The Catholic Secord. should, whilst fastening the blame on mental slavery, what is it? London, Saturday, March 3, 1900.

the lack of unity among the various Luther's sermon on "Marriage" is a sects, and assigns it as the chief cause standing insult to every Protestant of their failure with the heathen. No matron. That their doctrine became doubt it has a certain effect, but the the prolific matter of every species of Bishop must furnish a more adequate debauchery is vouched for by history reason for it than the one given. And and attested to by Luther himself, who so he wants unity! We are to blame declared that "as soon as our Gospel for the sad state of affairs! We have began decency and modesty were done been too stiff with Dissenters. We away with and everybody wished to be must have more fatherly love and all perfectly free to do whatever he liked." that kind of thing you know ! With a The new religion, champloned by apos-Episcopalians will march cheek by jowl a message of shame for womanhood. with Dissenters into the blessed haven If the name of wife is held to day in

scheme "that all sects should be united fireside and the uncompromising foe by Act of Parliament with the Church of everyone and everything that menof England, on the principle of retain- aced the stability of the marriage ing all their distinctive errors and ab- bond. surdities." It would work better, we ween, than the brotherly love business. Our Protestant friends showed re-However, we wish the Bishop well. cently a laudable zeal in their cam-We could not help thinking as we read paign against Mormon Roberts. Still his address that John Ruskin must what is the difference, practically have seen something similar when he speaking, between Mormonism and ing their souls with no degree of per- but one at a time. He may have sonal inconvenience.

JOTTINGS.

teriorating," from the pens of "society who troop through the country lament divorce is not as potent a factor in the ing in strident tones the woes of the poor down-trodden women. It is con

an attentive perusal to the sermon of maids and matrons who run after cele-Cardinal Gibbons on "The Christian brities, naval heroes and pianists pre-Woman." It is brimful of sound ad ferred-warrant us in believing that vice, whose following will bring peace the much vaunted superiority is far and comfort to the aching brains of from being unquestioned and unquesthe fair ones who have been laboring tionable. with that social problem. They may not view the sermon with marked favor; but they will, in their desire to terian Review was certainly in their souls they must feel they are humbreak the chains that for ages have optimistic vein when he outlined the bound woman to the mean and sordid brilliant future that awaits Protestantthings of life, and to uplift her into the ism after she has met and vanquished serene atmosphere of equalitarian- the forces of Rationalism. Despite the ism, not allow personal prejudice the prophecy, we are, to say the least, to prevent them from profiting in a dubious state of mind, because by its wisdom. The Cardinal has no Rationalists have a thorough contempt pity on the females who stump the for the sects. Mr. Lecky says-and he country presumably for woman's ought to know-that "amid all those rights, but to our mind to gratify a semi religious revolutions which have sickly vanity or through morbid ex- unhinged the faith of thousands, and citement. He regards "women and have so profoundly altered the relasociety leaders, in the higher walks of tions of Catholicism and Society, Prolife, as the worst enemies of the fe testant churches have made no advance male sex. They rob woman of all and have exercised no perceptible inthat is amiable and gentle, tender and fluence. Whatever is lost by Catholicism attractive. They rob her of her inbelong to her sex and fill her with am bition to usurp positions for which neither God nor nature ever intended

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came from the lips of the Cardinal of ings without changing them; that can Baltimore. They know their position, be always the same and yet be always and they know also that the masculine developing." The editor will see that woman is lacking in the graces that these distinguished individuals do not hygienic return. are the peculiar ornament of woman apprehend any difficulty from Protesthood. The strong woman is not the antism. lady whose life's horizon is bounded by His remarks on freedom of thought, social pleasure or she who longs to be etc., are an echo of bye gone polemics.

disordered passions, remember that it was all sanctioned by the early Re-WANT OF UNITY AMONGST THE formers, who despised virginity and celibacy and taught by precept and example that modesty and purity were as Bishop Clifford (Episcopal) bemoans valueless as they were impracticable.

little charity and forbearance, we tates and libertines, could not but have

honor it is because the Catholic Church Why doesn't he try Dr. Arnold's has been the protecting angel of the

said that the English liturgy was evi- divorce? A Mormon may have three dently drawn up with the amiable in or four wives at the same time, and a tention of making religion as pleasant Protestant may have twenty, provided as possible to a people desirous of sav- he marries one after another and keeps twenty women living in different sections of the country who rejoiced at one time in the title of wife, and still Some time ago we saw a series of enjoy the respect of his fellows; but articles on the subject "Is Society Debut we fail to see why the believer in

One subject that calls forth the hysoling to see them, despite their many sterical eloquence of the average social duties, outlining the duties and woman's righter is the superiority of sphere of their sex. It betckens an the womanhood of this generation to interest in the poorer classes - the that of all others. No doubt there are seamstresses who make their luxurious women in our age who are the very robes and who are rewarded with salt of the earth, but those who are princely munificence. Are they wak familiar to the reading public-from ing up to a knowledge of their mission. the women who marry titles and fill the It is a notoriety, indeed, that is avoided feeling. Without attempting to answer the earth with the noise of their merryquestion, we may advise them to give makings, to the froward, shameless

is gained by rationalism : whenever nate grace of character, and give her the spirit of rationalism recedes the nothing in return but masculine bold spirit of Catholicism then advances. ness and brazen effcontery. They are Draper asserts that Catholicism has a habitually preaching about woman's unity, a compactness, a power which rights and prerogatives, and have not Protestant denomination do not possess; a word to say about her duties and re and Mallock calls the Catholic Church sponsibilities. They withdraw her the only historical religion that can from those sacred obligations which conceivably adapt itself to the wants of the present day without virtually ceasing to be itself : "It is the only religion that can keep its identity without losing its life, The women who are truly Catholic and keep its life without losing its will never merit a rebuke such as identity; that can cularge its teach-

man's competitor in the professional Drs. Briggs and McGiffert probably and commercial world, but the maiden found that freedom of thought is, acand mother who are gentle and tact- cording to Presbyterian standards, a ful, content to influence in and very variable quantity. One thing through the home, and strong with that does not reflect any credit on the Church, than to multiply private dethe strength that wells up from the intelligence of our friends is to assert votions.

The Rev. Dr. Minot Savage gave, in a recent discourse on Abraham Lincolm, a pretty specimen of what a ministerial hothead can do in a pulpit. He declared there is no man mentioned in the Bible, with the exception of coln, either for greatness or goodness. His reason for such a sweeping assertion shows a profound knowledge of

And since God is ultimately the author of all "Scripture and the Creator of all grand characters, may we not find a sermon in some of his higher and finer, because later creations."

He could not get above things earthy even when speaking of the Creator! And yet he has "Rev." before his is the grave salutation of the Caurch to name! On what grounds must he and his kind be given reverence? A Lent. - Boston Pilot. man with a God made out of his own fantastic imaginings and conceits, with a creed as flimsy as his theological acquirements, and with an audacity that is the peculiar prerogative of children and fools, takes advantage of a patriotic of propagating the Catholic faith by occasion to befoul things of which he knows nothing. And yet he is allowed to be the spiritual guide of sane minded men and women! It is no wonder that flippancy and irreverence in the pulpit are uprooting religion from the hearts of the unthinking. In the days of Voltaire the polished epigram was the favorite weapon in dealing with Christianity ; but in our days the brutal utterance, the reckless assertion, are the favorite instruments

What more flagrant violation of good taste could anyone be guilty of than the aforesaid Savage when he under took to unburden himself about Lincoln's place in the world beyond the grave. His assertion that, according to the doctrines of the Vatican, Lincoln is in hell, is on a par with the rest of his ignorant and idiotic deliverance. He might have, and with interest to his auditors, touched upon Lincoln's claims to the gratitude of his countrymen; but that would bring him no notoriety. by men who have any pretensions to respectability and truth.

Individuals of the Savage type have their names on the lips of the crowdthe thousands from whom they take everything and to whom they give nothing in return; to see themselves dubbed by newspaper scribes as inde-and by-laws adopted at one of the earlier meetings provides that "Bebugs-unable even to dress a lie in

FASHIONABLE LENT AND REAL

The fashionable world now takes official cognizance of Lent. It is a time when the overstrained and almost worn out votaries of pleasure retire for

An unduly protracted round of social gateties is hard on young health and eauty; and cruel in its effect on matured charms. Hence the world begins to find its gain in the ordinance of the Church. Balls, large dinner parties, and theatres are for the time being Social leaders set the ex-"bad form." ample of a mild interest in works of charity, and occasional week day church going; and intellectual pur suits fill up the time left by the mas

There was a day when this changed little to any but the smallest fraction of

To-day, with their intellectual advance, and still more with the acquisi tion of wealth by many of them, it means a great deal.

It fortifies weak and snobbish Catho. lies, as naught else would, in a decorous conformity of exterior behavior to the spirit of the Church during the season of penance; and in so far forth,

it is a good thing. But Lent for a true Catholic cannot he chiefly a season of abstinence from social dissipation in the hope of a large

Self denial as to worldly pleasures there must be, with much other self-denial. The dance and the play are foregone, and there is fasting and ab stinence according to strength and condition; but there must be earnest prayer and soul-searching withal; and

For the almsdeeds which are good accurate the opening of Lant with the opportunity to help the Negro and Indian missions of our own land; and surely the hearts of American Catholics.

