Catholic Record.

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

VOLUME XXI

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NO. 1.066.

The Catholic Record. London, Saturday, March 25, 1899. RENE VILATTE.

Rene Vilatte has turned up again this time as a "recanter." The old humbug has played a great many roles in life, and in fact you "never know what he'll be up to next." He has, as many a worthier man, promised to do better for the future, and we sincerely hope that the old gentleman's strength may be proof against temptation. We do not, however, believe in advertising him or in chronicling his recantation as something to be wondered at and for which to rejoice. Put him into a monastery-keep him at his prayers and teach him, what he has not known, that silence is golden.

Bishop Messner says that entirely too much attention is given to this conversion. After all, who is Vilatte? No genius, no leader of men, no brilliant mind, no great man, possessing not even an elementary clerical education. His conversion is no greater gain for the Catholic Church than that of any other poor sinner, the gain of an immortal soul redeemed by Christ.

What is his following ? A Roman some 50,000 followers in the United States. Whatever the number of In the girls, a curtailment of entertaindependent Poles may be they certainly are not Vilatte's followers since they got the so called Bishops of their own nationality. Of French or Belgians cation, and social power in this work-ahe never at any time had a round onehundred families.

CLERICAL AND LAY EDITORS.

The editor of the New World of Chicago has some strange utterances on clerical and lay editors. We have read the article carefully, and came to the conclusion that he thought the destinies of a journal devoted to an independent consideration of broad general issues and current topics should be guided by a layman ; and one dealing with religious and moral questions should be in the hands of a clerical editor.

We do not believe for one moment that a Catholic paper should be a budget of pious platitudes or a compendium of sermons or moral disquisitions. We fail to see, however, why a journal such as referred to cannot be edited by a priest. One need not be an active politician to understand political questions, or to be in the whirl and rush of the world to give a solution to social problems. The one thing necessary is the knowledge of sound principles, and us, comes more easily

manifest a desire to have all enjoy the peace of mind and heart of the author. OUR BOYS.

One very serious charge that can be brought against some parents is that the boys are taken from school at too early an age and are consequently doomed in all probabitity to be hewers of wood and carriers of water, to serve and to slave in Poverty's shabbiest livery during their lives.

Why not give them an opportunity to acquire knowledge that may prevent them from being thrust into the mass where everyone is fighting for a living? We know of some who do make sacrifices for their children ; but we know also of others-and they are in the majority-who are content to

walk in the rut traced out for them by ignorant sloth and who transmit to their offspring the heritage of either a stolid indifference to anything that can ameliorate their condition or a cowardice that restrains them from making the best of themselves. It seems to us that many of the boys who leave school just as their minds are being opened out could, without much suffering to the family, be kept at their paper stated last week that he had books a few years more. It would and presides in his own chair gives to necessitate a less expensive dress for those who seek it the truth of faith." ments, etc., but this will not be grudged by sensible parents. Our standing as a social power depends upon our eduday world counts for much. We do not wish to appear pessimestic, but we cannot help thinking, when we see the crowds of half-trained youths, their growing indifference to their eternal

where.

less to arrest.

interests and their sodden apathy with regard to things temporal, that a serious danger menaces us. It is very well to say that a young lad energetic and determined will always succeed. He may make an invaluable book keeper to a syndicate or may possibly employ a book-keeper, but he is the exception. The rule is that a man's success depends on his start in life. Give him the tools to fashion his life, and he will meet with some measure of success; send him empty-handed and he will be found away in the rear, broken upon the wheel of labor. It may be necessary sometime-but it is the saddest thing on earth-the spectacle of a keenwitted boy plunged, just as the dormant faculties of the soul are springing up into life, into a factory or shop, to see and to hear nothing and to have his energies and talents consigned to un-

profitable waste. But some parents are half Bourbons -they learn nothing and they forge

breathe a spirit of earnestness and wane. From every quarter came cries hardeneth his face." (Prov., xxi., 29) wane. From every quarter came cries of joy over this late pronouncement of the Holy Father because he alone has always lessened when a parson who is the power to guide and to govern and piling up a bank account exhorts his to protect us from error. "American- people to lay up treasures in heaven ism, "meaning certain characteristics of or when a minister whose hands are government, etc., may be talked about ward preaches to poor people on the ad nauseam, but"Americanism" in a re-omaipotence of loving-kindness; or ligious sense has, if it ever existed, yet again when a sermon on the art of always rejoicing is delivered by one passed away forever. who is always bemoaning the faults And the loyalty manifested will have and failings of lay people.

an effect upon those outside the fold, Clergymen cannot be too firmly perwho imagined that a revolution was suaded that their power for good de brewing. It brings up before us the pends upon the example they set to their people and the zeal with which words of St. Irenaeus: "For to this words of St. Ireraeus: "For to this they exercise their high calling. A church on account of its more powerful minister of the Gospel who shows principality it behoves every Church greater interest in things political or athletical than in things ascetical ; to come-that is, the faithful every who is conspicuous where he ought not where." It reminds us of St. Jerome, to appear, and often absent where duty who declared that "whosoever gathercalls him ; who does what he exhorts eth not with the successor of St. Peter the laity not to do ; whose preaching in any particular is at variance with scattereth," and of St. Augustine, who, ctice, -such a minister can not when he received from Rome the confirommand popular respect, and ought mation of the Acts of the Council against not to complain when his salary falls short, or his exhortations fail to rouse the Pelagians uttered the famous words, ither sleepers or sinners. " The case is decided : would that once Daniel Webster once said of the ergymen of his day: "If they would for all error would cease ;" and of the Bishop of Ravenna writing to Entyches, return to the simplicity of the Gospel, "We exhort thee, honored brother, to at there would not be so much complaint tend obediently to what has been writ- of the decline of true religion. ten by the most blessed Pope of the city ministers take their text from Paul and preach from the newspapers of Rome ; for blessed Peter who lives When they do so, I prefer to enjoy my own thoughts rather than to listen.

want my pastor to come to me in the spirit of the Gospel, saving : 'You ' You are mortal; your probation is brief your work must be done speedily. CLERICAL CULPABILITY. You are immortal, too ; you are hasten The neglect of the observance of ing to the bar of God ; the Judge even Sunday is only one of many indications now standeth at the door.' When I am of the decay of religious faith among thus admonished I have no disposition the people of this country. There is a either to muse or to sleep." Mr. Web notable loss of spiritual fervor every ster expressed a sentiment that was The ministers tell us that it probably general at the time ; it is cer-

is harder than ever to rouse enthusiasm tainly general now. We share the opinion of the New among their flocks-even the most energetic revivalists frequently fail to York Sun, that if clergymen were to give people essential religion instead of sentimental and unphilosophical phil--and that the evangelistic efforts of the churches in recent years have been very largely without adequate results. The complaints are loud and anthropy, the churches would be unable to hold one half of those who they are universal. The ministers in would rush to them to hear the Word large cities like Chicago and in the of life. We are convinced also that if smaller towns of Connecticut have the in the preparation of their sermons the same sad story to tell. There seems to preachers were to read the religious be creeping over the land a sort of editorials that appear occasionally in moral paralysis, which they are powerour metropolitan luminary, their discurses would be all the more popular, practical and persuasive. - Ave Maria.

Baltimore Mirror.

Cardinal Gibbons preached on Sun-

Christ was accused of using the powers

"Christ set an example for all men

to follow in going about and doing

This state of things is accounted for in various ways. The laity say it is largely the fault of the clergy-that HOW TO BEAR PERSECUTION. the ministers have no salt in them and the clergy declare that they are doing all in their power to stem the Patience and Forbearance After the Model of Christ-Sermon by His Emtide of immorality and infidelity-that inence. lay folk are to blame for the spiritual

sloth that has come over the churches. There was a meeting of clergymen day last at the cathedral upon the Gospel of the day, which stated how last week in the Nutmeg State, the object of which was to inquire into the causes of this moral decadence, and to discuss the subject, "What the Minisof evil to cast out devils. His Emters Can Do to Bring about a Spiritual inence said in part : We have felt much in Awakening. terest in the work of this conference. The members were all frank and ter-

nent, that some of their glory may be temporarily reflected on him. "Now it is well to consider how

shall act when thus attacked. easiest and safest way is to take no notice, avoid losing your peace of mind, and above all, pray s'anderers. It is heroic, I will admit, but it was an innovation of Christ, and in following in His footsteps you cannot go far wrong. Your peace of mind is of as much value to you as the jawels and money you so securely Your peace of mind Why not, therefore, bar out guard. those calumnies and slanders and not let every little tale disturb you ? words of men are fleeting ; the judgment of God is final and just. Rest

content in this knowledge "All men are liable to be misrepresented. Even Paul was the victum of the tales of the envious, not only among the heathens but also among the Christians. He bore his trials with saintly fortitude. He did not grow ; he did not cry out from the angry house tops his innocence. He rested his case on the knowledge of God's justice.

It was Shakespeare, I believe, who said, 'Conscience makes cowards of us all,' but I believe that the fear of public censure makes greater cowards of us than conscience. Would that conscience had more place in our daily life ! When the calumniator assails life ! ou and your conscience tells you the charges are false, remember that this same still voice may remind you of other misdeeds unknown to men, bu known to God.

Many

God in His wisdom may often per mit us to be unjustly assailed in order to rouse within us the spirit of religion and humanity, and to cause us to listen oftener to conscience. Make it a rule of life, my brethren, always to disregard the unjust censures of men, but tune your ears to the faintest whisper of conscience."

THE FIRST SORROW OF THE BLESSED MOTHER OF GOD.

The prophecy of St. Simeon, though t did not lay bare to her for the firs time, brought formally before her, for her acceptance, manifold disposition of God regarding Jesus, herself and us sinners. These dispositions were by no means such as a Mother's heart would naturally have desired. They involved terrible sacrifices. Into these dispositions, and with the most perfect intelligence of them which a creature could have, she entered heroically. . . With us, generosity in spiritual things is often to be measured by the degree of struggle and re-luctance through which the virtue

forces its way. But it was not so with our Blessed Lady. . . There was no conflict in her will; there could have been, but there was not.

But let us now consider the lessons which this first dolor teaches to ourselves. It was a life long unhappiness Almost every heart on earth is a sanctuary of secret sorrow

Now what is to be done with this lifelong sorrow? Let Oar Lady teach us out of the depths of her first dolor. She had no suffering which w was dissociated from the Passion of Jesus. We can make our sorrows in a meas

adding that he rejects without excention or reservation the errors in the book the Pope condemns.-American Herald.

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A DEVOTION FOR FASSIONTIDE.

While it is far from obvious that Christians of our day stand less in need than did their predecessors in other centuries of the salutary discipline of fasting and mortification, it is clearly manifest that the old-time severity of Lenten practices has of late years become notably mitigated. For one reason or another - wise and reasons, we may not doubt-the Church has in many countries relaxed the

stringency of her former precepts on this point ; and in actual practice, the number of Catholics duly exempted nowadays from fasting is perhaps greater than the aggregate of those who still incur that obligation Pos sibly also there are a few Catholics who constitute themselves their own judges as to the question whether they are bound to fast or are exempted from so doing. Concerning these last, it is needless to say that they arrogate to themselves a right, an authority, which is distinctly not theirs. One's pastor or confessor is the proper judge to determine whether in our particular case the general law to fast holds or ceases to apply ; and it is rash, to say no more, to dispense with his opinion thereon.

In any case, the holy season of Lent is still, in the mind and intent of the Church, a time of unusual penance, additional prayer, and multiplied mortifications; and if, in compa ssion for the weakness of some of her children, she excuses them from the Lenten fast, it is, nevertheless, her purpose and wish that, instead of fasting, they substitute some other form of penancesome prayers of supererogation, some practice of devotion. Perhaps pious no better or more congruous devotion for the approaching Passiontide can be commended to such Catholics-or, for that matter, to all Catholics-than the Stations or Way of the Cross

While the erection of the Fourteen Stations, or pictures representing the corrowful journey of our Divine Lord to Golgotha, is never omitted now in the case of any new church or chapel, it is doubtful whether the mass of the congregation attending such church or chapel make it a practice to "go around the Stations" at all as fre-quently as is desirable. Without taking a pessimistic view of our latterday Catholicity, or becoming an im-moderate praiser of the past, one may perhaps question whether this special devotion is as generally practised at present as it was some few decades ago. It is just possible that, in the multitude of new devotions that have sprung up, the Way of the Cross has been to some extent lost sight of.

If so, it is assuredly a misfortune : for, if we except attendance at Holy Mass and the reception of the sacraments, it is difficult to specify a more Quite salutary practice of piety. apart from the many Indulgences, partial and plenary, with which the Stations have been enriched - Indulgences applicable to the holy souls in purgatory as well as to the individual follower of Oar Lord's sorrowful waycan one overestimate the advantages accruing to the Christian soul from the meditation on the various phases of Christ's Passion which the perform-ance of this exercise presupposes ? Making full allowance for whatever pious exaggeration there may be in the opinion of Blosius, that "to think devoutly of the Passion, even for a short time, is a more profitable and meritorious work than to fast on bread and water, to give oneself the discipline till the blood comes, and to recite the entire Psalms," we can not deny that such thinking or meditating must be both an effectual excitant of genuine contrition for past transgressions and a potent preservative against future lapses. If pride and sensuality be the fruitful sources of all our sins, where else do both ignoble passions stand so thoroughly convicted of criminality and folly as before the Stations that represent the God-Man in the profoundest depths of humiliation and in the most cruel straits of mental and physical suffering ? What more vivid lesson can be given to one who is puffed up with self conceit than the spectacle of our Divine ceit than the spectacle of hated, calum-Redeemer abject, despised, hated, calum-niated and abandoned by all ! What niated, and abandoned by all ! more effective means for vanquishing the manifold temptations of the flesh can be imagined than the contemplation of that same Redeemer stripped naked, scouraged unto blood, and bruised, crowned with thorns, nailed to the ignominious cross, and crucified as a common malefactor ! Works of penance and mortification there are of many kinds and of varying degrees of efficacy ; but few-very few-penitential practices are more productive of beneficial results, direct and indirect, than is the pious custom of daily making the Way of the Cross -or, as the old people say, "go around the Stations."-Ave Maria. "going

to the clerical than to the lay editor.

We have no intention of belittling the efforts of many noble editors of our time, and we do not forget that the names of McMaster and Hickey are names not writ in water on the pages of the history of Catholic journalism.

FATHER HECKER.

In reply to a correspondent who places. wishes to know something about Father Hecker, we beg to state that he was born in New York in 1819. He was obliged to leave school at an early age, but his ambition and desire for knowledge urged him always to increase his meagre store of learning. He was a singularly earnest lad with a taste for social questions, which was in after years shown more plainly by his efforts to improve the condition of the working classes. Later on he came under the influence of Brownson, who advised him to seek his fortune with Nathaniel Hawthorne and the other inmates of Brook Farm. Soon, however, he left that community of delightful though eccentric individuals and became a Catholic in 1844. He entered the Redemptorist novitiate, and was ordained priest in 1848. Somehow or other he differed from his superiors, and, with unbounded confidence in his own judgment, decided he was right, and resolved to leave them, and to found a community which should be the reflex of his ideas. Thus we have the Paulists-a band of ecclesiastical sharpshooters who have rendered much valuable service to the Church. Bat Father Hecker was no half converted Protestant, as the Abbe Maignen

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everything. They forget that the days of persecution are over, and that, with our opportunities for self-improvement, and with the every-day object lesson of the paramount influence of intelligence, they are, in depriving their children of more than a rudimentary education, condemning them, so far as this life goes, to the lowest

NOTES BY THE WAY.

Many of our readers will be grieved to hear that the distinguished historian, Rev. Father Bridgett, C. SS. R., has passed to his reward. Like so many other converts, he rendered valuable service to the Church by his accurate exposition of her teaching and by por traying them eloquently and practical ly in a truly Catholic life. He has gone from the sphere of worldly work, but he will speak to them who loved and admired him, from the many works which have come from his pen.

The letter of the Holy Father on "Americanism" has stilled the storm of controversy. While it was raging, many bitter words were spoken, and many charges, as false as they were groundless, were proffered against men who love their faith beyond aught else in the world : but the luminous words of Leo have dispelled the dark ness of re crimination and silenced the tongue of the partizan. It seemed to outsiders there were two parties amongst our cousins. Little men championed one side or the other, and found an echo in their friends. But we were mistaken. It was simply a case of a man dabbling in a language

The members were all frank and fer-vent, as the reports of their addresses go to show. The Rev. Mr. Richard the suffering, gave sight to the blind said that the people have hazy ideas and restored speech and hearing to the about sin ; the Rev. Magee Pratt re dumb and deaf. In the face of all this it is, to say the least, peculiar that He called his own early experience, when he had a loathing of sin as a result of should be jeered at by the very people a belief in hell-fire ; another minister | He was helping when, exercising His declared that nowadays people did not realize what was meant by the loss of supernatural powers, He cast out devils.

soul ; still another (the Rev. W. A. Carr) contended that there was a great deal of fault to be found with prevalent preaching. "The clergy," he said, preaching. should preach repentance, faith in He Christ, and kindred subjects. thought the work should begin in Lent. We think Brother Carr hit the nai

squarely on the head. The reason why men do not go to church is because they have lost religious faith, which it charges. is the business of ministers of the Gos-They are powerless to pel to stir up. do this unless their own faith is lively. He proclaimed His creed : 'Render It is useless for a clergyman who lives unto Caesar the things which be luxuriously to preach repentance. A Caesar's.' He counseled permon on the happiness of heaven is preached the Gospel of morality without effect from a pastor who is minded His own business. Though He known to be very much attached to the had no thought but to do good to all Richard said, the people have hezy these calumniators insinuated all man-ideas about sin, it is because the min ner of vile things against Him, and isters who preach to them are their spite was satisfied only by the so theologically confused of themselves. sight of His blood. "The Master's course teaches us a Methodist ministers consider it a sin to use tobacco, but many of them seem to lesson which should be taken to heart

have no scruple about reviling the Catholic faith. We praise the clergy of the Methodist denomination for their spirit of mortification, but they should he cried on Mount Calvary. But He ot lose sight of divine precepts in did not let their words and acts interfollowing human traditions. ought to know that it were better for the end to teach and heal and pray, all the ministers that ever lived to while a weaker man would have given smoke everlastingly than that even up in despair. He violated the tradi one should only once, knowingly, bear tions by healing the sick on the Sab false witness against the truth that is bath-a monstrous crime in the eyes of

in Christ The clergy have two serious faults casting out devils. which they ought to acknowledge and correct; and, as Brother Carr said, now is the time to begin. In the first place, they ought to cultivate consistversation of a religious guide are in and the more steadfast you are to the the works which have come from his letter has shown is that loyalty and sub-pen are of permanent value, but they mission to the Chuhch are not on the

ure like hers by continually uniting them to the sorrows of our dearest Lord. If our sorrow comes from sin, of course it cannot be like Mary's sorrows; but it can be just as easily, just as acceptably united with the Passion of Our Lord. He will not despise the offerings. The fact of our griefs "We have the testimony of the being a consequence of sin need not Apostles that the high priests and even increase the measure of our Pharisees were forever dogging Him grieving. Happy they, and true sons, in the hope of hearing a word or see whom Our Father punishes in this life. ing Him do something that would give Like Mary, we must be loving, sweet and patient with those them cause to bring Him to trial. who cause us any unhappi ness, and, laying our head with unre-They scorned and jeered Him, but were ever watchful for some overt act. Not discovering any, they were at length compelled to prefer trumped up "Christ did not come in to the world to disarrange the existing order of things, He counseled peace,

strained and unashamed tears on Our Lord's Bosom, let us think quietly of God and heaven. . . Let us look our great sorrow in the face, and say to it, " You have made up your mind not to part with me till I go down to the grave ; be, then, a second Guardi an Angel to me ; be a shadow of God, hindering the heat and glare of the world from drying up the fountains of prayer within my heart." All of us, even if we have not a life-long sorrow, have a guardian Angel of this descrip With confidence, then, we tion. . . may seek the Mother of Sorrows, and ask her to be the Mother of our sorrow. Jesus has a special love for the un-happy. The longest day has its even the hardest work its ending, and ing, the sharpest pain its contented and everlasting rest. —" The Foot of the Cross " (Father F. W. Faber).

THE ABBE KLEIN'S RETRACT. ION.

The Pope's letter on "Americanism" has elicited many protestations of submission and loyalty to the Holy See, but none more gratifying than that of the French priest, whose small knowledge of the English language led him into error. Our readers will be glad to learn that the Osservatore Romano publishes a letter to the Pope from the Abbe Klein, author of the French edi-

----Truth walks slowly and even then some people can't keep up with it.

They fere with His work, for He continued to

the Pharisees-and He also went on "We are all followers of Christ, and



They are the Great Feeders of our Badies The Purity of the Blood is Dependent on their Cleansing Powers

There's a time to all, old and young, man or man, when poor health brings trouble, anxiety, hen poor health ornegs as hard to stand up under, self or herself seem only , and we are prone to gro s not the time to give up-time to seek out the sea help you, guarding against inistaken at adopted for your particular ailm MR. GEORGE BENNER,

WIARTON, ONTARIO, Says:-Miarton, Ontario, says:-As a life saver to mankind, I hereby state what A. W. Chase's K-L. Pills did for me. For nearly Dr. A. W. L was greatly troubled with Constitution and general weakness in the Kitheys, and in my perilous position was strongly advised to use Chase's Pills, and to-day I can safely and truthfully state that they have saved my life.

DR. CHASE'S KIDNEY-LIVER PILLS are the only Combined Kidney and Liver Pill-What they have Accomplished is but a guarantee of what they will do



d to win-to keep a sane t in a sound body-to laugh at worry. GOR-to ward off disease-to con--to transmit health and

quer obstacles—to transmission strength to your posterity. VITALITY—to resist the fearful strain and tension of modern life- to make up and tension of modern life- to make up the constant drains of overwork. for the constant drains of overwork. Dr. Ward's Blood and Nerve Pills confer e user.

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WEBSTER'S DICTIONARY

THE CATHOLIC RECORD FOR FOUR DOLLARS. ality, l arrangement with cost the above to obtain a number of the above propose to furnish a copy to each o

ers, nary is a necessity in every home, nusiness house. It fills a vacancy is knowledge which no one hun-olumes of the choicest books could he Orig

self out of sight. When you got your pious stroke and came to me to have it utilized, put in the market, so to speak, I'd have thought in this way: 'Here's a man as clever as Webster, a speaker, a wire-puller, a statesman; knows the ins and outs of everything. Here we are Papists without much understanding, with no politicians to speak of on our side; nobody to look after us when the spoils are dividing and the Methodists are gobbling everything; nobody with the ears of the nabobs between his finger and his thumb to tell our story there. Here's a man dying to get such a job.' A STORY OF THE ST. LAWRENCE. By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc. CHAPTER XXV.-CONTINUED.

"Well, you'll know more after I get back, girl. Living on Solitary Island, hey? I'll blow that island to the—cats. It's more trouble, for a little two-acre mud-hole that it is, than old Grindstone!

ered him for an instant.

with slight displeasure at the ruin.

as a suspicion of Florian's sanity entere

"I was dead," continued Florian, and I came to life again. You are very

ne. I am not better than he, am I

a fuss over it."

It's more trouble, for a little two-acre mad-hole that it is, than old Grindstone! Does the Pere know of this?" " I told him, papa." " I told him, papa." " Of course you did. You and he are sneaky Jesuit, and I'll tell him so when I see him. And mark me, Ruth, don't let me hear of you or the priest visiting that boy without my permission. You're both free and independent, but by the shade of McKenzie I'm Sheriff, and I'll make you both feel it if I'm disobeyed." " We have not the faintest desire, papa," said Ruth meekly, " to see Flor-ian; but we fear he is troubled, and we know that there is no one like his old friend to help him. Unless you permit it, we shall not go near him." in fear that he might spoil the effect which he had created, she forbade further visits to the island until the hermit had isits to the island until the hermit had ime to revolve the thought in his mind "You know Flory," she said to him-"how when you present him a new idea he thinks and thinks about it until he

friend to help him. Unless you permit if, we shall not go near him." "You're a deep pair," said the dis-trustfal Squire, shaking his leconine head, "but I'm to be ahead of you, anyhow." What he feared and distrusted he scarcely knew, but he was ready to maintain against all opponents that Flor-ian's proper place at any time was New York City. Not to be there was, in his eyes, dangerous for so prominent a poli-tician. He shock hands with the hermit on entering the cabin, and sat down in a panic. This was the man who had bought the ticket weeks previous in Clay-burgh station, but it surely was not Flor-ian. knows it to be the core. Let him think upon it for a week. It was such a very good idea." "Wasn't it, now?" said the gleefal Squire. "I'd like to present him with one more, and that would fetch him." It was reserved for Pere Rougevin, howcood idea.'

ever, to present the second idea; and as a result of his visit and long talk with Flor-ian Ruth was informed that the time was ripe for her interference. The Squire in-"What's happened, Flory ?" he asked ripe for her interference. The Squire in-sisted on accompanying her. Ruth could hear her heart beat as she approached the cabin above the boulder. What would the final result be? They could not keep in a hushed, awed voice. "I've changed my method of living," "I've changed my method of fiving, said Florian gravely. " I should think you had," murmured the Squire feebly, " but I don't get the hang of this thing, somehow." The hermit did not seem to care much for his dazed condition, as he made no effort to relieve it. The Squire shook off a

from Florian the secret of their assault upon his determination to do penance as a solitary. Would the knowledge drive him to obstinacy? She did not yet know the extent of the change which had taken place in him, Florian opened the door tor them. for them. "If your visitors are all as persistent as we are," said she, smiling, "you will not have much of your solitude."

effort to relieve it. The Squire shook off a tendency to faint with diagust. "Flory," said he sternly, "Ive sworn by you since you were born, because there was not a year nor an hour of your life that I couldn't put my hand down and say, He's just so. I can't do that now. What's come over you? Why are you here instead of in New York? Who's been bewitching you? What has hap-pened to you? Good God!" cried he in an excees of feeling, standing up to hit the table into fragments with his flat, "tell me something, or I'll think you've been dead and come back to life again." "I fear I am not to have much of it anyway," he replied, in such a tone as made it hard to tell his feelings. "Your father, here, has disturbed me on that point, and Pere Rougevin has almost settled it that I shall go out into the world and be a hermit there.

