religious question is concerned." Where there is so much that is imaginative it is hard to sift the grains of gold from the mass of sand, but this statement at least has the ring of the true metal.

Mr. Drolet concludes his statement by remarking that "the hour of retribution is near, and very soon the Catholic subjects of Her Majesty will no longer have to fear the state of inferiority in which some seem to wish to keep them in the Provinces of Quebec and Manitoba on account of their religious faith."

We cannot describe this statement by any term less strong than as an "impertinence." There is no Catholic who desires that the children shall be brought up in ignorance; but it does not follow that they should be educated without knowing anything of religion and Christian morals.

Mr. Drolet informs us also that there will soon be a Papal Ablegate appointed for Canada. The Church in the Dominion will welcome a representative of the Holy Father, if it be his pleasure to send us one.

SOME SUGGESTIONS TO OUR LEGISLATORS.

An occasional correspondent calls our attention to the practice of the Dominion Government of sending Emigration agents to Europe, from which frequently a very undesirable class of immigrants is obtained. He suggests that if agents were sent rather to the large cities of the United States, many expatriated Canadians would be glad to return to Canada, who could be brought hither at half the cost expended on immigration from Europe, and they would be, besides, the very kind of immigrants we want. The suggestion is well worthy the consideration of the Government, though care should be taken not to offend the susceptibilities of Americans in such appointments, as it is within the possibilities that they might legislate against any over-officious Emigration Agencies. We have known it to occur that a Canadian Emigration Agent was expelled summarily from Germany because his efforts to direct emigration to Canada were not pleasing to the German Government.

Another point to which our correspondent calls attention is the treatment to which many Canadians are subjected in the lumber camps. The workmen, who are frequently a long way from home, are enticed by the promise of good wages for the winter, but after working a couple of months, they are subjected to unendurable hardships, on account of which they are soon obliged to leave the work. They are then seldom paid more than a mere trifle by their employers, and if they are far from home, they get nothing at all. The writer states that he has known cases this winter when widowed mothers had to send the money to enable their sons to return home. If the law were similar to that of the United States the workmen would have at least \$1 per day when a special bargain does not exist. Until such a law be passed—which we trust will be the case soon—workingmen should be careful to make a strict bargain before taking employment of this kind, and should in any case engage only with thoroughly reliable and responsible employers.

THE ENGLISH VOLUNTARY SCHOOL SYSTEM.

The Christian Guardian is quite splenetic against the Anglicans of Toronto diocese because it has been stated that they intend to take immediate steps towards obtaining a denominational system of education similar to that which exists in England under the name of Voluntary schools.

The Voluntary schools of England are denominational, inasmuch as they have been established by various denominations. Some of them are Catholic, but the great majority are of the Church of England, and many of them Methodists, as many Methodists are of the opinion that religion should be taught in the schools. In fact, the Guardian itself, in the article of the 3rd inst. dealing with the subject, says distinctly that "education without religion is lopsided development." From this it would appear that the Guardian too is favorable to religious education in the schools, yet with a strange inconsistency it attacks with considerable virulence the religious feature of education in England, which is favored by its own denomination as well as by the Church of England, and it says "Sectarianism in schools is a most offensive intruder."

The Guardian is evidently endeavoring to keep on both sides of the fence in regard to the question of religious education: probably with a view to defend its own co-religionists in England who support religious teaching, and at the same time to preserve the attitude of hostility which it has always assumed toward the Catholic school system of Canada, and the proposal of the Church of England which has been made from time to time to make a movement for the establishment of some kind of religious schools in Ontario, which shall be under control of the authorities of that Church.

It says: "We are sometimes blamed for not being enthusiastic in co-operating with the Anglicans to secure religious instruction in our Public schools. It is this Separate school propaganda that deters co-operation and dampens our ardor. We do not want Voluntary Church schools on the English plan. The most earnest and progressive Nonconformists of England do not want voluntary Church schools on the English plan. They prefer Public Board schools and Public School Boards."

It is quite true that most of the Nonconformists of England are opposed to the voluntary schools which teach re-

ligion, but it is somewhat amusing that the Guardian should assert that its own co-religionists who support such schools belong to the apathetic and unprogressive class of Christians.

The Guardian continues by asserting that the voluntary schools are receiving a meagre and decreasing financial support, and the Bill now before Parliament is intended to "give public money to these poor begging voluntary schools."

This language is unjust toward the religious bodies who have made great sacrifices to have their children educated with a knowledge of their religion. The returns do not show that the voluntary schools, at least as far as Catholics are concerned, are declining, though they have been suffering under the disadvantage that the Board Schools have been the recipients of nearly all the favors granted by Government for educational purposes. The present Bill is intended to remedy the injustice hitherto inflicted on the voluntary schools, to whatever religious denomination they may belong.

The Guardian also stigmatizes the voluntary schools as poor begging schools. They would not need to beg if justice had been done to them, and if their supporters had not been virtually robbed for the benefit of those schools which have no need to beg. They are only begging for justice and fair play.

There is little doubt that the Bill now before Parliament will pass, as the principal members of the Government are of the firm conviction that schools in which religion is one of the subjects taught should not be ignored by Government on that account, and deprived of all participation in Government grants for education.

THE SITUATION IN CRETE.

The situation in Crete has not greatly changed during the past week. The great powers still assert through their representatives that the annexation of the Island to Greece cannot be allowed, as this would lead to complications involving the peace of Europe, and leading to further difficulties in the Turkish rule over the Christian subjects of the Sultan in Asia. Greece, however, shows no sign of yielding to the demand of the powers to withdraw its forces from the island, and already there have been several encounters between the Greek and Turkish forces, with fair success for the Greeks. It is difficult to foresee what the result will be, but notwithstanding the hostility of the great powers it is probable that the little power will keep possession of its foothold, and there is some probability even that England will retire from the present European concert, and will object to coercing the Greeks, though she took the lead in bombarding the Cretan insurgents' position.

There is no doubt that the sympathy of the British people of all creeds and political parties is with the Greeks in their effort to free the Cretans from Turkish misrule, though Lord Salisbury announced officially to Parliament that Turkish authority must be sustained.

The Greek Admiral in Cretan waters refused to obey the order to withdraw his fleet, as he said that he would obey only the order of his own Government, and it is still very doubtful if the European concert, so-called, is so cordial that the powers will carry out their declared policy of forcing the Greeks to obey their behest as announced so far. The principal opposition to Greek occupation of the Island comes, strangely enough, chiefly from Germany and Russia, and the latter power has carried its opposition so far that it has broken off diplomatic relations with Greece, and threatened to blockade the Piræus, the gulf on which Athens is situated. We can scarcely believe that this threat will be carried out, as Russia will hardly dare to act alone in such a naval movement which might in a day bring her into collision with the fleet of Great Britain, if the latter power at any moment refuse to take part in the coercion of the weaker one in its effort to rescue the Christians from their Turkish Empire, as it can do more. At all events Turkey has gained little by its policy of Christian extermination in Armenia and elsewhere, as it is now almost sure of losing another slice of its territory as one of the immediate results of its despotic government.

In any case Crete will be practically lost to the Turks, as the powers, though not acceding so far to the Greek mode of solving the difficulty, declare that they will insist upon the Cretans hav-

ing self-rule, though they remain nominally subject to Turkey.

We have during the last seventy years witnessed the loss of two-thirds of the Turkish territory in Europe, the cause of which loss was always the tyranny of Turkish rule, and we unhesitatingly express our hope that another slice may be taken off the Ottoman Empire as the result of the present complications. It is full time that the Turkish possession of a large territory in Europe should come to an end.

King George of Greece shows great determination to maintain his advance on Turkish territory, as he is sustained by the whole Hellenic people, and in the expectation of an immediate war with Turkey, he has put himself at the head of his army on the Macedonian frontier to meet the Turks who are massing their forces there.

The Macedonians generally are with the Greeks in their sympathies, and the result of the present troubles may be the loss of Macedonia to Turkey, as well as the Island of Crete.

TO CORRESPONDENTS.

B. asks the following questions regarding Church rubrics and certain privileges granted in respect to fasting:

1. Is it allowed to chant the Mass entitled *de Angelis* at the funeral of a child, the body being present, on feasts which are ranked as "Double."

The Paris *Theological Review* for 1858 states that in France this usage has prevailed, but the decrees of the Congregation of Rites appear to condemn the practice. The following question was asked in 1877:

"Whether at funerals, even when the deceased is a child, the office of adults, and the votive Mass *de Angelis* can be recited with one prayer on doubles and Sundays."

The Sacred Congregation answered: Negatively: and Bishops should abolish such customs, which are repugnant to the rubrics, and are more properly called abuses: for they are not laudable, but scandalous especially to those who love the observance of the sacred rites.

A usage which had grown up in the diocese of Barcelona contrary to the strict observance of the rubrics regarding the same Mass, was also condemned in 1632 in these words:

"It is by no means to be permitted but is to be entirely forbidden."

It is true that in these cases the words of condemnation might possibly not fall upon the special practice indicated by our correspondent, but they seem at least to show plainly that the rubrics on the point are to be strictly observed, and as the rubrics when strictly read do not permit the practice indicated it appears to us that the Congregation of Rites would not allow it.

2. What is understood by dripping and suet mentioned in the regulations for Lent issued in certain dioceses?

Suet is the hard fat around the kidneys of animals. Dripping is the gravy which drips from roasting meat.

ROOM FOR IMPROVEMENT.

It is the fashion for those who are opposed to Catholic education to represent the advocates of religious teaching in the schools as being desirous of keeping the children in ignorance, and there is always an expression of virtuous indignation if any one presumes to say that the education given in the Public schools is defective in any respect. In fact, if in the length and breadth of the land, there is found any deficiency in a Catholic school, it is made the reason why the whole Catholic system of education should be condemned.

This is the course which has been followed in regard to Manitoba, and has also been employed with reference to the Catholic schools of Ontario and Quebec. But there have been evidences that the Public and Protestant schools have sometimes their defects likewise, and indeed we may safely say that the Catholic Separate schools of Ontario are quite able to compete with the Public schools, as results at the entrance examinations of the various High Schools of the province sufficiently demonstrate. It is quite a frequent occurrence that the pupils of the Separate schools occupy the first places among the competitors, thus proving that the religious teaching they get is no obstacle to their progress in secular studies.

A curious incident illustrative of this is reported in the *Evening News* of Detroit, of the 3rd inst. Detroit is regarded by the Godless school advocates as a model city for its Public school system, and it is there that only three years ago a resolution was passed by the School Board incapacitating

from teaching any one who was not a graduate of the Public schools. This regulation was intended chiefly to exclude Catholics, who had been educated in the Parochial schools, from obtaining positions as teachers. The regulation failed, however, chiefly because it was too sweeping, and excluded other competent teachers beside Catholics.

The incident to which we refer is as follows:

A smart pupil of the Detroit Public schools, aged ten years, was watching his mother cooking the other day, and picking up an egg remarked: "This is an ellipse."

"Oh," said the mother, "then you know what an ellipse is. That is nice. Can you tell me now the capital city of the United States?"