For the rest, it is doubtless better, in Lent, as indeed at all times, to do good | ians. to the poor and afflicted in person rather than by deputy. The heartrending and even repulsive features of true charitable endeavor, soften and humble hearts which had grown hard and proud amid the uninterrupted refinements of gentle living.

"Remember, man, that thou art but dust, and unto dust thou shalt return,' ing; and it is the keynote of a real

NON-CATHOLIC MISSIONARY WORK.

Special to the CATHOLIC RECORD. There is a movement on foot among the converts of the country to organize into an association for the purpo personal example, by social intercourse, by the establishment of Catholic libraries, by the circulation and distribution of Catholic literature and by financial maintenance of Missions to non Catholics.

While this movement is largely made up of converts to the Church who feel a bond of sympathy among themselves, still there are associated with them a very large number of Catholics who were born in the faith and whose hearts are filled with an apostolic desire of sharing with the many outside the Church the certainties and realities that they themselves enjoy.

movement has crystallized leagues in Chicago and Philadelphia. In Pailadelphia the leading spirit is Miss Eleanor C. Donnelly. In Chicago there is quiet a coterie of bright converts who have already met and adopted a constitution under the Sec-retaryship of Stetson Merrill. The plan is to have the league a national one in the form of a federation of local leagues, each one the centre of missionary effort in the town or city in which it is located. The movement is entirely spontaneous in its growth, and more than anything else it indicates the depth and extent of the missionary

In the articles of incorporation of the Catholic Missionary Union provision is made to affiliate into itself such an organization, for the certificate monopoly of it. They like to have of incorporation reads that "the particular object for which the corporation s to be formed is to procure the services of clergymen and laymen of the Roman Catholic Church to teach and preach as missionaries of their faith," the Catholic Missionary Union are Archbishop Corrigan, Archbishop Ryan, Father Deshon, Father Dyer, Archbishop Father Taylor, Father Elliott and

Father Doyle. A most successful mission for non-Catholics has been ended in Jacksonville, Iil., at which an inquiry class of one hundred and fifty was started Thirty-three converts were received

into the Church. At Pittsburg, Pa., a mission for non-Catholics was recently given in the Church of St. Paul, and a large amount of literature was distributed. An or iginal idea was embodied in the establishment here of a perpetual mission for non-Catholics which will consist of specially appropriate services, with sermon or instruction every afternoon at 3 o'clock. This is in ad dition to the inquiry class, which

ought thus to be materially recruited.

The Paulist Fathers have just completed a mission in Nashville, Tennessee, where they completely captured the town, in spite of a counter ectures by the Rev. Doctor Rainsford or parochial, throughout the land. Naw York. Eight converts were received into the Church, and the leading cribute of over two columns of its space daily to report the mission exercises. heard on the streets and in the stores | call here the prevalent absence is concerning the doctrines of the

The fair mindedness of those with

letter of inquiry received from Maine: "Gentlemen: I am anxious to learn more about Catholicism. Will you re-commend some book from which I can learn the true belief of the Catholics, towards making the world better, what powers are given to the priests, which are ordained for the season, is doubtless much more in the mind of the Cauch, than to multiply private dethrough the home, and strong with that does not renect any creat on the strength that wells up from the strength that wells up from the hearts that are pure.

Protestants indeed deplore the low reason, and then to appoint reason as the moderator and tone of morality, the scanty respect that

nessee friend of the Missionary Union

toleration which has grown so encouragingly among us may prepare itage from the past Ages of Faith. their hearts for the devotion and prac | THE RESTORATION OF THE CHURCHYARD tises of the Faith, the following incident reported from Baltimore will prove interesting. A boy of twelve was sent to the Catholic parish school, for his parents, who were refined and well to do people and non-Catholics, preferred that their son should have the advantages of a religious atmos-phere during his most impressionable Accordingly the child studied the catechism with his companions, and within a year both he and his parents were baptized and earnest

At a non-Catholic mission in Luncaster. Pa., the subject of "Marriage and Divorce" was ably handled, and elicited warm sentiments of apprecia tion and sympathy from local residents outside the Church. The Catholic position on this subject is a welcome associated her views with the calumnies and innuendes of travelling lecturers. Those who overlook the logical sequence of foul living upon false belief will often gladly accept the truth when recommended by an earnest plea for what they know to be noble and pure in daily actions.

COMMEMORATIVE CRUCIFIXES.

An Excellent Plan for Rendering Homage to Our Divine Ke Crosses Everywhere.

New York Freeman's Journal,

During the Holy Year of Jubilee and century the Church Universal, led by the venerable Vicar of Christ, will render special solemn homage to Our Divine Redeemer in various throughout the world, says Mr. Dudley Baxter, in the London Catholic Times. Foremost among these will be the erection of commemorative crucifixes and crosses in loving memory of the awful Sacrifice of Cavalry, when in bitter agony and mysterious desolation the Lord Jesus Christ shed His Precious Blood for our redemption.

Now, there are many methods in which the Christian Symol might be specially honored, and may not these e summed up under the following

The erection of large crucifixes and crosses in some prominent position inside churches, more especially by the

crosses outside churches, viz, on their exterior walls; also particularly by the restoration of the churchyard cross, and, if possible, of the village or the wayside crucifixes or crosses.

III. The hanging of crucifixes and crosses upon the walls of our houses and wearing them on our persons.

no discussion, but the first two sugges tions perhaps should be given some fur ther explanation.

THE "ROOD, MARY, AND JOHN."

With regard to the crucifixes placed

inside churches, there can surely be no question that the old position at the junction of nave and chancel is the place of honor par excellence in the traditional usage of Catholic ecclesias-tical decoration. Until the unhappy Reformation period the "Rood, Mary, and John"—that is to say, the Crucifix, with statues of Our Lady and St. John the Evangelist on either side of it, usually placed upon a rood screenwas a universal feature in every tiraction in the shape of a course of Church, whether cathedral, conventual instance, the last Catholic Archbishop of Canterbury, the saintly and distin apers accorded the unprecedented guished Cardinal Pole, in his interesting Visitation Articles, insists upon its Word is brought that the only talk diocese. There is no necessity to rewhom we are called to share our Faith Catholic iconoclasts, and while many is well exemplified in the following Anglicans are trying to introduce

due restoration everywhere in his archbeautiful feature in our English churches to-day; alas! there have even been nineteenth century and Anglicans are trying to introduce the Rood-screen with its figures in their places of religious worship, contrary to their ecclesiastical law, we Catholics could erect it in ours, but un-fortuna ely fail to do so. Most certainwhat they have done and are doing ly the exaggerated massive form of a mediæ zal rood-loft has for unately had its day except in certain Anglican dull mind of the witness that he was what instructions to the laity and cathedrals and larger churches, once

is paid to the marriage bond; but they council as its judge. If this be not thing during Lent than to overcome in the fall to a local society I can state | tabernacle. Again, the use of a loft or their snobbery and add the force of their example to the counsel of the Church?

matters correctly and on the best of gallery above the screen is not likely ever to be revived among us, and if the Rood screen is considered unsuitable to any particular church, then, as Nor is New England alone in its in old days, too, either the with fasting and prayer, abundant oc-casions are provided, or the poor we nave always with us. We are met at The following sentence from a Ten to the provided of the poor we anxiety to receive the truth of the placed upon a believe the placed upon a b stretching across the chancel arch, shows the same interest:

"I have greatly wished while read saint Marie" and of St. John, the betop of your great mission in New loved Apostle, on either side. In this Christ, who can be compared to Linbu nanity, patriotism, and plety join in ling of your great mission in New loved Apostle, on either side. In this coin, either for greatness or goodness. the appeal which these should make to York, that we might have the like in case no screen is necessary at all, and this Southern city, 'university town,' at the same time the Crucifix is accord-so full of Methodists and Presbyter- ed a position at once the most central, the most dignified and the most suit-To show how willingly non Catholies able in the building-a position, too, to day may be reconciled to the which is something more than one of Church, and how the broad spirit of architectural beauty, for it comes by Catholic instinct and as a beloved her-

Secondly, the crucifix might, with profit, too, to those outside of the Fold, be placed upon the exterior walls of our churches in some prominent position, e. g., under the eaves of the roof, or above porches and doorways. And in this connection I would especially desire to advocate the restoration of the dear old Churchyard Cross in Catholic burying grounds. I have seen a most beautiful design prepared for the Catholic Art Society, which would indeed form a welcome addition to God's Acre, and which this excellent Society would gladly execute to order. The crucifix is placed under a small lych-roof and upon foundation steps, with two angels kissing the wounded feet. A favorite form of this cross in Catholic days in our native country a flight of stone "kneeling" steps surmounted by a feliated head or "tabernacle ;" upon its two larger sides were engraved the crucifix or Mary and John," and Our Lady with the Infant Jesus in her arms. St Peter, St. Andrew, etc., or the patron saints of the church, and other adorn ments were represented on the two smaller sides.

More ancient still are the simple crosses, often beautifully carved, which may yet be seen in Ireland, in Cornwall and in parts of Scotland-e.

g., at historic lone.