"The best thing the Pere ever did in his life," said the Squire. "Which would be very hard for you, Florian," said Ruth, with a gentle symbeen dead and come back to life again. The crash of the broken furniture so

Florian looked pathy that woke him at once, while the Squire was resolved into a thunder-cloud "There is no need of excitement," he Squire to the heart. He sat down trembling, almost crying, at this treachery. "Ruth, you tell me what to do," Florian

"It is easy enough to endure this soli-tide," she continued; "it may be beauti-fal to certain natures. But to be alone in the busy world is very trying. Of course duty makes the hard things easy and sweet. That would be your only conso-lation Florian."

" and I came to hie again. For all very shrewd, Squire." He paused, and Pendleton waited long for further information, but none came. The hermit sat gazing into the dying em-bers of the fire, and at times moved naturally around the cabin, arranging odd articles or brushing them. The n. Florian." "It is this way with me, Ruth," he began eagerly, and making no account of the Squire: "I have learned to love this quire: odd articles of brushing them. The Squire stared at him with a feeling, as he said afterwards, that Rev. Mr. Back was pouring ice-water down his spine. "I suppose it surprises you, old friend," Florian said, with sudden cordi-friend."

place, this life, as I never loved anything in this world. You know why. And what I was is such a horror and shame to And what I was is such a horror and shame to me that to return to its scenes is like death. Yet it seems to me and to your father, and to the Pere that I ought not throw asife a power which could certainly be used for the general good, merely to satisfy myself." "And you ought not, that is true—" "That's what I maintain—they's what

lend," Florian said, with success to live for lity, "but I have come here to live for ood. You know who lived here before pleases me to follow him, and I don't think the world has any reason to make "That's what I maintain—that's what ve maintained all along!" should the puire. "Flory, if you do otherwise you

Pendleton considered this expression quire. of a future policy some moments, and then, reverting to the words, "I am not Jesuit's. better than he, am I?" said emphatically

st write your name beside the bo "Now, papa !" said Ruth, bringing the

Well there is a middle course," she

our solitude and yet retain your interes

the world."

You can ren

"I thank you for your visit, Ruth. In a little while I can decide, if I have not al-ready decided. Squire, not another word, or I stay here forever." Pendleton saw dimly that few words and a speedy departure were two import-ant points in Ruth's programme, and for a wonder he tucked his daughter under his arm and, with a brief farewell, led her down to the boat. where Ruth, all aglow with delight, await-"Accept my best wishes for your future happiness," said he; "the present is all your own.'

down to the boat.

CHAPTER XXVI. TRUE HEARTS.

Clayburgh was "completely upsot," as a native expressed it, by the publication of the banns of marriage between Paul Rossiter and Ruth Pendleton. It had York. "Tou and yet shall over it. That you forgotten my via MEDIA? If fattered my-self you would act on that immediately." "How gladly would I, if it rested only with myself! But, Ruth, put yourself in my place. You know the motive I had in deserting Frances. I have no courage that menual act of me to the feet of one I "reckoned" on her remaining an old maid; it "admired" what the Squire would do now; it "swowed" its astonishment over and over for two weeks, at the end of which time the marriage was acend of which time the marriage was ac-complished in white satin and tulle, and a great part of the town assisted in the festivities. Parker C. Lynch, as Peter Carter was now known, was ex-officio the master of the feast. In full morning-dress, gloved and collared to perfection, this erratic representative of the binest blood of Lealand was a fine-looking gentleman that would send me to the feet of one I have so wronged to ask a great favor." "How is it ever to be done?" said Ruth. "Frances has forgiven you, will weeps for you. She is not bold enough, and you are excessively humble. This of Ireland was a fine-looking gentleman on the model of an English squire, and, when he posed or walked under the wide eyes of the assembly, showed that he had not forgotten his earlier training. The Squire could not restrain his astonish-ment or refuse his admiration. In his He wassilent for a few moments. "It would be a great happiness for me," he said, "to have the support and sym

mit of armor he was as stiff as a post rowled and swore secretly at intervals nd looked anxiously for the opportunity

to steal away and disrobe. "Where did you get the knack of wear-ing this conformed rig?" said he to Peter. "Can you see those tails of mine? ask her to banish herself to Solitary Island?" Peter. "Can you see those tails of mine? I feel like a swallow. I don't know what

inute I am going to fly." "You're a ground swallow," replied Peter, with a grin, and a drinking gesture. "Ye're cavernous, Squire. Faith ye look well for an old country buck that knows so little, and ye carry the odd garment neatly. "How do you manage to do it ?" said

the Squire awe-stricken. "It was born there," Peter said—"the coat I mean. I had it on when I was born. D'ye notice the shape of my legs? Ye can never wear a swallow-tail unless

you are shaped so." The Squire looked down mournfully at a fearful waste of thighbone and flesh on his particular person.

"Tell him he may come." "I must look awful," said he sadly. Couldn't we get away, Peter, and get rid of these togs ?"

shade since the discovery of Florian's real parentage, and her vanity had re-ceived a deep wound in being cut off se oughly from her famous brother. Mr. Buck alone could have told her severe isappointment at not having been the cess Linda, and her ravings over the Describility of Mrs. Winifred having put Linda in her place. These weaknesses Sara kept from the world prudently. the was now quite a mother in Israel. Five blooming and clever children clung on occasions to her voluminous skirts and her matronly figure, with its still co

severely, and, if they saw before them pleasant future, it was made so only b the hope that, no matter what fortune b ell them, God would never permit then o wander from His fold. Life is har enough, and death bitter, but when sin takes hold of both there is no sorrow can for the truths on which she had been fed nor with a single scruple as to her apos-tasy. In being liberal enough to consider surpass them.

and in despising the sects she considere and in despising the secies the considered herself doctrinally safe. She seized upon the Squire at a most critical moment. Peter had just winked at him knowingly and then disappeared into the upper

Sara in his ears. Sara in his ears. "Who would have thought, knowing, as we do, all that has happened, that this day would ever have come? Who is Mr. Rossiter? Such a fascinating man! How is it that he

fascinating man! How is it that we wasn't gobbled up by a handsomer wo-man than our Ruth?" "Because in New York, where there "Because in New York, where there are the sarcastic could not discover the slightest source to some minds, though it may not ap-pear inexistent to all. John Bright could not discover the slightest source

MARCH 25 .899

FLOWERS AT FUNERALS. rotest Against the Pagan Custom of

Showering Bloom Upon the Dead. From the New Zealand Tablet.

The

your own." She looked at him with satisfaction. His dress was the usual neat-fitting citi-zen's costume, his hair had been cut and his beard trimmed. Florian, subdued Folly at the graveside has taken arious shapes at various times. old method of feasting and gormandiz and pair, was very much himself again. "I conclude from your appearance,' said Ruth, "that conscience has again decided against a solitary life for you.' "It is settled,' he said, "that I am still to remain in the political world—most of the time here: as it may need in New ing over the body of the dead has lived long and is dving hard. As far back as the days of Josephus the funeral feasts of the Jews were so burdensome that they frequently reduced the heirs the time here; as it may need in New of the deceased to beggary. The old "You are very sad over it. Have you

time Irish "wake" was a survival of an evil custom. Baked meats are to this hour associated in the minds of a large class of English poor with a "slap up funeral." Said Mrs. Brown to Mrs. Potter in the old north country story: "O.d Wilson killed his pig early this year, didn't he?" "Well, replied Mrs. Potter, "don't you know that he expects his wife's funeral in October and he wants to get the hams ready." This silly feasting is simply a barbarous exhibition of the foolish pride that glories in an hour's will never do. There should be no go-betweens, yet I cannot see how it is to be avoided if you will not speak for yourvulgar display of seeming wealth. There is neither commonsense There nor Christian feeling in it. There

is quite as little in the present cumbersome display of flowers at funerals. It has its source in the same pathy of one so tenderly loved. Yet you know her bringing ap. You see the life that awaits me and those who attach themselves to my fortunes. How can I Its ultimate object is the same. idea. In this country the lavish expenditure has been stamped out as far as Catholics are concerned A crusade has been started against the practice in Australia by the venerable Bishop of Maitland. "This fashion of "It might be hard enough, but heart-

ache and luxury are not always preferable to a handsome villa and content on the island." flowers," said Dr. Murray, "is a worldly pomp which is getting into very great abuse, and on and after the first "You leave me no way of escape," he said. "I am laying a snare for you. Do you "I am laying a snare for you. Do you day of January next no flowers will be permitted to enter the church with a know that I have been over-bold? I wrote to your Frances. I told her every-thing as I knew it. I asked her if the past could not be mended in the only way that it could be. She wrote to me a very brief letter! What do you think it said?' offin, and no priest will assist at fun erals where this unbecoming custom of flowers is adopted. The clergy, of course, could not interfere with people in their own homes. They have, how ever, authority over the church and He waited for her to answer her own over the consecrated ground of God's uestion. "Read it," she said placing it acre and are determined there will be n his hands. It contained but a single no flowers permitted to enter either of these places in connection with fun-"Thank God," said Florian with a sigh erals after the first day of the New Year.'

The custom of showering bloom upon the dead is a pagan one. The sturdy Roman Senator or his dame left the stage of life surrounded by flowerslike a smiling modern prima donna making her best bow at the close of her tnest bravura. They went out in triumph-like conquerors, laden crowns and garlands. The Roman custom came from the Greeks, who embalmed their dead as best they could, and for seven long days kept them on exhibition, clad in white garments, their foreheads adorned with garlands and their resting-place gaily bedecked with flowers. Flowers are described as "nature's smiles-symbols essentially of sweetness and brightness. They appear at every feast. They are as out of tune with a place of weeping as a step dance or a clown in baggy breeches at a funeral. Canon Moser -an authority upon this subject-

writes TOBACCO AND THE SECTS. "The dominant note of the Christian I don't understand what is said about the ise of tobacco in one of the Notes and Re-narks. What has tobacco got to do with the nconsistency of the sects? Please explain. -J. C., Leetonia, Ohio. death is fear and supplication, an acknowledgment of the awful rigors of God's inscrutable justice, tempered with confidence in the merits of His dolorous passion. So long as the Church is We can not explain. It would be not certain that her children have arrived in heaven's gate she has not uselesse to attempt it. Certain things are inexplicable in se, so to say. The the heart to rejoice. And therefore it is that flowers-nature's symbols of joy -- at modern interments are in flagrant contradiction with the spirit of the

MARCH 25, 1893

THE PRE - REFORMATION CHURCH OF SCOTLAND.

Rev. D. M. Barrett, O. S. B., in Amer Catholic Quarterly Review.

PART I. - CONTINUED. The Cluniac Benedictine abbey Paisley, founded in 1164 by Wa Fitz-Alan, High Steward of Scotla and ancestor of the House of Stu was remarkable for the striking bea of its situation, as well as for the sp did adornments of its buildings. stood on a level mead near the c waters of the little river Cart, in v of undulating, wooded slopes and h hills. The abbey precincts were closed by a wall of dressed stone, wards of a mile in length. They c sisted of spacious gardens and orcha and even a park for fallow deer. wall was adorned with carven stat and shields bearing coats of arms. a niche was enshrined the imag Our Lady ; beneath it was inscrib

"Hac ne vade via, nisi dixeris Ave M Sit semper sine væ, qui tibit dicit Av

A stately gate house led to the n astic buildings. The church was tered at the western end by a door in a fine Early English arch, an the north through a deep porch, mounted by a chamber known as a vise. This latter was the ordinary trance. The porch, we may rem was a common feature in the medi churches. Many parochial rites, as the commencement of the marr ceremony and of the baptism of inf were performed there.

The church measured nearly 220 in length. Its graceful pointed an were supported by clustered pil and a richly carved triforium ran the aisles. The choir was longer the nave-not an uncommon featu the Cluniac churches ; it contained for twenty six monks; these had provided by Abbot Tarvas in 1 The same devout Abbot procure great brass book-stand, the chande of chased silver, and the beautiful ernacle-" the statliest in al Sko and the maist costlie"-as well a rich hangings of cloth of gold silver to decorate the sanctuary festival days. In the south tran was an elaborately carved ch where the body of St. Mirin, one of ancient missionaries of the country in a gorgeous shrine, and was an ect of devotion to numerous pilgr In its external adornments, also fine church was very striking. central tower and steeple rose t height of 300 feet. Such was Pa in its glory-a worthy House of G which the daily choral office celeb His praise.

Other religious orders could bos buildings no less magnificent those of the monks. Jedburgh, be ing to the Black Canons, Drybur the White Canons, were gems of a tecture. Many of the churches of friars, too, were famed for their be That of the Observantines at burgh was so magnificent that eign friar, Cornelius, could hard persuaded to take possession of thinking it incompatible with the erty required by his rule. It n the intervention of the Pope to his scruples. The Franciscan C at Haddington was known a "Light of Lothian," from the lamps which illuminated its bea windows by night. It was in th corated style, and measured 210 f length.

Collegiate and parish churche were often built with great ma cence. The stately church of St. Edinburgh's glory, escaped almo scathed-as regards its exterio

of these togs?" Not the least distinguished of the guests was Mrs. Buck and her minister, as faultless in costume as of old. The good lady had been somewhat left in the

"You are a happy man, Florian." "You are a happy man, Florian." "And I owe so much of it to you, Rath," he replied gratefally. They went out on the veranda, where the priest and Paul sat talking. Both gentlemen shook hands with him in sil-pare and the conversation drifted into nce, and the conversation drifted in commonplace matters. The marble shaft bearing Linda's name was visible from the house. The calm waters of the river lay placid in the moonlight. It was an lay placed in the moonlight. It was all hour of great rest for these four persons whose saddest memories were connected with the scene before them. Although they were full of joy at the happy ending.

quettish movements, was almost charm-ing. Her faith was wholly dead. She never was troubled with a single longin.

Catholics on a par with Episcopali

"ooms. "Aren't you happy, Squire?" buzzed Sara in his ears. "Who would have

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"Yes, you AR, Flory, and don't you forget it." Here a pause, while he gath-ered himself for another burst, and then, ered himself for another burst, and then, "Better than HM! Why, what was he more than a slave of the Russian Empire --with all respect to him as your father --a fellow that didn't dare call his life his temptation. "I would take and hold it under protest," he replied confidently. "I value i no more than a straw. I cannot disguis no more than a straw. I cannot dugglise from myself that hereafter I can but de-spise it. O Rath! is there no middle course? Yet why do I ask? I have set myself to do that which is hardest. Let

-a fellow that didn't dare call his he his own? And you are an American citizen, a governor, almost, of the greatest State in the Union and a Clayburgh boy. Flory this looks like insanity. Flory, I don't know what to say to you. I'm groping know what to say to you. I'm gropin Can't you look and talk for one minute he take the worst with joy. Ruth's face kindled into enthusiasm.

ised to, Flory ?" This appeal made no further impres aid, triumphantly.

on on the hermit than to illuminate hi allid face with a smile. The Squir hade a few more weak attempts upon th mit's defenses, and then rushed dden and overpowering disgust for the " I've got to think," said he, " and I

The got to king a corps." He did not hear Florian laugh as he panged the door—the first laugh that had passed his lips since the night of Vladi-nir's revelations. After an hour he re-urned and resumed his seat with deteraid. "No," and he drew away as if hurt. She has justly forgotten me. I saw her it is all over.

mination written all over him. "I must know the ins and outs of this thing," he said quietly; " and I'm going to pat some questions as the sheriff of Jefferson County. What's to prevent me

the teast of coming here to live was not to be " Nothing," said Florian, " unless the " Now, Flory, be reasonable and ans-swer squarely. Have you thrown up pol-itics for good and all ?" " I have." " I have." " With God's will, yes." " With God's will, yes." " With God's will, yes." " What's the reason of all this, Flory ? Did What's the reason of all this what's the reason of all this what's the reason of all the reason why a great politician should Not live among the islands and rule from

"ou get a plous stroke ?" " I suppose it was that," said Florian, neditating as if a new question had ouched his soul. " Is it in the Papist line, lad, somewhat be now father?" not live among the islands and rule from this solitude. You need not practice law. And so your temptations are minimized, your influence is preserved, and your soli

tude is saved to you." It was a sight to see the Squire's face ike your father? I hoped you were working away from the Jesuits?'' A faint blush spread over Florian's glow as Rath reached her climax, and when the last word was uttered he gave a cheer that rattled the loose articles in

face. "I am nearer to the Jesuits than ever,

"So I thought," said the Source and ever, "So I thought," said the Source, shak-ing his head—"so I thought. And I must say my opinion of the Jesuits is considerably smaller than it was an hour "You can think over it," said she, see

ing that the Squire's emotion jarred upon him. "These things cannot be done hastily. "If it be God's will that you

He reflected a few moments, and saw that Florian's curiosity was aroused. "Had I been the boss of the Jesuit cor

asty here—" "More Jesuitism!" growled the Squire. "You must do so. If duty points an-other road to you, my advice will occur to you as an easy way out of the difficulty. You will not forget Frances?' she added wisifolly. " Had I been the boss of the Jesnit cor-poration," said he, aiming eyes and fin-ger at Florian's reason, "I think I could have done a smarter bit of business than has been done in letting you bury your-

"Now, papal." said Kuth, bringing the boiling volcano down to a harmless sim-mer. "You ought not, Florian, if there would be no danger to yourself in hold-ing a power which was to you so strong a torontation." squire, "he didn't see any one handsom-er. If he had come to Clayburgh first, where the women are as thick as sardines,

Ruth wouldn't have had a chance. The two old gentlemen finally made hemselves comfortable in the kitchen at hemselves comfortable in the kitchen at ic, as became barbarians fond of undress

squire felt a mystery in the air, and ex-postulated with Ruth.

"Why isn't Flory here?" he asked. "The man with the gizzard," said

Peter. "Give him time," replied Ruth. "These great men don't come and go as we common people do." "Common people! I'm sheriff of the

gentlemen uttered exclamations f delight or rage, and turned upon her-be hermit, hopefully, the Squire in de "And I represent the TRIBUNE," said

Have you forgotten Frances?" she

"And I represent the TRIBUNE," said Peter. "Don't be quarrelsome. When Flor-i an comes you shall see and hear him." "What's all this running about for ?" "Now, papa, go away and be reason-able or I shall punish you." "Gimme my punishment now," urged the Squire, and, after pulling his whisk-ers, she dismissed him with a kiss. At twilight the guests were gone, and the Squire and Peter were peacefully sleep-ing off the effects of the day's excitement. The poet and his bride stood together on the veranda, facing the calm waters of the river, her head resting on his should-"You saw her mother, Florian. If you "You saw her mother, Fiorian. If you had seen herself you would not have been in trouble long. It is nor all over. That dear girl is as faithful to you as if you never wronged her. She let her mother speak first, as obedience required; and sho was silent, as became her modesty. But she never lost faith in you when we withersthed, and she loves you still." the river, her head resting on his should

the river, her head resting on his should er and her deep eyes watching the stars in the cool, far-reaching sky. "It is all over," she sighed, occasion-ally—"all over. One effect of a steady life in these old villages is peculiar. The years seem as days. I am not ten days the in these old villages is peculiar. The years seem as days. I am not ten days older in thought than when Linda used to come down that road—O my dear little princess!—waving her hands and singing to me a long way off. All the nights like these seem as one, there have been so many of them.

And there are to be so many of them,

"And there are to be so hand," said the poet. "Let us hope so, dear," said she. "With all the suffering and uncertainty in the past there has been more beauty in it than ugliness, more good than evil. Even poor Florian will find certain and unexposed rest to night."

"There are two figures coming down the road, Ruth. It is time for Florian to

"Do you meet them, and then send Florian up to the parlor," said she. "Tell him I would like to see him." Pere Rougevin and Florian came up

Fere Kougevin and Fiorian came up the steps together, and the politician congratulated the poet where he stood. The three gentiemen seemed to be in per-fect accord, and at ease with one another. "I can never forget her," he replied. Florian proceeded alone to the apartment

of pleasurability in the discourses of

our distinguished countryman, Arte-mus Ward; and even went so far as to intimate that the humoristic lecturer at times made statements that could not be substantiated. To most persons Mr. Ward's lectures were highly enjoyable, and the eminent Englishman was the only one that ever accused him of unveracity. After hearing Mr. Ward speak in London, John Bright committed himself in these words: I must say I can not see what people

ind to enjoy in this lecture. The in adorned with flowers. ormation is meagre, and is presented in a desultory, disconnected manner. In fact, I can not help seriously ques-tioning some of his statements."-Ave Maria

of so many difficulties, the remembrand of what had happened chastened that

THE END.

THE DUTIES OF GOD-FATHERS AND GOD MOTHERS.

God fathers and God-mothers are strictly bound to exercise a constant vigilance over their spiritual children, and carefully to instruct them in the maxims of a Christian life, that they may approve themselves through life such as their sponsors promised they should be when they were baptized.

They promise to be the teachers and guardians of the children, whose respective god fathers and godmothers they become, and are responsible for their religious instruction ; "I most earnestly admonish you, men and women," says St. Augustine, " who have become sponsors, to consider that you stood as sureties before God, for

should be very choice in the selection of sponsors for their children, and not followed. worldly considerations. This

sterling Catholics, who are willing to

Toronto Firemen Testify.

Toronto Firemen Testify. M. McCartney, Lombard Streat Fire Hall, Toronto, dated March 4th, 1897, states :--"Am subject to very painfal conditions of costiveness and other troubles resulting therefrom, but I am glad to say that I have found a perfect remedy in Dr. Chase's Kid-ney Liver Pills. I trust this may be of benefit to others." That distress after eating is prevented by one or two Hood's Pills. They don't gripe. The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it atticl a trial

The united testimony of writers bears witness to the fact that even in the dawn of the Christian Church flowers or wreaths never played a part in the ceremonies of interment. And so long as the spirit of Catholic liturgy was observed no flowers appeared at funerals. The old pagan custom was, according to Canon Moser, revived in the evil days of the French Revolution, when the bodies of the infidel Voltaire and of the bloodthirsty Jacobin, Marat, were consigned to the Pantheon

"Another aspect of this custom," says Canon Moser, "which should con-demn it is that these flowers are associated with and are supposed to suggest the thought that the dead one is already happy. It amounts to canon-ization. In civil funerals the conviction that the defunct is already in glory is expressed in most of the discourses made at the grave. Purgatory does not exist. No need of prayers, no need of Masses. One does not pray for those in heaven -and then the expense has been already so considerable. A new theology is invented, from which all idea of expiation is conspicuously absent, and the old theology that true love for the dead meant giving relief to their souls is buried beneath masses of bloom. And for this very reason the custom we are speaking about seems to us to be radically anti-Christian. Let us be children of the Church. Affection, legitimate sorrow, respect for the

dead will not suffer for it. Again we say let the cemeteries be well kept-let graves be made as beautiful as you like-but at funerals let the spirit of the ecclesiastical ritual be

Almost in Despair. "My wife suffered with pain and distress from an affection of the throat caused by im-pure blood. She was almost in despair of ever obtaining a cure, but finally procured a bothe of Hood's Sarsaparilla and after taking six boths of this medicine she was comolete six bottles of this medicine she was complete ly cured." JOHN WECKNAR, Galt, Ontario.

frenzy of fanatical reformers. most barbaric splendor of the e itely carved Roslin Chapel, near burgh, is proverbial. Such buildings would have

meaningless had the worship for they had been erected been wa in grandeur. That this was n case is evident from the invento vestments and church furnitur extant. Aberdeen Cathedral po no less than thirty six copes, of ten were of cloth of gold, and ot rich velvet. It had also thirte of High Mass vestments, plentiful supply of hangings and adornments. Holyrood Abbey boast of various crosses, candle censers, cruets, etc., of gold or besides many precious chalice vestments. The same might do be affirmed of all the great cat and minsters.

With regard to the splendor ritual observed within them, able to gain an insight as to its by comparing it with the contem ceremonial of England and othe tries. It may perhaps bring t ject home more closely if we ver describe in detail the celebra some solemn feast as a worshippe see it carried out in Glasgow ca in the sixteenth century. Gla selected as being one of the S cathedrals in which the Saru was followed. That rite, differ many details from the Roman, t Catholics are now accustomed, troduced at Glasgow by Bishop in the twelfth century, and served there up to the Reforma

A visitor to St. Mungo's on of the feast in question will awa the crowd of laity who throng th the entrance of the Archbish canons. The festal pealing of announces the approach of the and soon a stately procession through the great western entr only opened for such occasion passes up the nave to the jubils come of organ and singers. officials lead the way. One beat the archiepiscopal cross, the carry maces of solid silver. canons in their choir dress of and furred hood surround th

or for sacred trust should be confided only to discharge its duties with fidelity .-American Herald.

those whose sponsors you have under-taken to become." Hence parents

ask unworthy persons out of friendship

THE PRE - REFORMATION CHURCH OF SCOTLAND.

Rev. D. M. Barrett, O. S. B., in American Catholic Quarterly Review.

PART I. - CONTINUED.

The Cluniac Benedictine abbey of Paisley, founded in 1164 by Walter Fitz-Alan, High Steward of Scotland, and ancestor of the House of Stuart, was remarkable for the striking beauty of its situation, as well as for the splen-did adornments of its buildings. It stood on a level mead near the clear waters of the little river Cart, in view of undulating, wooded slopes and lofty hills. The abbey precincts were en-closed by a wall of dressed stone, up wards of a mile in length. They consisted of spacious gardens and orchards, and even a park for fallow deer. The wall was adorned with carven statues, and shields bearing coats of arms. In a niche was enshrined the image of Our Lady ; beneath it was inscribed :

"Hac ne vade via, nisi dixeris Ave Maria. Sit semper sine væ, qui tibit dicit Ave."

A stately gate house led to the monastic buildings. The church was en-tered at the western end by a door set in a fine Early English arch, and at the north through a deep porch, sur mounted by a chamber known as a par-vise. This latter was the ordinary entrance. The porch, we may remark was a common feature in the mediaval churches. Many parochial rites, such as the commencement of the marriage ceremony and of the baptism of infants

were performed there. The church measured nearly 220 feet in length. Its graceful pointed arches were supported by clustered pillars, and a richly carved triforium ran over the aisles. The choir was longer than the nave-not an uncommon feature in the Cluniac churches ; it contained stalls for twenty six monks; these had been provided by Abbot Tarvas in 1459. The same devout Abbot procured the great brass book-stand, the chandeliers of chased silver, and the beautiful tab ernacle-" the statliest in al Skotland and the maist costlie"-as well as the rich hangings of cloth of gold and silver to decorate the sanctuary on festival days. In the south transept was an elaborately carved chapel, where the body of St. Mirin, one of the ancient missionaries of the country, lay in a gorgeous shrine, and was an ob ject of devotion to numerous pilgrims In its external adornments, also, thi fine church was very striking. Its central tower and steeple rose to the height of 300 feet. Such was Paisley in its glory-a worthy House of God in which the daily choral office celebrated His praise.