"Oh, yes," said the boy, "it is New York."

"Indeed!" exclaimed the lady, "and where does President Cleveland live?"

"Why he lives in Cleveland," said the boy.

"Does he?" asked the mother, "and what is the capital of Michigan?"

"Detroit," answered the pupil, "and I know a great deal more than these things."

"And where did you learn all these things?" asked the mother.

"In school," was the reply.

The boy was of the third grade, and many persons make the remark that the school system would be better if it taught local geography before conic sections.

It may be regarded as a very grievous sin to doubt the perfection of the methods pursued in the Godless schools, but we cannot help thinking that there is as much room for improvement in them as in the Catholic schools, whether of Canada or of the United States.

EDITORIAL NOTES.

"It was a tribute most richly deserved." This was the unanimous verdict of all classes of the community when the very full reports of the demonstration in honor of Nicholas Wilson, on Friday evening last, were read in the papers of Saturday morning. Nicholas Wilson taught school in London when London was in its infancy and in its youth, and now when the Forest City is enjoying sturdy manhood Nicholas Wilson is still teaching, crowned with the honors of a well-spent life. For well over half a century has he performed in the harness, and duty well performed has been his life-work. A thousand dollars in gold was handed him in the Opera House as a tribute from his old pupils. This was a most practical mode of expressing the depth and length and breadth of appreciation; but the warm words of gratitude for substantial favors received in the old and golden days of youth from those who are now in the midst of life's battle, forging to first place with the aid of the armour supplied by Nicholas Wilson in the long ago, will be considered a more valued golden tribute by the venerated teacher now that the winter of life has set in upon him. Nicholas Wilson is a man in a thousand. In his character we find a gravity and a kindness beautifully blended. In him we find the serious exterior, and truth and honesty and firmness of purpose, and all those other qualities which spoke to the hearts of his pupils and have been the means of building up many a distinguished character; but surmounting all this is notable the sparkling good nature of the warm Wexford heart. He was one of those early emigrants who came from that county, and his career in Canada has reflected honor upon it. May his days be yet many! In his time he has done much good. May he be given years to do much more! And as he approaches the end may it be rendered like into sunshine with the reflection that he leaves none save those who love him!

It is not to be supposed that the Cretan insurgents and other Christians in the Turkish Empire are perfectly mild and tolerant to the Moslems when they have an opportunity to make reprisals on their oppressors. A horrible story comes from Canoa, the effect that two thousand Moslems have been massacred at Selino, and the Moslems of the Island are furious over the news. On the other hand these atrocities have certainly been provoked by the cruelty and tyranny of the Turks, who make it their practice to deal with their Christian subjects in a similar way for no other reason than that they are Christians. Thus Colonel Vassos and a correspondent of the *London News* while recently inspecting Canoa saw there the bakery

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in the oven of which nine Christians were locked up by Turkish soldiers and baked alive, for no provocation. It was enough that they were Christians. This occurred during the massacre which precipitated the present uprising to throw off the Turkish yoke.

THE New York Sun publishes a curious report from Mr. Hodgetts, a recent traveller in the East. He quotes the British Consul at Tareez in Persia as saying: "You have no idea what a boon these Bibles (which are sent by British missionary societies for the use of the Persians) are to the village industries of Persia. They are made into Persian paper mache articles." The success of the missions in heathen lands is usually represented to be in proportion to the number of Bibles distributed, but Persia is not the only country where they have been accepted with avidity by the natives and then put to equally profane use. The contributors who furnish funds for the dissemination of the Bible have food for reflection on the uses to which their contributions are put by the missionaries and the benighted heathen workmen.

CATHOLIC PRESS.

In his Lenten pastoral, the Most Reverend Archbishop of New York makes this suggestion: "A most useful and commendable custom is that of abstaining during Lent from simulacra, in honor of the sacred thirst of our divine Saviour." If all Catholics would observe that custom, what an acceptable sacrifice they would offer to God!—Catholic Review.

The latest census, gives 6,000 Jesuit priests in all the world. There are said to be 90,000 Protestants; and these latter find life miserable because of the awful dread that haunts them that some day the former may swoop down and devour them. There are 100,000 preachers in the United States; and there is not one of them who has not a dozen years frightened out of his life by the fear of running against a Jesuit in the dark.—Western Watchman.

If anybody in Washington hereafter says "bloody end to the Pope" he will have to do it in a whisper. There is a Catholic on the supreme bench, Judge White. There is a Catholic on the supreme bench of the District of Columbia, Judge Morris. There are several Catholics in the Senate and House; and now Judge McKenna, a Catholic of the Catholics, is to enter the cabinet as secretary of the interior. The latter will bring two charming daughters to swell the Catholic society of the capital; the third he will leave behind in the convent at San Francisco.—Western Watchman.

The people who talk of Savonarola as "a pre-Reformation reformer" with the idea that he has anything in common with such passionate heretics as Luther, Calvin, Knox, and Company, are under a delusion. The great Dominican was as firm in the faith as a granite cliff, and he was neither a ruffian nor a rogue. Wine, women and song were not the chief charms of life for him. Neither was he blood-thirsty. He believed in reform, but of reform within the Church, holding fast to the faith once delivered to the saints, but casting out some of the tares of conduct that had grown up among the wheat.—Catholic Review.

The Holy Father last Saturday entered upon his twentieth year as Pope for he was elected the successor of Pius IX. on Feb. 20, 1878. Then, so frail and weak did he seem, the opinion was freely expressed that another conclave would soon be necessary; but Leo XIII. has already surpassed as Pope the length of many of his predecessors' term; and his health continues good for a man of his advanced age. He may see the century out yet, and all Christendom trusts and prays that he may be spared as long as possible to the Church and the world.—The Pittsburgh Catholic.

If there is anything at all taught us by nature it is the fact that the God of nature is a just God. His laws stand and they must be obeyed. Retribution comes slowly sometimes, swiftly some times; but, slowly or swiftly, it never fails. The accounts of man with natural law must be balanced to the last cent. The account often outlasts his day and is paid by his children and his children's children. Pittiless and stern is nature. Pain is her minister, and pain spares neither high nor low nor rich nor poor. The violations of the mortal law also bring their own punishments, not a evidently, not as infallibly in this life as the violations of the physical law, but often enough to make us suspect the universality of the statement that retribution comes. Somewhere, sometime, a just God will require of every man an accounting and render unto every man according to his works.—The Monitor.

The Boston spinster who took the Chicago postmaster to task because he said that 64 per cent. of the men in the blivet penitentiary were behind the bars in consequence of the extravagance of their wives was a valiant defender of her sex. Nevertheless, if she had married her words would have had more weight, for she might

then have told some tales of poker at the club when the stakes were high and the players did not go home till morning. Man seldom gets into jail through the extravagance of his wife. His own prodigality usually brings him there. If a woman is properly informed about her husband's business affairs, she cuts her garments according to her cloth. The females who do not are exceptions, and are only wives in name, who would be anything else to lead a life of luxury and ease.—Sacred Heart Review.

It is of Catholic faith that the whole of the Bible, such as St. Jerome has left in the version known as the Vulgate, is inspired, and contains no material error or explicit denial of a truth, even in the fields of history, chronology, or science, as well as in faith and morals. In regard to science the inspired writers had to use language that would be understood by those for whom they wrote, as we even to-day speak of the sun rising and setting; and with reference to history and chronology, whatever errors there are must be attributed to careless copyists and presumptuous commentators and annotators, and these can be corrected by means of the ordinary rules of criticism. It is not the Bible, then, that is in error, but men's misconceptions of it, chiefly through their neglect to consult the authority appointed by God to interpret it.—Catholic Standard and Times.

"It is a serious disadvantage to living in England that the superstition prevails that the State must support the Church. So it is that Ireland is to be pacified by giving \$5,000,000 to found a Roman Catholic university, and Protestants of the Established Church think it all right. But the whole system of establishment is un-Christian." Independent.

There is a strange jumbling of ideas in this brief paragraph. It is said that there are over two hundred religious denominations in England; yet only one of these, the Anglican Establishment, is supported by the State, and, though being the strongest numerically, its members are actually a minority of the people of England. And in Ireland there has been no "Established" Church since 1869. Nor has the giving of a Government grant to the founding of a Catholic university in Ireland anything to do with the subject. Trinity College in Dublin was a Catholic foundation which was seized by the Protestants; and it is only in partial restitution for that robbery of the sixteenth century that the proposed grant is in reality to be made.—Philadelphia Standard and Times.

It is said that under the law which allows every state of the Union to uphold dead in Statuary Hall at the Capitol, the statues of two of its distinguished dead in Statuary Hall at the Capitol Washington Utah, purposes contributing an effigy of Brigham Young as the first of its heroes. Possibly one of his many wives may be selected as the second; but it is all right. The law must be respected; and a statue of the great polygamist would be a startling reminder for future generations of the queer phase of barbarism which once prevailed in this enlightened country; yet what a contrast it would make to that of the celibate saint, Pere Marquette! If the Mormon States wish to honor their prophet let it do so. Truth is mighty enough to prevail against error, and it would be a fatal mistake to treat the vulgar impostor Young with any discrimination which might look like ostracism in the eyes of his misguided followers. Utah in good time will be heartily ashamed of its early Mormonism and only too glad to ask for the removal of the "prophet's" effigy from the National Valhalla.—Boston Pilot.

The greatest act of divine worship is the Mass, worthy of God to institute, worthy of God to have offered to Him. The Mass is the Sacrifice of God, by God, to God. It is a memorial of the Last Supper. It is a renewal of the Sacrifice of Calvary. In the Mass Jesus Himself adores God, thanks God, begs pardon of God for needed graces, and the Mass is more pleasing to God than all the prayers and worship and praises and good works of all the angels and all the saints, including the Blessed Virgin, and of all the faithful on earth. Why? Because it is the act of Jesus, infinite, divine. If Christians only appreciated the value of the Mass, would they not put themselves to almost any inconvenience to assist at it daily, yes, several times a day, wherever that is possible to them? If there were only one Mass a day celebrated in all the world, how eagerly would not the two hundred and fifty millions of Catholics be to reside in the place where it would be offered! Yet, because it takes place in the church convenient to them, they do not prize it and they negligently miss the graces that it would bring to them.—Catholic Columbian.

The Month of St. Joseph.

St. Teresa writes in her autobiography: "I took the glorious St. Joseph for my patron and intercessor. I recommend myself to him and have recognized then and since that in all matters concerning my honor and salvation this great saint gave me both prompt and useful aid. I can not recollect having ever asked him for anything on his feast day which I did not obtain, and I can not think, without astonishment and gratitude, of the graces which God has given me, and of the dangers from which He has delivered me through the intercession of St. Joseph. It seems to me that God wishes to show us that, even as He was subjected to him on earth as to

him who took the place of His father, and whose name he bore. He can refuse him nothing in heaven. I wish all Christians a great devotion to him, for I have never known any one to invoke him with fervor who did not feel the effects of his protection and an advance of piety.

CONVERSIONS IN ENGLAND.