How touching it is to find in many a Continental land-for instance, in Italy, on heights, in valleys and villages, and by the roadsine - plain wood en crosses, with perhaps only a date inscribed, or the quaint Passion crosses, curiously adorned with the instruments of the Passion. How instruments of consoling to see the wayside cruci-fixes, protected by a little roof or in Catholic countries, calling all those who pass by to a remembrance of God's love for man. PERMANENT MEMORIALS OF OUR FAITH.

Every Catholic landowner can erect a wayside cross or crucifix on his or her property, if so desired and if means allow, and I for one do not be lieve any Protestant would newadays attempt to dishonor the same. Any how, the slight risk of some possible affront is more than counterbalanced by the certainty of beneficial result, whether it be only a simple cross or the more realistic crucifix. It II. The setting up of crucifixes and in the legal power of every pastor and his flook, provided the cost can be de frayed, to restore both the Churchyard Cross and the Holy Rood.

Thus these commemorative crucifixes and crosses would be bequeathed to future generations as permanent memorials of the loving faith of us Catholics in the eventful years of grace The last method here advocated needs 1900-1901, as monuments of reparation for the iconoclastic outrages of our forefathers, and as mute testimonies of how the Church at the commencement of a new era so full of promise for her future, with solemn and affectionate homage, devoutly remembered the Redemption purchased with the Precious Blood on the Cross of Calvary, now nearly nineteen centuries ago-sing ing through the ages :

Vexilla Regis prodeunt: Fulgot crucis mysterium, Qua vita mortem pertulit, Et morte vitam protulit. O Crux ave, sdes unica!

A. D. XXXI. Regnavit a ligno Deus. A. D. MDCCCI. Alleluia!

A SNOB REBUKED.

A medical expert witness at the Molineaux trial in New York, presided over by Recorder Goff, undertook to illustrate the difference between two kinds of germs by saying :
"Now the difference between strep-

tococcus and Klebs-Loeffler is this: You take an Irishman there digging a

hole."
"Why an Irishman?" demanded the recorder. "Well," said the witness, "it doesn't make any difference.

can use any nationality, but I just said' "By why an Irishman?" demanded the recorder.

Then it probably dawned upon the only displaying his narrow ill-breed American, very properly rebuked the ute scales, delicate enough almost to other medicine stands the record

of Dr. Pierce's Golden Medical Discov ery as a remedy for diseases of the blood, stomach and organs of digestion and nutrition. The claim is made that the nutrition. The claim is made that the "Discovery" will cure ninety-eight persons in every hundred who are suffering from the diseases for which it is prescribed. That claim is based upon the actual record that it has cured ninety-eight per cent. of those who have used it, and the number of these reaches to the hundreds of thousands. Will it cure you? Try it. It is

sands. Will it cure you? Try it. It is a wonderful medicine and has worked wonderful cures. Let no dealer sell you a medicine said

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GLENCOONOGE.

RICHARD BRINSLEY SHERIDAN KNOWLES

CHAPTER XXVII.-CONTINUED.

"So you go to-morrow, sir," said Conn

"You have made a long stay this time.
I hope you will come again, sir."
. "Not so long as on some former occa-

sions."
"Perhaps not, sir. But so many things "Ah, yes. Poor Mrs. Ennis! And then there was your wedding, and my own engagement."
"Ah, sir," said Conn, triumphantly, with a bit of a laugh, too, "didn't I always

"Ah, sir," said Conn, triumphantly, with a bit of a laugh, too," didn't I always say how it would be? and you wouldn't believe me. Why the pair of you were cut out for each other. But a year! Is it wait a whole year? Troth, I never heard of such a waste of time."

"It is very kind of you, Conn. to be so concerned for me. I should have thought the events of to-day would have put everything else out of your mind; they have out of mine. Don't you feel queer at all?"

"I can hardly believe it yet, sir, that's

queer at all?"
"I can hardly believe it yet, sir, that's
the truth," he answered. "I hardly
know where I am, and I'm not sure, when all's said and done, whether I have a right to be glad. The more I think of it, the more it seems to me that Mr. Chalmers'

proposal is nothing better than a gift."
"What! If you pay him back the price of the inn?"
"But if he didn't give me the inn first

to make the profit out of, how could I ever pay him back what it cost?"
"Well yes, that is true enough, no doubt; and to that extent you will always doubt; and to that extent you will always be under an obligation to your brother-inlaw. But what would become of the whole system of commerce if some such arrangement as that by which I hope you are going to benefit were not the rule," and I proceeded to explain in a rough way that nearly all enterprise had for one of its conditions borrowed money are represented as a rough that the vivilence. or merchandize; and that the vivifying touch, which made these things product-ive, was the labor and the energy of man. It must be a stimulating thought,"

"It must be a stimulating thought," I concluded "(when a man is going to reap the fruit of his labor), to reflect that while he is working, he is putting in motion that germinating power, without which all the loans or gifts or help in the world would be unproductive. What does your wife think of her brother's plan?"

"What time have I had to tell her yet? But we'll talk of it as we go home."

The three were standing at the gate opening into the Castle grounds, awaiting ns, and here we all said good-night; the book-keeper and the girls kissed, the latter shook hands with Conn, surprised and abashed; and I said good-night and good-bye to the new owners of "The Harp," and thanked them for old hospitality, and

promised to return in the happy days coming. Then we three passed the gate and hurried along the broad walk gleam-ing in the moonlight; and Conn and his wife turned back the way we had all come, down the grovy road darkened by the meeting of branches high overhead. "Is it not beautiful to-night!" fervently exclaims Alicia, looking up into the illumined sky and at the clumps of solemn trees, "and what a pity it is to have to go

"We needn't go home yet," said Bell;
"let us walk about, or let us go and look
at the waterfall with the moon shining

Can you imagine a suggestion more palatable to a pair of lovers? But so unconscious a girl is Bell, and so unsophisticat ed, that it never occurred to her that there re times when two are company and three re none. Still, we made for the waterfall, striking across the grass in a direc tion away from the Castle that presently led us down a gradual declivity until we reached the level ground bordering the bay, and raised only a little higher than the level of its waters. Here the thick the level of its waters. Here the thick over-growth above our heads shut out the moonlight except in those places where its rays pierced through apertures, and threw a trellis-work of light upon our path. Not that the want of light much mattered. Not that the want of light much mattered. I knew the way by heart, and so I think did Alicia: we had paced the walk together many a time in those early spring days when the branches were bare, and our loves were budding. By and by we came to the opening in the land by which the mountain stream makes its way into the lake, and we stood a moment on the brink to watch its moonlit waters mingle slikily with the traponil deep. Then we silkily with the tranquil deep. Then we turned inland and began to ascend its course. I led the way upwards, clambering over mossy stones, feeling for foot-boids, leading Alicia, who in her turn drew her sister after her: and thus we mounted until we came in view of the waterfall. The moon shone full on it foaming as it fell from ledge to ledge, rushing busily with many a twist and turn, shimmering now without a sound in some wide basin, and again with a downward leap frothing madly in narrowed channels between rocky walls and boulders strewn midway in its course as it hurried onwards towards the calm sea lake. High shrubbery overshadowed us as we faced the fail, but the pale moon-light which filled the sky and made a pathway along the surface of the inland pathway along the surface of the mand sea and threw into relief the jagged moun-tain tops, fell unhindered on the other side of the narrow gorge where jost opposite, and quite close, lay a streten of level sward emerging from a gloom of forest trees behind

level sward emerging from forest trees behind.

Said Alicia, "Wouldn't it be nice to dance upon that bit of grass beyond."

"'Trip, trip, apon the green, and yet no footing seen?'" I asked.

footing seen "" I asked.
"Oh yes, Horace, that is what I should like of all things," answered Alicia; "but midsummer is the time for that—there

"Acorns?" asked Bell.
"Elves live in acorn-cups, don't they?" said Alicia, appealing to me.
"Of course they do."

"Of course they do."
"And in fox gloves and under ferns, and in the hollows of great trees; and this is just about the hour when they come out, and if they hear a footfall they hide on the dark sides of the blades of grass, or thin any into the head near? or skip away into the blackness."

In 1858 Rev. HENRY WARD BEECHER BROWN'S BRONCHIAL TROCHES "I think better of that which I begar thinking well of." Fac-Simile Signature of

"If we could only keep silent long enough we might see them at their tricks, for we are in shadow and invisible," said

for we are in shadow and invisible," said I.

"Let us try," said Alicia.

At which Bell laughed; but falling in with the conceit, held her breath like her sister, and looked and listened.

Presently a sound, faint, and hardly defined at first, broke through the noise of the rushing waters, and when presently it became more distinct, Bell whispered, "Don't you hear a voice?"

By now it was unmistakeable. It sounded clear, and was coming nearer, talking volubly. Then it ceased, and we strained our ears in vain.