Other religious orders could boast of buildings no less magnificent than those of the monks. Jedburgh, belonging to the Black Canons, Dryburgh to the White Canons, were gems of archi tecture. Many of the churches of the friars, too, were famed for their beauty That of the Observantines at Edin burgh was so magnificent that a foreign friar, Cornelius, could hardly b persuaded to take possession of it, thinking it incompatible with the poverty required by his rule. It needed the intervention of the Pope to settle his scruples. The Franciscan Church at Haddington was known as the "Light of Lothian," from the costly lamps which illuminated its beautiful windows by night. It was in the de corated style, and measured 210 feet in length.

Collegiate and parish churches, also were often built with great magnifi cence. The stately church of St. Giles, Edinburgh's glory, escaped almost un scathed-as regards its exterior-the

bishop, and a crowd of attendants bring up the rear. The brilliant throng passes through the gates of the choir, the "rulers of choir," or cantors, each robed in silken cope and bearing a silver staff of office, range themselves across the western end, near the beautiful Rood screen and the solemn even

song commences. The canons, seated in their stalls on either side, join in the chanting with the help of the great choral books bound in white leather, which form part of the church's rich treasury. The altar, decked for the feast, is re splendent with magnificent silken frontal-perhaps that one "powdered with crowns of go'd," or that " of red silk with ornamentation of flowers and leaves," which figure in the inventory of this cathedral; above the altar, in in the silver pyx which hangs from the carved and gilded canopy of the "Sa crament House" by chains of precicus metal, is the Blessed Sacrament, surrounded by ever burning lights. At the Magnificat two priests in copes jointly incense the High Altar ; then, passing by opposite aisles down th church, offer the same act of honor to each of the twenty altars of the upper church. Vespers ended, the prelate and his attendants depart in the same stately array with which they came. But it is at the Pontifical Mass on the morning of the festival that the ceremonial is most impressive. Entering in the same state as for Vespers, the Archbishop and canons, together with the inferior clergy, prepare to take part in the solemn procession with which the rite commences. Soon the spectator sees it issuing from the great gates of the choir. Three clerics. clad in albs and silken tunics and walking abreast, bear aloft three richly chased processional crosses of precious metal. Acolytes, thurifers, attendants follow. Cantors in copes, deacons and subdeacons-five, or even seven of each vested in tunicles, canons wearing rich copes, follow in due order. The Arch bishop in his precious mitre and cope, earing his pastoral staff-his ere corne before him-forms the principal figure in this magnificent assemblage assing down the aisle, the procession nakes the circuit of the vast church and returns to the choir. After the office of Tierce has been sung the Mass The cantors commence the egins. s lemn chant of the Introit as the celebrating prelate and his train of assist ant ministers enter from the sacristy beyond the choir, clad in their vest ments. With stately rhythm the august rite proceeds. Five deacons and as many subdeacons, and on the highest festivals seven of each order, take part in the function. During the Canon of the Mass the sanctuary presents a spectacle of imposing splendor. On the highest step of the altar is the Archoishop in his jewelled vestments,

below him the long line of deacons, lower still the subdeacons ; in the choir are canons in copes and clergy in surplices. It is a scene of magnificence such as the Catholic Church alone can furnish, and one which might be witnessed in many a cathedral of Scotland in Catholic ages.

The ceremonies of the Church, imposing as they were in themselves, were rendered doubly so by the assist ance of kings and nobles with their vast trains of attendants. The power and authority of the Church was all the more impressed upon the minds of the faithful when the great ones of the earth, in common with the lowliest, had to bend the knee before the King of Kings. It was the delight of James IV, to assist at the canonical office in

the choir of St. Mungo's, where he was privileged to occupy a stall as honorary Edward I. of England, canon staying in Glasgow, made more than one devout visit to the shrine of St Mungo, in the beautiful under croft of Edward III. spent at the cathedral. Melrose the Christmas festival of 1340,

queen, to offer thanks for the latter's

delivery from the danger of death a

the birth of her first child, the retinue

carriage horses were employed to con

vey her wardrobe and effects, and four

remarked, in passing, that James made

the same shrine between the years 1501 and 1512. He also made pilgrimages to the Isle of May and to St. Duthac's

But it was not as worshippers mere

ly that kings and nobles proclaimed

themselves humble sons of the Church.

They loved to minister to her needs

Houses as survived the downfall

Religion give many instances of their

of King David I. has been already

mentioned. Other monarchs were not

slow in following his example in estab-

lishing foundations. William the Lion,

Malcolm IV., Alexander II., Alexander

III., Robert the Bruce, are conspicuous benefactors of the kind. Alexan

der II. was a munificent founder of

monasteries for Dominicans, who owed to this liberal donor no less than eight

of their houses-those of Edinburgh,

Berwick, Ayr, Perth, Aberdeen, Elgin, Stirling and Inverness. Nobles imitat-ed their sovereigns. Dryburgh Abbey

was founded in 1141 by Hugh de Mor

ville, Constable of Scotland ; Crossrag

uel by Duncan, Earl of Carrick, in the

generous benefactors. The munificence

shrine at Tain in Ross shire.

The queen trav-

Seventeen

It may be

was most imposing. The elled in a sumptuous litter.

Benefactions continued to flow into the treasuries of Religious Houses from such sources all through their history, until in the sixteenth century,-our standpoint-the Abbey of Abroath could boast of an annual rental equiv. alent to \$50,000 (£10,000) of our money. We may have given, some may think

undue prominence to the external splendor of fabric and ceremonial and the eclat which resulted from the sub serviency of kings and power ul nobles : but it is well to bear in mind that man's soul is reached through the senses, and that all this grandeur of form and beauty of worship were important factors in raising his thoughts to higher things than this present world, and keeping them in mind of the Supreme Being to whose honor it all tended. No Catholic will maintain that Scotland was benefited, either spiritually or withetically, by the wholesale hewing down of churches, battering of images and carvings, burning of vestments and stamping out of ritual. Yet the Church of Scotland in the

sixteenth century has something else to boast of beyond buildings and ritual All throughout the ages she had been the generous patron of letters. Looking back to preceding centuries, the read er of history is struck by the fact that in Scotland, as in most of the countries of Europe, learning was the exclusive privilege of the clergy. Among a rude and warlike people this was only to be expected. When the bulk of the population have to be ready to take arms at almost any moment, who but the clergy are capable of fostering the arts of peace? That this was eminent ly the case in Scotland, her historians testify. "During the long period," says one of them, "from the accession of Alexander III. to the death of David II. (1249-1370) it would be impossible. I believe, to produce a single instance of a Scottish baron who could sign his own name. The studies which formed the learning of the times were esteemed unworthy of the warlike and chival rous spirit of the aristocracy and uni

versally abandoned to the Church. If we glance at the list of men dis tinguished for any branch of learning in the earlier period of Scottish history, will be evident that although the aity, as yet, despised letters, the clergy beld them in high esteem then, even as they did in later ages. To begin with the twelfth century, Goderich, Bishop of St. Andrews, was an author of some note in his day. He wrote, among other works, 'Meditations on the Psait er " and " Hymni de Sanctis." Ar other renowned scholar was David Scotus, a professor in the Scots monas tery of Würzburg and historiographer to the Emperor Henry V. He wrote the "Iter Imperatoris," "De Regno Scotorum," etc. Adam, a Premonstratensian Canon, who left Scotland for a French monastery of his order, was another writer of the same period. One still more distinguished than those mentioned above was Richard of Si Victor, a native of Scotland, who be came an inmate of the monastery of St. Victor, at Paris. John a Sacro Bosco, Canon Regular of the monastery of Holywood, near Dumfries, was a dis tinguished scholar at the University of Paris at this period, and became professor of mathematics there. writing were still in repute three cen-

uries later. In the following century Scotland could boast of Hugo Bentham, Bishop of Aberdeen (1272), who was renowned for his knowledge of canon law. In the same century we meet the name of

Simon Taylor, a Scottish Dominican, who studied at Paris and afterwards returned to his native land, where he fected an important reform

ished in the thirteenth century was the

famous Duns Scotus, the Doctor Subtilis

Another noted Scot who flour

became the close friend of Erasmus. He was the first Principal of Aberdeen University. His brother, Arthur, was also a distinguished scholar, and possessed remarkable eloquence; he became a canon of Aberdeen. John Bellenden, Archdeacon of Moray, translated Boece's history from the Latin. He was also be author of a translation of Livy. John Major, at one time Vicar of Dan lop, Ayrshire, was another famous writer of the period ; he became prin-cipal of St. Attarews. Florence Wilson, another Scottish priest who became an accomplished scholar, was a pative of Elgin. He wrote, among other philo-sophical works, "Dialogues on Tran-quility of Mind." The works of this writer were remarkable for profound learning and grace of style. Gavin Douglas, the witty and learned Bishop of Dunkeld, besides composing many poetical works, was the first to trans-late Virgil into English. Danbar, a native of Lothian, and priest of the diocese of St. Andrews, was also held in high esteem as a poet. "The genlus of Dunbar and Gavin Douglas, says Sir Walter Scott, "is sufficient to illuminate whole centuries of ignor This list does not pretend to ance." be exhaustive, but it is sufficient to show that Scotland was not behind her ontemporaries in producing remark thle scholars ; those scholars being found, almost without exception, amongst the clergy.

> TO BE CONTINUED. THE WAY OF THE CROSS.

Some of the "Idolatrous" Prayers Uttered by Catholics.

A Protestant entering a Catholic Church, no matter where it may be, sees fourteen paintings on the wall representing "The Way of the Cross" that is, scenes from the journey made by the Redeemer from the judgment seat of Pilate to the hill of Calvary and the crucifixion there. At many, perhaps all, of them he sees devout Catholics kneeling and epeating prayers

If this Protestant happens to be igoted or ignorant, the comment is See the idolators praying to graven nages.

Suppose we see what the "Idolators" e saying to "to the graven images The first of these "stations" repre-nts Jesus after He had been scourged Roman soldiers and crowned with orns. The "idolator" is kneeling front and says in part : " My ador ble Jesus, it was not Pilate; no, it wa y sins that condemned Thee to die beseech Thee by the merits of this rrowful journey to assist my soul in her journey to eternity."

At the second station, which repreents Jesus carrying the cross, the "idolator " says in part : "I beseech Thee by the merits of the pain Thou didst suffer in carrying Thy cross to give me the necessary help to carry mine with perfect patience and resig nation.

At the third station, when Jesus had fallen beneath the load of the cross, the "idolator" says : "My Jesus, it is not the weight of the cross, but of my sins, which has made Thee suffer so much pain.

And again at the eighth station, when Jesus said to the weeping women, "Weep not for Me, but for your chil dren," this "idolator " says : " It is Thy love more than the fear of hell that causes me to weep for my sins.'

At the eleventh station, when Jesus was nailed to the cross, the "idolator" says: "My Jesus, loaded with conral Wi tempt, nail my heart to Thy feet that it may ever remain there, to love Thee and never quit Thee again. * * * Never permit me to offend Thee again. Grant that I may love Thee always, 10 and then do with me what Thou wilt. And so it is to the end of the fourteen stations, when Jesus died, was buried and rose again "to redeem the quick and the dead," and every one of these fourteen prayers ends, "And then do with me what Thou wilt." Are these prayers of an idolator or of a devout believer in the Saviour of mankind ? No honest man can answer but one



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frenzy of fanatical reformers. The al most barbaric splendor of the exquisitely carved Roslin Chapel, near Edinburgh, is proverbial.

Such buildings would have been meaningless had the worship for which they had been erected been wanting in grandeur. That this was not the case is evident from the inventories of vestments and church furniture still extant. Aberdeen Cathedral possessed no less than thirty six copes, of which ten were of cloth of gold, and others of rich velvet. It had also thirteen full of High Mass vestments, and a plentiful supply of hangings and other Holyrood Abbey could adornments. boast of various crosses, candlesticks censers, cruets, etc., of gold or silver besides many precious chalices and vestments. The same might doubtless be affirmed of all the great cathedral and minsters.

With regard to the splendor of the more for those of the king. ritual observed within them, we are able to gain an insight as to its nature no less than fourteen pilgrimages to by comparing it with the contemporary ceremonial of England and other coun and 1512. tries. It may perhaps bring the sub ome more closely if we venture to describe in detail the celebration of some solemn feast as a worshipper would see it carried out in Glasgow cathedral in the sixteenth century. Glasgow is selected as being one of the Scottish cathedrals in which the Sarum Rite out of their worldly substance. Hence, such scanty records of the Religious was followed. That rite, differing in many details from the Roman, to which Catholics are now accustomed, was in troduced at Glasgow by Bishop Herbert in the twelfth century, and was ob-served there up to the Reformation.

A visitor to St. Mungo's on the eve of the feast in question will await, with the crowd of laity who throng the nave, the entrance of the Archbishops and canons. The festal pealing of the bells announces the approach of the prelate and soon a stately procession sweep through the great western entrance - only opened for such occasions-and passes up the nave to the jubilant welcome of organ and singers. Twelve officials lead the way. One bears aloft the archiepiscopal cross, the others carry maces of solid silver. Thirty canons in their choir dress of surplice and furred hood surround the Arch-

of the Franciscan Order. His favorite pupil, John Bassoll, another Scottish and assisted at the solemn offices celemember of the same order, became brated by the monks. Many more exprofessor of philosophy at Paris, and amples may be found in history. afterwards studied theology and medi cine at Rheims. Arnold Blair, a Ben edictine monk of Dunfermline, who The splendor with which monarchs took part in religious celebrations may be imagined from the descriptions exhad studied at Paris, flourished at the end of the century. He was distin tant of the progress of James IV. on guished as a scholar, and wrote a life of Wallace, whom he served as chap one of his numerous pilgrimages to the Shrine of St. Ninian in Galloway. When proceeding in state, with his

music.

lain The first Scottish historian, John Fordun, belongs to the next century. He was probably a chantry priest of Aberdeen, but scarcely anything is known of him beyond the fact that he was a Scottish ecclesiastic. His "Scot-ichronicon" was continued up to the middle of the fifteenth century by Walter Bower, the learned Abbot of Inchcolm, a House of regular Canons. Contemporary with Fordun was An-Wyntoun, Prior of St. Serf's drew Monastery, Lochleven. He wrote a metrical chronicle of Scotland, concerning which Tytler, the historian, remarks: "Where is the student who is an enthusiast in the history and antiquities of his country who would not rather read the quaint and homely descriptions of the Prior of Lochleven than the pages of modern writers where vigor, freshness and originality are so often sacrificed to insipid elegance? In the same fourteenth century flourished the Scottish poet, John Barbour, Archdeacon of Aberdeen, who wrote a graphic and spirited poem describing the life and actions of the Bruce. ' It is in every respect," says Tytler, "a remarkable production for so early an age as the middle of the fourteenth century, and contains many passages which, in the strength and purity of the language, in the measured fulness of the rhythm, and the richness of the imagery, are not inferior to Chaucer." When we come to the beginning of the sixteenth century we find the roll of learned ecclesiastics considerably increased. Hector Boece, the well-known historian, a priest of learning twelfth century ; Paisley, as we have seen, by Fitz-Alan, and so with others. and scholarship, studied at Paris, and

way, and we care only for the verdict of honest men.-From the Catholic Calendar, Washington.

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pers-to men such as they are, with

all their imperfections and weaknesses.

It has always been the belief of Chris-

tians that He came from heaven to

heal our wounds inflicted by sin and to

to which sin had reduced the whole

human race. Unitarianism was estab-

lished for quite a different purpose, ac-

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churches have been closed for want of

a curious one. It is said that

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London, Saturday, March. 25, 1899

PASSING AWAY.

A visit to Toronto reminds us how transient life is after all-and how thus showing His detestation of sin, many dear friends have gone to their and its enormity, so that as the long account ! And all of them were Apostles tells us, when we sin we men whose lives were well spent, and who have left an honored name. Of make a mockery of Him." these, a very prominent, as well as most worthy one, was the late Bernard MR. BALFOUR AND THE UNI-Hughes. Nearly half a century ago, associated with his brothers, he started business in Toronto, and by rectitude and perseverance built up a large A model citizen was he in trade. every respect, and a great warm irish heart was his. Whenever the Church needed a helping hand, and whenever one of his fellow-countrymen required substantial assistance his gifts were generous and given with readiness. The old are passing away. The firm of Hughes Bros. no longer exists. It has had its day, and the remembrance of its great success and the admirable character of those who composed it, will long remain in the memory of Toronto's old residents. Bernard Hughes has gone to his reward-and we miss his kindly face and his cheery word when we go to Toronto.

THE QUAKERS AND THE ORGAN.

The question of the "kist of whistle," which so long troubled the Presbyterians, has turned up in another quarter, that is, among the Michigan Quakers. At the town of Penn, so called after the famous William Penn, there is a large Quaker settlement. Among the Presbyterians, the friends of the organ many years ago gained the battle, and now in nearly all the Presbyterian churches the pleasant tones of the kist of whistles are heard, notwithstanding that the old traditionists mutter their discontent. But among the Quakers of Penn the dispute has terminated differently. An organ has been played for years in their church, though it was a bone of contention, but now the unmusical and serious, silent faction have gained their cause, for the present at all which he was troubled was performed. events. The old style Quakers say

Jews had forgotten their hatred, remembering the many good deeds He had done among them. When He rode into Jerusalem sitting on an ass, therefore, the multitude met Him, casting their garments before Him, and that Rationalism has advanced greatly bearing branches of palm and other trees to express their joy. It is in sects, and in this sense there commemoration of this event that the Church blesses paim branches on Palm But the Christian Register admits that Sunday.

sect by this approach. On the con-A few days more elapse, when again trary, the other sects, as a whole, are the same multitude clamors for the still not willing to admit the Unitarideath of their Saviour, which takes ans, whom they do not regard as Chrisplace on Good Friday ; but we will tians, to any communion with them leave till our next issue our explanawhatsoever. tion of the mystery of that day and the The Register gives as a reason for rest of Holv Week. the want of success in the propagation of

Christians should be careful to overome their fickleness in the service of passing through a period of "costly Jesus. He should be loved and served experimentation," and that "it has no consistently and constantly, otherwise equipment to teach or spread its docwe become sharers in the act of crucitrines thoroughly and effectively." It fying Our Lord. He died for our sins, says, moreover, "This is not all. If we have been slow in getting ready for our work, the world has also been rather slow in its demand for us."

"crucify again the Son of God and

VERSITY.

a curious one. It is said that "If a man had invented a locomotive in the age of the Pharaohs, it would have fallen among the lost arts. Free people in millions were not ready to demand or pay for the service of railroads. So with religion, the new, more perfect and beautiful combination pre-supposes men and women who are in some measure ready to receive it. The truth is that cheap and easy religions match childish or barbarous forms of life. Our Unitarian religion is expensive, as befits the civilized man. Happy is the soul that knows our religion and loves it ! Happy is he who is willing to pay its cost and to carry its light." When Mr. Arthur Balfour wrote recently to his constituents that he is in favor of establishing a Roman Catholic University for Ireland he was careful to state that he was giving utterance to his personal views, and not voicing the known sentiments of the Government. As it was known, however, that Lord Salisbury is also desirous of religion is not adapted to every age doing some act of justice to the Cathoand to all conditions in life. It is lics of Ireland, it is almost certain that suited only to the highly cultured nathis act of justice would be done if the tions, to the rich and powerful, while Government were assured of sufficient it leaves in the darkness of error in support in establishing the University, which is so much needed. But it i now clear that there is no intention to carry out Mr. Balfour's proposition. The Orangemen have so plainly signi fied their determined opposition to any act of justice to Catholics that the Govneedless to say that such a condition ernment is afraid to alienate them by does not exist, and we may say will establishing one Catholic University, certaiuly never exist.

while there are two Protestant institu tions of the kind in full operation. The injustice of the situation is conceded, but the Orangemen do not want justice to be extended to Catholics under any circumstances. The situation shows that all the concessions made by the Government in the Local Government Bill will not suffice to remedy Ireland's grievances. Home Rule alone will give Ireland the op-

portunity to do justice to itself. THE POPE'S ILLNESS.

cording to its Boston organ. It was We are pleased to be able to inform established to save those who are alour readers, and they will be equally ready perfect. It is clear, therefore, that it is a religion vastly different gratified to know, that the health of the from the religion of Christ, and it is no Holy Father Pope Leo XIII. is much wonder that those Protestants who still improved since the painful operation of removing the hematic cyst with appreciate the need we have of a Redeemer refuse to acknowledge Unitarianism as a form of Christianity. It has been the custom of the Roman levertheless it is certain that Unitarovernment press to represent the sanctuary," and they are delighted Holy Father to be constantly in a preianism is as logically a result of private judgment as Evangelical Christianity, so-called, and it is more consistent than the slightest symptoms of illthe latter, as it accepts the consehealth which he sometimes exquences of private interpretation even hibited, and during his present illness these journals have to the throwing of doubt upon or the actfollowed their usual course. The Fanual denial of the inspiration of Scripfulla and the Opinione have made ture. However, it is preferable from a Christian point of view that the sects themselves specially notorious by doshould retain some semblance of the ing this, always laying great stress upon the Pope's weak condition whenfundamental dogmas of revealed religever he is attacked by the least illness, ion. We may, therefore, rejoice that Unitarianism is not drawing to itself and even they did this when his health was quite good. Of course, at his age, many of the adherents of the other the Holy Father is naturally liable to forms of Protestantism. attacks of weakness : nevertheless his energy is such as to excite surprise. IS PRESBYTERIANISM DE CAY He finds it tiresome to remain in bed, but his physicans do not now require Within the past few weeks the Pres him to do so, as his condition is quite byterians of New York were in quite a satisfactory. He is able to walk about flutter when it dawned upon them that his room, and on St. Patrick's day he Calvinism is falling into disfavor in even occupied himself in arranging a t at city. A few years ago Presbytersmall library, and setting in order ianism was in high favor there, some pictures in his study. but it has not grown with the growth of population, and even a number of

reporter of the Evening News that the Protestantism has not indeed adprincipal object of the meeting was vanced so far in this direction to crack the whip above the heads of that there has been any formal Presbyterians, and to urge them to a pronouncement against the Ador able Trinity, but it is well known quicker gait."

"The truth is," continued this gentleman, "that Michigan Presbyterof late years among all its principal ianism is in great danger of being completely outstripped in the religious is an approach towards Unitarianism. race, if it continue at its present pace. This condition is true more particularthe Unitarians have not profited as a ly of Detroit. What is wanted and needed in this city is funds for more Churches. Then the Presbyterian interests at the State University, and the Home Missions in the State demand support."

The meeting at the Russell House was intended for the purpose of coun-Unitarianism, the fact that it has been teracting the admitted decay which is being more and more noticed in the Presbyterianism of the State.

One of the methods by which it is hoped to boom Presbyterianism is to create a \$100 000 endowment fund for the Presbyterian church of Fort Street. If this can be raised, it is believed that so doing. the interest will pay the current expenses of the church in perpetuity, independently of the voluntary offerings of the congregation, and thus there will be ensured a nucleus for Presbyterianism in the State.

This church has been losing slowly but surely by deaths and removals and by the secession of wealthy people to other denominations, and unless some decisive step be taken, it is said, the church must cease before many years elapse, to be self-supporting.

ed to be in difficulty has made overtures to another Church of the city, the Central Presbyterian, for a union of the two, as a means of getting itself out of the trouble. In its application for union, the second Avenue Church explains that it is in serious financial fificulty, but that by a union a benefit may be made to result " to both societies" (congregations).

matter at a meeting held on the 15th usually undemonstrative old Scotch church, and when the moderator asked what should be done with the communication, an old gentleman in the front row was heard to say in an undertone. "Pat it in the waste basket, of ourse.'

A motion, practically to carry out this suggestion was made and seconded, raise us from the deplorable condition but the moderator held that the Church making the overture should be treated more courteously, and it was determined to appoint a committee to confer with the Second Avenue congregaion.

One reason for this decline of Presbyterianism seems not to have been thought of by those who are interested powers has been accustomed to maniin the present movement ; but it has fest.

MABCH 25, 1009.

In that oath the king or queen is The Sultan and his Government are obliged to denounce the Catholic religaware that against United Europe they ion as idolatrcus. This shameful recould not stand more than a few days, quirement was not repealed by the and this lesson has been several times penal laws against Catholics which given in the way of stripping Turkey were enforced down to 1829 ; but it is of many of its provinces. The last not to be supposed that Catholics will war with Russia stripped the Turk of rest content until so degrading a law the Balkan provinces at one blow. is wiped from the statute books. It is Egypt and the Soudan are now pracenough to state the case to show that tically provinces of the British Empire, such a law should not be tolerated to notwithstanding the shadowy suzerexist. Her Majesty, or any future ainty of Turkey which is noninally sovereign of Great Britain, would not recognized in Egypt. Crete has also dare to make such an aspersion on the been unceremoniously wrested from religion of the Buddhists and Mahomthe grasp of the Turks, and a Christian etans of India and Egypt as she was protectorate has been established there. obliged to cast upon her ten million Nevertheless, owing to the petty Catholic subjects. We say unhesitat. jealousies of the European powers, the ingly that the deliberate retention of Sultan seems to have a confidence that such an oath would in conscience justhe may defy them all under certain circumstances, and this being the case, ify a cooling of loyalty, and if Catholics have remained loyal to the crown he still retains his hold over the proof England in the face of such an outvince of Epirus, which was wrested rage it is because they are patient and from Greece in the recent war with forbearing, and not disposed to disturb that little kingdom ; and he has dis the peace of the Empire. But we have regarded the protests of all Europe by the right to use every effort to have

the disgraceful remnant of the old per-The latest defiant move of the Turksecuting penal code removed, and this ish Government is the closing of an we will continue to do till our efforts orphanage instituted for the relief of are crowned with success, in spite of distressed Armenian families. This such threats as Mr. Bradley throws out. institution was the result of British That such threats are used by Orange and American, but chiefly of American charity and philanthropy, and it leaders, and approved and applauded by the rank and file of the order, is an has been supported by private subevidence that Orangeism has not lost scriptions. Its closing is an act of inany of its old virulence and intolersolence toward two great powers, ance, and that it should be discouraged which both may possibly resent. But by the citizens of free and self governhow has Turkey been bold enough to ing Canada.