Interesting Statement from Father David, O. S. F.

The Roman correspondent of the Philadelphia Catholic Standard and Times writing under date of Feb. 17, sends to that paper the following very interesting article concerning the progress of the Church in England:

The sympathy, if not of kindred, of tongue and of intellectual associations existing between the prosperous and numerous body of the Catholic Church in America and the courageous and prosperous little flock which represents the Catholic Church in England makes every examination of its progress and welfare interesting to American Catholics. It is the peculiar privilege of British nationality to make itself to be unloved, but not unprotected. Therefore, where the stronger and more natural claims of interest fail, there remain always those created by intellectual attainments and political success. So the chords of charity in the American Church are strangely stirred, like those of some Eolian harp, by every intelligence of good tidings from the Church in England. Again, of late, interest has been particularly resuscitated in this way, and so I have thought it timely to consult one who better than any other, Cardinal Vaughan alone excepted, is enabled to give a correct analysis and synthesis of what is being done by the Church in England.

Father David, O. S. F., is that person. I said: "It has been repeatedly stated of late in the newspapers that the Cardinal Archbishop of Westminster has sent a report to the Pope, and that in it he counted the conversions happening in England during fifteen months as fifteen thousand. Is that true?"

"True and untrue. There was such a report. It was sent in at the end of 1896, at the special request of the Holy Father. It was sent to Propaganda and to the Cardinal Secretary of State. It covered twelve, not fifteen months, and put about a thousand conversions per month. Naturally its tenor has been somewhat exaggerated in the report going the rounds of the press."

"Is that an abnormally large average?"

"No, I do not think that it is especially so. How can the sum total be taken in reference to places?"

"Some churches and some dioceses are pre-eminent. Such are Hexham and Newcastle, Liverpool and Westminster among the dioceses. Such are the Oratory, Farm street (Society of Jesus), St. Charles (Oblates, at Bayswater), the 'Pro' (the Pro-Cathedral, Kensington) and my old church at Forest Gate, among the London churches. These churches are centres of instruction and conversion. The primary element prevents inquiry over the insufficiency of the second. These who are moved to inquire become either infidels or Catholics. They never pass back from infidelity to Protestantism. They recognize the unimpeachable character of such a midway standpoint. The only inquiry for all is: Did God make a revelation? The logical sequence is: If He did, He took care to safeguard it. The revelation, if made at all, was worth being saved from dissipation and destruction. These are the essential points and they cease as our converts. These are numerous and we have every reason for thanksgiving."

I pointed out to Father David that the Franks who entered the Church with Clovis were only three thousand and that only similar numbers were Christianized in the collective conversions of the great apostles of the Middle Ages. He admitted the facts and their proportion with the results of work in England.

ARCHDIOCESE OF TORONTO.

ST. MARY'S BRANCH CATHOLIC TRUTH SOCIETY.

The regular monthly meeting of this branch was held in the large and spacious Foresters' Hall, corner of Queen and Spadina Avenues, the first of March. After the business of the evening had been transacted a musical program, contributed by the Misses M. and K. O'Donoghue and Mr. Armstrong, was given, together with an address by the Rev. Wm. McCann, on The Bible. The Rev. lecturer dealt with some of the charges made in relation to the attitude of the Church towards the Holy Scriptures, and refuted them in an able manner. A short address was made by Mr. C. G. Creamer, after which the meeting adjourned.

ST. MARY'S CONFERENCE, ST. VINCENT DE PAUL SOCIETY.

A grand concert in aid of the funds of St. Mary's Conference of the St. Vincent de Paul Society was given in St. Andrew's Hall, Toronto, on Tuesday evening, the 2nd instant, by the pupils of the Toronto College of Music, who, at the instance of Mr. F. H. Torrington, the Musical Director, gave their services and furnished a varied and delightful program on the occasion. Miss Kate Landry acted as accompanist during the evening and opened the concert by a fine rendering of Weber's "L'Invitation a la Valse Rondello Brillant (Op. 65), which was greatly admired and applauded. Miss Selway then sang "The Three Fishers," "Daddy" and "The Children of the City," and in all manifested a highly pleasing and cultivated contralto voice. It may be anticipated hereafter, Mr. W. J. Lawrence, in "Let Me Like a Soldier Fall," "She Wore a Wreath of Roses" and "Afterwards," exhibited a powerful tenor voice of much sweetness, and excited unbounded enthusiasm in the audience. Of Mrs. J. M. McGann's singing it is quite unnecessary to say

in every mission. I suppose there are catechumens. The fruit is constantly falling off the tree.

"Did the decision on Anglican orders bring you a notable windfall?"

"Yes. There has been a rush since. The clergymen have shown that they only wished to get Rome's confirmation of their opinion and status and not reunion. Very few, half a dozen only, of them have come over. But many of the people whom they kept back with unreal assurances about the validity of orders have made a rush."

"And the others?"

"The others are still held back, many of them not for long. The question is: How long the High Anglicans or Ritualists will be able to restrain the tendency towards Catholicism. Men are breaking from the lines daily. Were there a cession a body might pass over. There are only 2,000,000 communicants in the Church of England, though she counts about 12,000,000 adherents. Of these 2,000,000 the Ritualists are 60,000. They are no power at all in the country, but a strong influence in the towns. A hundred chances may make their position untenable. They may grow and acquire more and more influence, but their progress is only a better omen. Eventually there must come a break-age. Already the dyke which their clergymen have formed strains under its burden of waters. A chance impulse from behind may make it break. Their position is logically untenable and practically precarious."

"Is the power of logic great?"

"Not with Englishmen. John Bull is objective, so he thinks. He sees that the High Church gives him much of what he wants and that it will give him even more if he wants more of similarity to Rome. You remember Archbishop Denison's letter fifteen years ago when he said that to every demand of the kind should be meted out its natural supply? Thus almost whatever we have John Bull can have if he ask for it in his own establishment. The French and other logical peoples would see the sham of all this, but John is not logical."

"You want a Thaumaturgus in England to effect conversions en masse?"

"We do not regulate such wants. The movement which is going on in America, in Ireland, in Germany and even in Scotland, in which last place, however, there is a notable stirring. It is more than the normal results of the struggle against Protestantism. Since the Reformation but little has been done to break up Protestantism by such methods of conversion. The Protestant religion is essentially and primarily Protestantism. To this is added a veneer of Christianity. The primary element prevents inquiry over the insufficiency of the second. These who are moved to inquire become either infidels or Catholics. They never pass back from infidelity to Protestantism. They recognize the unimpeachable character of such a midway standpoint. The only inquiry for all is: Did God make a revelation? The logical sequence is: If He did, He took care to safeguard it. The revelation, if made at all, was worth being saved from dissipation and destruction. These are the essential points and they cease as our converts. These are numerous and we have every reason for thanksgiving."

FROM OTTAWA.

The 23rd anniversary of the death of the saintly Bishop Guigue was observed at the Basilica on Tuesday, 2nd inst., at 10 a. m., by a solemn Pontifical High Mass. His Grace the Most Rev. Archbishop Duhamel was celebrant, Monsignor Routhier assistant priest, Rev. Canons Campeau and Bouillon deacons of honor, and Rev. Messrs. Kavanagh and Newman deacons of the Mass. A number of the clergy were present in the sanctuary, among whom were noticed: Rev. Father McFadden, O. J. L., Rector of Ottawa University; Rev. Messrs. Barabine, Lacoste, Martin, Plantin, Dequire and Groulx. There was a large congregation present to join their prayers with those of Holy Church, and to honor the memory of the dearly beloved first Bishop of Ottawa.

At the Basilica on Ash Wednesday Very Rev. Monsignor Routhier celebrated High Mass. His Grace the Most Rev. Archbishop assisted at the throne, and at the first gospel delivered a most eloquent sermon in French on the duties of Catholics during the holy season of Lent. After the Mass the large congregation approached the railing to receive the blessed ashes on their forehead, to remind them that they will eventually return to "the vile dust from whence they sprang."

The day was also solemnly celebrated at the other churches in the city, large congregations being present at the services.

A new marble altar is now being erected at St. Joseph's church. The cost is estimated at about \$3,000. I am glad to learn that His Grace the Most Rev. Archbishop has recovered from his recent attack of rheumatism, and on all sides the hope is expressed that his recovery will be permanent. L. K. March 8, 1897.

From Smith's Falls.

After Mass on Ash Wednesday Rev. Father Stanton announced that he was about to establish a Temperance Society, and called upon the men, young and old, to come forward and sign their names. Although the congregation present was not a very large one, over one hundred responded to their pastor's invitation, and signed the roll. On last Sunday the invitation was repeated, and a large number came forward. In the course of his sermon last Sunday, Father Stanton dwelt at some length on the blessings of leading a temperate life, both spiritual and temporal, and hoped all the men would join the society. L. K. March 8, 1897.

Death of an Old Toronto Printer.

The Toronto papers announce the death, on Saturday, the 27th of February, of James Austin Esq., President of the Dominion Bank of Toronto, at the age of eighty four. Mr. Austin was born in the town of Tandragee, county of Down, Ireland, and came to "Little York" (now Toronto) when a boy. He served his time in the printing office of Mr. William Lyon McKenzie, by the late "Colonial Advertiser" published by the "youngest apprentice" in that office in the year 1830. He subsequently worked as a journeyman printer at the Patriotic office, at the time our postmaster (Mr. M. Teedy) was serving his apprenticeship there. Mr. Austin afterwards embarked in the grocery business in partnership with the late Mr. Patrick Foley, which firm was very successful, and accumulated considerable wealth. For many years past Mr. Austin had been President of the Dominion Bank. He was always respected as a steady, upright man.—Richmond Hill Liberal, March 4.

anything in this city, where she is so well and favorably known—suffice it that her reputation was fully maintained in "Ashore" and "Believe Me, if All Those Endearing Young Charms." In "The Admiral's Broom," "Dear Heart," and "O! Madrid," Mr. R. S. Flint exhibited a beautiful baritone voice, after which Mrs. Thomas Parker sang the "Staccato Polka," and thereafter Dudley Bucks "Ave Maria," and in both numbers fairly captivated the audience, and in stage parlance, "brought down the house." She possesses a pure soprano voice of great range, melody and sweetness, and such as is seldom heard in Toronto outside of Grand Opera. Mr. J. H. Cameron was well received in a couple of humorous recitations. Dr. T. F. McMahon ably discharged the duties of chairman, and at the close of the programme returned the thanks of the Conference to Mr. Torrington, whose large-hearted liberality, he said, on this and other occasions, Society has never forgotten. It may be said that no more delightful or enjoyable concert was ever held in St. Andrew's Hall.

"Some Things Which Catholics do not Believe."

BY MOST REV. JOHN WALSH, D. D., ARCHBISHOP OF TORONTO.