We were still waiting in a state of tension, looking in the direction we thought the voice came from, when suddenly my blood ran cold, and Alicia and Bell clung to me on either side, as there glided slowly out of the gloom on to the shining sward two figures—one a young man's, slender, straight, and tall; the other a greeceful woman's cleaked and hooded. slowly out of the gloom on to the snining sward two figures—one a young man's, slender, straight, and tall; the other a graceful woman's, cloaked and hooded. She was tall, too, but her head only reached as high as the man's shoulder. Their eyes seemed bent upon the ground in front of them, and they moved forward mattely mutil they reached the edge of the mutely until they reached the edge of the narrow gorge which divided us from them. Then the man spoke—it was the voice we Then the man spoke—it was the voice we had heard, and his tones rang out like a

"This is the boundary."

"As far as this!" answered his companion. "I have never been here before." And then after an interval, "Look yonder at the moon upon the sea! Conn! it is all a dream; it cannot be true!"

It is all a dream; it cannot be true!"

"Very well," answered the man's chiming voice; "wait till he tells you himself. But I tell you sgain: 'tis as true as to morrow. And when you find I'm right, say once more that you'll consent to what I've set my heart on, Jane, and that you won't be too proud to let your husband have a hand in the making of your fortune."

She laid her cheek against his arm. "Faithful boy! What would be all the world to me without you?"

world to me without you?"

"And spite of all the luck that's come, you would not wish untied the knot that binds us two together whilst we live?

"Conn!"
"Don't be vexed now, Jane. You never gave me cause for it—but—well, open confession's good for the soul—and I may as well tell you that when I heard the news, a dread came over me that it would hardly be in flesh and blood for you not to wish that you had married instead not to wish that you had married instead some man better born, knowing more, more fitting for you every way—"
"Hush, Conn! What do you take me

"Hush, Conn! What do you take me for? I wonder at you!"

"Forgive me, then, my darling. I know!" a fool," exclaimed Conn, delighted and reassured. "As soon as I've said a thing, I wish I hadn't spoke. So forgive and forget, and kiss me, honey."

His arm was round her as he bent his head to meet her notherned line. "You

head to meet her upturned lips. "You are trembling with cold," he said, alarmed, as he wrapped the cloak closer about her, and drew on the hood again. "Let us go home, Jane, in a hurry," and he made as if to move on. But she de

tained him, saying.
"Rest a moment longer. This great

calm over all things is so beautiful!"

Conn looked up into the sky. "There'll be no rain to-night," said he. "'Twil be like this all through. And then the moon'll go down into the sea just behind there where the hill slopes up out of the waves, and the sky'll grow white behind us, and standing here ye'd be able to see the end of the bay and the Atlantic stretching away, away, for ever. 'Twill

be a grand morning!"

oe a grand morning;"
"I'm glad we came this way," said the
book-keeper, looking round once more,
and then following her husband's lead as he began to pick his way down, holding her hand. "But you said it was shorter,

and I don't believe it is "
"It is then," said the receding voice of
Conn; "and besides, how did we know
going along the dark road that there
mightn't be some one listening to what

we'd say ?"
The book-keeper responded to this, but her tones were less clear than Conn's, and even his rejoinder had now become inarticulate to our ears. Still we did not inarticulate to our ears. Still we did not move until even the sound of their happy voices had quite died off in the distance. Then we crept stealthily from our dark corner, startled hy every rustle that we made, and looking back at every step to make sure that the vision had not reappeared to witness, spectre-like, our guilty escape. A few minutes later we had surescape. A few minutes later we had sur-mounted the remaining obstacles, and having completed our ascent were walking soberly across the grass towards the Castle, I for one feeling rather uneasy in

We ought not to have been there," I said at last. "What could we do?" exclaimed Alicia. "At first we were too much fright-ened to speak, and afterwards we couldn't put them to the pain of knowing we had

put them to the pain of knowing we had seen and heard everything!"
"I wouldn't have missed it for the world," said Bell.
"That they are very happy there can be no doubt," said I, "and I believe they will always be so. She is a noble creature, is she not? And what an honest poor fellow that is! Did you near? he'd oner his wife should love him and hold

sooner his wife should love him and hold him in esteem, than have all the money in the world. These Irish peasants have an unworldly spirit of that kind in their blood. It has made them for conscience? sake forego material prosperity through all their history. I don't think Conn's head will be turned by good fortune."
"But it is rather sad," I resumed, when neither Alicia nor Bell took up or pursued my argument, "it is very sad to think of that unfortunate Mr. Chalmers. think of that unfortunate Mr. Chalmers He has behaved most generously; and yet there he is out of it all, as one may say,

and hardly a sharer in the happiness he "It is his own fault," said Alicia, omptly. "I am sure he is very dull. The same own the same promptly. "I am sure he is very dull. Why, when he came in to us to-night, he had not a word to say for himself. No doubt he has gone through a good deal; still, it is a pity when people caunot be a little cheerful. I have no symyathy with him at all?"

sitting there at the inn, alone by himse

"I—don't—know," said honest Bell, in a ruminating way. "I'm not so sure. I rather like your gloomy men."

CHAPTER XXIX.

at the water's edge at the foot of the quiet hills! Why did the tinkling chapel bell sounding, not from the church turret rising picturesquely above the trees, but from the rayged barn away out of sight in the poor village, why did it ring out! Other feet might hurry along the hedged roads, or down the sloping paths of the hillsides, to the opening of the Station; other eyes might feast upon the freehness of the vear, or watch the new development of the old inn's history; but I, unhappily! was to turn my back on everything that had been my life for many months past, and for a time to have neither eyes, nor heart for anything.

No. As I look back there is no more pleasure in my recollections—not in the next to ship hy meeting at the chapter of the property of the surface of the chapter of th

No. As I look back there is no more pleasure in my recollections—not in the bustle which preceded my setting out, not in my parting with Alucia, not, oh no! not in the desolation of the drive to Lisheen. At Lisheen I had to wait a few minutes while they put fresh horses to and I ran down to the strand to look my last towards Glencoonoge. Faint and colorless as were their outlines, I could recognize the shapes of some of the well-beloved bills. The sight of them was full of so sharp a sadness that I was almost glad when the coach started again, carrying me away from them for good and all. Late in the day I reached Dunmage, where there is a terminus; and there I took train. At Newtown Junction, where there is a railway hotel, there was a wait of two hours at midnight. I was too restive to sleep, too eager now to be in Liverpool to miss a single train and for two ive to sleep, too eager now to be in Liver pool to miss a single train, and for two pool to miss a single train, and for two long hours I paced that dreary platform. In time I got to Dublin, and, on the eve-ning of the second day after leaving Glen-coonoge, was steaming up the Mersey.

October, 1880.—Quick! let me make a final record. This is the last day I can write. To-night this history must be locked away, to be re-opened—when? June, July, August, September—all through this time I have worked so hard, and with such availability that my father. and with such regularity, that my fathe who received me at first with sternness gradually relaxed. Never in our lives have we got on so well as latterly. Be-fore, we seemed to have no tastes in com-mon, and never to have anything to say. But now we talk shop and it is wonderful how interesting our conversations are. I never had any idea before, how fluent my father can be when he likes, or that

my father can be when he likes, or that he was a man of , so much information. Certainly he has had a wonderful variety of experience, and his knowledge of human nature is such as no one would have expected. I was thinking this one evening as we sat over our wine when, looking up, I found his eyes fixed on me, and he remarked that he thought that Glen—what did I call it? eh? ab, yes! Glencoonoge—he wasn't so sure out that it was a health-giving place after all. I showed him not long afterwards a photograph of Alicia I had lately received. I believe he was taken with her appearance; because was taken with her appearance; because some days later he called for a sight of some days later he cannot be again, and then pronounced her to be "a nice little missy"—which is a good deal, coming from a stolid man like my faither. By and by, he added (greatly to my surprise) that it was a pity we were situated as we were, living, that is, in a house without a mittress to it, because it would be awkward to ask Alicia on a visit; but that perhaps it might be managed through Clementina, and he would have a talk with her about it. Now my sister Clementina has done nothing since my return home but pick holes in my matrimonial designs. Clementina's one idea is money. She herself has made what everybody calls a splendid match and my father gave her a good portion at her marriage; and she is constantly ask-ing how much money Alicia is likely to have. I think that Ciementina is the most uninteresting person I know. What Hudson can have seen in her to marry puzzles me. It can't have been her money, for he has plenty of his own. And heavy mahogany; everything matches; the fittings and the hangings and the

the fittings and the hangings and the carpets are of the newest, and made, and put up, and laid down, by the best up-holsterers in Liverpool. There are solemn footmen, with loud voices, and great calves, and powdered heads, all over the place. The etiquette and formalities at lementina's are as strict as at any court —it's dreadful! so dull! not a bit of nature anywhere! Where did she get such a taste from? Our father is quite a seif made man, his tastes are as plain now as they were when he was a navy working on a railway, and he doesn't set working on a railway, and he doesn't set so very much store by money either. But Clementina, as she sits faming herself, asks, "How much money will Alicia have?" or, "Is she very Irish? Has she a horrid brogue? Perhaps a few hundreds! Pernaps nothing at present! Why can't you marry an English girl, Horace, before it is too late? I know of more than one you partie."

Inorace, before it is too late? I know of more that one good partie."