We have that confidence in the good sense and good-will of the Protestants of Canada that we are convinced that Mr. Bradley's appeal to them will be despised as it deserves. Only an organization begotten in hate and intolerence, and nurtured by a detestable oath to perpetuate the hatreds and dissensions of a by gone age, would think Turkey should have taken such a step of putting an obstacle in the way of an unless it had assurances from some honest and constitutional effort by a great power that it would be supported Catholic society to have the odious oath

therein, and it is hardly conceivable repealed. John Bunyan tells us in his "Pilthat any other European power than Russia would have given such assur grim's Progress " of a toothless and decrepit monster who, in spite of his infirmances. It is still to be seen, however, ities, watches with malignant eye the whether active support would be given to Turkey by Russia in case of a re-Christian pilgrims who are journeying fusal on Turkey's part to grant retoward eternal life. This creature of dress, if redress be resolutely demanded Bunyan's fancy is the Pope, who, acby the two powers which are immedicording to the author, has slain his ately concerned. Surely the United multitudes of good Christians, but is States and Great Britain would be now powerless to injure and can only manifest his spleen against those who for redress, even if Russia were to back pass by on the road to glory by scowling at them and loading them with re-It is possible, therefore, that the inproaches.

cident may lead to a combined attack There exists a monster such as the on Turkey, though with the light we author describes, but he makes a mishave had in the past, showing the take in regard to its name. It is backwardness of the Christian powers Orangeism, and not Pope, as Bunyan to enforce anything like a humare would have us believe. Many years policy from the Porte, it is quite among ago Orangeism was a power in Canada, the possibilities that the insult may be wielding great influence in political taken with a meekness and forbear affairs, but its day is past, and though ance which neither of the two offended it still indulges in a vast amount of bluster and braggadocio, this very fact

that it needs to do so makes manifest

is Mr. F. M. Clarke, the Grand Secre-

tary. In his report he speaks glow-

ingly of the progress and prosperity of

the British Empire as if it were the

work of Orangeism, and expresses his

anticipation of the expected alliance of

the Anglo-Saxon race in the near

future as an event in the accomplish-

ment of which Orangeism will have

The much talked of alliance between

England and the United States here

referred to may or may not become an

accomplished fact. At present, not-

withstanding all that has been said on

the subject, it is a matter of grave

is one of the most serious obstacles in

the way of its accomplishment. Efforts

have, indeed, been made to establish

Orange societies across the border, and

there are a few such in the large cities,

tempts at public demonstrations know

in how sickly a condition these organi-

izations are. The people of the United

States abominate them for their intol-

erance and anti Americanism. The

recent total collapse of Apaism, which

is a re-production of Orangeism, is an-

other proof that such organizations

played no small part !

MARCH 25, 1859.

other matter regarding which Mr. by the Clarke makes quite a flourish of tomahawks. He complains bitterly that int certain concessions have been made by the Government of Manitoba to the to the Catholics of that province restoring some of the educational rights which were taken away by the legislation of 1890. Our readers understand well the state of the Manitoba school question, and we need not enter upon any details of it here. It Tit will be enough to say that the Orangemen have throughout spe been bitter opponents to the re grant. ing of the rights which are guaranteed under the Constitution, but we shall not cease to insist upon it that those rights be entirely restored. This is a question in which all the Catholics of the Dominion are interested, and 42 per cent. of the population are not to be treated with contumely for the sake of pleasing a few virulent bigots. Mr. Clarke says:

"We see that what coercion failed to ac-complish has been effected by the new Jesuit doctrine of sunny ways and conciliation—the old medicine with a new label on the bottle. old medicine with a new raber on the bottle. There is no longer any use in disguising the fact that our politicians have been hood winked by the Jesuits', and our national school system has been shamefully sacrificed on the altar of political expediency." We shall not dwell on the ignorance

and absurdity displayed by the Grand Secretary in his assertion that the six dozen Jesuits who are in Canada, devoting themselves solely to the work of evangelization among both Indians and Whites, and to the teaching of the higher branches in their colleges throughout the Dominion, are engaged in political intrigues with so much success that they have obtained control of the Government. We only refer to Mr. Clarke's assertions to show that with all the boasting of himself and his Grand Master, these gentlemen are forced at least to admit the impotence of Orangeism in its endeavors to prevent the progress of the Catholic Church.

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There is nothing new in the Iowa parson's attack on the Catholic Church: nothing that has not been better said, and as often refuted : but when fal lacies and sophistries change their garb and appear under new guises it well to look after them, and show that, though they have changed in ap pearance, they are essentially the same. We will therefore examine some of them that have been revamped by the lowa parson.

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If you look at Matthew, chapter 16, 16 to 18, you will find the following words: "Simon Peter answered and said : "Thou art Christ, the Son of the Living God. And Jesus answering said to him : Blessed art thou, Simo Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father, Who is in Heaven. And I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth it shall be

ur mi fo ound also in Heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven."

The Church which is thus represent-According to this theory, the true regard to the most important truths the vast bulk of the human race. The true religion is fitted indeed for an imaginary human race which has no frailties, no passions, no vices, but it The Central Church considered the is not suited to man as he is. It is

inst. The Detroit Free Press reports that "the reading of the communic a tion produced quite a sensation in the

powerful enough to enforce their claim up Turkey in refusing to grant it.

Brotherly love does not appear to be paramount here in the presence of financial considerations.

take this aggressive step? The British Ambassador at Constantinople has protested against it, but so far no satisfaction has been given for the outrage. It is almost certain that the American Government will protest also. Will the Tarkish authorities be bold enough to set both these protests at defiance ? It can scarcely be believed that

that the organ is the "devil in the with their success in having driven carious condition, and to exaggerate out his satanic majesty.

PASSIONTIDE.

During the present and next week the Church celebrates Passiontide, which is devoted to the commemoration of the passion or sufferings of our Blessed Lord.

For three and a half years our Lord had gone through Jerusalem and various parts of Judea doing good, healing the sick, raising the dead to life, and preaching the gospel of salvation. He obtained many devoted followers during this time, and even His enemies acknowledged that He did all things well. Among the people He was regarded as the prophet who had been expected to come for the redemption of their nation, but they were disappointed because He came not as a temporal leader or king to drive out the Romans, who then ruled the country. Hence there were times when the Scribes and Pnarisees were able to influence the fickle multitude to become enemies of Christ as they were themselves through jealousy of His divine mission.

On Passion Sunday the enmity of the Jews culminated when Jesus reand exhorted them to repentance. They attempted to kill Him by stoning Him, but going through their denomination, this is not at all the not confined to New York, but extends midst, He escaped from them, and hid Himself for some days, that He might of the Old Law.

On Palm Sunday Jesus again showed istence of the Holy Ghost. Thus the congratulation on account of the pro-Himself, and was received as a king Second and Third Persons of the gress of Presbyterianism. victoriously entering his capital. The Blossed Trinity are not acknowledged. One of the visiting clergymen told a

UNITARIANISM AT A STAND. STILL.

congregations to attend them. This process of closing the churches has It has been frequently asserted that been euphemistically called "consol-Unitarianism is making rapid pro gress, especially among the refined idation." Meantime the Catholic and cultured Protestant classes of Eng-

land and America, Canada being in- number, and all are attended by crowds proached them for their slavery to sin, cluded. If we are to judge from a of devout worshippers of all classes, recent article in the Boston Christian both rich and poor. Tais decay of Register, the leading journal of that Presbyterianism, it is now admitted, is does set all the Christian powers at decase.

to all the large cities. Protestantism in general may be said to be tending to Unitarianism, the 14th inst., in the Russell House, to ening demonstration in front of Conof the Passover, when the sacrifice of most fundamental doctrine of which celebrate the twenty-fifth anniversary stantinople, to terrify the Sublime the Cross and of the Biessed Eucharist sect is a denial of the Trinity of God, of the Presbyterian Alliance. But it Porte into dealing more humanely should take the place of the sacrifices as a consequence of which the divinity is acknowledged that the object of the of Christ is rejected, as well as the ex- gathering was not for the purpose of massacred by wholesale. But the

certainly a great influence in causing the decline : that is, the growing unpopularity of the doctrines of reproba-

tion and predestination. Years ago, the Chicago Interior, the principal organ of Presbyterianism in the West, declared that not one-half of the laity believe in the doctrines of the Westminster Confession, and no doubt that journal is well acquainted with the facts.

In spite of this, the General Assembly, through a feeling of shame to make doctrinal changes, refuses to eliminate the objectionable doctrines. It is no wonder, therefore, that the people should resent the refusal to sat-

isfy their aspirations for a creed more congenial to the general belief, not

only of Presbyterians, but of all mankind. There is an incompatibility between these harsh doctrines and the natural and general belief of mankind in a God of mercy, and it is no wonder that the final result should be the decay of the system which holds to such

doctrines.

ANOTHER ACT OF TURKISH INSOLENCE.

The bravado of the Turkish Sultan in the face of the most powerful Chrischurches are constantly increasing in tian nations is one of the most strange characteristics of Turkish rule, yet it is a fact, to which it is impossible for us to close our eyes, that he actually fiance.

It is but a few years since the whole In Detroit a banquet was held on the array of European fleets made a threatwith the Armenians, who were being audacious Turk took the matter very serenely, and the massacres went on without interruption.

THE BRAGGADOCIO OF IMPO. Another braggart who gave vent to TENT INTOLERANCE. his spleen at the Grand Lodge session

The history of Orangeism in Ireland, where it originated, is written in letters of blood, and Henry Grattan denounced it on the floor of the Irish Parliament House as a gang of bandits whose object was to exterminate Catholics. This work was attempted to be carried on in Ontario also by the same order, and its early history in the province is

very much the counterpart of its doings in Ireland, with the exception that it has been unable under Canadian government to attain the political ascendancy at which it has aimed. It requires, therefore, no small amount of impudence for an Orange orator to speak as the " Right Worshipful Grand | doubt, but it is certain that Orangeism Master " of the Eastern Ontario lodges used in his annual address at the session of that society, held in Port Hope on the 15th inst.

He is reported to have said :

He is reported to nave said: "Rome is ever busy to get control of the destinies of our Dominton. Her priests and Bishops, as their latest move, are undertak-ing to have the Coronation oath remodelled to suit the Pope. Orangemen and Pro-testants generally have never had to face a more formidable proposal than the one ad-vanced by the Catholic Truth Society—a society more dangerous than even the but every one who has seen their atvanced by the Callabric 17th events that even the Society more dangerous than even the Fenian Brotherhood, because they are op-posed to violence, and seek by persuasion and flattery, mock frankness and professedly British lovalty to further the aims that their ancestors strove for with bomb and dagger."

are not wanted under the Stars and Mr. Bradley thus attributes to Catholics the use of the instruments which Stripes.

Besides this, it is well known that his order has persistently employed, one of the chief obstacles to cordiality and he makes this appeal to Protestants between England and the United States generally in order to excite them to unite with the Orange societies of the is the harsh treatment which has been Province to prevent the Catholic Truth accorded to Ireland, and which is Society from obtaining from the Par- greatly attributable to Orangeism and liament of Great Britain a revision of Orauge influence. The liberty-loving the insulting oath which the British Americans will never endure proscript-Sovereign is at present expected to ive societies like Orangeism and take on his or her accession to the Apaism.

The Manitoba School Question is an-

Here is a most solemn promise to build His Church on Peter, and to give him the extraordinary power of bind-ing and loosing. As a Christian you cannot think that this promise was not fulfilled.

Parson-"I cannot find that He ever or ganized any special or specific form of ganized any special church government.

The fact that He built His Church is evidence sufficient that He gave it a special form of government by which it could act as His agent. He said that those who would not hear the Church were to be to His disciples as the heathen and publican. That is that they were to be looked upon as outside the Church-excommunicated. His followers, then, were obliged to hear the Church. But to be heard the Church must speak, render decisions. make laws. When, therefore, He required obedience to the decisions of the Church He referred to a body having from Him authority to determine questions in His name. This body was, therefore, organized and had a specific form and rule of action, for if not it could determine nothing-in other words, could not be heard. Appeal to it would be useless. Bat our Lord commanded appeal to be made to it in case of differences. Even in purely secular matters appeal to a court nec essarily implies an organized court, for an unorganized court is no court at all, and can render no decision. Then the Church of Christ, to which He commanded appeals to be made, was an organized body, having a specific form of action and authority from its Founder to render decisions in His name. An appeal to the Supreme Court is an affirmation that there is a Supreme Court, and that it is specifically organized.

Parson—" He (Christ) left it (the form of church) to the men and women who loved and followed Him."

To use your phrase, we cannot find in the New Testament any statement to that effect. This may be owing to ur ignorance of the Bible. You will, therefore, enlighten us by pointing out the text that says our Lord left the form of His Church to be determined

throne.

A

other matter regarding which Mr. Clarke makes quite a flourish of tomahawks. He complains bitterly that certain concessions have been made by the Government of Manitoba to the Catholics of that province restoring some of the educational rights which were taken away by the legislation of 1890. Our readers understand well the state of the Manitoba school question, and we need not enter upon any details of it here. It will be enough to say that the Orangemen have throughout been bitter opponents to the re grant. ing of the rights which are guaranteed under the Constitution, but we shall not cease to insist upon it that those rights be entirely restored. This is a question in which all the Catholics of the Dominion are interested, and 42 per cent. of the population are not to be treated with contumely for the sake of pleasing a few virulent bigots.

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by the men and women who followed Him. St. Paul evidently does not time. think as you do. He said to the Cor "Let woman keep silent inthians : in the churches, for it is not permitted to them to speak, but to be subject, as also the law saith. . . . for it is a shame for a woman to speak in the Church."-(I. Cor. xiv., 84.86.) In Bible. his first letter to Timothy he says Let the woman learn in silence, with but does that justify you in saying He all subjection. But I suffer not a mentioned it but three times during woman to teach, nor to use authority his life ? Our Lord taught His disciple over men, but to be in silence. daily for three years, vet all His words recorded in the New Testa---(1 Tim., ii., 11 12) Yet you would have busying themselves giving ment would not fill ten pages of Web ster's dictionary. And because there special and specific form to the gov ernment of the Church. are but two occasions recorded when He A specific form of government is a

nentioned His Church you tell us that specific form of action. A specific He never mentioned it but three times form of action is essential to constitute during His life ! confidence more than you knew. anything what it is. When our Lord established His Church He gave it not prudent to be so impetuous.-New everything essential to its existence. York Freeman's Journal as an Agent, a Judge to determine dis putes. A specific form of action is essential. Therefore, He gave to His Church a specific form of government. THE CATHOLIC TRUTH SOCIETY AND THE BRITISH CORONA-TION OATH. It came from His creative hand, per fect and in working order. A movement has been started by the

Parson-" When He ascended to heaven there was no church, creed, law or discipline in existence." Catholic Truth Societies of England and Canada, whose object is to have eliminated from the coronation oath of

Then, according to you, our Lord England the insulting allusions to Catholic belief and the Head of the did not build His Church upon Peter, as He solemnly declared He would. Catholic Church contained therein. To bolster up your theory are you ready to give Him the lie? Should menarch, on being crowned, swears as follows : not doubt, nay, reject, a theory that leads you to so blasphemous a con clusion?

Was not what Christ and His Apostles taught a creed for believers? Were not His and their commands law

follows: I do believe that in the Sacrament of the Lord's Supper there is not any transubstan-tiation of the elements of bread and wine into the Body and Blood of Christ at or after the Consecration thereof by any person whatso-ever, and that the invocation or adoration of the Virgin Mary or any other saint, and the Sacrifice of the Mass, as they are used in the Churen of Rome, are superstitious and idda-trous. And I do solemly, in the presence of God, profess, testify and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly under-stood by the English Protestants, without any evasion, equivocation or mental reserva-tion whatsoever or without any dispensa-tion already granted me for this purpose by the Pope or any other authority or person whatsoever or without any hope of any such dispensation from any person or authority whatsoever or without thinking that I am or may be acquitted before God or man or ab-solved of this declaration or any nart thereof and discipline for believers ? In your extensive reading of the Bible you must have skipped the first chapters of the Acts of the Apostles. Look at the first chapter and you will see that immediately after the Ascension the Apostles returned to Jerusalem, and after persevering in praver in an upper room they proceeded, under the leadership of Peter, to the selection of an Apostle to take the place of Judas. Here we find an organized whatsoever or without timking that 1 km or may be acquitted before God or man or ab-solved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same or declare that it was null and void from the beginning. body proceeding in due form to the election of an apostle, and directed by that same Peter on whom Christ had promised to build His Church. In his address introductory to the election This recalls the fact that this in Peter referred to Judas as one "who famous oath is not the only instance in was numbered with us, who had obwhich Eaglish laws regard Catholics as tained part of this ministry.' There a sort of moral outlaws. There is, for instance, on the statute books (and it is was then a ministry. A ministry sup poses an organization in Church as in a part of the Catholic Emancipation State. As in the secular order there Act, too,) an article which says: cannot be a ministry of a non-existent "Whereas, Jesuits and members of other religious orders, communities, or State, so, in the spiritual order there cannot be a ministry of a non-existent societies of the Church of Rome, bound church. In the secular order the min istry is the ruling part of the State, that part of the State which governs and speaks for the whole body. In the provision for the final extinction and spiritual order the ministry is that gradual suppression of the same thereruling part of the Church which governs, directs and speaks for the all existing members of orders should whole body of believers. Each par be registered, that no member of such implies the other, the governing and orders should come into the realm, and teaching, the governed and the taught. Now, St. Peter in his address that no person should, for the future, admit a member or become a member speaks of the ministry as existing prior to the death of Judas. The of any of the orders. decreed for a breach of these conditions is banishment from the United King-Church, therefore, existed prior to that event, for the ministry is the govern-

ing and teaching body of believersin other words, the Church. The Apostles in the election of a successor to Judas proceeded, not to organize the Church, but as an organized Church, to the election of an Apostle in the Church. You will not deny that body in the

ship upper room was competent to deter vate houses, is liable to a penalty of mine any question that might come be fore it, and that its decision was bind -It is further provided that the wills ballavars and that those w would not receive and obey its decis ions were not Christians. Now, in view of this body who could exercise the authority of Christ and create an ations. Apostle who must be received by faithful as those created by Christ Himself were received, we can understand the force of our Lord's words when He let him be to thee as the heathen and publican." "If he will not hear the Church The appointment of a successor to Judas was as truly legislation as was the act of Congress making Dewey an admiral. It is needless to say that now where there is legislation there is or ganization, an authoritative body. There was legislation in that upper room in Jerusalem immediately after the Ascension. There was an organization there. The teaching Church of Christ, built according to promise on Peter was there. This election was the first act of the Church after the Ascension, its first use of the sceptre of power delivered to it by our Lord at It was the first act of His departure. a series that will continue to the end "Lo, I am with you all of time. days, even to the consummation of the world. If by "Church" you mean certain organizations that were established by Luther, Calvin, Wesley and other modern constructors, then we must agree with you that when our Lord ascended into heaven there was no Church, for there certainly were no Churches of that kind. As none of them existed, none of them is the Church our Lordreferred to when He said: "If hewill not hear the Church let him be to thee as the heathen and publican." So, after all, in a certain sense, you are right, but that sense is not the right sense of the word Church.

settled the matter once and for all oath of the monarch of England as the Head of the Church of England, many of whose members do profess the doc-But where did you learn that our Lord never mentioned His Church but trines which are stigmatized as idola three times during His earthly life? trous and superstitious, and indig-There is no such statement in the nantly repudiate the name " Protest Whence did you get your inant. formation, then? You may say the It is strange enough that this oath New Testament records only two occawas not taken by the English monarchs sions when Christ spoke of His Church.

until Queen Anne in 1702. An identi-cal oath was required of the Lord Lieutenant of Ireland, the Lord Chan cellors of England and Ireland, the chancellors of the different universit ies, peers of the realm, and members of Parliament.

Daniel O'Connell began the crusade against it by refusing to take it on his election to represent Clare in the House of Commons in 1828. His seat was de-You said with great clared vacant, another election was It is held, he was again returned, and again refused the oath. The ensuing agitation resulted in his winning of Catholic Emancipation. The test oath was abolished for members of Parliament, and most other offices.

The Catholic Truth Society will present a memorial in Parliament for the abolition of the oath as taken by the English monarchs, and for any other remaining vestiges of its use. The splendid organization of this society, its courage and perseverance, the Christian democracy which rules its assemblages have already wrought great work for the Church in Eagland, and set an example for Catholics everywhere. - Boston Pilot.

THE READING OF THE BIBLE.

Very annoving and highly displeas ing to those individuals who contend that the Catholic Charch forbids the reading of the Bible to its members, must be the recently published Apos-tolic brief wherein Leo XIII. grants special Indulgences, under the usual conditions, to those "who shall read the Bible devoutly for at least a quarter of an hour "each day. This Brief, which bears the date of Dec. 13, 1898, is addressed to the Cardinal Archbishop of Paris, Monsignor Richard, a zealous priest of whose diocese, Abbé Garnier, is at present engaged in the good work of promoting the devout reading of Holy Writ among the faithful. Naturally such a work commended itself to

the Pope, who, but a few years ago issued a notable encyclical on "The Study of the Sacred Scriptures ;" and when he was asked to aid Abbé Garnier's labors, he readily did so by send ing the aforesaid Brief to the Cardinal Archbishop of Paris.

Oar Protestant brethren entertain some queer notions regarding the popular reading of the Bible. A good by monastic or religious vows, are many of them hold that no coun-resident within the United Kingdom, try can be a Christian land unless and whereas it is expedient to make | every house in it can show a wellthumbed version of the King James or the revised edition. Yet multitudes of people and many nations, as St. Iren in "; and then goes on to provide that æas points out in his writings-were converted to primitive Christianitythe very species of that faith for which our Protestant friends profess now such high regard-without being able to Their faith came from hearing. The punishment And if the reading of the Bible be considered an indispensable prerequisite, dom, and if the criminal fails to leave Christianity would have been beyond the country in three months then the reach of the greater part of mankind before the art of printing was discovered,a-supposition too absurd to be Another is to the effect that every Catholic Bishop is liable to a penalty of entertained by any sane mind. If this Protestant contention be admitted, that £100, and every Catholic ecclesiastic without the study of the Scriptures, salvation is impossible, what must be who shall wear the habit of his order save within the usual places of worsaid of the people who lived before of the Catholic Church or in pri-Moses' time ; what of those who lived after him, but were not of the chosen

race, and what of the folks who died first authentic collection of

one, to draw from them purity of morals and of doctrine, to eradicate the errors which are widely disseminated in these corrupt times." And this, the letter adds, you have seasonably effected by adding "explanatory notes which, being extracted from the Holy Fathers, preclude every possible danger of abuse."-Sacred Heart Review.

OBITUARY.

MRS. JOHN WRIGHT, LONDON

OBITUARY. MRS. JOIN WRIGHT, LONDON. Last week London lost one of its most worthy fulzens-one who has seen it grow from in-fancy to a place of great importance in the commercial world of Canada. Thirteen years ago died Mr. John Wright, of the firm of Wright & Durand, contractors. He was one of those noble souls whose energy, persever-nice and geod citiz-enship reflected honor upon his Church, his country and his family—and how his good wife new also gene to her reward. For few Bood wife new also gene to her reward. For few Bood wife new law gene to her reward. For few Bood wife new law gene to her reward. For few Bood wife new law gene to her reward. For few Bood wife new law gene to her reward. For few Bood wife new law gene to her reward. For few Bood wife new law gene to her reward. For few Bood wife new law gene has deficient few laws have the law have hoped that she would compare the disease, but cal science could do, and all the careful and loving attentions of her devided family, she passed quietly away on the night of the 18th March, for iffied by all the rites of holy Church. For over half a century Mrs. Wright had been a resident of this city. Her circle of acquint: ences was large. Indeed there were but few parly, pious souls that heave the world all the worse for their absence. The kind words of praise from the worldly. They were simply the promptings of her kind heart, and the good decds were done brcause she knew words of praise from the worldly. They were simply the promptings of her kind heart, and her of the faith, but from the moment of her propased Christ. It were indeed difficult to measure he depth and the breadth of the nouse-hold of the Faith, but from the moment of her reception hat the Church her whole being seemed to be permeated with the spirit of the Spouse of Christ. It were indeed difficult to the same hed exclude a difficult to the and mother. She died as she had bieses. The members of her family surviving are. The members of her

We had the pleasure of knowing Mrs. Wright We had the pleasure of knowing Mrs. Wright for many years and our regret at her departure from amongst us is felt most keenly. The funeral took place on Wednesday morn-ing to St. Peter's cathedral, where kequiem High Mass was celebrated for the repose of the soul of the deceased; after which the remains were interred in St. Peter's cemetery. The pail-bearers were: Messrs. M. Masuret, D. Regan, Andrew Durand, James Wilson, H. Beaton, and James Evan. aton, and James Egan. May her soul rest in peace!

MRS. NICHOLAS MURPHY, PORT LAMBTON

MIS. NICHOLAS MURPHY, PORT LAMPTON, We clip the following notice from the Wal-laceburg Henald: In the demise of the one of whose death we mentioned last week, Mary A., beloved wife of Mr. Nicholas Murphy, whose departure was so unexpected and of such a sudden nature, a gloom has been cast over the whole commun-ity. Mrs. Murphy had a large circle of friends and was beloved and esteemed by the very large number who attended her funeral, which was held on Tuesday, 21st ult, at the K. C church. It is unnecessary for the writer to eulogisc, as a faithful and devoted Christian, being a firm bellever in the rites and ceremonies of the

latifical and devoted Christian, being a firm liever in the rites and ceremonics of the tholic faith, living a life preparatory to a good ath. Deceased was in the forty-second year her age, and leaves a husband, two small yeard an infant girl to mourn the loss of an lectionate and devoted mother, also an aged other, two brothers. Michael and Jas. Gil-ly and Mrs. Jas. DeGurse, The bereaved lends have the heartfett sympathy of the hole community in this, their sad hour of lef.