The Corresponding Secretary of the St. Mary's Branch of the Catholic Truth Society has now on hand copies of this eloquently written and instructive pamphlet, and will be pleased to mail same free to any address upon receipt of stamp to cover postage. The matter contained in it will be found of immense advantage to those engaged in any way in missionary work among non-Catholics. It is the answer of the venerable Head of this Archdiocese to the many and oft-repeated charges made against the Church. The appendix alone, which deals entirely with the Bible and what the Church has accomplished in its circulation in the so-called "Dark Ages," is perhaps the most valuable of all the works circulated by the Catholic Truth Society in this country. Address, for copies, Cor. Sec., St. Mary's Catholic Truth Society, 6 Markham Place, Toronto.

WEDDING BELLS.

HOGAN-MCKINNON.

St. James' church, Seatonville, on Feb. 23, was the scene of a very pretty wedding, when Jas. Hogan, jr., of Zurich, was united in marriage to Miss Flora McKinnon, of Tuckersmith, by Rev. Father McCabe, parish priest. The bride was handsomely attired in silver gray, trimmed with cream silk lace, etc., and carried a bouquet of roses. She was escorted to the altar by her brother, Angus. The maids of honor were the Misses Maggie and Mary Hogan (of Kossall), whose dresses corresponded with the bride's. They also carried bunches of roses. The groomsmen were Mr. Peter Hogan, of Detroit, brother of the groom, and Mr. Angus McKinnon, of Tuckersmith. The Wedding March was played by Miss Daly, organist. After the ceremony was performed and friends congratulated the newly married couple, the party proceeded to the home of the bride—a distance of eight miles—where an elaborate spread was prepared for the occasion. After the dinner was satisfied the spacious dining hall was cleared and the guests enjoyed themselves dancing. The following evening, in the state parlors of the groom's father, a grand reception was given, when over eighty guests were entertained. The presents received were handsome, numerous and useful.

MCCARTHY-FOLEY.

One of those pleasing events which always create a flutter of excitement in social circles took place in St. Joseph's church, Duoro, on Wednesday, March 10th, being the marriage of Mr. John P. McCarthy, one of Asphodel's popular young men, and Miss Mary Agnes, second eldest daughter of Mr. James Foley, of Orillia. The bride party arrived at the church at 10 a. m., and marched by the aisle to the strains of Mendelssohn's Wedding March, and immediately after the ceremony took place the presence of a few of their most intimate friends, and was performed by Rev. Father Phelan, who also celebrated the nuptial Mass. The choir of St. Paul's church, Norwood, of which Mr. McCarthy is an efficient member, was present and ably assisted during the celebration of the Mass. The hymn "The Ave Maria" was sung by Miss Dunn in her usual pleasing and effective style. The bride, who was neatly attired in a fashionable style with silk and lace trimmings and hat to match, and carrying a bouquet of white roses, was assisted by her sister, Miss Ada, who was also elegantly dressed, and carried a bouquet of white carnations. The groom was attended by his cousin, Mr. D. J. McCarthy, of Norwood. The ceremony at the church being over, the wedding party repaired to the residence of the bride's parents, where a sumptuous breakfast was partaken of. After receiving the congratulations of their many friends the happy couple left on the 10:30 P. M. express for Toronto and other points west.

Mr. and Mrs. McCarthy having spent a pleasant honeymoon, returned to their future home in Asphodel on Tuesday evening last, where a number of friends had assembled to offer their congratulations and extend to the happy bride a hearty welcome to her new home. A few hours of pleasant social intercourse being spent the party dispersed, all wishing the newly-wed a long life of happiness and prosperity.—Norwood Register, March 4.

KYLE-CONWAY.

The church of the Angels Guardian on Tuesday morning, was the scene of one of those interesting events which generally cause a flutter of excitement amongst the fair sex, it being the occasion of the wedding of Miss Kate Conway, one of Orillia's most highly esteemed and popular young ladies, to Mr. W. J. Kyle, a young and prominent farmer of Orillia Township. A few minutes past 12, the bride, leaning on the arm of her brother-in-law, Mr. R. A. Lynch, followed by the bridesmaid, Miss Marie Kyle, proceeded by the aisle, to the music of the bridal march, Mendelssohn. This was the signal for the groom, who, with the groomsmen, Mr. M. Roach, barrister, Beaver-ton, were stationed at the altar rails. Mr. Lynch, followed by the bride, the very important ceremony of the Catholic Church, performed by Rev. Father Duffy, then began. After High Mass the wedding party returned to the residence of the bride's sister, Mrs. R. A. Lynch, where a sumptuous luncheon was served. The bride wore a travelling dress of blue ladies cloth with silk finish, trimmed with rich coral cream silk, and three handsome pearl bangles with hat to match. The bridesmaid was attired in a dress of tweed shot green and cream mixture, trimmed with a pale shade of butterfly silk, a most beautiful combination. Miss Kate Kyle, sister of the groom, was also attired in a most beautiful and costly gown, and carried a bouquet of bridal roses, the wedding party, which included the bridesmaid, were followed by the groom, who was escorted by his brother-in-law, Mr. R. A. Lynch, to the residence of the bride's father, where a sumptuous breakfast awaited them, and to the residence of the bride's mother, where a sumptuous luncheon awaited them. The bride enjoys a full measure of popularity, and was evidenced by the large number of beautiful and costly presents she was made the recipient of. Music and dancing then followed, plentifully supplied with song and speech, which programme was faithfully adhered to till a late hour, when the party dispersed, leaving behind hearty wishes for the future happiness of the newly-wedded couple.

Parish of Bonfield.

The good parish priest of Bonfield, Ont., Rev. Henri Martel, has issued a pamphlet entitled "Bonfield Illustrated." It contains much interesting matter. The price is 25c. Rev. Father Martel has also for sale photographs of the village school (25c.) and of the presbytery (25c.). Bonfield is a struggling parish, and the good priest in charge of it is working very energetically with a view to place the mission on a firm financial basis. We trust Rev. Father Martel will receive many orders for "Bonfield Illustrated," and the photographs of school and presbytery.

St. Patrick's Day.

The annual St. Patrick's concert, March 17, promises to be an event of more than usual interest. The committee has been untiring in their efforts to secure the best available talent. To that end the following artists have been secured: Mr. Fred Jenkins, the celebrated singer of Cleveland; Mr. J. H. Cameron, one of the most brilliant entertainers and humorists; also Mr. George Angus, the Imperial Quartet, the Ladies' Quartet, and the Musical Society Orchestra. The concert, as heretofore, is under the direction of Mr. F. L. Evans.

The Catholic press is sure to be heard with reverence, sympathy, and adhesion by the members of his flock; and many even of those who are not of the household of the faith will often be attentive and respectful listeners, especially on extraordinary occasions. No saint was ever so highly rated and illuminated, as not to be tempted sooner or later.—The Imitation.

THE STORY OF A CONVERT.

II. LED ONWARD.

I began to realize that the welfare of the soul was the all important thing for an immortal being, and that although the operations of the mind were full of curious interest, and most fascinating, yet that deep awakening of religious feeling that I experienced was more profound than any mental perception.

Of course I had heard of the Bible as the Sacred Word, and was somewhat familiar, in the range of my desultory reading, with the mention of, or allusion to, its revelations: but as a matter of fact, I had never before read the Scriptures, or had any desire to do so.

But now, hearing chapters read and commented upon every day, and the sacred text constantly spoken of, not only as a guide, but as the sole criterion of right and wrong, I commenced in earnest to examine for myself as to what this wonderful, this God-given book, contained.

I had studied rhetoric with pleased interest, and here was a cyclogism I was ready to accept:—Premise—the Bible is the Word of God: being the Word of God I must try to understand it; conclusion: As I understand it, I must accept it as a rule of life.

The Catholic mind will at once perceive that the inherent fault of conclusion from a true premise came from the mistaken doctrine of private judgment and my ignorance of the necessity of a divine authority to interpret a divine revelation.

It is the same fallacy that has filled the world with the clamor and confusion of sects through all the ages; and it had its rise, as had the revolt of the fallen angels, in pride. With eager curiosity, in order to get a clear idea of the whole connected plan, I began at the beginning.

It was an unexpected revelation. The orientalism of Volney had struck my fancy; but these vivid pictures of patriarchal life were full of subtle charm; and when I read the poetic psalms of David and the sublime utterances of Job, I experienced an exaltation such as could never be described, for it was an arousing of the soul that looked upward, and sent forth its aspirations to its Creator. The first feeble ray of light illumined the hitherto darkness.

Yet, this awful sense of an omnipotent source that I recognized might perfectly have had its existence in the heart of any Jewess, for while I was deeply impressed with the grandeur of the imagery and the awe of a creative Power, I had no emotion of tenderness, no recognition of a redemptive sacrifice.

It was indeed a new phase, and I had reached a higher plane than the mere intellectual gratification I had before enjoyed.

Religious reverence had found a place in the vague depths of my soul, but not love of God. It must be borne in mind that I am trying to describe the first effect produced upon my sensitive and imaginative, but illy-trained mind, by the examination of the Old Testament, according to the plan of private judgment, and absolutely without any recognized criterion.

The Bible was devoured somewhat as Voltaire had been; only, from the one source, there rested an indelible imprint, while the other, by some unexplained mercy of God, had swept over my mind's surface unheeded.

The constant foreshadowing of a coming Redeemer, the interposition of Deity in the affairs of men, the perplexing rewards and punishments of which I often failed to perceive the meaning, the dramatic history of the chosen race, I read with ever increasing interest.

During the perusal, I selected verses of special value or beauty, wrote them out upon little cards, and tacked them around, within easy reading distance, upon the walls of my bed-room, so as to be able to refresh myself at any time with sentiments of so elevating a nature.

My good aunt would come into my room, read one passage of Scripture, and then another, with the greatest satisfaction and approval.

She would say to me with emotion: "My dear, you are experiencing a change of heart."

I could see that my calm reply dismayed her as I explained, "I doubt it, dear aunt; these cards are simply reminders of 'the true and the beautiful.'"

It was evident that a purely esthetic enjoyment of the Bible was a sad puzzle to her, and I was conscious that she had an ever-increasing solicitude in my behalf.

Thus I studied the Jewish Dispensation in the Old Testament, and was at last ready to open the pages of the New Testament, where the soul-harrowing, touching record of the Saviour's expiatory suffering and transcendent love is given. But just at this time a new study absorbed me, and for some months I fairly revelled in the delight of Euclid.

It seems absurd, too, knowing young girls as I now know them, to make the assertion that a damsel of fifteen was positively carried away with the charms of old Euclid. Yet so it was, paradoxical as it may sound.

That which enchanted me was the absolute certainty of proof. This certainty was such a relief in contrast to all the subjects that had hitherto occupied my attention.

of the Old Testament, which I was of course unable to understand or properly interpret, so that my unrest was rather augmented.

But geometry was of a satisfying exactitude. One problem led to another, and each was clear, and of precise proof. I commenced with a class. After a few lessons I was permitted to recite alone, and to give just as many demonstrations on the blackboard as I desired.

I ran rapidly through the first five books, when I knocked at the door of trigonometry, and was refused admittance, for at that point the then system of female instruction ended.

I must say that the effect of this hurried way of learning was disastrous as to the permanency of any knowledge thus acquired. At all events, all that I thus hastily ran over presently took its place among forgotten mental excitements. But I think that the effect was salutary on the development of my erratic mind, as it gave me ever after a clearer idea of the plan of the universe.