Imagire Alicia on a visit with a woman like that! My sweet girl would soon have pined away with misery; her refinement would have been wounded at every turn by Ciementina's vulgarity of feeling: or worse still, she might have become tainted with it, and have thought that, in assimilating it she was improving terself. In ilating it, she was improving herself. In the last case I should fall out of love with Alicia; in the former, she would cease to care for me on account of my belongings

—disaster either way!

No. In debating this matter with myself I came to two resolutions. First, that Alicia should not, if I could prevent it, go on a visit to Clementina. it, go on a visit to Clementina. Second, that when we marry our aim shall not be to live in style; moreover, I shall be very particular whom we know, and we shall see as little as possible of some people. Therefore I told my father next day that I was so bound up in Alicia, that, if she were in Liverpool, I should be able to think of nothing else; I should never be away from her side, and business would

away from her side, and business would go to the wall. Therefore, perhaps, with a view to hastening the time of our marriage, it would be better for a little time longer—say, two or three months—to keep my nose to the grindstone.

My father warmly applauded my suggestion. "I'm very proud to hear you talk like that, my boy," he said. "Stick to that! you'll be glad of it some day. And as for marrying—there's no hurry. I didn't marry myself till I was six-and-thirty, and you won't be so old these thirty, and you won't be so old these seven years. There's plenty of time." So far so good, but—that was all very well; who was to guarantee Alicia for the

well; who was to guarantee Ancia for the next seven years? Things don't move so the mountains and the sea next morning when I threw my window open, and drank in the sweet young summer air! Why did "The Harp," shrunk small in the distance, nestle alluringly by the roadside well; who was to guarantee Ancia for the next seven years? Things don't move so slowly nowadays as when my father was young. Seven years, indeed! Why already Alicia's letters were beginning to be less regular; there were allusions to will will be the sum shine so softly over the next seven years? Things don't move so slowly nowadays as when my father was young. Seven years, indeed! Why already Alicia's letters were beginning to be less regular; there were allusions to will will be alluring to the next seven years? Things don't move so slowly nowadays as when my father was young. Seven years indeed! Why already Alicia's letters were beginning to will will be alluring to the next seven years? Things don't move so slowly nowadays as when my father was young. Seven years, indeed! Why already Alicia's letters were beginning to will will be alluring to the next seven years? Things don't move so slowly nowadays as when my father was young. Seven years, indeed! Why alleady alluring the production of the next seven years? Things don't move so slowly nowadays as when my father was young. Seven years?

he was at the Castle a good deal—constantly at the Castle. And Alicia's references to him, while continuing to be very guarded, were growing perceptibly warmer in tone. Seven years! A little time ago I was content with the prospect of living all my life a bachelor; but now—no thank you, I would sooner die young. So that you see I have been a good deal tortured latterly, in one way or another, and have been losing patience more and more. But, hurrah! It's all right! I have triumphed over opposition, and start for Glencoonoge to-morrow. No more waiting! no more nonsensical delay! Pack clouds away! Open, desk! and take these latter sheets. Lie locked in there, compactly all in order, ye written pages! And go thou with them, welcome letter, that host resolved my doubts, and steeled my nerve, and urged me on to victory. Yet, having read thee fifty times already, let me read thee once again right from the beginning, that I may come all unawares upon those thrilling final lines, which have made me snap my leading-strings, and left me free to leap to my Alicia's arms.

Glencoonoge Castle.

Dearest Horace—You say you like my nonsense, but don't expect any nonsense in this letter, because there is so much news that I have no time even to say that I am always thinking of you. In the first place, what do you think has happened at the inn? Men are so stupid, you will never guess, so I must tell you The most beautiful little boy in the world you will never guess, so I must tell you. The most beautiful little boy in the world! Such a dear little fellow! and such lovely eyes! Only a week old, and so intelligent already! Your friend Conn as proud and delighted as possible, and so bashful that it makes us all laugh. He doesn't know which way to look. For the matter of that nobody would take any notice of him, if it were not that he seems somehow to interest the baby, which stares at its father with an astonished expression quite as if it wonders what he wants and where he has sprung from. Indeed, it has reason to wonder, for Conn is always regarding his son with such a prolonged and beattife beam that the unsophisticated child may well be puzz'ed. It is well it was not born before. Oh! the inn has been so full all the summer. Luckily there are very few visitors now, and they there are very few visitors now, and they are all leaving, because they say they can't get any attention. Mrs. Brosnan, the nurse, says she believes the cook, the

maids, the waiters, the boatmen, the drivers, and the rervants generally, do nothing all day but lie in ambush for her appearance with the baby, for she can't at any time leave the mother's room with it, that she is not immediately surrounded, and the wonder is that the child can breathe. It is the greatest mercy, Mrs. Brosnan says, that the little fellow is blessed with the finest pair of lungs she ever met with. What a comfort that is but how can she tell. Horace?

but how can she tell, Horace?

The only person who takes the matter coolly is the child's uncle. Do you know I have got to like him ever so much better. You would hardly know him, he is so much brighter, and very pleasant to talk to. We have seen a good deal of him as you know; but the least thought of anything pears coursed to me. You of anything never occurred to me. You know how gloomy I always thought him. Bell said she liked it; but I didn't. I thought the more cheerful he became, the nicer he was; but Bell apparently ceased to take any interest in him, just in proportion as he became more like other respulsions. tion as he became more like other people. All along he has been telling us how important it was that he should return a once to Australia, that his partner has been sending him imploring letters by every post, and that things were going to wrack and ruin on account of his ab sence : in fact the wonder was, what wa keeping him at all. Now be prepared for a great surprise. The day before yesterday he proposed by letter for Bell, having come to an understanding with Bell first Papa was furious; said at once he would not hear of it. But Beil declared that sooner than give up Mr. Chalmers, she would elope. At all events it is settled,

and they are to be married at once, and they will start for Australia almost immemediately.

I am so glad, are not you? I am sure you will be, because you always said it was a pity his thoughts so persistently turned upon bygones; and that it was a pity he couldn't somehow or another be drawn into the vortex of the present, and forcest his regretation the houseney of his forget his regrets in the buoyancy of his hopes. Was not that what you said? am sure about "vortex," but for the rest I only know it was one of those saying which papa thinks over and admires s much, and which I know are clever be here is one most serious consideration Horace, about all this. I am in the position now, of having to be bridesmaid the Bell; whereas I thought Ball was going to be mine! It makes me feel at time quits vexed, because, you know, I am a year older than Bell, who is now turned eighteen. And then I say to mysel.
"What does it matter? I am glad be cause Bell seems so happy about it, and think he is a good fellow." But really—oh, well, never mind. But it would be nice if Bell and I could be married to gether, wouldn't it? and then Flossie and Fluffie could be bridesmaids to both of us, and the one wedding would do, and it would save so much trouble. Couldn't you put it in that way to your father? But I forgot—it doesn't affect him. Do you think if you were to threaten to elope, that that would have any effect? Do write by the next post and tell me what you think. Patsy Hoolahan is keep-ing the mail car below for this letter and ing the mail car below for this letter, an

the day after to-morrow, I mustn't stop to write any "nonsense," as you call it. So good-bye in a great hurry with a thou-sand, thousand loves and fond kisses from your own. P. S.-Be sure I hear from you by return. THE END.

I know, by the way he is cracking whip, that he is afraid of being late.

as I am anxious you should have this by

AN IRISH BISHOP.

The following bit from the Montreal correspondent of the Catholic Standard

and Times is too good not to be quoted:
"Most Rev. Paul Bruchesi, second

Archbishop of Montreal, and the first Bishop consecrated in the great cathedral, is only forty-two years of age. He is pale, slender, ascetic, dark-eyed, delicately featured, magnetic, with a volce incisive and sweet. He speaks fluently in French, English and Italian, "The Archbishop is a native of He kept the Commandments. He fol-

Canada; on the maternal side his ancestors, back to the days of the signor. es, were French Canadian. paternal grandfather was Italian, and the Italian pronunciation of his name is Brucasi, here Frenchfied to 'Brush.

tion two years ago, asked an Italian fruiterer, to tell him the name of the new prelate. 'Brucasi,' replied the Italian. 'Hugh Casey, is it? Well, then, the Lord be thanked, we have an Irish Bishop at last !' "

IMITATION OF CHRIST.

Christian Perfection.

If you seek, O Christian soul, to attain to the highest pitch of evangelical perfection, and unite yourself so close. ly with God as to become one spirit ith Him, it is requisite, in order to succeed in a design the most sublime hat can be expressed or imagined. that you be first acquainted with the true nature and perfection of spiritual-

Some, who only judge by appear. ances, make it consist in penitential works, in hair shirts, chastisements, watching, fasting, and such like cor-

poral mortifications. Many, especially women, fancy themselves consummately virtuous, when habituated to long vocal prayers, hearing several Masses, assisting at the whole divine office, spending many hours in the church, and frequent Communion.