The CATHOLIC RECORD joins in the expres-on of sympathy for the bereaved husband and ion of sympathy for the bereaved husband and riends. May her soul rest in peace! MARY GERTRUDE WALSH, ST. JOHN, N. B.

friends. May ner sources were husband and friends. May ner sources in peace!
 MARY GERTRUDE WALSH, ST. JOHN, N. B.
 The large circle of friends of Mr. and Mrs. Richard J. Walsh, St. John, N. B., wassrieved to learn of the death of their beloved cldest daughter. Mary Gertrude (Molle), which sad event occurred on Monday, March 6th. The funcal look place on the following Wednesday afternoon. The remains were taken to St. Peter's church, where the funcal source taken to St. Peter's church, where the funcal source taken to St. Peter's church, where the funcal source taken to St. Peter's church, where the funcal source taken to St. Peter's church, where the funcal source the direction of Rev. Father Gunning, C. SS. R. There was music by the children's choir, under the direction of Rev. Father Gunning, C. SS. R. Miss Heiner Borgman, C. SS. R. There was music by the children's choir, under the direction of Rev. Father Gunning, C. SS. R. Miss, Heiner Borgman, C. SS. R. Miss, Heiner Borgman, C. SS. R. Miss, and the shoot and the shoot and the shoot source of the decount of the starry Curtains Round. The interment was made in the new Catholic centers. The floral offerings were beautiful, and were sent in by Mossrs. Welnerbury & Rising, the omployees of that firm. Misses Helen DeBury, Mary Hayes, Nellie Hierrin, Dr. and Mrs. Meinteney, and the schoot mates of the decount was held in St. John in 189, Mr, and Mrs. Weish took an active part in entertaining the delegates and visitors.
 The CATHOLIC RECORD heartily joins their friends in expressing its sympathy. R. I. P.
 Mr. H. COULSON, MOUNT ST. LOUIS. The Angel of Death, still Neurice St. Pater's Hail, St. St. St. May Holes and the st. Mount the Count of the start of the st. Pressing its sympathy.

ME. JOHN KEEFFE, GRAND RAPIDS, MICH. Mit. Joun KEEFFE, GRAND RAPIDS, MICH. Died at Grand Rapids, Michigan, John Keeffe, the beloved son of the late Mr. John Keeffe, who was one of the first settlers of Mirchell, and has a daughter buried there--Mrs. John McGuire. John was a young man respected and loved by all with whom he came in contact. His death is a sad blow to his sisters and one lonely brother, who can never forget him. He died a beauiful death, strengthened with the consolations of our holy religion, after a painful illness of three weeks-borne with Christian fortitude. All that medi-cal skill and careful nurshig could do was of no avail. The high esteem in which the de-ceased was need was shown by the one hun-ered and scentry-five buggies which escented the anal soven's are bugges which escribed the remains to St. James church, where an eloquent sermon was preached by Father Rann. The remains were then interrod in the Catholic constery. A solemn High Mass was song. May his soul rest in peace!

CATHOLIC RECORD.) THE SKIES OF LENT

O Lord of grace, we think of all The peace that might have been : We kneel, abashed, at many a shrine

Repenting many a sin. The bells of earth, in solemn wise, Throb o'er the meadows brown; Yet, over all, with loving cyes The tender blue looks down.

The softest light of early spring, The budding of the trees, Are sweet enough, yet heav'n is full Of sweeter things than these : The answer to our confidence, Our sorrow's sudden crown, We see it, shining ! Love intense From out the blue looks nown.

Behind our misty veil of tears A sense of parden gleams; A Presence as of One beloved On our contrition beams! O silvery bush of dawning light! O warmth of brooding wing! O Carita to God, likelilics white, Thy blessed Easter bring!

-Caroline D. Swan.

INDIAN MISSIONS.

Rat Portage, March 16, 1899.

Rat Porage, March 16, 1899. To the Editor of the CATHOLA RECORD: "Dear Sir-I enclose you a letter just received, which breathes the true spirit of charity and zeal, the publication of which cannot be but edifying and may serve to stimulate the sluggishness of many others. I take occasion to draw the attention of your readers to the standing advertisement of our Indian work in your columns, which I trust will not stand there in vain. Yours devoted lyjin Christ, C. Canill, O. M. I. Dear Rev. Sir-In answer to your appeal for

C. Canill, O. M. I. Dear Rev. Sir-In answer to your appeal for your Indian missions, of the North-West, in the CATHOLIC RECORD, I forward you an ex-press money order for \$5.00. I wish I could afford a larger sun, but being only a working girl, that is all I can spare at present. Next year, perhaps, I may be able to send you a like sum.

Sum, I have been been been as the second sec

the money order. Respectfully yours,

- Elmwood ave. South London, Ont.

Rev. C. Cahill, O. M. I. THE LATE ARCHBISHOP WALSH.

Formal Presentation of the Civic Resolution of Sympathy.

On last Friday afternoon the formal presen-tation was made at St. Michael's P dace of the etvic resolution of sympathy passed in connec-tion with the death of the late Most Rev. John Walsh, Archbishop of Toronto. The municipal officials who took part in the brief but impresive ceremony were: His Worshup-Mayor Shaw, Mr. John Bievns, City Cierk, and Comptroller Burns. The presentation was made to Very Rev, J. J. McCaun, Administrat-or of the Archdiocese, with whom were the prests of the Cathedral parish, Rev. Frank Ryan, rector, Rev. F. Rohleder, Chancelior and Rev. Dr. Treney, also Rev. James Walsh, rector of the Cathedral parish, Rev. Frank Ryan, rector, Rev. F. Rohleder, Chancelior and Rev. Dr. Treney, also Rev. James Walsh, nephew of the late Archbishop. Among the laymen present were Col Mason, Joseph Con-nelly, R. C. A. M. O'Connor and P. F. Cronin. His Worship in presenting the memorial al-bum recealled the heartfeit sympathy with where the councel of the city of Toronto put itself on record in the early part of August last when the sad and unexpected news of the death of the Catholic Archbishop became you one feeling that the death of Archbishop Walsh was a civic and national loss. At the engrossing of the resolution in a suitable form no stand, over and he trusted that the album he now presented in some manner reflected the sincerity of their unanimous wish that the On last Friday afternoon the formal presento stand, over and he trusted that the album he now presented in some manner reflected the sincerity of their unanimous wish that the happy memory of the late Archbishop would endure in the hearts of the citizens of Torento. The Mayor then presented the memorial to Father McCann.

Father McCann. The Very Rev. Administrator acknowledged with gratitude the sympathetic action of the city council of Toronto in passing the resolu-tion of condolence in August Last. He had not forgotten how deeply the manner and form of the resolution were numericated by the Cathotion of condolence in August last. He had not forgotten how deeply the manner and form of the resolution were appreciated by the Catho-lie clergy and laity of the city and Archdiocese, and he assured His Worship that the effect of this expression of the council and of the citi-zens generally would not soon pass from their minds. He particularly thanked Mayor Shaw as the chief magistrate of the city, and he re-ceived this memorial abbun from him with a sense of the generous desire that had prompt-ed him, as well as the other civic officials, to give to their expression of respect for the late Archbishop this beautiful and enduring form, In receiving the memorial on behalf of the clergy and Catholic community generally, he assured the Mayor, City Clerk and Computeller Burns that the spirit in which this gift was tendered was thoroughly appreciated and would be treasured in the archives of tho tosed the proceedings. The memorial album well deserves descrip-tion. It is a costly moroece bound volume, a littl larger in size than the ordinary liberry book. The front cover bears a chaste Roman cross, standing upon a floriated base of gold over which maple leaves and banches of grapes are artistically arranged with the following mscription thrown into relief in plain letters: "And doubtless unto thee is given A life that bears immortal fruit In anch great offices that suit The full grown energies of heaven." The pages of the album are double uncut velum, each by itself presenting a striking

Here is a most solemn promise to build His Church on Peter, and to give him the extraordinary power of bind-ing and loosing. As a Christian you cannot think that this promise was no fulfilled.

Parson-"I cannot find that He ever or-ganized any special or specific form of church government.

The fact that He built His Church is evidence sufficient that He gave it a special form of government by which it could act as His agent. He said that those who would not hear the Church were to be to His disciples as the heathen and publican. That is that they were to be looked upon a outside the Church-excommunicated His followers, then, were obliged to hear the Church. But to be heard the Church must speak, render decisions, make laws. When, therefore, He re quired obedience to the decisions of the Church He referred to a body having from Him authority to determine ques tions in His name This body WAS therefore, organized and had a specific form and rule of action, for if not it could determine nothing-in other words, could not be heard. Appeal to it would be useless. Bat our Lord commanded appeal to be made to it it case of differences. Even in purely secular matters appeal to a court nec essarily implies an organized court, for an unorganized court is no court at all, and can render no decision Then the Church of Christ, to which He commanded appeals to be made, was an organized body, having a specific form of action and authority from its Founder to render decisions in His name. An appeal to the Supreme Court is an affirmation that there is a Supreme Court, and that it is specifically organized.

Parson—" He (Christ) left it (the form of church) to the men and women who loved and followed Him."

To use your phrase, we cannot find in the New Testament any statement our ignorance of the Bible. You will, therefore, enlighten us by pointing out the text that says our Lord left the

Well, are not three times enough? How many times should He have mento that effect. This may be owing to tioned it in order to hammer it into vour head? Does the truth of our bravest, most loyal and most intelli-Lord's words depend on the number of times He said them? What He is re-Parenthetically, we may note the form of His Church to be determined corded to have said about the Church wild inconsistency of requiring this which ought to be left open to every

Catholics which contain bequests to church purposes may be declared void, on the ground that religious orders, in the eyes of the law, are criminal associ-

transportation for life.

It will be remembered that, a few years ago, Lord Charles Russell was declared ineligible for the office of Lord Chancellor of England on account of his religion, and the Marquis of Ripon, for the same cause, ineligible office of Lord Lieutenant of the

Ireland. Against these things it will be alleged that Lord Charles Russell is the Lord Chief Justice of England; that the Marquis of Ripon has held the office of Viceroy of India, and that the laws in regard to religious orders and Catholic wills are dead letters.

This last fact is of itself reason enough for their expunging from the statute books. To what purpose cumber these with laws which no Government, Conservative or Liberal, would dare to enforce ; and which stand only as a memorial of a dark and bloody er which fair minded people of every form of belief would like to forget?

If these laws are dead letters, how ever, the spirit which enacted them is not wholly dead in England, as the bitterness of the opposition to the Catholic University in Ireland proves ; and these anti-Catholic bigots can still point gleefully to the fact that every British monarch, at his coronation, pronounces his Catholic subjects idolatrous and superstitious, and further insults them with the proclamation of the ancient calumny, that the Pope can dispense from the truth and permit evasion, equivocation and mental reservation.

As the Rev. M. F. Fallon, O. M. I. of the Ottawa University, showed in his recent masterly address on the "Cor-onation Oath," the British Empire has Parson—"He (Christ) had very little to say about His Church, never mentioning it but three times in all His earthly life." among its subjects not only every kind of Protestant, but also Hebrews, Ma bometans, Buddhists, etc. Vet none hometans, Buddhists, etc. Yet none are insulted in their religious belief save only the Catholics, who number 12 000 000, and who are among the

the New Testament books was made in the fourth century ?

It was not until heresy began to corrupt the sacred text, and Protestantism proclaimed the destructive theory of private interpretation, that the Church forbade the faithful the reading of unauthorized vernacular versions of Holy Writ. In earlier ages the Bible was freely read and its reading was encouraged, although the faithful were always instructed regarding the obscurity of many texts and the danger of misunder-standing them. But the study of the Sacred Scriptures was never neglected, much less forbidden, under proper conditions, by the Church. A Church that has taken such great pains

to keep the Inspired Word free from error of all sorts ; without which the world to-day would have no Bible which compels her priests, under pain of mortal sin, to read long portions of the Scriptures daily in the recitation of the office, and which, Sunday after Sunday throughout the year, reads to the faithful the recurring epistles and gospels, can afford to smile at the harge that she wishes to keep her children in ignorance of God's Word. This last Apostolic Brief in favor of the study of the Scriptures was not, cf course, needed to convince intelligent people of the utter falsity of the assertion that Catholics are not permitted to read the Bible. If any of our Protestant friends labor under the delusion that such an assertion is true, let them purchase a Catholic Bible in any bookstore, and if it be an authorized edition they will find, in the front pages a letter written by Pius VI., and dated the Kalends of April, 1778, to Arch. hishop Martini of Florence, who trans lated the Bible into Italian. In that letter the Pope praises the Archbishop for the zeal he displayed in making his vernacular version of the Sacred He thanks him Scriptures. He thanks him for copies of his version, and declares that "you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures ; for

these are the most abundant sources,

MR H. COULSON, MOUNT ST. LOUIS. MR R. COULSON, MOUNT ST. LOUIS. The Angel of Death still hovers in our midsl and seems almost cruel in selecting as its choice, Harry Coulson, eldest son of Mr. Jame Coulson, Mount St. Louis, who died Thursday norning, 9th March, aged twenty-six years and ine months. The discussed has been for some years ar

. sed has been for some years at the Provincial Government build The ucceased has been for some years an implayee at the Provincial Government build-ag in Orillia, a position which he faithfully and creditably filled until January last, when he returned to Mount St. Louis with the hope hat a rest and change of medical treatment would strengthen and invigorate his already weakened system.

reakened system. The disease, diabetes, baffled the most stren-ous efforts of the physicians, although the atient kept hopeful and cheerful, and was of confined to his room until three days be-

patient kept hopeful and cheerful, and was not confined to his room until three days be-fore his death. Mr. Coulsen was a member of the Altar Soci-ety, the League of the Sacred Heart, and of the Angels' Guardian Court, C. O. F., Orilia. He was highly esteemed, a general favorite, and to be thus stricken in his you'h is sincerely de-lered by a wide circle of friends. The funeral took place on Sunday, at 2 b. m., and was very largely attended. The members of the C. O. F. attended in a body and were ac-companied by an additional host of sorrowing friendsfrom Orillia, showing by their presence the respect they entertained for the decased and their sympathy for the bereaved. The funcal offerings were significant and beautiful — a floral cross from comrades, bou-ueuts from cousins, and floral crown from members of C. O. F. Rev. J. Sheridan conducted the services and delivered an affecting funeral discourse, dwell-ing on the merits and virtues of the decased. The cortege then proceeded to the adjoining cemetery, where the remains were interret in the famity plot. Widespread sympathy is felt for the mourners in their sorrow. At a regular meeting of Angels' Guardian Court No. 571, held on 13th March, the follow-ing resolution was adopted: Whereas the Alminghty God, in His inflai'e

Court No. 574, held on 15th March, the follow-ing resolution was adopted : Whereas the Almighty God, in His influite wisdom, has called to his eternal rest our high-ly esteemed brother, James Henry Coulson, his parents, brothers and sisters have suffered the loss of a devoted son and brother, and Angels' Guardian Court a faithful and zealous member, therefore be it Resolved, that we, the members of Angels' Guardian Gourt No. 574, do hereby extend to the family of our deceased brother, in the hour of their sad bereavement, our sincere and heartfelt sympathy. And be it, further Hese resolution be spread upon the records of our court. Commister F. Frawley, Thos. Coffey, J. P.

amittee-F. Frawley, Thos. Coffey, J. P. n. J. White, J. Smith.

MISS MARY NAGLE, WINDSOR.

It is with feelings of deep regret we are called upon to record the sudden death of Miss Mary Nagle, daughter of John Nagle who died on March 11th at her home. 39 Arthur street. The deceased contracted a cold about two months ago and everything that could be done to save her life proved useless. She was well an March IIIIh at me
an March IIIIh at me
The deceased contracted a two-months ago and veryihing that could be two-to save her life proved useless. She, was well and favorably known about the city, and on March 13th her remains were conveyed to St. Alphonsus church, where Solema Requiem Mass was eelebrated by Rev, Father Brady, assisted by Rev. Dr. Flannery, and thence conveyed to St. Windsor Grove convery. The pall-bevers ware A. C. Schinners M. J. Wallace and M. J. Reddins of Windsor Fred Taylor of Walker-ville and Wm. Creed ank A. Ellair of Detroit.

In such great efficient statut The full grown energies of heaven." The pages of the album are double uncut study of art, the main feature of which is fidel-ity to the Catholic idea, in the general scheme suggestive of the Italian renaissance, in the insignia of the Archiepiscopil office and the obvely contrasts of coloring arranged to show up the purple that runs through every page. The frontispiece of the Roman cross surround-ed with grapes and maple leaves is repeated on the further and the form of the state triple-flowered lifty springs from a single stom and branches out in the form of a cross, the root being arched by the scroll: "O, Death where is thy sting." the design being symbolic of the life and character of the prelate. This page is inscribed "In Memoriam." On the re-verse side the test of the citic resolution is be-gun, the initial letter being an illumination of the coat of arms of the citic resolution is be-gene, the uitial letter being an illumination of the coat of arms of the citic resolution is be-gene, the initial letter being an illumination of the coat of arms of the citic resolution is be-gene the and character of the studes mobile of the black text lettering. The hast page of the resolution bears the civic seal in purple alongside of the signatures: John Shaw, Mayor; John Blevins, city clerk, R. T. Coady, city treasure, and facing this is the papreciated. The album was designed and en-grossed by Mr, H. Howward, R. C. A., and it is a credit to his Catholic appreciation of art, -Toronto Register."

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Bacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XXV.

The time between 1688 and 1714 was in England a time of surging to and fro between the old disposition to perute the Dissenters and a recognition of the fruitlessness of this, and of the necessity of rewarding them for their co operation in overthrowing James. In 1689 the permission which James himself had given them to build meet ing houses, though without steeples or bells, was confirmed by William and bells, was confirmed by William and Mary. The new King and Queen would gladly have removed their poli-tical disabilities also, but could not. Indeed, under Anne these disabilities were for a while made more rigorous than ever. Had this intense High Churchwoman reigned a few years longer, the Non conformists would pronave been thrown back again in-With the accession of to the furnace. George the First, however, in 1714, this particular stream of persecution was permanently checked. The Dissenters were still despised and reviled, alluring. and harrassed in a hundred petty ways and mostly shut out of office, but they were never again forbidden to worshi in public, provided they did not build their chapels within a certain distance of the parish churches. Their minis-ters, moreover, like the State clergy, were exempted from military and jury duty. Curiously enough, indeed, the dissenting ministers now enjoy one advantage from which the clergy of the Church of England, the Church of Scotland, and the Church of Rome, are de In remembrance of the time barred. when it was the Convocations which alone taxed the priesthood, those min-isters whom the law recognizes as 'clergymen " can not sit in the House of Commons, which dissenting minis-

been a fearful war, and, as in warfare ters can, and sometimes do. With the coming in, then, of the Guelphs, both sides of English Protest antism, vigorously assisted by Scottish Presbyterianism, giving up, for the most part, their mutual persecutions, found themselves ready to take up again the persecution of the Roman Catholics, which had paused for a moment in view of the possibility that the younger James might succeed his

tantibus," to bear allegiance to the sister. Queen, after as before. It was re-membered that the Jesuits refused to Every one has some noticn, more or less detailed, of the state of things in Ireland under the Orange and earlier allow that the Popes had always been transgressing Scripture in their de-positions of kings, which would have Brunswick rule. Few, however, have an adequate conception of the intense been to declare the whole medieval legal compression under which the Catholics of the larger island lived. I Church at least materially heretical. own to having had the very vaguest It was forgotten that English Jesuits, apprehension of this until I lately read as well as seculars and laity,-the il lustrious Campion leading them-had Wilfrid Ward's Life of Cardinal Wiseman. Provisions of law that we are even after the deposing Ball, expressly acknowledged Elizabeth for their accustomed to think of as confined to native and lawful Queen, and on the Ireland were equally in force in Engand and Scotland ; besides that the scaffolds to which she had sent them, to die a death of lingering torture, Roman Catholic worship, which was permitted in Ireland, was strictly for bidden in Great Britain. "It was," had often prayed that God would grant her a long and prosperous reign. says Mr. Ward, "made criminal in a Next after the Marian persecutions. Papist to possess arms, or to own a the event of the great struggle which horse worth more than £5. To say has sunk most deeply into the mind of Mass or to keep a school subjected the Anglo - Saxon Protestantism is, Papist to perpetual imprisonment. The informer who should lead to the ap course, the defeat of the Invincible Armada, sent out by the Catholic King prehension of a priest for saying Man and blessed by the Pope. It was for received £100. Papists were incapgotten, and seems but little noted yet, able of inheriting any lands, tenements, or hereditaments, and could be called that the English Catholics (a little knot of denationalized fanatics excepted) were as zealous as their neighbors in upon to give them up in favor of the defending the throne of Elizabeth and Nor could a Papist purnext-of kin. chase land after April 10, 1700 Any orming against a Papist who educated his children beyond the seas -as at Douay or St. Omer-received the whole penalty of $\pounds100$ which had been inflicted by James I. for the of-The Acts of Elizabeth making fence. it death for a priest to be in England remained, it should be added, uprepealed ; but as the Act of William offered a reward, convictions were naturally made under that Act rather than under its predecessor." This policy, as Mr. Ward remarks, as better calculated to wear out the Catholics of Great Britain than the fiercer statutes of the Tudors. These roused the heroic spirit of resistance, which often reached the sublimities of martyrdom. Accordingly, the policy instituted under the Stuarts, but stil mixed with much of the earlier savage ness, was, after the Revolution, finally disengaged from the shedding of blood and confined to such a hopeless and degrading constriction of every prospect and activity and interest of life as we have seen. "The blood of the have seen. martyrs is the seed of the Church ; but here the martyrdom, being care fully detached from the actual taking of life, ceased to be martyrdom in the recognized sense. It did not draw the eye or rouse the enthusiasm of beholders. It was an endless treadmill of automatic discouragement. Even now, it is true, the harsher features of the legislation were mostly kept in abey ance, yet there was a large residue which was independent of the dispositions of authority and acted by the force of a law which there was no discretion to remit ; besides that the wors enactments might at any time be re vived by private malice or cupicity The monotonous and depressing pros pect stretched out from generation to generation. Had pagan Rome for her occasional fierce outbursts of persecution substituted the system of William and Mary, it might be questioned whether, humanly speaking, the Chris tian Church could have survived. It It is no wonder, then, that in England the defections from Catholicism were almost continuous, and that, when deliverence at last came in 1829, only a sorry remnant emerged, as Mr. Ward expresses it. Average human nature

storation, and still more of the Revolunople by the Turks. Yet the English, who, as a level headed people are only tion, for large masses passed these lim its. In Ireland every Catholic was buoyed up to resistance by the consciousness that a whole nation was with him ; in England he was smothered under the consciousness that a

the same conditions.

etween the

orgotten.

posed.

Wilfrid Ward, whose Life of Wise

man is pervaded by the most eminent candor, is far from pretending that

the horror of "Popery" felt at this

time in England was mere ignorance

and barbarity. In England, as else-

where throughout Europe, the struggle

generally, everything bearing against

the enemy was remembered, and

everything making in his favor was

Pius V. had declared Elizabeth de-

mass of English Catholics refused to re-

ceive the Bull, and that Rome, seeing

it useless to contend with them, ex-pressly gave permission, "rebussic

two religions had long

It was remembered that

It was forgotten that the great

would not be content without engraving on the monument the outrageous whole nation was against him. declaration that the fire had Few know (the writer for one did not, until informed by Ward) how heavy a blow the Civil War gave to owing " to the treachery and malice of the Popish faction," and to their "horrid plots for extirpating the Protestant English Roman Catholicism. religion and old English liberty, and hundred gentlemen who lost their lives introducing Popery and slavery.' When Alexander Pope, himself a Cath in this, it is estimated that nearly two hundred were Catholics. Many lead-ing families thus became extinct. olic, wrote, say in 1728, the couplet Where London's column, tow'ring to the Their Catholic tenantry and retainers,

deprived of their rallying points, large ly conformed. After the Stuarts came Like a tall bully, lifts its head and lies," all men of sense had long been ashamed back, their unpatriotic intrigues with France (although the bulk of the Cathof this, but the multitude would almos have raised a rebellion had the inscription been erased. Like Hogarth's olics were wholly innocent of these) so roused public feeling that the Test Act was passed, which for more than one pious soldier, they would have been eady to declare, with an oath between hundred and fifty years shut English every two words, that it was all up Catholics out of every office, high and low. Thenceforth every man of rank with religion if that was not kept, that it was only that which saved the Archhad to choose between his religion and bishop of Canterbury from being imeverything that gave animation and mediately burned in Smithfield by a dignity to life. Many chose the nobler detachment of Cardinals. part, but many, the more immediately dalous thing actually remained down Those that were faithful to their faith were largely thrown back into a rudeness and illiterateness of to about 1806 There are three things which next lving which deprived thom of almost

deserve attention in connection with the fortunes of English Catholicism all remaining influence. Save that during the eighteenth century. These the repeated executions of ministers are : the growth of Rationalism ; the which were seen in France at this time were not seen in England, the decay rise of Methodism, and the French ing remnant of English Catholicism Revolution. Charles C. Starbuck. and the decaying remnant of French Protestantism were in almost precisely

with it than with the taking of Consti

surpassed by the Scotch, and are only

surpassed by them in the liability to

sudden panics of absolute unreason,

Andover, Mass.

DOES PRAYER AVAIL ? Providence Visitor.

One of the prize questions of doubt-ers, since doubt became a fashion, has een as to the efficacy of prayers. is a very ancient question and one that s expected to "stan" a believer into is expressed as not a few ready doubters with feigned perplexity now express it when they put their insidious inquiry in this fashion : There is a poor fainting seam tress working in a sweat-shop From an infant she has never omitted

supplicating the Father in heaven for her daily bread, and, oh, how little she has got for her prayers, and that stale and mouldy. There is her employer, a bold blasphemer, who neve breathes God's name except in cursing, who defies heaven and sneers at piety and, lo ! the wretch gets not only bread, but cake as well, gets not only his own bread, but the bread, perhaps, of a nation also. What, then, becomes of the seamstress' prayer?

Take another instance. A wayward on is breaking his mother's heart. She has built her hopes on him, she worships him, and he is scornful, re gards neither her entreaties nor her pleadings, but goes his way, fearing neither God nor the devil. She prays, but apparently to no effect ; she is in sistent in prayer ; she secures the co operation of others and lays seige to heaven. But he only becomes wilder and wilder, loses the power of his manhood and becomes sodden in sin Now, there is nothing selfish in her prayer, or the selfishness is purified away by the superior motive of conern for her child's spiritual well-being which actuates her. Moreover, she prays for something that is prays

a desirable thing clearly good, whether cons whether considered individual's standpoint, the from or 80-

God's

unruly child prayed, and sometimes God treats us as that wise mother treated her child.