I mean correlatively, as to its harmonies. By the time that the Euclid fever, which lasted some months, had abated, my poor aunt was in despair about my soul.

She was aware that I had ceased to read the Bible; but not understanding the cause, it was a riddle to her.

A sort of Salvation Army method was now adopted. It was arranged to have prayer-meetings at stated times in the parlor of the house, and I was invited to be present.

I willingly consented, for it was very interesting to listen to the supplicatory petitions of our social circle.

Again my pious friends felt quite sure that this interest indicated what they were pleased to call "a change of heart," although I never gave any intimations that such was the case.

Now and then from an attentive listener I was called upon to be a participant in these exercises, and "led in prayer."

This, too, I did not find a displeasing task, for were there not many petitions to present before the throne of Grace, any many admiring epithets to bestow upon the Lord! To be candid, I was well satisfied with my success and fluency, when these occasions, unsought but accepted, were presented.

My self-gratulation, however, had at least the good effect of re-awakening interest. Succeeding this was another phase of spiritual experience. I began to read the New Testament, as I had done the Old, from the beginning to the end.

I must say that the perusal had a very different effect upon me, and softened my obdurate heart and quickened the pulses of my soul as never before had been the case.

There were two Beings therein presented: the Saviour, and His Mother, whose characters filled me with reverential love, and towards whom I sought to draw near.

I was in deep earnest at last, and I attended the evening prayer meetings at the church, and joined in the prayers with my whole soul; and when, towards the close of these meetings, those who wished to be prayed for were invited to come forward and take a certain place appropriately called the "anxious bench," I at last placed myself among those in spiritual desolation.

I never had been troubled by what may be termed human respect; not enough so, perhaps, and a sentiment of indifference as to what others might think made me quite fearless in this respect.

Let me go back a little in order to explain what had led up to my present perturbed state. I had, as I have already mentioned, been a motherless child from early infancy, and I had repeatedly endured the keenest sorrows because I was motherless.

Often and again, when I would see the mothers of my little friends caressing their children, I would seek the solitude of my room, and weep bitterly over my loneliness. No mother, no sister, no brother, and as to companionship, no father: for my honored father belonged to the wide interests of the outside world, and he was too busy a man to fill up the desolate moments of a young girl's life.

Yet the deepest need of my heart was for the tenderness of maternal love, and I had always had a sort of hopeless feeling about this sad deprivation until the New Testament unfolded to me the plan of salvation, and I beheld the Mother of redeemed man, not the Eve, but the Saviour's Mother, who was mine, just as her Son was mine.

Yes, I had found a Mother in Heaven. I felt sure that one who could give her Son to save us must watch over us and love us with a mother's heart, and without knowing that this was Catholic, I recognized the Mother of God.

What a strange, solemn, soulful joy! She, the blessed, glorious one, was my Mother—"mine, my very own," I kept repeating to myself as does the enraptured lover who wishes to make sure to himself of a new found bliss. Our Blessed Lady of Llesse had at last come to me, although then I knew her not.

What was my surprise when it was not only frowned upon, and torn to pieces, but I was told that it was "papistical trash."

This unexpected rebuke greatly puzzled me, for I felt sure that I had written with deeper feeling and a higher motive than I had ever done before.

The harsh word "Papist" conveyed no special meaning to me outside of a general idea of ignorance, image worship, the silly counting of beads, the tortures of the Inquisition, the reign of the bloody Mary, and the vulgarity of under-bred people, and I felt quite innocent as to all these abominations.

Beyond that, I knew that "nunneries," as my friends called our convents, were not as represented, but cheerful homes; for had I not, when scarcely more than a baby, once spent a happy winter in one, behind the bars!

The actual effect of this rebuff was to make me study the New Testament more closely. I examined and re-examined, collected and compared, one text with another, and finally, out of all that I read and sifted and collated and prayed over, I came to this positive conclusion in my own mind, having no other guide: First, that the Mother of Christ was a Mother in Heaven, and must be the highest of created beings. For worlds I would not have given up this belief, and lost my new found treasure.

Then I felt sure that when the Christ died to save us He must have left one, and only one Church for all Christians.

It was incredible, that in such an all-important point the Saviour could have failed to finish His work. He was man God, and could not have made such a mistake.

Then, strangely enough, I was certain that whichever Church this was, it must be known by being able to perform miracles, or indicated by miraculous proof.

Now, after the lapse of a lifetime, the astonishing thing presents itself that I was entirely ignorant of the fact that the Catholic Church ever claimed this miraculous proof, and that my conclusions, as far as they went, were Catholic.

Thus I was in a state of pitiful dismay. I could not believe in more than one Church, and that Church must give proofs of its mission. Yet, alas! no such Church seemed to exist.

It was while in this desperate state of uncertainty, groping in this outer darkness, that I was thankful to be prayed for, and I took my seat that evening on the "anxious bench."

Was there ever such an anomaly! Perturbed by Catholic truth, without knowing where to find it, I was prayed for in a Presbyterian prayer meeting.

However, my pious friends gave but one meaning to my action: "I had experienced a change of heart, and I had gotten religion."

The next day the excellent, zealous minister came to see me. I knew him very well as a visitor at the house. How well and how kindly I remember him: his pale, thin, ascetic countenance, his thoughtful look and rigid manner, his prayerful meekness! He was a man of ability, too, and to know him was to respect him.

He came, he said, to read my soul for me, to tell me from his own great experience as to the spiritual life, that the fulness of time had now come for me to join the Church, as I gave every proof of having experienced a change of heart. It was now my duty to profess my Saviour before men, and anything that prevented my being a professing Christian I must look upon as a temptation of the devil.

He was so sincere, so in earnest, so expostulatory, that I gave him a full and candid explanation of the state of my soul, and of the reasons why I failed to find in the Presbyterian doctrines that which I sought for and must have when I joined any Church.

And what was it, he asked, adding that he was "sure any difficulties could readily be explained."

But when I made the direct reply: that I must be allowed to have my Mother in Heaven, and that there could be but one only Church, and that one must have the power of working miracles, he was agnostic.

He said that I perverted the scriptures to my own destruction; that in my ignorance I was, without knowing it, in peril as a "Papist," and that he would beseech the Throne of Grace to turn me aside from my delusions. And my dear aunt was so grievously disappointed! They had patience with me, and prayed for me; and I prayed for light; and amidst all the praying I never could see my way to change one iota of my opinions resulting from this exercise of private judgment in reading Holy Writ.

Well, after all it was not liberty of private judgment they expected, but conformity to the creed of Presbyterianism. And this I never did or could subscribe to, because it failed to give me what my reason demanded.

hold of the one true Faith, without suspecting whither I was going. Blessed forever be our Lady of Llesse!

TO BE CONTINUED.

Can Christians Consistently Smile?

This is the rather startling heading to an article in the *Dublin Review* from the pen of the learned Father Bridgett, C. S. R. The article is an answer to George Eliot's suggestion that the Christian who believes in hell's torments ought never to be joyful. Father Bridgett gives various causes why Christians may rejoice though firm believers in eternal punishment. One reason, however, is a sufficient. George Eliot's suggestion has no basis in the laws of our human nature. Though eternal misery bears no comparison with earthly suffering, yet our feelings with regard to both are governed by the same principles.

Neither good sense nor practical philanthropy requires that we should keep our souls in perpetual tension and distress by the thought of woes which we have not the duty to alleviate at present. A benevolent and charitable lady, who in due season will cooperate in works of mercy, is not to be thought heartless because she enjoys sweet music in her sheltered drawing room, knowing all the time that within a circle of half a mile acts are being performed or pains are being endured that would thrill her soul with anguish could she witness them. Though thousands may be perishing of famine in India, chimneys may be allowed to smoke in London without any imputation against the benevolence of Englishmen. God has mercifully provided that our lives should not be a perpetual shudder because of the innumerable horrors that we know to exist at every moment on this globe which we inhabit, nor need our lives be a weary nightmare because of what faith reveals to us of another world.—*Liverpool Times*.

Leisure Times.

Many Catholic women have leisure afternoons at their disposal, after they have attended to the household duties which devolve upon them, and employ these idle hours in doing all sorts of fancy work—embroidery, especially, now-a-days, for centre pieces, lunch cloths, tray cloths, doilies, scarves, and the hundred and one things that go to make up an attractive home. Why do not more of them think to apply their time and talent to the things that appertain to the service of the altar?

In most large cities there are branches of the Tabernacle Society where a knowledge of painting and embroidery could be put to excellent use in decorating vestments; and the fine linens that are made up by such societies offer a field for the daintiest kind of needle work. In smaller cities the altar linens are usually looked after by an altar society; but when new vestments are needed the pastor is obliged to send away to some dealer who supplies such articles.

Catholic women, and young women, especially—who have plenty of time, ought to make it a point to use their skill at embroidery in adding to the stock of vestments of the parish church; for while this branch of the art is distinct from any other, it is not more difficult, and by studying some of the old vestments equal skill and beauty can be displayed in the construction of the new. Old embroideries may be transferred to new goods by applique or by the couch stitch; but the former method is so much the handsomer that it should be used whenever possible.—*Catholic Columbian*.

The End of the World.

God in His mercy has not revealed the day when this world shall come to an end. This is an open subject. The Church says nothing about it, but there is a well defined opinion that, if the prophecy of St. Malachi is authentic, the world will come to an end with the next century.

The Prophet Daniel, while the Jews were in captivity in Babylon, received revelations which are claimed to give accounts of what was to happen down to the end of the world, the starting-point being the command by Cyrus for the rebuilding of the temple at Jerusalem.

There are several periods which intervene between that event and the final consummation. Among these are seventy weeks supposed to end with the crucifixion of Christ, and the subsequent destruction of Jerusalem by the Romans. Then there are periods of 1,260 days, 1,290 days, 2,300 days, and "a time, times, and a half time," which are also subdivisions of the grand duration preceding the end. Very much the same periods of time are also specified in the Book of Revelation, and students of prophecy for a thousand years have been endeavoring to harmonize these two sets of data, and to explain just what is meant by the expressions "days" and "times" used by the sacred writers, and to identify the principal events that are to mark the close of the epochs.

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AN UNBIASED DIVINE. The power for good of the Catholic Church in the true communism which exists within her fold, the communism of charity and unity of doctrine and aim, is recognized by many broad-minded clerics and laymen of non-Catholic Churches, some of whom have the courage of their convictions and do not hesitate to speak of the beauties they see in the Wisdom of the Ages. Rev. Dr. Fields is such a man; and in *The Evangelist* he gives voice to the following incidents and reflections in his article, "How to treat the Roman-Catholics":

"Coming up from Italy I had to cross the Alps and having an American friend as a companion, we walked over the Simplon Pass, on the very top of which is the hospice, where the monks spend their lives amid eternal snows, that they may rescue lost travelers. One night we slept in the convent and when in the morning we parted from our kind hosts I could not feel that we were in a condition to compare ourselves with them as to which were the better Christians. Such devotion I have found all over the world. Away off on the other side of the globe, coming from the Island of Java to Singapore, the most southern point of Asia, I observed sitting on the upper deck a Catholic priest, and, approaching him as a stranger, I spoke to him in French, asking the question which I could have been the first to address to an American missionary: 'When are you going to return home?' To which I received an answer which I never had before: 'Jamais! Never! Never! He had given his life to the service of the Church and of his Divine Master.