Thus different people place perfection in different practices; but certain it is they all equally deceive themselves. For, as exterior works are no more than either dispositions for becoming truly ploas, or the effects of real piety, it cannot be said that Christian perfection and true piety consist

in them. Doubtless they are powerful means for becoming truly perfect and truly pious, and when employed with discretion are of singular efficacy for supporting our nature, ever averse to od, and prone to evil; for repelling good, and prone to evil; for repelling the attacks and escaping the snares of our common enemy; for obtaining from the Father of Mercies those succors so necessary for the righteous, especially beginners. They are, besides, in persons truly pious, excellent

fruits of consummate virtue. those who ignorantly place their devotion in exterior works, which frequently are the cause of their perdition, and of worse consequence than manifest crimes; not that they are in themselves pernicious, but only from a wrong application. Their attachment to such works is so great that they utterly neglect to watch the secret motions of their hearts; but giving full scope, leave them exposed to their own corruption and the wiles of the seeing them go astray, not only encourages them to pursue their way, but fills their imagination with empty ideas, they already taste the joys of Paradise, the delights of Angels; they

see God face to face! Spiritual life does not consist in the several practices before enumerated. if considered only in the outward appearance. It properly consists in knowing the infinite greatness and goodness of God, joined to a true sense of our own wretchedness and proclivity to evil; in loving God and hating ourselves; in humbling ourselves not only before Him, but, for His sake, before all men; in renouncing en-His : and, to crown the work, in doing all this for the sole glory of His holy name, with no other view than to please Him, or no other motive than

that He ought to be loved and served by all His creatures. Such are the dictates of that law of love which the Holy Ghost has engraven on the hearts of the righteous. Thus it is we are to practice that selfdenial so earnestly recommended by our Saviour in the Gospel; this it is His burden so light: in fine, herein consists that perfect obedience our divine Master has so much enforced ooth by word and example.

LEAD, KINDLY LIGHT.

Lead, Kindly Light, was the expression of the feelings of a great soul in-spired by the Holy Ghost. That soul had been struggling in the dark and gloom for years, humbly and earnestly seeking for light and truth. It was a sincere appeal to God for help. It was a prayer. It was another Our Father. How many such petitions had gone out from that soul before this one was written, and how many followed it before the light came dimly as through a glass, and before it was led into all truth! No one out God knows of the strugglings and wrestlings that pre-ceded and followed it till that soul submitted humbly to the guidance of His Church. How many earnest men and women has it taught to say with moistened lids and upturned eyes on bended

kneee: Lead Thou Me on ! Only great souls submit with humil, ty and childlike simplicity, or under stand what it means to go to Him like little children. The light came and the great Apostle was glorified and sanctified and the Apologia came forth, and other great works from his pen followed, and his voice was heard, and his self-denying life was felt, and the world has been lifted up and Christian-

ized by them.

He walked in His steps, and led

lowed Jesus. He loved his lellow-men and gave his life for them.

Although the greatest writer and one of the most famous men of his time, he sought seclusion among the brethren of his order. He longed for the security and through giving up. ation, and through giving up self and appealing to God was led into the became the Thomas Aquinas of the nineteenth century.

He loved his fellow-men

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LEAGUE OF THE SACRED HEART.

Pilgrimages to Paray-Le-Monial.

GENERAL INTENTION FOR MARCH 1990.

Recommended to our prayers by His Holiness Lea XIII.

American Messenger of the Sacred Heart. Soon after the Holy Father had issued the Bull announcing the Jubilee we are celebrating this year, he ad dressed to the bishops, clergy and laity of the Church, a letter calling on them to consecrate the world to the Heart of Jesus Christ. He looked to this consecration for a renewal of the spirit of devotion which would help to make the Jubilee successful, not only by turning the eyes of all men to th vicar of Christ, but also, and specially by inspiring all of them to join in the solemn act of homage to Christ, by

which he wishes this century to be distinguished from every other. But a short time ago, as you well know," were the opening words of the letter, "We, by letters apostolic, and following the customs and ordinances of Our predecessors, commanded the celebration in this city at no distant date, of a holy year. And now to-day, in the hope and with the object that this religious celebration be more devoutly performed, we have traced and recommended a striking design, from which, if all shall follow it out with a hearty good-will, we not un-reasonably expect extraordinary and penefits not only for Christen

dom but also for the whole human The striking design was to conse-rate the world to the Heart of Jesus Christ as a more signal act of devotion and "in a manner the crowning per fection of all the honors that people have been accustomed to pay to the Sacred Heart." How significant Hi His Holiness considered this decree i clear from the emphasis he lays on the

fact that the decision has been mad after twenty-five years' deliberation. Having thus placed the celebration of the Holy Year under the auspices of the Sacred Heart, it is not surprising that he should bless the project of re newing, during this year of Jubile pilgrimages to Rome, the pilgrimage which have been made from time t time to Paray le-Monial, the cradie of

devotion to the Heart of Jesus. It is now two hundred and thirt years since an humble Sister of the Visitation, cloistered in her monaster at Paray, gave to the world th message about the love of Christ f men, which has given such an in pulse to Catholic faith and piety every corner of the earth. Margar Mary Alacoque, now venerated as o of the Blessed Servants of God. was simple nun, cut off from the gre often misunderstood and r garded as an enthusiast by her s periors, rarely favored with the cou sels of an experienced director, a still charged with a mission whi seemed not only beyond her powe but even utterly inconsistent with h

Margaret Mary lived in an a when the charity of men had gro revolt had already culmina in the blasphemous conceit of Calv ism and had begun to infect Cath that traitorous were attempting to rob the people their faith, first by depriving them a sure ground of hope, teaching t Christ did not love all men, because had not died to save them all; a secondly, by depriving them of very source of Christian life by suading them to abstain from Sacraments of Penance and of Holy Eucharist. Hidden away in cloister, unacquainted with the or women who were resisting heresy of Jansenism, she could have known its evils nor devised remedy without some extraordin light from Heaven, and even w that light had been vouchsafed her could not have uttered, without s special assistance, the cry would resound in the uttermost p of the earth and keep ringing and clear until our own day. No who knows the marvels of devotic the Sacred Heart of Jesus as prac in the Church during the past centuries, according to the teaching Blessed Margaret Mary, doubts

the extraordinary graces by which simple nun of Paray was move propagate it. As we have repeated so ofte these pages, and as the Apost devotion to the Sacred Heart rec so often in her writings, our Sa manifested Himself to her, appe to her eyes in visible form, and with her, declaring His love for showing His Heart as the symi His love, deploring their ingrat inviting their cooperation in efforts to repair the evils of their specifying the practices which enable them to honor Him, and u her to make known His message the world. Sometimes in the of the monastery, sometimes garden, He appeared to her, oft

she received special communication Christ Himself, as she re

with so much sincerity in her leand autobiography. In fact, it sign of little faith, of the slowne heart to belief, so plainly rebuke

our Lord, to counsel or practise devotion without making mention

3, 1900. side his an. f the signor. dian. His Italian, and

d to ' Brush. a deaf Irishd an Italian name of the replied the ed, we have

HRIST. tion. n soul, to atf evangelical reelf so close. ne one spirit , in order to most sublime or imagined. nted with the

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for repelling the snares of for obtaining hey are, betue. different with lace their des, which fre of their perdisequence than at they are in ut only from a reat that they s: but giving xposed to the e wiles of the

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of that law of Ghost has enthe righteous. ctice that selfcommended by spel; this it is e so sweet, and in fine, herein obedience our much enforced ple.

LIGHT.

was the expresa great soul inn the dark and y and earnestly ruth. It was a or help. It was her Oar Father. tions had gone followed it bely as through a vas led into all od knows of the lings that preguidance of His arnest men and say with moist-eyes on bended on!

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steps, and led in them. He ot of the world. nents. He fol-

ation, and through giving up olf and appealing to God was led into of the nineteenth century.

LEAGUE OF THE SACRED HEART.

Pilgrimages to Paray-Le-Montal. GENERAL INTENTION FOR MARCH 1990.

Recommended to our prayers by His Holiness Lea XIII. American Messenger of the Sacred Heart.

Soon after the Holy Father had issued the Bull announcing the Jubilee we are celebrating this year, he ad dressed to the bishops, clergy and laity of the Church, a letter calling on them to consecrate the world to the Heart of Jesus Christ. He looked to this consecration for a renewal of the spirit of devotion which would help to make the Jubilee successful, not only by turning the eyes of all men to the vicar of Christ, but also, and specially by inspiring all of them to join in the solemn act of homage to Christ, by which he wishes this century to be distinguished from every other.

"But a shore time ago, as you well

following the customs and ordinances of Our predecessors, commanded the celebration in this city at no distant date, of a holy year. And now to-day, in the hope and with the object that this religious celebration be more devoutly performed, we have traced mended a striking design, from which, if all shall follow it ou with a hearty good-will, we not un-easonably expect extraordinary and enefits not only for Christen dom but also for the whole human

The striking design was to conserate the world to the Heart of Jesus Christ as a more signal act of devotion, and "in a manner the crowning per fection of all the honors that people have been accustomed to pay to the Sacred Heart." How significant His His Holiness considered this decree is clear from the emphasis he lays on the after twenty-five years' deliberation.

of the Holy Year under the auspices of the Sacred Heart, it is not surprising that he should bless the project of renewing, during this year of Jubilee ages to Rome, the pilgrimages which have been made from time time to Paray le-Monial, the cradle of devotion to the Heart of Jesus.