The doctrine of prayer is mixed up with those two fundemental questions, the providence of God and free will. The Almighty is not ruling the world as some incompetent general might direct a campaign, shifting and shifting and changing and modifying forever in this detail and that, and always being surprised by the next event. Far from it. God foresees the future and has made His plans. History is work ing out God's design, which men may suspect in part but, short of revelation, The universe is may never know. God's creature, set forth for a propose and the filling of that purpose we call

God's providence. Moreover, men are free agents. They act on their own initiative, and God does not compel them either Our prayers towards good or evil. will never alter God's providence or

destroy man's freedom. Now, it is a memorable fact that even our Lord prayed for an impos-sible thing when He asked that the chalice pass away, if it were possible. It did not pass away, to the bissions drained it to the bitter dregs, bat here, surely, was a case for the scoffer to point out the impotency of prayer. It

would be, perhaps, if the Lord had not really prayed for God's will to be done, which, of course, in this case, was most beautifully accomplished. Indeed, the major proposition of every rightly di-rected prayer is, "Thy will be done." Our minor may express our wish that our will may coincide with God's, but it is God's will that we desire to fulfil, and, only in a secondary sense, our This is at least the theory upon own

which the prayer is based, and as re sulting in putting us in touch with God's will, however different from our own, prayer is never without its effect. Until we are able to comprehend the hidden things of darkness we shall never know how prayer avails, though silence. In its most effective form it that it avails we have Christ's clear declaration. How can we with our limited focus of vision understand the complexity of life or the ubiquity of lod's presence on earth? Here is a Pope praying for the conversion of a race or a nation. Here is a poor needle woman asking God to help her find a spool of cotton. Is the one pre-sumptions in his petition? the other trivial? No, there is neither small nor great in God's sight. The need of the seamstress is not beneath His notice ; the desire of the Pontiff is no beyond His power. We often forget that is it our Lord who has told us that God feeds the birds of the air and clothes the grass of the field ; yea, even numbers the hairs of our heads. Details make our heads ache and vast ness makes our heads swim, but God is

not like us, nor does He suffer our limitations in power or knowledge One result of prayer and a result that is a grace, is its moral effect upon ourselves. It soothes our minds ; it uiets our restless spirits ; it lays the tever of passion, and in the speaking silence of communion with God we ilence gain that pause which acts like balm upon our souls and stills the rebellion of disappointment. Prayer leads us Into conformity with God's will and gains for us that desirable estate if we have not possessed it before.

Those who talk with such confidence of the discoveries of science and the inerrancy of nature's laws, maintain that there is no such thing as miracle, and that prayer to be efficacious suppose the existence of a miracle. We know what we have to think of such a position which makes God the subject of His creatures, powerless to modify the laws He was powerful enough to impose. But does prayer necessarily im-ply a miracle? Indeed, it does not. We pose. have no right to expect that God should work a miracle for us, but we have a right to expect that He should hear us. His intervention in our behalf is part only of that mysterious Providence of which our prayers are a part-one of those vonderful chains of causes of which the effects are the favorable responses to our pleadings. St. Peter says that we are the coadjutors of God, and God certainly knows, and knew what our needs are and shall be, and is there fore not surprised by us when we sup olicate Him. It is easy to heap ridicule on prayer it is not so easy to explain the plain effects of its employment. It is not one, nor two, nor a hundred, who believe, or rather who have tested the truth of that heavenly promise that if you ask you shall receive. They have asked, they have received, and in the joy of possession it would take more than smart wit to make them think otherwise than that prayer is a celestial weapon without which they would have us, we shall have the consolation to ong since had to capitulate to the know in our distress that we have not owers of darkness.

MARCH 25, 1899





These Brands are exclusively used in the House of Commons

vasted or squandered the blessings

God gave us in the day of our prosper-

ECONOMY.

ity .- Sacred Heart Review. There is a lesson in economy which it would be well for us all to consider, for many of us will, I fear, have to an THE RIGHT SORT OF RELIGION. swer to God for the wilful waste not only of spiritual goods, but also of tem We want a religion that goes into the

poral blessings. family, and keeps the husband from There is a false economy, better being spiteful when the dinner is late called stinginess, and which comes from and keeps the wife from iretting when a miserable spirit, and this is certainly the husband tracks the newly washed very displeasing to God. There are floor with his muddy boots, and make some -- and thank God they are fewthe husband mindful of the scraper and who are foolish enough to starve them the door mat ; keeps the mother pat selves and live in meanness and wretch when the baby is cross; amuses children as well as instructs the edness while their money is stored away in bank. But the not uncommon fault wins as well as governs ; projects th which we have to meet, and which with honeymoon into the harvest moon, an all the energy of our soul we deplore, is the wasteful, negligent, unthrifty makes every hour like the eastern fig tree, bearing in its bosom at once the spirit found among many people beauty of the tender blossom and the People, indeed, not lazy nor idle, but glory of the ripened fruit. people who make hay while the sun a religion that bears not only on shines, and then are unwise enough sinfulness of sln," but on the rascality not to gather it in and lay it aside for of lying and stealing. The religion that is to sanctify the

a needy day. "Sufficient for the day is the evil thereof," says the man who lives like a prince, eats the best and drinks the vorst-"Sufficient for the day is the evil thereof. I have money now, and -day I will eat, drink, and be merry. It is to such as these that our Biessed Lord would say : "Take care, be say. ing, gather up the fragments. Be more economical when the sun shines ; lay aside a dollar now and then of the fragments ; save those fragments you pend in the saloons ; save those fragments you waste in gambling ; save those fragments you squander in use-

It is Easy to Keep Well if We Know less and needless amusements ; gather them all up lest they be lost and in the sary to Perfect Health. day of need you be found penniless." And for those upon whom God has bestowed an abundance of temporal favors the lesson is as grave and important. For among such there is a

The importance of maintaining good health is easily understood, and it is really a simple matter if we take a cor-rect view of the conditions required. In perfect health the stomach promptly

world, pays its debts. It does not e

hundred cents given, is according

gospel, though it may be according t

in trade, and who continues to live in

luxury, as a thief. It looks upon a man who promises to pay fifty dollars

on demand with interest, and who

neglects to pay it on demand, with or

FACTS ABOUT HEALTH

Some of the Conditions Neces-

without interest, as a liar. - Ex.

It looks on a man who has failed

sider that forty cents returned for one

We want

Palm Sunday. PERSEVERANCE.

MARCH 25, 1894

FIVE . MINUTES' SERMON.

" Hosanna to the Son of Davitt." (Matt. 2), 9.) trie St. Matthew informs us in the gosfond pel of to day that when Jesus made His grea ntrance into the royal city, the ento er thusiastic multitude of the Jewish people raised the glorious triumphal hymn of "Hosanna to the Son of Trol This joyful acclamation David. was ought to fill us with sadness when we din reflect that our divine Saviour will lad hear from the same people on the Friday following the terrible cry of " Crucify ian "Hosanna," and "Crucify Him." "Hosanna," and "Crucity Him." What contradictory senti-ments! Who would imagine such inconstancy possible ! But, alas ! this occurred not only then, it takes place every day, and perhaps there are my hearers who have fremany quently been guilty of malice so great against our dear Lord that it cried to For, my aven for vengeance. dear Christians, what have you done often as, by the commission of mortal sin, you rejected Jesus, and crucified Him anew? Have you not also faithlessly revoked the glorious Hosanna which arose in your heart a the reception of Holy Communion, and your sinful deeds exchanged it for he fearful " Away with Him, crucify

Ah ! you have indeed done this, and not like the Jews, through blindness, but with the full knowledge that Jesus is the Son of God, your Saviour, your future Judge. You have been shamefully in-constant to Him, who has never injared you, who loved you, shed His Blood for you, who has promised you a Heaven of infinite happiness, as a reward for your fidelity. Oa ! should not the greatest sorrow penetrate your hearts Should you not, with your whole hearts, renew your resolution to remain, loyal to your Saviour, and never more to prove unfaithful in His

What will it avail us to begin in the grace of God, if we do not persevere in it? Not the beginning but the end of life decides our fate. Judas began well-as a highly favored apostle of the Lord-but how did he end? As thief, liar, sacrilegist, traitor, suicide and reprobate of hell. On the other hand, St. Mary Magdalen, the good thief on the cross, millions of holy penitents, all these began as reprobat sinners, but they ended well, as elect children of God, and as glorious heirs

of Heaven. And thus, my dear Chris ians, your former virtuous life, with all its eminent good works, will be as naught if you do not persevere and die in the grace and love of God. Though you lived four score years in sanctity and innocence as great as that of St. Aloysius, or even of Mary, the Queen of all saints, yet, if one mo ment before your death you would lose sanctifying grace by committing a grievous sin, were it only in thought, then woe to you ; all your virtues, all your good works, would be useless, the rown of Heaven would be lest -irre treviably lost-and the fiery chains of hell would be your eternal portion. Of this our Saviour assures us in the gos pel: "No man putting his hand to the plough, and looking back, is fit for the kingdom of God "(Luke 9, 62), and St. John admonishes us in the Apocalypse : "Be thou faithful until death, and I will give thee the crown

of life (Apoc. 2, 10 Take away, therefore, perseverance, and what remains? All else is vain and useless : to no purpose were you struggles for virtue : to no purpose al your good works of piety, mortification and mercy: to no purpose so many sufferings endured. The heavenly sufferings endured. inheritance is lost, eternal perdition alone remains. O Perseverance ! I may justly ex claim, you are the crown of all good for without you, nothing can lead me to that which alone is good and desirable. O Perseverance ! you are th narrow portal of life, which cannot be evaded, through which I must force myself, at whatever cost. O Persever-ance ! you are the pearl of all graces, since those who obtained you now dwell in the land of peace and happiness ; they have crossed the thresho to our eternal home, in happy secur ; they now rest from all struggles and sufferings ; they have nothing more to fear from human frailty and weakness. But, courage, my dearly beloved Christians ! Let us not be disheart ened. What our glorified brethren and sisters have done, we also, with good will, can accomplish. Let us cothe grace operate faithfully with which our Lord will abundantly grant us for our salvation. Let us fight the good fight, scrupulously avoid the dangers and occasions of sin, be diligent in prayer, in the reception of the acraments, and mindful of our last end. Then, certainly, our merciful ord, who has begun the good work in us, will also perfect it by means of all availing grace. Then the God who in life was our helper in the struggles for virtue, will also in death, be our Saviour and Preserver. Then the lust Rewarder, for whom, during life, we suffered and fought, will also in death give us the glorious, unfading crown of victory, which He has promised to those who love Him. Amen.

the independence of England. "The loyalty of the Catholics," says Mr. Green, "decided the fate of Philip's Froude himself, to his great scheme. honor, emphasizes this fact very strongly.

In like manner, it was remembered against the Catholics that many, hough far from all, even of the priest hood, had scrupled to take the oath of allegiance in a form which they judged entangling to their faith. It was for gotten, or never noted, that the secular lergy had sent to the Pope a declaration that if his Holiness came as a missionary they would support him at the cost of their lives, but that if he should ome as an invader they would resist him at the cost of their lives. In this they were only applying Bellarmine's doctrine, that a Pope who should invade a country to the prejudice of civil rights must be opposed as an enemy, and that if he should fall in the conflict ne would have no one but himself to Self-defence, declares the blame. great Jesuit Cardinal, is an indefeas ible right of every man as against every man. The facts of fifty years were enough in England to kindle an intolerable hatred of the Roman Catho lics. Three hundred years have only imperfectly given weight to the facts which should mitigate this hatred, convincing as they are. Indeed, for a while, motion continued after the first while, include continued after the first impulse had ceased. The depth of grovelling and cruel fanaticism was not reached until 1678, seventy five years after the death of Elizabeth. Nothing corresponding in atrocious idocy and idotic atrocity to the twentyfour murders instigated by Titus Oates had been seen in England before or has been seen there since. The Gordon riets of 1780 were the nearest parallel, but though during them

Blazing London seemed a second Troy." they at least were not the fruit of concious and murderous imposture.

Not sanguinary but penetrating with the same spirit of fatuous malignity, was the inscription put upon the mon ument raised to commemorate the great fire of 1666. This fire, as it she not "answer" her child's pleadknown, exactly like the Chicago fire, broke out in a part of the city full of combustibles, and spread before the wind until it had laid 13 000 buildings the hopes of eternity and the interests in ashes. It was the purest accident, mood as best it may. Now God is our of time, and the legislation of the Re- and the Catholics had no more to do Father and sometimes we pray as that

ciety's whitens and her face becomes care worn and her spirit broken and the proud young debauchee still turns his back on her and lets her fade and sink o the grave. Perhaps death touches

But

her

him and he becomes a changed man. Perhaps it merely relieves him and he goes on to worse and worse lengths when there is no mother's heart break ing for him, no mother's lips breathing Hail Marys, no sad, reproaching eyes burning through tears for his waywardness and sins. What, then, comes of that mother's prayers? Are they not ineffectual?

And so you could go on forever ask ing questions which seem to make against the efficacy of prayer and bringing forth instances which clearly show that much asking has resulted in not receiving the boon asked for, and that repeated rappings at the gates of mercy have made no effect upon the much imperturbable janitor, and earching has not been crowned with the success of finding. So, then, after all.God does not hear prayers.

Now if the heavenly bounty which ve supplicate in prayer were like one of those slot machines into which chil Iren drop a penny and draw a stick of chewing gum, then we might say that once we had formulated our request we should have a right to look for the

receipt of the good thing we desired, and to grumble because it did not after getting our penny work But in the first place there is no "insurance" on prayer in the sense that we must get what we pray for. The d vine word means no more than that God hears us and answers us always when we pray. God answers often times as the parent answers his child, by bidding him to be quiet—and yet He infallibly answers. The child cries for candy, tugs and tugs away at its

dress, screams and rubs its mother's dress, screams and randy." eyes red and grows angry "for candy." Its Its happiness is centered on candy. Its lusty petition is for candy. Does its she not "answer" her child's plead-ings? Certainly she does. She may give it a piece of bread, which it flings on the ground in disgust, she may pet it a little or leave it to get over its ugly

As Old as Antiquity. As one as Antiquity. Either by acquired taint or heredity those old foes scrofula and consumption, must be faced generation after generation; but you may meet them with the odds in your favor by the help of Scott's Emulsion.

STILL ANOTHER TRIUMPH-Mr. Thomas S. Bullen, Sunderland, writes : "For four STILL ANOTHER TRIUMPH-MF. Infoms S. Bullen, Sunderland, writes: "For four-teen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using DR. THOMAS'ECLECTRIC OIL. I have also been subject to Quinsy for over forty years, but Eclectric Oil cured it, and it was a perman-ent cure in both cases, as neither the Piles nor Quinsy have troubled me since."

nor Quinsy have troubled me since." It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by the use of Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all offections of the throat, lungs and chest. You Must have pure bloodifor good health.

You Must have pure blood for good health. Hood's Sarsaparilla purifies the blood. Take Hood's Sarsaparilla if you would BE WELL.

wastefulness, an extravagance that is often disedifying to the worthy poor, and deplorable in its results to their own spiritual good. People of means may smile or turn up their noses at the suggestion of being prudent and economical about the fragments they are warned to gather up lest they be lost. Oh ! how many such fragments are lost to the poor ; that needless ex travagance in dress, that wilful and useless expense, those fragments of every whim and every selfish desire gratified, which might not be lost if properly gathered up and given to od's own, the poor. The lesson is the same for us all,

whether we are rich or poor ; all the blessings, we receive come from God, they are His and we are only His stewards. In the day of our prosperity, whether that be great or small, we hould avoid all wilful, criminal waste, or should learn to gather up the fragments that remain after ordinary and necessary wants are supplied ; gather them up carefully lest they be lost. Then, if we have lived honestly, and demands on our generosity are made, we shall be able to meet them out of th fragments we have gathered up ; and if poverty through hard times overtake

> **BLIND WITH ECZEMA** Three Children Afflicted 20 Months.

CURED BY CUTICURA.

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SLEEP FOR SKIN-TORTURED BARHES and rest for fired mothers in a warm bath with CUTICURA SOAR, and a single application of CUTICURA (ointment), greatest of emolients and skin curves.

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its food, and thus prepares nourish ment. The blood is employed to carry this nourishment to the organs, nerves, muscles and tissues which need it. The first greatessential for good health, therefore, is pure, rich blood. Now it is certainly a fact that no medicine has such a record of cures as Hood's Sarsaparilla. It is literally true that there are hundreds of people alive and well today who would have been in their graves had they not taken Hood's Sarsaparilla. It is depended upon as a family medicine and general regulator of the system by tens of thousands of people. This is because Hood's Sarsaparilla makes the blood pure. This Sarsaparilla makes the block plate. Let is the secret of its great success. Keep your system in good health by keeping your blood pure with Hood's Sarsaparilla, which absolutely cures when other medi-cines fail to do any good whatever.

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CHASE'S CATARRH CURE, BLOWER DED, 25c., acts magically and cures by One application allays pains, buckly. One application allays pains, lears the passage, reduces in flummation and dives conduct. Cures cold in the head, Hay aver, Rose Eever, Catarrhal Deafnoss and all head and throat afflictions which if not taken in time will lead to Chronic Catarrh and later consumption. It is sure, pure and harmless, easily applied.

The best medicine money can buy for im-pure blood, nervousness, and all stomach and kidney troubles is Hood's Sarsaparilla.

MARCH 25, 1894

FIVE . MINUTES' SERMON.

Palm Sunday.

PERSEVERANCE. " Hosanna to the Son of Davitt." (Matt. 2), 9.)

St. Matthew informs us in the gospel of to day that when Jesus made His entrance into the royal city, the en people raised the glorious triumphal hymn of "Hosanna to the Son of David." This joyful section ought to fill us with sadness when we reflect that our divine Saviour will hear from the same people on the Friday following the terrible cry of "Crucify "Hosanna," and "Crucify Him." "Hosanna," and "Cruchy Him." What contradictory senti-ments! Who would imagine such inconstancy possible ! But, alas ! this occurred not only then, it takes place every day, and perhaps there are my hearers who have fremany of quently been guilty of malice so great against our dear Lord that it cried to aven for vengeance. For, my dear Christians, what have you done often as, by the commission of mortal sin, you rejected Jesus, and crucified Him anew? Have you not also faithlessly revoked the glorious Hosanna which arose in your heart a the reception of Holy Communion, and your sinful deeds exchanged it for he fearful " Away with Him, crucify

Ah ! you have indeed done this, and An you have indeed done this, and not like the Jews, through blindness, but with the full knowledge that Jesus is the Son of God, your Saviour, your future Judge. You have been shamefully in-constant to Him, who has never in-ized you who loved you shed His jared you, who loved you, shed His Blood for you, who has promised you a Heaven of infinite happiness, as a reward for your fidelity. Oa ! should not the greatest sorrow penetrate your hearts? Should you not, with your whole hearts, renew your resolution to remain, loyal to your Saviour, and never more to prove unfaithful in His

What will it avail us to begin in the grace of God, if we do not persevere in Not the beginning but the end of decides our fate. Judas began decides our fate. well-as a highly favored apostle o the Lord-but how did he end ? A thief, liar, sacrilegist, traitor, suicide and reprobate of hell. On the other hand, St. Mary Magdalen, the good thief on the cross, millions of holy pen itents, all these began as reprobat sinners, but they ended well, as elec children of God, and as glorious heir of Heaven. And thus, my dear Chris tians, your former virtuous life, with all its eminent good works, will be a naught if you do not persevere and die in the grace and love of God. Though you lived four score years in sanctity and innocence as great as that of St. Aloysius, or even of Mary, the Queen of all saints, yet, it one mo ment before your death you would lose sanctifying grace by committing a grievous sin, were it only in thought, en woe to you ; all your virtues, all your good works, would be useless, the rown of Heaven would be lest -irretreviably lost-and the fiery chains of

ell would be your eternal portion. Of this our Savlour assures us in the gos pel: "No man putting his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9, 62), and St. John admonishes us in the Apocalypse: "Be thou faithful until death, and I will give thee the crown (Apoc. 2, 10) of life

Take away, therefore, perseverance, and what remains? All else is vain s: to no purpose were your

OUR BOYS AND GIRLS. LISZT.

The Abbe Liszt was lovably eccentric. Those who were passionately fond of his heavenly music often had great difficulty to persuade the master to exhibit his skill, for, like all truly reat men, he abhorred "showing off. Trollope, in his reminiscences, tells an amusing story of the old maestro. was one of a very gay and pleasant dinner party given by an American lady, says the chatty writer. [Liszt and Senator Manicani, then octogenarian and a good bit more, were among the guests. After dinner, which had been a somewhat long and very merry one, an attempt was made to induce Liszt to go to the piano, which had been carefully introduced into the room and disguised by cloths into the inno cent semblance of a sideboard. knew that the enterprise in hand was likely to be a difficult one, for the great musician was apt to be somewhat charg in responding to such impromptu call upon him, and in fact he showed mani fest signs of not being minded to com ply with the entreaties of those around him, till Manicani said : "Maestro will you go to the instrument if I beg you on my knees to do so?'

"I cannot answer for what migh happen under such circumstance said the old musician, shaking his flow ing white locks, "for I never had a enator on his knees before me."

No sooner were the words out of his lips than Mariani, not only a Senator, but one of the most illustrious of the Senate and with his eighty-five years still as playful as a boy, jumped up, ran around the table and with napkin in hand-I can see the venerable white, old heads now laughing into each other's eyes-plumped down on both knees before Lisz. placing his him. hand on the kneeling Senator's shoulder to help him in rising from his chair, went to the instrument without another word, and once there was not niggardly

in the treat he gave us. An American girl who studied in Germany years ago had the great privilege of becoming a pupil of Ligzt. She said of him that he was then the most striking-looking man imaginable -tall and slight, with deep set eyes, shaggy eyebrows and long, iron-gray hair. He gave no paid lessons; he was much too grand for that ! But if one had talent enough or pleased him, he let one come to him and play to

him. * * * * Never was there such a delightful teacher ! and he is the first ympathetic one I've had. You feel so free with him, and he develops the very spirit of music in you. He doesn' keep nagging at you all the time, but he leaves you your own concep tion. Now and then he will make a criticism or play a passage, and with a few words give you enough to think of all the rest of your life. There is a delicate point to everything he says as subtle as he is himself. He doesn't in A tell you anything about the technique. That you must work out for yourself. When I had finished the first move ment of the sonata, Liszt, as he al-ways does, said "Bravo!" Taking my seat, he made some little criticisms. Liszt, as he al-Taking and then told me to go on and play the rest of it. Now I only half knew the other movements, for the first one was so extremely difficult that it cost me all the labor I could give to prepare that. But playing to Liszt reminds me of trying to feed the elephant in the Zoological Garden with lumps of sugar. He disposes of whole move-ments as if they were nothing, and stretches out gravely for more ! One of my fingers fortunately began to bleed, for I had practiced the skin off, and that gave me a good excuse for Whether he was pleased at stopping. this proof of industry I know not ; but after looking at my finger and saying, "Oh !" very compassionately, he sat down and played the whole three last movements himself. That was a great career deal, and showed off all his powers. was the first time I had heard him, and I don't know which was the most extra-- the Scherzo, with its ordinary - the Scherzo, with its wonderful lightness and swiftness, the Adogio, with its depth and pathos, or the last movement, where the whole seemed to donnern und keyboard blitzen (thunder and lightning) There is such a vividness about every thing he plays that it does not seem as if it were mere music you were listening to, but it is as if he had called up a real, living form, if and you saw it breathing before your face and eyes. It gives me almost a ghostly feeling to hear him, and it seems as if the air were peopled with spirits. On, he is a perfect wizard ! It is as interesting to see him as it is to hear him, for his face changes with every modulation of the piece, and he looks exactly as he is playing. He has one element that is most captivating, and that is a sort of delicate and fitful mirth that keeps peering out at you here and there It is most peculiar, and when he plays that way the most bewitching little ex pression comes over his face. It seems as if a little spirit of joy were playing hide-and-go-seek with you. He is so overrun with people that I think it is a wonder he is civil to any body, but he is the most amiable man I ever knew, though he can be dreadful, too, when he chooses, and he un derstands how to put people outside his door in as short a space of time as it can be done. I go to him three times week. At home Liszt doesn't wear his long abbe's coat, but a short one,

From time to time he will sit down and play himself where a passage does not suit him, and when he is in good spirits he makes little jests all the time. His playing was a complete revelation to me and has given me an entirely new insight into music. You cannot conceive, without hearing him, how poetic he is or the thousand nuances that he

can throw into the simplest thing, and he is equally great on all sides. From the zephyr to the tempest the whole scale is equally at his command. But Liszt is not at all like a master,

and cannot be treated like one. He is a monarch, and when he extends his loyal sceptre you can sit down and play to him. You never can ask him to play anything for you, no matter how much you're dying to hear it. If he is in the mood, he will play; if not, you must content yourself with a few You cannot even offer to remarks. lay yourself. You lay your notes on the table, so he can see that you want to play, and sit down. He takes a turn up and down the room, looks at ic and if the piece interests him, he will call upon you. We bring the same piece to him but once, and but once play it through.

Lisz: does such bewitching little things! The other day, for instance. Franlein Gaul was playing something to him, and in it were two runs, and after each run two staccato chords She did them most beautifully and struck the chords immediately after. "No, no," said Liezt; "after you make a run you must wait a minute before you strike a minute before you strike the chords, as if in admiration of your

own performance. You must pause, as if to say, 'How nicely I did that !' Then he sat down and made a run himself, waited a second and then struck the two chords in the treble, saying as he did so, "Bravo," and then he played again, " Bravo," and positively it was as if the piano had softly applauded! That is the way he plays everything. It seems as if the piano were speaking with a human tongue-Philadelphia Standard and Times.