There is another reason why we should have a care how we disparage the Catholic priest, namely, that some day, not so far off in the next century, we may have to call upon them for help against political and social dangers. The late Professor Roswell D. Hitchcock has often said to me that the time might come when the Roman Catholic Church would prove the greatest bulwark and safeguard against the socialism and communism which have been imported into our country from abroad. That is what all Europe is afraid of at this moment—a cataclysm not from above, but from beneath; an earthquake that will yawn so wide and so deep as to swallow up civilization itself! If such destruction sweeps over the Old World, it will not be long in crossing the ocean to the New. Let us be on our guard that we do not break down any strong barrier against it."

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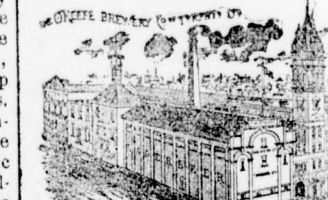
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FIVE-MINUTE

First Sunday THE RELATIONS

"That every one of you... his vessel in sanctification... (Thess IV. 4.) When we see a man... life of some base, he... destroying sin, and wh... in spite of all warn... strances of priest a... remark will be hear... who knows him, I... and from another, H... is something more... more sad, and that... who, having been c... a deplorable state... extraordinary efforts... received extraordi... God to help him t... gives himself up ag... he has so lately aban... you had seen a... were all besmeared... and mire from lying... gutter every night... having resolved to... man and a Christi... whole week to wash... ginning long bet... scrubbing away a... after sundown, unt... cleanliness, order... agreeable to look u... ment, lies down in... and wallows there... is, if possible, more... than he was bet... That is the man... to get up early i... weather, and come... and again late at... hard during the M... Mission to purify... himself fit for mar... upon with pleaso... astonishing and... back again into h... committing every... swore to abandon... and with the help... gin Mary.

If you ask him: come to do this? ship and love of G... he will repeat the... devil beguiled me... forbidden fruit." says: "It was the... offered the fruit to... I cannot help h... sion for Adam and... first sin. They had not... cracked God and of... hell and miser... promised all the... and hope of hea... been prodigal chi... and feeding upon... and now received... feasting to the fa... father's embrace.

But what shall... lapsing sinner! Just said is so true... you not just now... the temptation of... way to the extra... sent him by the d... "I am not Chri... are you a me... means another... nothing. Thoug... that you are a G... does mean that G... yours. You are... excited human... you are one of... race. And ther... Christ's human... Him from givin... of the devil, that... give you if you... are conceived a... Ghost, a Christi... your mother, as... and born of His... same Holy Gho... Lord in His pr... Father said: "F... Father, in Me... even as Thou ha... If the heaven... same He will str... against temptati... quickly and re... own fault, you... fault. Or, at t... Adam and Eve... you as a man... you, "Depart... not!" If you f... may come upon... tion and out of... devil shall have

How Time... This clipping... of an English n... a singular scen... on Tuesday... Roman Catholi... adjacent churc... made a pilgrim... Edward the Co... For the first ti... was observed b... with choral ce... munion in the... on the history... the Confessor b... borough after... ship gave a n... subject, which... rapid attentio... came out there... ing Roma Ca... the tomb, som... the double d... Confessor had... where else u... been ludicrous

Nervous trouble... blood. Hood's Blood Purifier a...

FIVE-MINUTE'S SERMON.

First Sunday in Lent.

THE RELAPSING SINNER.

"That every one of you know how to possess his vessel in sanctification and honor." (1. Tim. 5. 4.)

When we see a man given up to a life of some base, health and soul-destroying sin, and who perseveres in it in spite of all warnings and remonstrances of priest and dear friends, the remark will be heard from some one who knows him, How astonishing! and from another, How sad! But there is something more astonishing and more sad, and that is to see a man who, having been converted from such a deplorable state, who has made extraordinary efforts of his own, and has received extraordinary graces from God to help him to reform, suddenly gives himself up again to the very sins he has so lately abandoned. Just as if you had seen a man whose clothes were all besmeared with filth, mud, and mire from lying like a beast in a gutter every night for a month, and having resolved to live more like a man and a Christian, had taken a whole week to wash himself clean, being ginning long before daylight and scrubbing away all day until long after sundown, until he was a sight of cleanliness, order, and neatness most agreeable to look upon; now, in a moment, lies down in the gutter again, and wallows there like a pig until he is, if possible, more dirty, more repulsive than he was before.

That is the man that took such pains to get up early in the harsh, cold weather, and come to the church then, and again late at night, and worked hard during the whole week of the Mission to purify his soul and make himself fit for man and God to look upon with pleasure; and yet—oh, how astonishing and how sad!—is soon back again into his old sinful ways, committing every sin he so solemnly swore to abandon for the love of God and with the help of the Blessed Virgin Mary.

If you ask him: "Friend, how did you come to do this? Was not the friend of heaven and love of God and the hope of heaven worth keeping? Why did you fall into sin again? he has but one answer, "I was tempted." Like Eve, he repeats the old excuse: "The devil beguiled me and I did eat of the forbidden fruit." Or like Adam, he says: "It was the woman's fault; she offered the fruit to me, and I ate it."

I cannot help having some compassion for Adam and Eve, for it was their first sin. They had not been just rescued by a crucified God and Saviour from a state of hell and misery, and now again promised all the old lost love of God and hope of heaven. They had not been prodigal children, lately in rags and feeding upon husks with swine, and now received back with joy and feasting to the father's house and the father's embrace.

But what shall I think of you, O relapsing sinner! of whom all I have just said is so true? Tempted! Have you not just now heard the Gospel of the temptation of Christ? Did He give way to the extraordinary temptations set Him by the devil? But you say, "I am not Christ." I tell you you are. You are a Christian, and that means another Christ, or it means nothing. Though it does not mean that you are a God, as He was, yet it does mean that His divine humanity is yours. You are one of His divinely exalted human race just as much as you are one of Adam's fallen human race. And there is no grace which Christ's human nature had to keep Him from giving up to the temptations of the devil, that God would not also give you if you prayed for it. You are conceived and born of the Holy Ghost, a Christian son of the Church your mother, as Christ was conceived and born of His Mother Mary by the same Holy Ghost. Therefore, our Lord in His prayer to His heavenly Father said: "I in them, and Thou Father, in Me. Thou hast loved them even as Thou hast loved Me."

If the heavenly Father loves us the same He will strengthen us the same against temptations. Stop! turn back quickly and repair your fault, your own fault, your own most grievous fault. Or, at the Day of Judgment Adam and Eve will scorn to look upon you as a man, and Christ will say to you, "Depart from Me; I know you not!" If you fear such a horrible end may come upon you, pray, in temptation and out of temptation, and the devil shall have no power over you.

How Times Have Changed.

This clipping is from a recent issue of an English newspaper: There was a singular scene at Westminster Abbey on Tuesday. For many years the Roman Catholics, after a service in an adjacent church of their own, have made a pilgrimage to the tomb of Edward the Confessor in the Abbey. For the first time on Tuesday the day was observed by the abbey authorities with choral celebration of holy Communion in the morning and an address on the history and character of Edward the Confessor by the Bishop of Peterborough after evening. His Lordship gave a masterly address on the subject, which was listened to with rapt attention. As the congregation came out there was a stream of incoming Roman Catholics anxious to reach the tomb, some carrying wreaths; and the double devotion to Edward the Confessor had an effect which has never elsewhere in church would have been ludicrous.

OUR BOYS AND GIRLS.

What You can do in Lent.

Catholic Youth.

Lent is an excellent preparation for the due celebration of Good Friday and the glorious festival of Easter, and a time when we should do penance for our sins. St. Gregory says it is not too much to ask Christians to devote a tenth part of the year in atoning for the sins of the whole year. Another Father of the Church remarks that Christ fasted forty days for our sins, and why, dear boys and girls, should we not fast for our own? St. Paul, you know, fasted and brought his body into subjection, he himself preached to others, he himself should become a castaway. The saints and pious Catholics at all times have not alone observed the ordinances of the Church with regard to fasting, but even went beyond them, because they deemed it a wise practice to keep the rebellious appetites in subjection so that spiritual things may be pursued with greater calm and zest.

But the Church specially wishes during this penitential period that we should particularly cut off the luxuries of the soul, that is, evil habits. If our boys and girls respond to the behests of Holy Church during Lent then God's justice and wrath will be appeased, the dew of His mercy will be shed upon us, and His people will become unto Him a clean and acceptable oblation.

Boys and girls are not required to fast. Still, Lent should be Lent for you. How can you make it so? By self-denial, depriving yourself of this or that honest enjoyment because it is Lent, and you want to do something for God.

Here are a few things which may be done, and, if done with a proper spirit, will bring great blessings. When a person observes the strict fast it means to us he should do nothing more. But if he cannot do this, let him do one or more of the following things:

- Attend an early Mass.
De-prive yourself of butter, cheese, candy, milk, desert, etc.
Attend all the Lenten services.
Say the Rosary at home.
Make the Way of the Cross.
Read the Passion of Our Lord.
Get up earlier, and retire earlier.
Read some spiritual book.
Do without newspapers.

There are many other things which will suggest themselves to you. No Catholic worthy the name will attend the theatre or any public parties during Lent. Don't be afraid that the world around you are conscious of the fact that you are a Catholic and that you are proud of the glorious title.

"I Grabbed Quick."

Johnny, one night, climbed into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone: "I took that glass marble, mamma." "Took it from whom?" asked his mother. "Took it from the ground," said he. "Did it belong to the ground?" asked his mother. "Did the ground go to the shop and buy it?" Johnny tried to laugh at such a funny question, but could not. "I saw it on the ground," said he. "What little boy had it before?" "Asa May's it is, I think," whispered Johnny. "When you put out your hand to take it, did you forget, 'Thou God seest me'?" asked his mother. "Don't you hear a voice saying, 'Don't, Johnny! don't, Johnny!'" "I didn't hear it," said the boy, sobbing. "I grabbed quick!" "Johnny is not the only one who has 'grabbed quick' at some forbidden thing—too quick to hear the still, small voice within. It is better not to grab too quick; to take time for thought and prayer; to watch and pray; to resist temptation; and to avoid the stings of guilty conscience and the sorrows and stains that sin will bring upon the soul.

Honor Before Revenge.