It is now two hundred and thirty years since an humble Sister of the Visitation, cloistered in her monastery at Paray, gave to the world the message about the love of Christ for men, which has given such an im-pulse to Catholic faith and piety in every corner of the earth. Margaret Mary Alacoque, now venerated as one of the Blessed Servants of God. was a simple nun, cut off from the great often misunderstood and regarded as an enthusiast by her su periors, rarely favored with the counsels of an experienced director, and still charged with a mission which seemed not only beyond her powers but even utterly inconsistent with her

Margaret Mary lived in an age when the charity of men had grown cold, when the pride which had led to Luther's revolt had already culminated in the blasphemous conceit of Calvinism and had begun to infect Catholic France, so much so that traitorous men were attempting to rob the people of their faith, first by depriving them of a sure ground of hope, teaching that Christ did not love all men, because He had not died to save them all; and, not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the had not died to save them all; and, as we are from Europe, since the locked at the wall instead.

His eyes fell upon a picture of an angel and lighted up with sudden in this scanty show of religion was sufficient. s revolt had already culminated had not died to save them all; and, secondly, by depriving them of the very source of Christian life by persuading them to abstain from the Sacraments of Penance and of the Holy Eucharist. Hidden away in the cloister, unacquainted with the men or women who were resisting this solemn than that which brings man to the second that the sees fell upon a picture of an angel and lighted up with sudden intelligence and relief, wandered staring-wide from picture to picture, from oil painting to freeco work. Then slowly cloister, unacquainted with the men or women who were resisting this solemn than that which brings man to or women who were resisting this solemn than that which brings men to heresy of Jansenism, she could not the shrine where He manifested in a have known its evils nor devised its special manner His sovereign love for remedy without some extraordinary could not have uttered, without some special assistance, the cry which would resound in the uttermost parts of the earth and keep ringing loud and clear until our own day. No one who knows the marvels of devotion to the country object of our prayers, since we worthy object of our prayers, since we light from Heaven, and even when who knows the marvels of devotion to the Sacred Heart of Jesus as practised in the Church during the past two centuries, according to the teaching of Biessed Margaret Mary, doubts that the received special communications from Christ Himself, as she relates with so much sincerity in her letters. To-day no one in L—knows where the man Charley Delacy makes his favored as to make this pligrimage, to gone, but the simple story lives after they have passed and the people still ficent manifestation of devotion to Christ Himself, as she relates with so many her letters. with so much sincerity in her letters and autobiography. In fact, it is a sign of little faith, of the slowness of heart to belief, so plainly rebuked by our Lord, to counsel or practise this devotion without making mention of the extraording mention of the contraction of the co the extraordinary graces by which the

simple nun of Paray was moved to propagate it. As we have repeated so often in these pages, and as the Apostle of devotion to the Sacred Heart recounts so often in her writings, our Saviour

lowed Jesus. He loved his fellow-men and gave his life for them.

Although the greatest writer and one of the most famous men of his time, he sought seclusion among the brethren of his order. He longed for brethren of his order. He longed for been revealed and written and through giving up. always repeating what had already been revealed and written in the Scriptures about His love and sacrifice for all men, and about His yearning

for their love in return. This is why the Catholic world, since Blessed Margaret Mary's time, has looked upon Paray-le-Monial as a shrine or sanctuary of the greatest devotion the world has ever known. From out that little city of but a few thousand inhabitants, has come forth a spirit which has renewed the earth. The message of the holy Visitandine cloistered within its walls has brought home to a world of men and women, whose faith was in decay, the form He stood before the doubting Thomas nay, it has enabled them to see with the eye what he searched for with his hands, the Heart of Christ broken and plerced for our iniquities; it has crushed the hidden serpent of Jansenism, and challenged and overcome every insidious effort of liberalism to that Christ is here or there

according to its accommodating as-sumptions, by manifesting Him as He is divine and human, bone of our bone and flesh of our flesh, with a heart like ours capable of suffering pain, of seek-But a short time ago, as you well ing sympathy, feeling for our inknow," were the opening words of the letter, "We, by letters apostolic, and letter, "We, by letters apostolic, and sand yearning with all the craving of an infinite love, to infuse life and love into every member of the mystic body of which He is the head, to impart His spirit unto all men whom He adopted as His brethren and made after His likeness to be the sons of

o God. It is no exaggeration, therefore, to consider Paray le-Monial as the shrine which is most like the holy places in Palestine, like Nazareth, the Temple, Thabor, Calvary, consecrated by the presence of Christ in His mortal life. Without comparing it with other shrines or sanctuaries, or claiming for it precedence over them, it has one distinctive merit, and it is, that though it is but little frequented by the faithful in pilgrimage, it is never out of their minds or hearts, and it has done more than any other spot in Christendom to make almost every Cath olic church, nay more, almost every Sacred Heart of Jeaus is adored and

Having thus placed the celebration praised. If crowds do not congregate in Paray-le-Monial, if there be no miraculous grotto or statue there, the multitudes of communicants who ap proach our altar rails on every First Friday of the month, the worshippers who kneel before the Biessed Sacrament exposed on our altars, the crowds attending the monthly or weekly services in our churches to honor the Sacred Heart, and the Catholic households in which an image or picture of the Sacred Heart is set up for worship, all attest the universal veneration in which Paray and its chief sanctuary are held in the hearts of Catholics. While the influence of other shrines is to lead Catholics to visit them in pilgrimage, that of Paray-le-Montal eems to be to invest every corner of the earth with its own sacred associaions. Margaret Mary's special en-deavor was not to make Paray a shrine not to draw people to invade the sacred precincts of her monastery, but to multiply the places all over the earth in which the image of the Heart church barefooted and looking as you of Jesus should be held in veneration. do?"

After describing, as we have done the shrine where He manifested in a mankind and His desire to reign over their hearts? Even should no large

GOD'S CHURCHES.

soul directs it to the most intelligent and exact and enthusiastic performance of duty, we find this desire to honor God by the splendor of His temples, receiving its highest, purest a leading part in forming the content. to her eyes in visible form, and spoke with her, declaring His love for men, showing His Heart as the symbol of His love, deploring their ingratitude, inviting their cooperation in His efforts to repair the evils of ther sins, enable them to honor Him, and urging enable them to honor Him, and urging enable them to honor Him, and urging her to make known His message to all the world. Sometimes in the chapel of the monastery, sometimes in its garden, He appeared to her, often He

to those flights of genius which religion alone could inspire.—Cardinal

BAREFOOTED ANGELS.

BY E. A SHERMAN

The strangest stories are true ones. The simplest tales are best. For the true story is always filled with the tremulous longings of human sympathy, and the simple tale has the dignity of chastity and the charm of innocence. Thus it is that the mystery is explained why incidents, seemingly trivial in themselves, are so often carried on the tide of tradition when events of great er moment are lost in the sea of obliv-

Clinging to a narrow strip of land between the Mississippi River on the ne hand and the wooded hills rising to the west on the other, L —, Iowa, has survived the decline of the steamboat, once America's mightiest engine o commerce, and is still the metropolis of that section of the country whose rugged contour has won for it the name of "The Switzerland of the Mis-

Many a story of the days when L--was a factor in river commerce may still be heard from the men and women who have dwelt there so long between the river and the hills as to be looked upon by the later generation as indig enous. Such stories are passed from brain to lip and from ear to mind much as curious mineral specimens are passed from hand to hand. But more enacious of life than any of the river stories is one of a little barefooted, staring boy, whose memory has been preserved from oblivion by a single

wondering question. Long before the river trade felt the coming of its sure decline L— was justly proud of a beautiful Catholic church, the wonder of the country round. Unpretentious outwardly, its interior was adorned with oil paintings and fresco work then rarely equalled in the middle West. Many a Biblical incident was portrayed in the brighter colored oil paintings and many a whitewinged angel trailed its multi-colored robes downward, while many a saint Catholic home a shrine in which the

colors. Charley Delacy, open countenanced and impulsive, acted as Father O'Hara's altar boy, not so much from his own choice as in conformity with the wishes of his mother. One week day morning in the early summer Charley was hastily summoned by the priest, who had been asked to baptize a child, the mother carrying the infant to the church in her arms for that purpose Leaving his playground by the river front, Charley obeyed the summons and was soon at the church door. Entering, he silently walked toward the altar, hat in hand, barefooted, blue denim overalls, suspenders of same material, checked shirt, flushed face, open eyes staring at the mother, light hair disarrayed with scattering locks plastered to his forehead with sweat.

reverent but unconventional. Father O'Hara was horrified at the appearance of his altar boy, always so neat on Sundays, and, turning to him he sternly demanded, "What do you

After describing, as we have done The boy stopped. He hadn't thought at length in the opening pages of this of his locks before. He looked down number, the city and the sanctuary in at his feet to which mud from the Miswhich devotion to the Sacred Heart of sissippi was still clinging, grew more "Why, aren't all the angels here barefooted?"—And he had conquered.

Never again was the boy reproached for soiled hands, plain clothing, or bare feet. Never again was the ap-propriateness of anyone's garb ques-tioned in that house of God. Never again were Christianity and clothing there confounded, nor did Father O'Hara ever again think religion incompatible

with the clothing of the playground.
To-day no one in L—knows where
the man Charley Delacy makes his
home and Father O'Hara is dead and here bare-footed?"