CHATS WITH YOUNG MEN

The following account of how a poor Irish boy gained success with honor by his own efforts and ability will, we think, be of interest to readers of this department :

Not very many years ago Bourke Cockran, the famous speaker, and one of the most popular orators of the country, landed in New York a stranger, with only \$100 to start him in his career. He was a strong, healthy young Irishman, ambitious to be someody and do something, and willing to work at any honorable business until able to gratify his higher aims. He was well educated, and of marked ability, and it was not his habit to be idle then, when unknown, as it is now, when he is a man of national promin ence ; so he secured a place as a clerk T. Stewart's store. A month later he became a teacher in a public chool on Rutgers street, where he in structed in French, Latin, and history. Then he accepted an appointment as school. But

principal of a public ourke Cockran had selected his walk in life, and had commenced the study All his evenings and spare moments were devoted to that which at once absorbed his attention. He bent his whole energy in this direction, with the concentration that has always marked him, and without which few was his own, he studied law in the of-

voice alone was different. It was no longer the great melodious thunderpeal one hears when Cockran is de livering some great oration. Indeed, he spoke in such a low, quiet tone that I could hardly believe the voice could

be the same. "You are asking me a question, he continued, "that has been pre-sented to me time and again, and one which I have never yet been able to answer satisfactorily. I think most men are more successful than they de serve to be. So far as I am concerned, that is certainly true. Generally speaking, however, success is the result, and the laudable result, of

absorption in your work. "No one truly ambitious will mind working to achieve his ambition. If see a boy dissatisfied at having to wait and study before beginning active work, I make up my mind at once that that boy will not succeed when at length he does get started. Patience and arduous preparation are necessary to succes

"Mr. Cockran, do you think the average young man is persistent ?' asked "No : but if he is, he will succeed.

I believe a man can qualify himself for any calling, and will be recognized. There are too many eyes on the look out for him to remain undiscovered. There are thousands this moment seek ing qualified lawyers, doctors, brick layers, pavers, drivers, and day labor ers. Employers are as anxious to get good service, as workers to obtain good employment.

" The passport to success is merit and in my judgment there is no other You can give a young man but very little assistance toward the goal of his ambition. If he is in earnest, is per sistent, self-reliant, he will succeed by his own merit, whether you assist him or not.

"I suppose you had no training in oratory, Mr. Cockran.'

"Well, I can hardly say that I had. I think that is one gift that comes more naturally to a man than any other. I seldom write an address be fore delivering it; though when I have time, I prepare my speeches very carefully. I think them out very thoroughly beforehand, and then de pend largely upon the inspiration of the moment for expression. That is the only way to produce an effect up-Let a man know on an audience. what he wants to say, let him plan it out carefully beforehand, and go be fore the audience with plenty of words at his command, and the inspiration of the moment will tell what is the proper and telling form of expression. always unconscious of everything but my subject whenever I produce good effect. Everything else sinks out of sight, and I think only of my topic

and what I want to say. "An audience must become one great mass to me before I feel that am expressing myself forcibly. If I can distinguish any one face, I always fail to do anything worth mentioning. Unless I lose all consciousness of in dividuals, unless my audience becomes one being, as it were, which I see in a hazy way, and with which I talk as I would face to face with a friend, I can do nothing. Everything depends upon the circumstance of the moment in making a speech, and how I feel, and how the audience feels; and when a speaker is unable to read his auditors, he isn't likely to be successful. speaker must know his audience : he must play upon it as one plays upon an marked him, and without which few instrument. He must know just how succeed. On Saturdays, when his time his hearers feel at each moment. How a speaker knows this I cannot tell. It is simply a feeling that comes—some-In this way he can tell when his how. audience is no longer interested, long before there are any signs of it appar-ent to others ; long before the moving There is some sign and noise begin. some indescribable feeling, that warns him. It is a part of a speaker's art, given to him by nature. "Mr. Ceckran," I asked, "in pre paring a speech, do you make notes? "Yes, occasionally ; it is important to get an outline-the principal point impressed indelibly upon your mind, so that they are on the tip of your That is particularly neces ongue. sary, when you have the platform t yourself, have no interruptions, and have no opportunity for a cue. But in debate it is a bad plan to have speech prepared, though you should be conversant with the subject. must speak on whatever point the debate turns upon. If you do not, you are hopelessly lost. People do not want irrelevant remarks, entirely, foreign to the topic under discussion "I will not say," added Mr. Cock ran in reply to a question as to his ess, "that I have succeeded that I have been successful more that I deserved to be."

LIC WOMAN.

St. Peter exhorted Christian women, converts to the faith, so to live "that if the husbands of any believe not the word they may be won without the word, by the conversation (that is, the conduct and manner of life) of the wives, considering your chaste conversation with fear." This holy awe was inspired by St. Cecilia to her heathen husband and his brother, who could not but exclaim : "Christ must be, indeed, the true God since H3 has chosen for Himself such a haudmaid. St. Monica inspired her husband, St Patricius, with a similar fear, which brought him at last to the faith. There are many such examples recorded in the lives of the saints, and renewed in the experience of our day.

But the most beautiful commentary we know of upon St. Peter's words ha been written by Lord Byron, and that The line too, quite unconsciously. occur in a book so generally shunned by Catholics that they will be new to most. Moore has described the poem in question as "the most powerful and in many respects, painful display of the versatility of genlus that has ever been left for succeeding ages to wonder at and deplore." The strang est, though by no means the most de plorable, instance of Byron's versatility occurs near the end of the poem in the fifteenth canto. The noble poet ha been describing at great length, and with more sarcasm than wit, the com pany gathered at an English noble man's mansion, when all at once his tone changes, and he speaks of a young Catholic orphan, whom he calls Aurora Raby. The lines are as follows :

"Early in years, and yet more infantine In figure, she bad something of sublime In eyes which sadly shone, as seraphs shine. All youth-but with an aspect beyond time ; Radiant and grave, as pitying man's decline ; Mournful-but mournful of another's crime. She looked as if she sat by Eden's door, And grieved for those who could return no more.

She was a Catholic, too, sincere, austere, As far as her own gentle heart allow'd ; And deem'd that fallen worship far more

dear Perhaps because 'twas fallen ; her sires wer of deeds and days when they had fill'd the

ear Of nations, and had never bent or bow'd To novel power; and as she was the last. She held their old faith and old feelings fast

She gazed upon a world she scarcely kne As seeking not to know it; silent, lote, As grows a flower, thus quietly she grew And kept her heart serene within its zone. There was awe in the homage which she Her spirit seemed as seated on a throne

Apart from the surrounding world, and In its own strength-most strange in one so

young Can anyone doubt that this beauti-

ful picture was drawn from life? Byron must have met a young Catho lic lady who neither thought it necess ary to conceal her religion nor apologize for it by fast talk and worldly manners. She was a contrast to all around her, and the result was not sneers of contempt, but respectfu admiration. "Considering your chaste conversation with fear," said St. Peter. "There was awe in the homage which she drew," says Lord Byron .- N. Y. Herald.

FORTITUDE.

"I will glory in nothing but in my infirmit es." (II. Cor. xii, 5.) When the hand of God is laid upon us the first thing we are likely to do is to complain and to wonder why we are so much afflicted. We are in pov erty, and we look with jealous eye on the rich and forget the saying of Our Lord, "How hardly shall the rich man enter the kingdom of heaven." smites us with disease, and instead of bearing it with patience we murmur, and are very impatient of the restraint which it brings upon us, when, in deed, this very sickness may be God's own chosen means of helping us save our souls. That "the Lord doth not willingly afflict or grieve the children of men "we know full welt. That He brings sorrow upon us and suffering we know, and that it is for our good we know also. He is no angry God sitting in judgment to punish us all the time. Sickness, loss of money, friends, and of all that is near and dear to us, is no sign at all that God dislikes us or is in any way angry with us. "For whom the Lord loveth He chastiseth, and He scourgeth every son whom He receiveth." St. Paul appreciated this so much that he could say "I glory in my in-firmities"; and then he went on to describe his chastisements from the day he had been a Christian up to the time of his writing. And in spite of all his hardships, of all the base ingratitude with which he had been treated ; in spite of perpetual bodily pain ; in spite of temptations of Satan ; he would glory in his infirmity. He knew that out of the proper submission of spirit to all this a man's soul is elevated to God, merit is gained and greater glory be given to God. And we, alas ! how do we act to-day in similar circumstances? Which one of us has the strong, burning faith to rejoice when God tries him? The saints have praised God for all the afflictions He has put on them. We are called to be saints, and what have we done? We have complained. We have become angry. We doubted the goodness of God. We have We have not said with Job the Patriarch, Shall I receive good at the hands o

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Reston.)

BYRON'S PICTURE OF A CATHO" | the Lord, and not receive evil also ?" Our duty in this regard is plain, and so plain that St. Paul says, "If you do well and suffer for it, this is acceptable with God." For this renders us like to Him Who suffered for us, the just for the unjust. St. Francis of Assissi says that perfect joy consisted in being despised and ill-treated by men of the world. Now, this treatment of the world which we receive, how do we bear it as a rule? Most men resent it. Most men will stand no ill treatment from their fellow-men. They talk big about their dignity. Yet the Psalmist says, They talk big about 'What is man that Thou art mindful of him? and the son of man that Thou so regardest him ?" Men speak of their being insulted and talk of apologies, and they insult God, and have not made the apology of a good confession. Men abuse us and slander us, and we seek revenge. Are we right? No ; we are wrong. "Those who take the sword wrong. "Those who take the sword shall perish by the sword," saith our Lord to St. Peter. Let us say this : If men afflict me, or insult me, I will, after the example of my Divine Master, be silent. I will count it all joy to suffer for Him and for His name. But as for myself, I am a worm and no man, and if I must glory, let it be in my infirmities. - Sacred Heart Review

FROM FAR KENLIS

COMES A STORY OF DISEASE BANISHED BY DODD'S KIDNEY PILLS.

Mr. Thomas L Hubbs cured of Kidney Disease, After Various Medicines had Been Tried and had Failed -Dodd's Kidney Pills Made Him Well.

Kenlis P. O., N. W. T.-Even to this remote point in our great Dominion, the fame of Dodd's Kidney Pills has penetrated, pain and suffering have been driven out, and health and happiness have been given in their stead, by this grand medicine. Mr. Thomas L. Hubbs, owner and

ccupant of Section 28, Township 19, Range 11, met with a severe accident about a year ago. He was thrown out of his wagon, and among the injuries he sustained was a very severe strain of the Kidneys.

Soon after his mishap, his kidneys egan to make manifest the fact that they were unable to do their work properly. Severe, stabbing pains darted across the small of his back, and a dull, perly. terrible ache in his 'loins, kept him in continual agony. Various remedies were used, but

none gave any relief. The pains seemed to grow worse, and, hearing of the wonderful efficacy of Dodd's Kidney Pills, he decided to try what they would do for him.

He bought a box, and began taking the pills, going strictly according to the directions. Judge of his delight, when, in a few days, he began to feel better. Day by day the improvement grew more marked, until when he had taken all the pills, he was "sound as a bell," and not a trace of his old trouble remained.

Mr. Hubbs, in writing of his case, says : " I live in the municipality of Indian Head, and all who know me can vouch for the truth of this statement Where Dodd's Kidney Pills are used. Kidney Disease cannot exist. It is driven out swiftly and promptly, never to return.



THE CATHOLIC RECORD

struggles for virtue : to no purpose all your good works of piety, mortification and mercy: to no purpose so many sufferings endured. The heavenly sufferings endured. inheritance is lost, eternal perdition alone remains.

O Perseverance ! I may justly ex claim, you are the crown of all good for without you, nothing can lead me to that which alone is good and desir able. O Perseverance ! you are the narrow portal of life, which cannot be evaded, through which I must force myself, at whatever cost. O Persever ance ! you are the pearl of all graces since those who obtained you now dwell in the land of peace and happiness ; they have crossed the threshol to our eternal home, in happy secur ; they now rest from all struggles and sufferings ; they have nothing more to fear from human frailty and weakness.

te

But, courage, my dearly beloved Christians ! Let us not be disheartened. What our glorified brethren and sisters have done, we also, with good will, can accomplish. Let us cooperate faithfully with the grace which our Lord will abundantly grant us for our salvation. Let us fight the good fight, scrupulously avoid the dangers and occasions of sin, be diligent in prayer, in the reception of the sacraments, and mindful of our last end. Then, certainly, our merciful Lord, who has begun the good work in us, will also perfect it by means of allavailing grace. Then the God who in life was our helper in the struggles for virtue, will also in death, be our Saviour and Preserver. Then the just Rewarder, for whom, during life. we suffered and fought, will also in death give us the glorious, unfading crown of victory, which He has promised to those who love Him. Amen.

R. CHASE'S CATARRH CURE, BLOWER DR. CHASE'S CATARRH CURE, BLOWER INCLUDED, 25c., acts magically and cures quickly. One application allays pains, clears the passage, reduces in flammation and gives contort. Cures cold in the head, Hay Faver, Rose Eever, Catarrhal Deafness and all head and throat afflictions which if not taken in time will lead to Chronic Catarrh and later consumption. It is sure, pure and harmless, easily applied. The heat madian emerge as huy for im-

The best medicine money can buy for im-pure blood, nervousness, and all stomach and kidney troubles is Hood's Sarsaparilla.

in which he looks much more artistic. His figure is remarkably slight, but his head is most imposing. He gener-ally walks about and smokes and mut-

tice of the late Chauncey Schaffer. At length he gave up his place as principal, and for nearly a year lived on his savings, and studied. In 1876 he was admitted to the bar of New York. He was always possessed of a genial nature and a ready wit, and made friends quickly wherever he went, and it was not long before the young man found a chance to start on his public

The beginner's first case was in connection with the trial of five men, at White Plains, who were arraigned for selling liquor on Sunday. He defended four of them. Three of the four were acquitted, while the jurors disagreed in the case of the fourth. Frank Larkin of Sing Sing, who was then the leading criminal lawver Westchester county, defended the fifth, and lost the case. In speaking of this his first success

Mr. Cockran described it as a combin ation of "work and fortuity, though a favorable circumstance. Looking a favorable circumstance. back on it now," he continued, "it seems to me that the jurors were more or less affected by a desire to encourage a young man who was beginning. If that was their feeling, it certainly produced the desired result. Of course that trial gave me a confidence in my self that was of incalculable benefit His rise thenceforth was rapid. Es tablishing himself as a lawyer in New York city, where he has thousands of competitors, he was soon known as a man of great ability as an advocate, and of supreme eloquence as a speaker. It was only a short time until his practice was large and profitable, for he seldom if ever lost a case, and his faculty of speech, combined with his thorough study and knowledge of law, enabled him to make irresistible arguments in court. He gradually took a foremost place among the great lawyers of the metropolis, and his fame as an orator spread throughout the nation.

I asked Mr. Cockran to tell me something about his work, and the way in which he managed to achieve such immediate success, says William Dickin-son in Success. He talked pleasantly. He is the same hand some man, with ters (he can never be said to talk) and the same splendid physique and mass calls upon one or other of us to play. ive head as on the platform. The

LOOK OUT for the first signs of impure blood-Hood's Sarsaparilla is your safeguard. It will purify, enrich and vitalize your blood. A CLEAR HEALTHY SKIN.-Erupions of the skin and the blotches which blemish beauty are the result of impure blood cansed by unhealthy action of the Liver and Kid-neys. In correcting this unhealthy action and restoring the organs of their normal condition, Parmelee's Vegetable Pills will at the same time cleanse the blood, and the blotches and eruptions will disappear with-out leaving any trace. BE THERE A WILL wisdom points the

out leaving any trace. BE THERE A WILL wisdom points the way.—The sick man pines for relief, but he dislikes sending for the doctor, which means botles of drugs never consumed. He has not the resolution to load his stomach with compounds which smell villainously and taste worse. But if he have the will to deal him-self with his ailment, wisdom will durect his attention to Parmeles's Vegratable Pills, which, as a specific tor indigestion and dis-orders of the digestive organs, have no equal. Corns cause intoleroble pain. Holloway's

Corns cause intoleroble pain. Holloway's Corn Cure removes the trouble. Try it and see what an amount of pain is saved. ser Subscriptions for "Our Boy's and Girl's Own," received at the Catholic Record office. 75c per annum

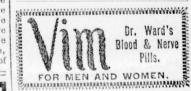


Benziger's Catholic Home Annual for 1899 an now be had. Year by year its publishers ave added new and additionally interesting extures to this popular Annual until this year t can truly be classed as the Annual par ex-cilence, the very best Catholic writers being Inductives to this popular Adminiat administ post is can trially be classed as the Adminiat part excellence, the very best Catholic writers being contributions is the part of the contained of the provided of the p

"Blesseu Generation By Rene Dash "Donatienne." By Rene Dash "Illustrated. Full Page Illustration : "The Crowning of the Blessed Virgin. List of common Eaglish Christian names, with List of common Eaglish Christian names, with

and or common Exprise Orristian names, with signification and name days. Besides other illustrated articles, it also gives ome of the notable events of the year 1807-1858. Vith numerous illustration, calendars, astron-mical calculations, etc., etc.





Financial.

MERCHANTS BANK OF CANADA.

PAID-UP CAPITAL, \$6,000,000. REST, \$3,000,000. Ageneral banking business transacted. Loans made to fwrmers on easy terms. Cor, Richmond, St. and Queen's Ave. (Directly opp. Custom House. House.

ST. PATRICK'S DAY IN LONDON.

8

In the cathedral, Long on, two Masses were eichrated, the grand High Mass at 10 o'clock bring sump by Rev, Geo. Cleary, with Fathers D'Heureux as deacon and Tobin sub-deacon, re-spectively. His Lordship the Bishop, seated on the throne, was attended by Rev, M. J. Tiernan —who also delivered the sermon on this occa-sion, taking for his text. "Let us now praise men of renown and our fathers in their gener-ation. Let the people show forth their wisdom and the Church deciare their prass." (Ecclesi-assienticed on this occasion to do honor and re-spectively of the great saints of dol, to a man of renown whose fame and cr atness havy gone forth throughout the length and breach dom has set apart a day tobshor this hely wan whose fame and greatness is so fat der hom-me to the Apocle of Ireland, the great and holy St. Patrick, he who was distributed hom-me to the Apocle of Ireland, the great and holy St. Patrick, he who was distrumental in the hands of God in bringing the light of taith to so many who were silling. In the darkness of error and sups to honor ther saints, in order to teach her to a structures and that they too should cmulate the ex-sample of these State and holy men, and to stimulate time was reall initiative creatures and that they too sought to the Holy See. Who the complation of these holy lives for more the two states and holy and any to stimulate time was the prisoned of the stop was noted for the stop stop to the boy says of his prot saint was born in the darkness of print active the was taken prisoner by a band soft here and mother, and his life wassurrounded with gladness and joy and prave. But his six-teenth year he was taken prisoner by a band of printes, bub brought the by a loving and plous father and mother, and his life wassurrounded with gladness and greatness of our lieavely father and house and friends and everything that makes life desirable- not only an exile but a slave. But this youth in his skile and cap-tivity was not alone, for he himself to bays of his of reland, they spo the greatest success from the very outset. Wherever he went the people flocked in thou-sands to hear him, and the truths that he pro-claimed were everywhere received and adopted. His simplest words took root in their hearts and souls, and the most obdurate listened to him with eagerness and respect. Within a short time he saw almost the entire nation converted to the religion of Jesus Christ. There was no opposition to him. Kings and people alike listened with the greatest atten-tion. No other nations were converted to Christ. There was no opposition to him. Kings and people alike listened with the greatest atten-tion. No other nations were converted to Chris-tinanity but by the martyrdom of their missionaries, while not one drop of blood was shed in the conversion of blood was shed in the conversion of proserve that same boly faith in our souls. Oh, yes, we have just cause to be grateful and re-joice to-day, the feast-day of the great and glorious St. Patrick. Other nations have ro-reived the faith and have fallen away, but the faith of the Irish people is as strong and vig-orons as it was nu he days of St. Patrick. The Church that St. Patrick established in Ireland and the Church of to-day is identical. Every-thing else in that country may have changed. If one of the early followers of the Irish Apostle were again to assume flesh, and look for the oid land-marks he would find the institutions that existed in his time all overthrown and decayed, and new ones in their stead; but the faith of X. Patrick remains the same. If one of the early followers of the Irish Apostle were again to assume flesh and look for the othe di-land-marks he would find the institutions that existed in his time all overthrown and decayed, and new ones in their stead; but let him leave the streets and come to the witness the Holy Sacrifice and adore the Real Presence, every hing sirance will as one dis-papear: here at least every thing is a twas in his own time—the same sacrifice, the same litwarg, the same leasu on our altar In is own time—the same sacrifice, the same flurge, the same Jesus on our siltars. Oh how served our faith during all these centuries? Before St. Patrick died we are told hease centuries? Before St. Patrick died we are told hease centuries? Before St. Patrick died we are told hease centuries? Before St. Patrick died we are told hease centuries? Before St. Patrick died we are told hease centuries? Before St. Patrick died we are told hease centuries? Before St. Patrick died we are told hease his prayer and made known to b im that the but at the same time He informed him that be-cause of this adhesion to their faith, they would. The then besought. Almighty God to aid His people in the dark hour of trial and suffering. The petition of St. Patrick was answered, for since then fourteen centuries have come and gone and the faith of the Irish nation still remains. St. Patrick's children are still as tul of zeal and vigor as they were when they first receive the truths of religion. Let us thank God for this, and while hving up to what our holy faith teaches, when trials and temptation scome de to us so that being faithful unto the index will not ad yoin with him in singing God's prayed to ask St. Patrick we will be add yoin with the in the singing God's prayed by Detain the termine the singing God's prayed to the termine.

postesses a rich and deep voice of wonderful volume, and used it with excellent effect in the "Minstrel Boy" and "Rory Darlin"," and an

Miss Inez Goodwin, harp soloist, exquisitely miss Inez Goodwin, harp soloist, exquisitely randered a difficult selection of Irish melodies, rendered a difficult selection of Irish melodies, which elicited a hearty encore. She was pre-sented with two handsome bouquets. Mr. James C. McAuliffe, the Irish union piper, made a hit in the rendition of his bag-

Mr. James C. included and the rendition of his bag-piper, made a hit in the rendition of his bag-pipe solos, which constituted an enlivening and pleasing feature of the evening, and which were very enthusiastically received. The selection, "Erin Go Bragn," by the grand orchestra from the Rideau street convent, was one of the most enjoyrable features of the pro gramme, and was rendered with perfect sym phony. The Gorman brothers, Ottawa's clever ex-noments of the terpischorean art, did credit to

ponents of the terpiseborean art, did credit to themselves in their Irish reels and step dapces which were most skillfully executed and warm. ly applauded. They were personally congratu-lated by their Excellencies at the close of the

inted by their Extendences at the Law of the entert imment. The selections of the selections were selections under Mr. James McGillieuddy, were given in that highly creditable manufacturistic that organization.—Ottawa Citizen, March 18.

IN HAMILTON.

Solemn High Mass was celebrated at St. Patrick's Church on March 17th, Rev. Father Craven officiated, with Rev. Fathers Hinchey and Holden as deacon and sub-deacon, respect-ively. Rev. Father P. Donovan and Mgr. Father Brady and Rev. Father Jonovan, S. J., were also present.

very. Rev. Father P. Donovan and Mar. McKray assisted. The Bishop and Rev. Father Brady and Rev. Father Donovan, S.J., were also present. Rev. Father Burke, of Oakville, was the preacher of the day, and he took his text. from (Acts ix. 5). Father Burke is a very eloquent speaker. He described the youthful life of St. Patrick ; how he was kidnapped when very young, and taken to Ireland to lend sheep, and there kept captive. St. Patrick was not edu-cated in the higher literature and arts, but he had the benefit of a Christian faith, which sur-mounted all difficulties. He viewed the people of Ireland with compassion, because he knew the country was over-run with paganism. The prencher described how Patrick, after being set free, went to see his aged mother. He en-tered the Christian academy and studied for nine years in order to undertake the work he had in hand. After a sojourn in Ireland for a time Patrick visited the reigning Pontiff and told him of the trake and possibilities of the Irish nation. The Pontiff gave him permission to preach the king, who was a pagan, and he had Patrick brought before him to explain his teaching and why he was there. Patrick then told any ample of the train a Patrick king and a patrick and Patrick and patrick difficulty and the land of hislabors. The first difficulty Patrick had was with the king, who was a pagan, and he had Patrick ample of the train a Patrick word the mys-tery explained, and Patrick way bhien and a little sharmock and Patrick and the king and court straightway and Patrick and the hard a fittle sharmock and Patrick way bhien and a great influence on the rest of the mation, and a partick did notlown much trouble in convert ing the wholewing also spoke a few words, mother of SD motion and the king and a great influence of the ratio of the mation, and Patrick did notlown much trouble in convert ing the wholewing also spoke a few words, motion of SD motion and the king and the start of SD motion and the king and patrick did notlown much trouble in convert inge

Patrick did not have much trouble in convert-ing the whole country. Bishop Dowling also spoke a few words, eulogizing SL Patrick, and said that while all could not be saints, all could at any rate take bim for an ideal. The choir was assisted by Miss Racie Bochmer, who sang "Ave Maria" (Millard), in

Boehmer, who sat

IN BERLIN.

Mr. Joseph Eckert, as "the old pecagogue in his element," was all that could be desired. Mr. Pat. O'Reily, as Mrs. Ford, was at his best in the hut scene. Mr. O'Reilly had a diffi-cult part and surprised his friends on his first appearance on any stage, by the manner in which he depicted the character of the forlorn and abandoned wife of Lord Headford. Mr. Charles Windbiel, as Bauener, made a typical officer of the law, and won the esteem of the audience from the beginning of the play. Much credit must be given to the genial efforts in getting up such a pleasing entertain-ment.

IN TORONTO.

Toronto Globe, March 18,

<text><text><text><text>

ARCHDIOCESE OF OTTAWA. (Special to the CATHOLIC RECORD.)