The Spanish historicals relate a memorable instance of honor and fidelity. A Spanish cavalier, in a sudden quarrel, slew a Moorish gentleman, and fled. His pursuers soon lost sight of him, for he had, unperceived, thrown himself over a garden wall. The owner, a Moor, happened to be in the garden. The Spaniard fell on his knees, acquainted him with his case, and implored concealment. "Eat this," said the Moor giving him half a peach. "Now you know you may confide in my protection." He then locked him up in his apartment, telling him to be in peace, and that when night came he would provide for his escape to a place of greater safety. The Moor then went into his house where he had only seated himself when a great crowd with loud lamentations came to his gate, bringing the dead body of his son, who had just been killed by a Spaniard. When the shock of surprise was a little over, he learned from the description given that the fatal deed was done by his very person then in his power. He mentioned this to no one; but as soon as it was dark, retired to his garden, as if to grieve alone, giving orders that none should follow him. Then, accosting the Spaniard, he said, "Christian, the person you have killed is my son; his body is at this moment in my house. You ought to suffer, but you have eaten with me, and I have given you my faith which must not be broken." He then led the astonished Spaniard to his stables, mounted him on one of his fleetest horses and said: "Fly far while the night can cover you; you will be safe in the morning. You are indeed guilty of my son's blood, but God is just and good, and I thank Him that I am innocent of yours, and that my faith given is preserved." —Ave Maria.

you; you will be safe in the morning. You are indeed guilty of my son's blood, but God is just and good, and I thank Him that I am innocent of yours, and that my faith given is preserved." —Ave Maria.

Knowing Boys.

- Six things a boy ought to know:
1. That a quiet voice, courtesy and kind acts are essential to the part in the world of a gentleman as of a gentlewoman.
2. That roughness, blustering and even foolhardiness are not manliness. The most firm and courageous men have usually been the most gentle.
3. That muscular strength is not health.
4. That a brain crammed with facts is not necessarily a wise one.
5. That the labor impossible to the boy of fourteen will be easy to the man of twenty.
6. That the best capital for a boy is not money, but a love of work, simple tastes, and a heart loyal to his friends and his God.

Do not seek happiness in what is misnamed pleasure; seek it rather in what is termed study. Keep your conscience clear, your curiosity fresh, and embrace every opportunity of cultivating your minds.

All the world, all that we are, and all that we have—our bodies and our actions and our sufferings, our conditions at home, our accidents abroad, our many sins and our seldom virtues—are so many arguments to make our souls dwell low in the deep valley of humility.

Life is made up, not of great sacrifices nor duties, but of the little things, in which smiles and kindnesses and small obligations given habitually, are what preserve the heart and secure comfort.

It lies within the power of every girl to become popular. My dear young lady, if you imagine that in your particular case Nature has been miserly in dealing out of physical charms, let that not discourage you. Cultivate every girlish grace: plant in the fair garden of your soul the seeds of unselfishness; learn to be thoughtful of others, considerate of those with whom you come in contact; train your lips to smiles and fore-wear frowns; discipline your moods, these petty "whimsies" that do so much to make or mar the sweetness of your character; by your own fearless frankness inspire others to confidence in you; share with those who fill your own particular world, comprehending that it is for this, in part, your lovely life was planned; be quick to sympathize with sorrow and with joy, and fostering every inherent faculty for good, reap the harvest of pure happiness that lies in golden masses along the radiant pathway of the popular girl.

St. Joseph.

Hail! holy Joseph, hail!
Husband of Mary, hail!
Obedient as the lily flower
In Eden's peaceful vale.
Hail! holy Joseph, hail!
Father of Christ esteemed,
Father be thou to those
Thy Foster Son redeemed.
Hail! holy Joseph, hail!
Prince of the House of God,
May His heart ever be true
By thy sweet hands bestowed.
Hail! holy Joseph, hail!
Cheer thou the hearts that faint;
And guide the steps that fail.
Hail! holy Joseph, hail!
God's choice wert thou alone;
To thee the Word made flesh
Was subject as a Son.
Hail! holy Joseph, hail!
Teach us thy love to name,
And Mary keep the hearts
That love thy husband's name.
Mother of Jesus, bless,
And bless, ye saints on high,
All meek and simple souls,
That to St. Joseph,
—Father, Father.

Catholics and Sunday Papers.

Cardinal Gibbons does not entirely condemn Sunday papers, though it must be confessed that there are a few good Catholics could read without a regret that the details of scandalous affairs were presented with a minuteness that must demoralize the young and inexperienced in the affairs of life. The Cardinal says: "I desire to give you, my brethren, two admonitions regarding Sunday papers. First, select none but the best, such as are clean, possessing a high moral tone, and which will give you food without poison. Second, resolve not to read Sunday papers till you have first assisted at divine service and heard the word of God. As on Communion day you do not break your fast till you have partaken of the Holy Eucharist, so let the voice of your heavenly Father be stamped in prayer on your heart and memory before you give your attention to things terrestrial." If people showed discretion in selecting only what was good in the daily as well as the Sunday papers much evil might be avoided. When a wise man sits down to a hotel dinner he does not destroy his stomach by going through the whole bill of fare. He chooses, sensibly, what will best agree with his digestive organs, and thus preserves his physical health. The reader of papers should be equally careful about his moral well-being. —Sacred Heart Review.

Hood's Sarsaparilla has cured and over again proved by its cures, when all other preparations failed, that it is the One True Blood Purifier.

Best for Wash Day USE SURPRISE SOAP Its remarkable lasting and cleansing properties make SURPRISE most economical and Best for Every Day

CHATS WITH YOUNG MEN

The life of our Lord exhibits to us the most perfect example of constant employment. If anything in it be prominent, it is the multitude of works, the never-ending series of all that came or sent for Him in sick chambers, in homes of sorrow, in synagogues, in Pharisees' houses, in the temple, in the millstream of men.

Why Some Young Men Don't Get on.

Dozens of young men are idle in this community. Many of them are idle because they can't find work of any kind. More are idle because they can't find the work that suits them.

The trouble is that there are too many of the latter kind. They have a certain pride that demands a fancy job—which is all right of course; but idleness ought, to a right kind of pride, be even more galling than employment even if it be beneath them.

The reason so many young men of your and my acquaintance "don't get on" is because of their habit of indulging in spells of idleness. An idle young fellow is going to school to a master who will soon graduate him into the army of "no good for anything." He acquires a loafing spirit, a slouchy manner and an utter lack of perseverance.

It was common advice in the law schools to our young lawyers that, while the first few years at the bar must be years of comparative idleness, no young lawyer should let his office become a loafing place either for himself or his friends. He should always appear to be busy—either with study, or with some other interests in the line of his profession.

The wisdom of this advice is in its protection of the young lawyer from the baneful formation of idle habits. The successful lawyer must work like a horse when the flood-tide of business is upon him. He cannot afford to educate himself into other habits while he is waiting for business.

Similarly with our young men who are not working because they can't find anything to suit their fancy. Any honest labor, even though the pay is poor, and even though they be fitted for higher pursuits, is preferable to idleness. A young man can't hope to get on in the world if, between the ages of twenty and thirty-five, he spends about a fourth of his time throwing up one job and indulging in idle spells while waiting for another. Steadiness, industry and perseverance are what compel success.—Catholic Citizen.

A Good Man.

The company of a good man is always desirable and should be coveted. He may not be eloquent of speech, witty and apt at repartee, the dealer of amusing stories; but his prudent silence is rich and instructive. The fact of a noble character, his purity of soul, his integrity of act speak more than useless talk, and render his presence wholly attractive. What a world of good he does! How precious his example! He lifts up and exalts. He attracts and magnetizes. His dress may be coarse, his purse lean, but he has that within him which surpasses show. Instinctively we bow to venerate him. His words are remembered and his sentiments cherished. We go out from his companionship feeling that we have gained something that we had not before. There is a high-souled glow in the soul that has ennobled the hour we have passed. The memory is as a rich perfume of odorous flowers, as the linked sweetness of charming melody, the rustling of angel's wings that have passed across the spirit's path.

No Man.

No man is more to be pitied than the one who is satisfied with himself. No man ought to forget that a good many other people will set their watches by his clock. No man ought to profess the name of Christ who is not willing to do the deeds of Christ. No man ought to forget that if he sows wild oats he will have to reap the same kind of crop. No man is fit to lead who has not the courage to stand alone. No man fights a harder battle than the one who is trying to overcome himself. No man should try to teach others what he does not know to be true himself. No man would be willing to have his dearest friend know him as well as he knows himself.

Building With Character.

Smartness and shrewdness are excellent contributory capital wherewith to start in business. Industry and push, too, are substantial aids to success. Intelligence, of course, is indispensable, and with patient perseverance it will usually conquer all obstacles, and land a man sooner or later on the upper rounds of the ladder. Foresight, punctuality and self-control, which embrace temperance, are also qualities which help materially in

the struggle, and which go to make up the successful business man. But all of these attributes combined will fail to secure for a man permanent success of the best and satisfactory kind, unless they are indissolubly joined together with the cement of character. It is character, after all, which really counts in the business world, and it alone which ensures to the business man the unflinching respect and confidence of his associates and of the community at large. The man on whom we can rely, whose word is as good as his bond, is the man with whom we prefer to deal every time. The man whose integrity is above suspicion is the one who grapples his friends and his customers to himself with hooks of steel.

Success of a meretricious kind may be obtained by the tricky individual, but such success is at best a jerry-built structure, put together with sand, instead of honest mortar, and which must inevitably disintegrate under the influence of time or the stress of business adversity.

Are Total Abstinents.

The general in command of the English forces in India has recently made a report to the War Office upon the effect of the excessive use of alcoholic liquors upon discipline and health among the soldiers. It appears that at the present time more than 30,000 English soldiers serving in India are total abstainers, and it is found that, taking these into account and comparing their record with that of those who indulge to a greater or less extent in the use of liquor, the abstainers are the model men in the service.

The number of times that they are arrested for offences against discipline is, proportionately, not one tenth as large as in the case of their fellow-soldiers who drink liquor. The records of the hospitals show that the liability of the total abstainers to sickness is only one-half as great as the liability of the alcohol consumers. As these lines are drawn, among the consumers must be included a large number who are very moderate drinkers, and whose record of good behavior and healthfulness may, not vary greatly from that of the abstainers; hence the record of those who sometimes drink to excess, in the matter of behavior and health, must be very much worse than the figures above would indicate.

The moral drawn is that, so far as efficiency in the service is concerned, it is greatly to the advantage of the English government to insist that its soldiers shall be total abstainers, a conclusion that the soldiers themselves seem to turn toward, since the number so classified is said to be nearly twice as large now as it was ten years ago. —Sacred Heart Review.

Are His Chances Better Away From Home?

A writer in the *Chautauquan* discusses the advantages and disadvantages to a young man beginning his business career in the place of his birth.

Should young people remain in the town where they were born and engaged in business under the eyes of their parents, is a question which excites the attention of families and often of whole communities. The tendency of human life is to remain near the old homestead, to continue in the later life in the enjoyment of the friendships of one's youth. The world is so large, so strange and apparently so cold that it intimidates the life of young people and causes them to think that they will forego great business success away from home, because adventure is not alluring and fortune uncertain. Home, friends, and an easy living seem to restrain ambition and quiet the mind with thoughts of success in life at the place of birth.