<text><text><text><text><text><text><text><text><text><text><text> a English. The men of St. Anne's parish were in retreat ast week. Rev. Father Beausoleil was the Rev. Father Houben, of the church of Our ady of Lourdes, who recently went to France ind Holland for the breaching went to France Lady of Lourdes, who recently went to France and Holland for the benefit of his health, has written stating that he has almost fully recov written staring that he income red. Rev. Father Champagne, parish priest of Gatineau Point, has returned to his home from the hospital. He is still suffering. The students of the University held their annual St. Patrick's day banquet in the after-

Mahoney, were in attendance, and 1/ev, Father Holden ang V espers. Father Coty, in opening his eloquent address, stad he was present to ask the congregation's rooble, Christian and self-scrifticing workers— the members of the Ladics' Benevolent society. He said he desired to appeal to his hearers from the point of view of gratitude towards G d for the manifold blessings He had be-stowed on men, especially in this, our own day. If but a hurried review of the nineteenth cen-tury were taken, no one could help being filled with sentiments of gratitude at the wonders with which the century had been crowned. In the domain of science it had been prolific, Forces hidden from our ancestors had been tricity's iatent forces developed; man had been tricity's iatent forces developed; man had been tricity's iatent forces developed; man had been and the mans of the highest order; the spread to knowiedge had been marvellous, and educa-tion was so general that illiteracy had almost disappeared. Among the gradest achieve-ments of the century were the position and op-portunities bestowed on woman. There had been a gradual uplifting and now woman stood on an equality with man: her proper sphere. Above all other things, said the preacher, lowed ony struggles and trials. In the beginn-ing of the century the missionary field was limited; but during the intervening years the Catholic Church had seen forth her missionary field was catholic Church had sent forth her missionary and this country had been cultivated with marvellous success. The Church had done a passed without the jshedding of blood, of which France had had the momoly. France's martyrs to the, faith numbered one for each martyrs to the, faith numbered one for each The students of the University hereist annual SL Patick's day banquet in the after-noon. The festival was duly observed in St. Mary's, Bayswater. The sermon was preached by Rev. Father Duly, O. M. I., of the University. The contract for the completion of the Sacre Cour church will be signed during the week. The annual is \$25,000. The semi-innual the Gloucester street con-vent for the of the Gloucester street con-vent for the a of the senior pupils providing, allogether on their own account and without the assument for St. Patrick's night. The audi-creat, the Reverend Mother Superior having, for many reasons, so decided. The pupils who were spectarors were decighted with the efforts of their friends; and there was a strong feeling expressed that the programme should be re-peated for the benefit of their parents and friends, and they hope such may be the case after the Lenten season.

Resolution of Condolence. To the Widow and Relatives of Bro. W. J. Mc Cranor, deceased :

C. M. B A.

Cranor, deceased : At a regular meeting of Branch No, S, held in the C, M, B, A, hall, Chatham, Ont, February 28th, 1899, the following resolution of condol-ence was unanimously adopted for presentation to the widow and family of their deceased Bro, W, F, McCranor : Whereas, Almighty God in His inscrutable providence has been pleased to remove from ξ [15.30]; shorts, ξ [16 to ξ]1, according to in bulk; Manitoba bran, ξ [14.30] is shorts middlings, ξ [17.30]; provender, ξ [17 to 81] meal ξ [17.30] to ξ [38.30] at nn. All quotati in bulk on track here. Hay is dul, and trade is not so active as formerly tions are No. 1, ξ (5.50); No. 2, ξ 1.30 it Provisions steady; pure Canadian Pails, 7 to 75e; compound, refined, do., hams, 9} to 10c; baccon, 10§ to 11c; b heavy Canadian short cut mess pork, heavy Canadian short cut mess pork, heavy Canada long cut mess pork, 81.4, pound lard, 54 to 35e, in pails; pure la 7c, in pails. The Liverpool cheese cab attill further advance to day of 6d, to This rise is equal to 1-16 of a cent. h the market is a good ξ ch figher at 10 Finest creamery butter is firmer, and make is now worth 2014 to 2016. Rolis :

whereas, Annighty God in His insertuable providence has been pleased to remove from our midst our beloved and honored brother, W. J. McCranor, and Whereas, the deceased 'was a charter mem-ber of this branch, Recording Secretary of the same, and for a number of years our Provin-cial Deputy, and was always a constant attend-ant at our meetings and an assiduous promoter of the interests of the C. M. B. A., be it, there-fore

fore Resolved, that the members of this Branch tender to the widow and relatives of their de-ceased brother our hearifelt sympathy, coupled with the prayer that the Supreme Conforter may support them in their affliction. Resolved, also, that the thanks of Branch No. S be extended to Mrs. M. A. McCornick, of South Lawrence, Mass, and Rev. F. A. McCranor, O. S. A., of Carthage, New York, for their having undertaken long and tolisome journevs to attend the obsequies, and also to the later for his masterly and suggestive sermion delivered at St. Joseph's church, which has to forward the cause of the C. M. B. A. Resolved, that a copy of this resolution be forwarded to the family, one to Mrs. M. A. McCornick, Lawrence, Mass.; one to the Rev. F. A. McCranor, Carthage, N. Y., also one to the following press : our official organ The Canadian, the CATHOLIC RECORD and the Parish Messenger. Further. Resolved, that our charter be draped for thirty days in due respect for our deceased Brother. Edward Reardon, Pres. John Welsh, Rec. Sec. Resolved, that the members of this Branch tender to the widow and relatives of their de Finest creamery butter is firmer, and make is now worth 201 to 201c. Rolis plentiful, and selling freely at 15 to fresh, in bols: township dairy brings 12 Eggs are stendy 12 to 124c, a doz. R potatoes continue rather light, and 1 unchanged at 55c, a bag in car lots, There is a good jobbing trade going of bag. TORONTO. Toronto, March 23 - The market was a fair one, with a duil and dragging tendency. Ship-ping cattle was selling, but at reduction of from 10 to 16c, per cwt. Butchers' cattle-Choice selections fetched t ad the only methe selections were few Butchers' catile—Choice selections letched 4 and 4jc, only such selections were few. Some really good calves are much wanted in this market, and will sell up to \$10 each. Medium to common calves sold to-day from § down to \$2 each. Choice lambs are also wanted as well, and from the for the day the range was from 45

John Welsh, Rec. Sec. St. Marys, March 16, 1899. Whereas it has pleased Almichty God in His infinite wisdom to remove by death the father of our esteemed brother, John Edwards, be it Resolved that we, the members of Branch No. 63. C. M. B. A., of St. Marys, while bow-ing to the will of an all-wise Providence, sin-carely condole with Bro. Edwards and his family in the great loss they have sustained, and commend them for consolation to Him who orders all things for the best and whose chastisements are meant in mercy. Be it further, Rosolved that a copy of these resolutions b sent to the beroaved family and spread on the

Resolved that a copy of a spread on the minutes of this meeting, and that copies of the same be sent to the C. M. B A. and to the CATHOLIC RECORD for publication. James Reinhan and D. E. McCracken, B. A. Committee on Resolutions.

A DYSPEPTIC'S RELEASE.

MARCH 25, 1899. DIED.

WRIGHT .- In this city, on March 18th, Jane elict of the late John Wright, aged 77 years MARKET REPORTS.

The Catholic Record. London, Saturday, April, 1, 1899.

MARKET REPORTS.
 LONDON.
 London, March 23.—Grain, per cental — Pre-winter, \$1.12 to \$1.13; white winter, \$1.12 to \$1.13; spring, \$1.12 to \$1.13; waits, \$5 to 96; "peak, 90"
 spring, \$1.20 o\$1.13; waits, \$5 to 96;">beak, \$1.20 o\$1.13; spring, \$1.21 o\$1.13; waits, \$5 to 96;">beak, \$1.20 o\$1.13; mains, \$1.20 o\$1.13; waits, \$5 to 96;">beak, \$1.20 o\$1.13; mains, \$1.20 o\$1.13; waits, \$5 to 96;">beak, \$1.20 o\$1.13; mains, \$1.20 o\$1.13; waits, \$5 to 96;">beak, \$1.00;
 the start, \$9e to \$1.00; beaks, \$5 to 96;">beak, \$1.00;
 the start, \$9e to \$1.00; beaks, \$1.00;
 the start, \$9e to \$1.00; beaks, \$1.00;
 the start of \$1.00; batter creamery, retail, 10 to store to \$5.00; honey, per bound, \$1 to 12;"
 Farm Produce—Hay, per ton, \$5.50 to \$5.00;
 straw, per loud, \$2.50 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, \$1 to 12;"
 Parm Produce, Hay, per ton, \$5.50 to \$5.00;
 cabbages, per doz, \$50 to \$00; beak, \$1.00;
 cabbages, per doz, \$50 to \$0; bec, \$1, infauturer, \$5.50 to \$5.00; bec, \$1.00;
 to 20; straw, per coult, \$5.10 to \$5.00;
 promitry (arcssed) — Fowls, pair, 65 to \$90;
 Meat—Pork, per ewt., \$5.10 to \$5.00; mouton, \$5.50 to \$5.00; bech, \$1.00;
 to \$5.00; to \$5.00; to \$1.00; imoth \$6, 50; impluon, \$5.50 to \$5.00; bech, \$1.00;
 to \$5.00; to \$5.00; to \$1.00; imoth \$6, 50;
 pre carcas, \$5.50 to \$5.00; imoth \$6, 50; impluon, \$5.50 to \$5.00; to \$6, 50; impluon, \$5.50 to \$5.00; imoth \$6, 50; impluon, \$5.50 to \$5.00; to \$1.00; imoth \$6, 50;
 to \$5.0; inter, \$5.00 to \$5.00; imoth \$6, 50;
 pre bag, \$3.00 to \$5.00; imoth \$9, co; imoth \$9, co \$1, and; per bag, \$3.00 to \$5.00; imoth \$1, \$2, to \$1, \$5.20;
 pre bag, \$3.00 to \$5.00; imoth \$9, co; \$1, \$1, \$2, \$1, \$2, \$1, \$2, \$1, \$2, \$1, \$3, \$1, \$2, to \$1, \$5.20;
 protho, \$2 to \$1, \$5.20;

Toronto, Ont., March 23. - Wheat - P Toronto, Ont., March 23. – Whi held at 67c, and white at 67jc, west; to 67c, at outside points; No. 1 Mani North Bay, 80 to 80jc, and grinding in 28c. Floud duil; stratight roller in onto freights \$3.05 to \$3.10. Mill cars of shorts \$16, and bran at \$23.50 Barley quiet; No. 1 west 46c. Buc outside points, 50c. Ryo is easier ; heid at 55c, with bids of 53c. Coy cars of Canada yellow west at 35c American, Toronto, at 41 Oats du white 29 to 20jc. Peas casier ; cars of to 65c.

Montreal, March 23 .-- The gra

Montreal, March 23.—The g continues quict, there is a small wheat, oats, and peas, but notifi-count. Oats are steady at 324c peas at 72c. Flour is dull and s tions in store, are :—Winter w \$3.70 to \$4; straight rollers, is straight rollers, in bays, \$1.65 to toba patents, \$4 to \$1.20; strong to \$3.30. Koller oats are dull; carlots, on track here, are \$1. bays; and \$3.55 to \$2.70, in woo bring \$1.85 to \$1.90 in bags; and \$ wood, according to quantify pu

Supplies are very light, otations are :--Ontario v 5.50;; shorts, \$16 to \$17, a

a bran. \$14.5

Latest Live Stock Markets.

ch up to 5c.; to day the range 4%c. per pound for good to choice ry choice at 5c.

ry choice at 5c. Sheep to day sold at from 31 to 31c. per lb. Bucks are worth from 21c, per lb. About 1,200 hogs came in, and prices remain eady and unchanged.

Light hogs sell at from 4 to 41c, per lb. Fat heavy hogs sell up to 33c, per lb., as an

Tainfeat price. Sows sell at 3c. per lb. For stags the prices is unchanged [at 2c. per

EAST BUFFALO.

East Burralo. Sast Burralo. N Y., March 23.- Cattle -lone on sale. Calves-Light supply, fair de and; stendy: choice to extra were quote s \$7.25 to \$7.59; good to choice, \$7.25. Shee

best selections are worth from 44 to 41c.

5.50 ; ; shor bulk ; Ma

to day by any reputable historian

the fold of Christ." And soon after, being about to pr ceed to Ireland, this man of God Patri went, as he had wished, to Rome th

and received the Apostolic authorit

the Irish annalists, says Dr. Parsons "Studies inChurchHistory," derive mission of St. Patrick from the He See. Thus the four Masters writ copacy by the holy Pope, Celestine, first who commissioned him to com the precepts of faith and religion."

We do not wish to weary our re mental collanse.

Peter's See was the source of Irela Christianity. You may see his w in the Book of Armagh-words Bishop bound to Rome, the centr unity, and knowing naught of the fo of error that sprang up long afte had been summoned to his reward "Thanks be to God," he says, have passed from the kingdom of S to the city of God : the Church of Irish is a Church of Romans : as are children of Christ, so be you dren of Rome." If history, then, is any guide knowledge of past times, we say the individual who endeavors to sociate St. Patrick from Rome, a prove that he came to Ireland wi commission save from the Holy S should go into politics at once. And never did the Irish forge commands of their Apostle loyal to Rome. In the days of nationhood as well as in the when their feet were hard press the path of suffering and humili they never swerved in allegian his teaching. When they offered the gold that would fai their priceless heritage they s it, and chose suffering and star rather than apostacy. Their in stress and storm to an ancien must thrill anyone, even if he

clinees. Coty closed with a eulogy of Father Coty closed with a eulogy of Canada; its success and its possibilities, and said that its inhabitants-Catholic and Protest-ant alike-should stand together to advance its ant alike—should stand together to an antalike—should stand together to an antalike special During the service the following special During the service the direction of Oscar During the service the following special music was given under the direction of Oscar Hiscott, organist and musical director: Est's Vespers, sourano solos by Miss Phoenix and Miss Bastien; " Magnificat " (Lambillote, solo by Mrs. Egan; organ prelude; " O Salutaris," F. A. Filgiano; " Tantum Ergo " (Rossi).

At St. Mary's cathedral Mass was celebrated on St. Patrick's day at 8:30 by Mgr. McEvay. The school children sang appropriate hymns during the Mass. The A. O. Hibernians honored Ireland's patron swint by giving an enjoyable concert on the evening of the 17th inst. Large numbers attended the women's mis-sion given at St. Lawrence's church by Fathers O'Bryan and Donovan, of the Society of Jesus, Monireal. This week the Fathers will preach a mission for the men. The devotion of Forty Hours' Adoration of the Blessed Sacrament will commence at St. Mary's cathedral on Friday next, and close on the even-ing of Palm Sunday.

(Special to the CATHOLIC RECORD.) The national festival was duly observed. Hign Mass was eclebrated in St. Patrick's. St. Joseph's and St. Brigid's, at the usual Sunday hours. The preachers were, respectively. Rev. Pr. McNaily, Rev. Father Kavanagh and Rev. Herrichten St. Brigid's. The congregations were large in all cases. The the evening a highly successful concert was held under the auspice Soft the St. Patrick Literary and Scientific Association. Their Excellencies the Governor General and the Countess of Minto were present, and the Russell theatre was packed to the doors. The inhabitants of the transfluvian city of National festival by attending at High Mass which was celebrated by the respected parsh priest, Rev. Father Valiquette, O. M. I. There was a large congregation. and the church was decorated with Irish and Papal flags. Rev. Father Alexis, of the Capuchin Friars, preached, in English. The men of St. Anne's parish were in retireat

ST. PATRICK. What contributed most to our pleas-

of the many sects. The old saint has figured so many times over as a Presbyterian (fancy him with the New catechism !) and again as an Anglican,

as a sort of Christian knight-errant and forerunner of the Reformation. his teachings are so plainly recorded that the not seeing them can be ac

history should have dared to depict him

that we cannot refrain from thanking our brethren for their praiseworthy silence. What has always mystified us is that anyone with any knowledge of

ure on Patrick's feast was the absence of literature identifying him with one

VOLUME XXI.

The facts of his coming to Ireland and counted for only by an intense bigotry

or mental blindness. Even Usher and his work, which is the principal storehouse of our opponents arguments, admits that Patrick wa commissioned by Pope Celestine t carry the good tidings to the Irish There may be doubt and dispute a to the place of his birth, but that h came from Rome, pledged to preac the Catholic faith, is not denie

St. Patrick, writes Probus, poure forth to God the following prayer:

"O Lord Jesus Christ lead me I be seech Thee, to the seat of the Hol Roman Church, that receiving autho ity there to preach with confidence Th sacred truths, the Irish nation ma through my ministry, be gathered

head of all Churches, and having ask

he returned the same road by which had gone thither.

The ancient and most authentic "St. Patrick was ordained to the Er Ireland and preach and give the Ir

ers with the many testimonies gi by Dr. Parsons in reference to fact. It was so indisputable that deny it in times past was indicativ

Patrick, himself, claimed

marvelious success. The Church had done a grand apostolic work; but the years had not passed without the shedding of blood, of which Frances had had the monoply. France's martyrs to the faith numbered one for each year of the century. The had met with the greatest success. Upper Church and met with the greatest success. Upper and at that time had only half a dozen priests and no colleges, schools, orphan asylums or fifteenth of the population. Now they num-bered one-fifth of the total population and had seven bishoprics, many scit-sacrificing priests and on the year of the total population and had seven bishoprics, many scit-sacrificing priests and no colleges, schools, orphan asylums or fifteenth of the population. Now they num-bered one-fifth of the total population and had seven bishoprics, many scit-sacrificing priests and numerous institutions. The Church had not only shown she could hold her own, but she had taken a position well in front in every movement and cause that made for progress. Father Coty went on to speak of the wars waged on the Catholic Church by kings and potentates during the century, and said that the Church would assuredly have been destroyed were she not divine. Despite his thirty years of captivity, Pope Leo was to-day the most il-ilustrious and most venerated man on the face of the earth. The preacher went on to tell of various attempts that had been made to break down the power, of the Catholic Church; Napo-leon and Bismarck being especially referred to. Although both of these famous men had boasted of their determination to over throw the Papal power, they had failed, and the Various countries of Europe. Some had double; some had trebled. The increase in England was most pronounced; but what of Ireland? How had that fair land, that zem of the sea, fared during the anieteenth century ? It had had many years of heartbreaking struggles and emigration had been resorted to. In 1841, Ireland's population was 8,500.000; in fifty years it hand gopped to 4,750,000. He was glad to say th

IN OTTAWA.

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PART I.

out: PART L. Overture-Colleen Bawn. Bird Ritles Orchestra Basso Solo.- "Minstrel Boy". Mr. Arthur L. E. Davies Soprano Solo.- "Believe Me If All Those Endear-ing Young Charms"... Mrs. Famma Martin-Murphy Tenor Solo.- "The Irish Piper"... Mr. John P. Clarke Pipe Solo.- "The Irish Piper"... Mr. Jas C. McAuhtfo Soprano Solo.- "Sweet Kildare"... Miss Marie Holinshead Harp Solo.- "Irish Melodies" Soprano Solo.- "Levert Kild Rentte Lark (with flute obligato)". Mrs. Famma Martin-Murphy Irish Dance - "The Shamrock"... Gorman Bros. Selection.- "Myles Aroon". 43rd Rifes' Orchestra PART H.

PART II.

PART II. Basso Solo -- "Rory Darlin"... Mr. Arthur L. E. Davies Grand Orchestra -- "Erin-Go-Brach"... Pupils, Rideau street convent Soprano Solo -- "The Kerry Dance".... Soprano Solo -- "There's a dear Spot in I Mrs, Enuma Martin-Marphy Tenor Solo -- "Brian the Brave"..... Mr. John P. Clarke oot in Ireland

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a hever but you are gloomy remembrance omes over my mind, and enters into the very epths of my soul." And the daughter (Mr. James Diemert), won

And the daughter (Mr. sames Demory, won dering why the twilight should cast a gloom over her father, volunteers to bring the lights to dispel the shades of darkness. But no light, however bright, can chase away the sad rem-miscences of a troubled mind. The daughter sees no improvement in her father's mien and remlies: plies: "I often wonder when I see you looking s sconsolate, if you are thinking of my dea

lisconsolate, if you are thunking another." Headford, of Castle Headford, replies, "Sometimes, yes, my child." "Tell me," says the girl. " about my mother: what she used to say when I was in her arms, what she used to say when I was in her arms,

"Tell me, says the girl, " about my mother; when the, says the girl, " about my mother; when she used to say when I was in her arms; how she looked." "Be was the very picture of you and loved you dearly." He then adds, "You were scarce-by three years old when she passed away." "Take me, father, to see my mother's grave..." "This is certainly a pathelic scene, and Mr. Mehm gave a most powerful and truthfully conceived picture of the remorseful father, discovers the existence of her mother by the of her choice. Gerald O Connell (Mr. Chas, of leptonel) when the dread of the there are the ing and how the dread of the man of her choice. Gerald O Connell (Mr. Chas, of leptonel at the truthfull at the sec on and she is, perforce, obliged to enter a poor flat for shelter from the dreadful storm, while hestes is really and truly her own dear mother. Our heroine as portrayed by Mr. Diemeri, hand is is sportayed by Mr. Diemeri, hand is the is portrayed by Mr. Diemeri, hand is to the man's crimes. Then, and only ther, here conciles his views to his daughter's and permits her to marry Gerald O Connell, who is to be preferred on account of her choice unit he discovers the hein on here hole which an advertise warry for any not of her choice which here here here and is ever obedient to the will of a domineering fut for she we insists on her marrying the man, not of her choice which here here in the same on high the here conciles his views to those of his daughter's and permits her to marry Gerald O Connell, who is to be preferred on account of the object of his love. And the fill after the manifests for her father is no more real than that which she now has for her mother.

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A BUNCH OF SHAMROCKS.

One of our subscribers received a beautiful bunch of shamrock, in time to wear on St. Patrick's day—the gift of the good Sisters of Charity, of Ballayhaderin, County Mayo, Ire-land. It was accompanied by the following letter, which will, no doubt, prove interesting to many of our readers:

The Sisters of Charity, Ballayhaderin, County Mayo, St. Patrick's day always brings home to us

B. B. HUGHES' DEATH.

Toronto Globe, Feb. 14.

Many Months - Found Only one Medicine to Help Him.

<text> for Many Months – Found Only one Medicine to Help Him. The farming community at Port Robinson, and many miles around, are intimately ac-quainted with Mr. Harvey Horton. He is a young man, only twenty-three years of se, who farms in summer and follows a stem thresher in autumn and winter. Whister so young he has had his share of palmons affliction sought an interview with him, eadily con-sented to impart full details, which are given practically in his own words. "To not court newspaper notoriety," said off for Dr. Williams' Pink Pill for Pale Pallictical with stomach to a deranged liver and general debility. My entire system was in a morbid condi-tion. I feit as though I had an oppress-ive weight of the despense. My nights were made heyesican. He doctored me for liver touble and experiment from a distance to try and be deranged to spense. My nights were made on physican. He doctored me for liver touble and experiment from a distance to try of the event is could find no remedy that wo strench, appetite or energy. I was pre-nited a good by a friend from a distance to try of the event is could find no remedy that wo there and the William's the base at the observer the base at the base at the and the are me. I felt perfectly worn out, had wo strench, appetite or energy. I was pre-tined the base at the took courage as my strench began to gradually return. I con-tower for a preduct my as were and mine with edge at the dot source on any stomach and eaused awind distress. I can now eajoy by the date are the stom stomach and steep well, while before all food source on my stomach and eaused awind distress. I can now eajoy biff and an as attiffed that D. Williams' Pink Pills have saved me from untold suffering.

SPRING TERM.

The Central Business College Stratford, Ont. announces that the Spring Term in that institu-tion will begin on April 4th. Mr. W. J Elloiti, the Principal of the college, will be pleased to send full information to any one desirous of obtaining a business education, or a course in shorthand and typewriting.

TEACHERS WANTED.

TEACHER WANTED, MALE OR FEMALE for balance of year. One holding first on second class certificate. For senior department of Hastings Separate school. Duties to com mence on April 4 Apply, stating salary, etc. to Rev. P. J. McCulire, chairman. 1006-

C: M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday o every month, at 8 o'clock, at their nall Albion Block, Richmond street. James P Mnrray, President: P Boyle Secretar

PROFESSIONAL. D^{R.} WAUGH, 537 TALBOT ST., LONDON Ont. Specialty-Nervous Diseases.

D.R. WOODRUFF, No. 185 Queen's Avenus Defective vision, impaired hearing, nasa starrh and troublesome throats. Eyes test ed. Glasses'adjusted. Hours: 12 to 4 If I were to write down all the graces which I have received from the most amiable Heart of Jesus, I would make a Book larger than the Breviary.

LOVE & DIGNAN, BARRISTERS, ETO. 18 Talbot St., London. Private funds t

passed to there was one s of an upward of sale st Suffered from this Distressing Malady

of an appendix bound in quotients, here unne of sails stock does not materially inter-lamba, choice to extra \$5.75 to \$6; grou-choice, \$5 50 to \$5.70; fair, to good, \$3.2, \$5.50; sheep, choice to extra, \$4 50 to \$4 good to choice, \$4.25 to \$4.50. Hogs—Thei ket opened active, with 15 loads on s heavy and medilm, \$4.10; Yorkers \$4 to \$ pigs, \$3 95 to \$4; roughs, \$3 40 to \$3.80; si \$2.50 to \$2.75; on the close Yorkers were \$4,10; the offerings were pretty well clef up. SI to \$1.10

\$7.25 to ad lambs—The shife the assed to day, while the was one sale at \$6.0 hound in

Established 1841, Work done with THOROLD CEMFNT

Speaks for itself 58 YEARS IN USE.



liderton, Ont., March 9, 189 Estate John Battle te John Battle, Manufacturers Thorold Cement, Thor 1d, Ont.;

Manufacturers industry Ther 14, Ont.; Dear Sirs: I have much pleasure in test fying to the excellence of your Thorold Cemen for building purposes. In June last year comment to those requiring its use. You travelier called here and gave me instruction for a few hours as to the proper method of t ing it. I then completed the wall myself. Yourstruly, R. W. Jackson. Council on Middlesex Co.

County Councillor Middlesex Co.

P. S.: It is with pleasure I give you my testi-monial, as your Thorold Cement is all you represent it to be, R. W. J. Agents Wanted in Unrepresented Districts,

Our Thorold Cement is the best and cheap-est tor Silos, Barn Walls, Floors for Horses and Cattle, Pig Pens, etc. Write us for free pamphiles.

ESTATE OF JOHN BATTLE. Mention this paper.

GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Chris-tian Father, price, 35 cents (cloth): The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Bellef (paper), 25 cents, cloth (strongly bound) 50 cents. Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario.

from Derry. The letter written by Columb Pope Boniface is a noble testin the love and veneration with Rome was regarded by the "We are the scholars of Sts. Pe Paul, and of all disciples subs

by the Holy Ghost to the divine all are Irish inhabitants of the r part of the whole world receiving save what is Evangelic an tolic doctrine. We are, as I fore, bound to the chair of St For although Rome is great an trious, yet it is only through th that she is renowed amongst us

That they acknowledge the jurisdiction of Rome is so i