Should young people engage in a business because it is prepared to their hand? If their parents did a successful business it does not follow that they will succeed. The old associations will pass away and everything may change, when it will require ingenuity to so change the business that it may be adapted to the times. An inheritance is often squandered, and the history of men proves that more inherited fortunes have been lost in business than any other kind.

There are brilliant exceptions even to this rule, but this is the main modifying feature of the whole situation. If you live in the midst of a small population and are known to every person in the community and continue to abide here during your mature life you will be obliged to inherit many of the prejudices that you made in early life. Petty idiosyncracies in your character will be magnified to greater proportions than egregious faults in people who have lived at a distance from your critics. Sometimes a stranger, who has less talent, a weaker character, and no reputation, will move into the community and engage in the same business and distance you in the race of life. These things are all worthy of attention, for they weigh much in the trend

of affairs which circle around one's life.

To Get Out of Debt.

The salvation of the debtor lies in method and self-denial. Let him grasp the situation with a brave heart and a strong hand, reducing expenses to a reasonable minimum, setting aside a proportion of his monthly income for the liquidation of his obligations, and preserving it inviolate for the purpose. Let him sacrifice present luxury for future freedom, trusting not in his luck to wipe out his embarrassments by some stroke of fortune, but in the God who blesses any honest effort after self-redemption. The struggle may be long and trying, but it brings the joy of conflict and ushers in the dawn of manliness and independence.

The Habit of Being Ready.

You may call it what you like—presence of mind, a cool head, quick thinking, or an instinct to do what is right at the right time—the fact remains that it is a habit acquired by experience, of being ready always to use one's muscles and brains at a moment's notice—the habit of being ready.

When you are on your wheel and a tangle is ahead, what do you do? What is a natural thing to do? Get off and walk aside. When you are in a boat and a law comes against the sail, what do you do? What is a reasonable thing to do? Let the sheet and sail go where the flaw can't come against it. When you are slipping on the sidewalk, what do you do? Thrust the other foot under you to turn yourself on a pivot and come to the ground on the hands. What do you do when a man stops you for the purpose of robbing you or for one thing or another? Do the reasonable thing—walk up to him and show him that you are quite at ease, and that he is attacking the wrong person. What do you do in the room of a burning house? Do the reasonable thing: crawl on the floor, because smoke always rises, and you can breathe far better. If you must go through the flames, pour water over yourself before starting. If the undertow in the surf catches you and carries you out, do the reasonable thing: float—swimming is useless. By floating you will keep above water, and in a moment somebody will come to a boat. Year after year women and children drown within twenty yards of a hundred people. Why? Because the average unpractised person is paralyzed quite long enough to allow the struggling victim to drown. Then every one does the right thing, and rushes for the life-belt ten feet away—too late. So we might go on for a week. The particular case is unimportant. It suffices you not if you know what to do and do not have the power to do it. Acquire the habit of responsibility and prompt action by putting yourself in situations that require this, and when you have acquired the habit of being ready you are pretty sure to do something that is reasonable in an emergency when it arises, even if you are not primed with all the knowledge of the particular case.—Sarah Taylor in Harper's Bazar.

The Rights of Others.

Human nature is constitutionally so selfish that one is often very strongly inclined to disregard the rights of others. Conscious that he himself has certain rights, one is apt to insist on having the full benefit of them, even if he have to seemingly trench on the rights of others.

It is not true that we are quite inclined to have far less regard for the rights of others than we have for our own? Are we not apt to especially desire to enjoy our own rights, while caring but little whether others enjoy theirs as fully as we do or not? Can we say that we are just as willing that others shall have the full freedom of all their rights, civil, moral and ecclesiastical, as we are to share in the same freedom? These are test questions, and each of us may answer them for himself.

I think that it would be exceedingly well for us to throw our minds out from ourselves very often and think of the rights of others, and then govern our selves accordingly. If we will make a steady practice of doing this, and doing it rightly, it will greatly tend to make us less selfish, more considerate of others and more serviceable to our fellows. Let us bear in mind that the rights of others are as dear to them as ours are to ourselves. We often meet those who differ from us in respect to moral, religious and political questions. Let us be cheerfully willing to accord to them the right to differ from us, however anxious we may be to have them agree with us. We should not insist that others shall abandon their rights for the sake of agreeing with us.

Coleman's SALT DAIRY, HOUSEHOLD AND FARM PROMPT SHIPMENT GUARANTEED CANADA SALT ASSOCIATION CLINTON, ONT.

Vertical advertisements on the left margin including 'FIVE-MINUTE'S SERMON', 'OUR BOYS AND GIRLS', 'CHATS WITH YOUNG MEN', 'High-Class Church Windows', 'Hobbs Mfg. Co.', 'Bordeaux Claret', and 'WILSON'.

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS, GAVELS, BALLOT BOXES, CUSHIONS, MANUELS, CATHOLIC SOCIETY REGALIA, ALL KINDS OF PENS AND BADGES, C.M.B.A. REVERSIBLE BADGES, FOR EASTER COMMUNIONS A SPECIALTY.

T. F. Tansy, 14 Drummond-st. Montreal, Que. ESTABLISHED 1879.

C.M.B.A. Open Meeting of Branch No. 145, Toronto.

On Monday evening of last week Branch 145 of the C.M.B.A. held their seventh open meeting in St. Michael's College Hall. It was a success in every sense, both in the merit of the programme rendered and in the audience, which was large and appreciative.

The following comprise those two committees: Reception—J. R. Carey, W. J. Egan, J. T. Spiran, Sr., J. T. Carey, W. J. Egan and E. Hartnett. Floor—Capt. McAvoy, J. E. Lawrence, J. J. Beagly, M. J. Hogan, J. J. Egan and M. J. Kinnitt. Too much praise cannot be given Chairman E. F. Beagly, and Secretary M. Sullivan for the really adroit work they performed in looking after the details.—St. Catharines Journal, March 2.

Resolution of Condolence. At a regular meeting of the C.M.B.A. No. 23, St. Andrew's Hall, Monday, March 1, 1897, the following resolution was unanimously adopted: That whereas it has pleased Almighty God to remove by death the father of our esteemed financial secretary, Michael Jordan,

Resolved that we, the members of Branch No. 23, hereby express our sincere sympathy and condolence to his widow, Mrs. Michael Jordan, and to his children, and that this resolution be spread on the minutes of the branch and a copy sent to Mr. Jordan, also to the CATHOLIC RECORD and to The Canadian.

C. O. F. St. Joseph Court, No. 570, meets every second and fourth Thursday in Dugan's Hall, Toronto. Promptly at 8 o'clock Thursday last the chair was taken by Chief Ranger J. J. Howarth, and the court opened with the usual ceremonies. The business of the evening was despatched as expeditiously as possible.

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Mr. James Dromgole, London. We regret very much to announce the death of Mr. James Dromgole, who died at St. Joseph's hospital, London, on Sunday morning last. The deceased had attained the age of eighty-nine years. He was born in Dumbarton, Scotland, but had resided in Canada for over fifty years.

Dr. Lynch. The startling announcement "Dr. Lynch is dead" indeed, a sad surprise to the citizens of Lindsay, on Friday morning, Feb. 26th, at 1:30, and anxious was the inquiry as to the cause of his sudden death.

Such was the early close of the life of a man who had by his sterling qualities of mind and heart won the esteem of his fellow citizens of all classes. William Valentine Lynch was born in Belleville in 1825, and was the eldest of a family of ten children.

Members of the Separate School Board: Members of a Lindbergh Association: Marshal—Hilary Fitzpatrick.

Diocese of Hamilton. On Sunday night His Lordship Bishop Dowling went to St. Lawrence, Ontario, and assisted at Vespers. The pastor, Rev. Father Brady, officiated. After Vespers the Bishop blessed two new statues, one of the Sacred Heart and the other of the Virgin Mary.

St. Vincent's School. On Shrove Tuesday the children of St. Vincent's Separate school, who are under the charge of the Ladies of Loretto, gave a variety entertainment, consisting of songs, recitations, etc., in honor of the Bishop, who was present, accompanied by Father Hinesley, the pastor of the parish.

Mrs. Horrigan, Picton. There died in Picton on Sunday, Feb. 21, John Horrigan, who preceded her to his long rest place some twenty years ago.

Death of Bro. Alexander. Bro. Alexander (Wm. O'Neill) of the Reformatory, Ontario, died at St. Michael's Hospital, Toronto, Sunday, 2nd Feb. He was born in the Province of Quebec 53 years ago, and entered the Order of the Holy Spirit at the age of 33 years.

Piles Cured by Dr. Chase. I, M. Iral, 183 Durot Street, Montreal, 15 years suffered. Cured of Blind Hemorrhoids by Dr. Chase's Remedy.

An Important Letter. Showing how a sufferer from Sciatica was cured—A Correspondent of the Orilla News-Letter with permission from the Author makes the Letter Public—it will be gladly read by other sufferers from this painful Malady.

At Ottawa, on Monday morning, March 1, Mr. Andrew Devine, the esteemed father of Rev. F. M. Devine, P. P., breathed his last. He was born in the County of Sligo, Ireland, the 28th Sept. 1815, emigrated to Canada in 1848, settling in Renfrew county.

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On the city market: beled, hay, \$7.00 to \$8.00 per ton in car lots; straw, \$5.50 to \$4.50 per ton.

Latest Live Stock Markets. Toronto, March 11.—We had here today quite seventy loads of offerings, and we had a pretty brisk trade, and all the stuff on hand was sold out early.

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DR. CHASE'S CATARRH CURE. Cures cold in the head in ten minutes. Cures incipient catarrh in from one to three days. Cures chronic catarrh, hay fever and rose fever. Complete, with blower free. Price 25 Cents. J. E. Bruner & Co. Toronto's Leading Fashionable Tailors. 222 Queen St. E.

ST. PATRICK'S DAY. A Grand Concert will be held in the Opera House, London, on Wednesday, March 11th in honor of Ireland's Patron Saint. Vocalists from a distance have been engaged, together with the very best local talent. The proceeds will be devoted to school purposes. The Trustees, who have the management of the Concert, are determined to make this one of the most successful ever held in London. Tickets for seats early. Tickets for school purposes, 5c. Call or write to W. B. SHAW, Principal, 75c, 50c, and 25c.

A FEW NEW STUDENTS. Can Be Accommodated next week in either department of the CENTRAL Business College. Yonge and Gerrard Streets, Toronto. Late students have taken positions, leaving vacant seats. Get particulars about this success. Call or write to W. B. SHAW, Principal.

COMPLEXION REMEDY. Face Blanch removes pimples, freckles, blotches, tan, liver spots and all imperfections from the skin. Does not take away the rays look. \$1.00, 50c bottles for 84. Famine Remedy—Cleaning, healing, purifying, softening and whitening. Electrolysis—For the permanent removal of superfluous hair, moles, warts, etc. Electrical treatment for Falling Hair. Hair Restorer. Madame Fay's Dermatological Institute, Queen's Ave. E., London, Ontario.

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at the Hall, Albany Block, Richmond Street. G. J. Barry, President; P. F. Boyce, Recording Secretary.