THE ORIGINAL HIAWATHA.

The Indian story of Hiawatha is even more beautiful than that which Langfellow has told so charmingly in the justly popular poem bearing that title, but it depicts the hero as a very It is under the law of grace that different man from the bold and tenthat light of Faith beaming upon the

of detail of those treasures which have been poured forth for their erection, to those long years of persevering effort which have been devoted to them and to those flights of genius which relighowever. As he journeyed toward the

south he came to a beautiful lake (prob-ably Obelda). On the shore he picked up a quantity of beautiful white shells. Hiawatha living alone all this time finally revealed to him that his people were at last ready to unite, and he hastened back to them. Then there was a great meeting, which all the chiefs ttended. Atatarho still sat back defiant, saying never a word. ast Hiawatha arose and began to speak the people were charmed by his voice and listened in silence, for it seemed to them that he spoke with the wisdom of the great Spirit Himselt. Lifting his strings of wampum, Hiawatha un-

folded his plan for the union, telling off on each shell the position and power allotted to each tribe and to its chief. Atatarho was to be made the great war chief of the confederacy—which shows that Hiawatha was something of a politician-and at this even he gave way and the treaty was adopted. While the people were celebrating the treaty with the usual feasting, it

it was observed that Hiawatha was sad and silent. "Feasting is not for me," he said, when his friends urged him to join the festivities: "I am to go on a At that moment a beautiful white cance was seen approaching across the lake, driven by some unseen power. When it reached the shore Hiawatha, bidding farewell to those who had crowded about him, stepped into the cance which moved rapidly away. As it reached the middle of the lake it sud-

it became a dim speck and then vanished altogether.

That was the last of Hiawatha, but the league which he founded continued for centuries and was never conquered by its enemies, and every year since the wampum has been brought out at the great council and the solemn rites with which Hiawatha had instituted the confederacy have have been re-hearsed.—Pittsburgh Dispatch.

denly rose into the air. Higher and higher into the blue sky flew the white

THE BAD CATHOLIC.

By how many a Catholic have the very mercies of God perverted to his own ruin! He has rested on the sacraments, without caring to have the proper dispositions for attending them. At one time he lived in neglect of religion altogether; but there was a dat

far as words can absolve him; he comes saraparilla, because it possesses unequalled curative powers and its record of cures is ing him absolution. He is absolved, as again to the priest when the season comes round ; again he confesses, and again he has the form pronounced over him. He falls sick, he receives the last sacraments; he receives the last rites of the Church-and he is lost.

He is lost, because he never really turned his heart to God ; or, if he had some poor measure of contrition for a while, it did not last beyond his first or second confession. He soon taught himself to come to the sacraments without any contrition at all; he deient to soothe and stupify his con science; so he west on, year after year, never making a good confession, communicating in mortal sin until he fell ill; and then, I say, the Viaticum and holy oil were brought to him, and he committed sacrilege for his last time—and so he went to his God.

Oh, what a moment for the poor soul, when it comes to itself, and finds itself suddenly before the judgment-seat of Christ! Oh, what a moment, breathless with the journey, and dizzy with the brightness, and overwhelmed with the strangeness of what is happening to him, and unable to realize where he is, the sinner hears the voice of the accusing spirit, bringing up all the sins of his past life, which he has forgotten, or which he has explained away, which he would not allow to be sins, though he suspected they were when he hears him detailing all the mercies of God which he has despised, all His warnings which he has set a naught, all His judgments which he has outlived; when that evil one fol-lows out into detail the growth and progress of a lost soul-how it expanded and was confiamed in sin-how it budded forth into leaves and flowers, grew into branches and ripened into fruit—till nothing was wanted for its full condemnation! And oh! still more terrible, still more distracting,

sport for thee! I never was in hell, as thou; I have not on me the smell of fire, nor the taint of charnel house! I know what human feelings are; I have been taught religion; I have had a conscience; I have a cultivated mind ; I am well versed in science and art ; I have been refined by literature I have had an eye for the beauties of nature; I am a philosopher, or a poet, or a shrewd observer of men, or a hero and never seeing any man, learned or a shrewd observer of men, or a hero, much from the Great Spirit. It was or a statesman, or an orator, or a man of wit and humor. I have the grace of the Redeemer; I have attended the

sacraments for years : I have been a Catholic from a child; I am a son of the martyrs; I died in communion with the Church; nothing, nothing which I have ever been, which I have ever seen, bears any resemblance to hee, and to the flame and stench which exhale from thee ; so I dety thee, and abjure thee, O enemy of man !"-Car dinal Newman.

PRURIENCY.

There are some things which S: Paul says should not be so much as mentioned among good people.

How admirably we carry out the Apostle's caution with our newspapers! Every beautiful summer morning jour nals of Christian men are dropped like mildew over the cities and towns, detailing all the badness that has come out and wreaked itself the night be-

When the sky is bluest and the earth greenest, then is apparently the season of pruriency. All is good and clean except the bestial instinct in man. The trail of the serpent which started in the enchanting garden of Eien is

Some time ago the papers mentioned with an ill-concealed spirit of ridicule a society of social purity among certain young men. A strange thing it was ribald jokes tabooed, begrimed twaddle ruled out, desultory thoughts of impurcanoe with its single passenger, until ity which, habitually indulged in, are robably an incipient form of neurosis discountenanced.

We have not heard how the society prospered, but we have no hesitation in saying that it inculcated a good, square, gentlemanly decorum. About equare, gentlemanly decorum. the best story we remember of General Grant was his retort when an officer was on the point of telling an obscene joke and inquired: "There are no ladies present?" Grant said: "No, but there are gentlemen." The officer concluded that the right audience was not present for his joke. - Catholic

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ion altogether; but there was a date when he felt a wish to set himself right with his Maker; so he began, and has continued ever since, to go to confession and Communion at convenient intervals.

He comes again and again to the priest; he goes through his sins; the priest is obliged to take his account of them—which is a very defective account—and sees no reason for not giving him absolution. He is absolved, as

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When subscribers change their residence it is important that the old as well as the new address be sent us.

tondon, Saturday. March 3, 1800. BISHOP McEVAY AT ST. JOHN.

The St. John, N B, Monitor of February 17th makes the following editorial reference to His Lordship the Bishop of London : "The sermon by His Lordship Bishop McEvay was an intellectual treat, and was heard Philippines by the Government, on the with rapt attention. He had not pretence that it was the property of the spoken many minutes before the vast audience found that they were listen- over as a matter of course to the Goving to one of the ablest orators that ever filled the Cathedral pulpit. The Bishop of London is a fluent, graceful and pleasing speaker, and his peroration on Sunday last was commented on by many as a masterpiece of oratory. It was the first time His Lordship visited this province, and he has exto St. John."

PROPHETS OF EVIL.

Several of the Protestant religious papers have already announced very gleefully that there are as yet almost no pilgrims in Rome for the purpose of celebrating the Holy Year of Jubilee, and they draw the inference that the authority of the Holy Father among Catholics is diminishing with the spread of intellectual culture. It will be disappointing to these prophets of ill to learn that there were thirty thousand pilgrims during the month of January, which for the beginning of the year of Jubilee, and the bleakest month of a Roman winter, is no small number, and betckens, per contra that the reverence of Catholics for the Holy Father is greater than ever it was. Arrivals at the rate of one thougand per day betcken at such a season the strength of plety of Catholics of the world, and the anxiety to visit the Eternal City which is the centre of Catholic unity. It is reasonably expected that there will be half a million pilgrims in Rome before Easter. What will the prophets of the downfall of Catholicism say when they witness such a phenomenon?

THE CHURCH AND THE COL-ORED PEOPLE.

An interesting and touching cere mony was performed in the Catholic Church for colored people in Norfolk, Virginia, on a recent Sunday in Feb. ruary. A large and devout congregation of colored people assembled before the early Mass to witness and assist at the baptism of six adult colored persons who had been preparing for a long time for their reception into the Church. Among these was an aged man of seventy years who had once been a slave, and was regarded as a ["powerful; preacher;" among the colored Methodists. His known plety will lead him now to become a propagator of the true faith among his people. At Mass the six converts were admitted to receive their first Holy Communion. The singing at Mass was congregational. In the evening, the Bishop of Richmond administered the holy sacrament of confirmation to fifteen children and thirty adults, all converts, and preached in-

structively on the same sacrament. The Catholic religion is making great progress both in Norfolk and elsewhere

ANOTHER VAGARY.

The Literary Digest in a recent issue tells of a new fangled doctrine which has been recently invented in order to meet the views of those who will not believe in the doctrine of neverending punishment, yet will believe that the just will have an eternal retherefore be conferred on the just, who reward, whereas the wicked will event-

ed) shall go into everlasting punishment," as that the " just shall go into life everlasting." (St. Matt. xxv,46) Richard Rother in Germany, Dr.

Edward White in England, and Dr. Hudson in America, are the principal propagators of the new doctrine, which is another illustration of the facility with which modern Protestants invent new doctrines, according to drunkards, a peril which they certheir whims. But the puzzle is why tainly incur by using alcohol habituthese doctrine - manufacturers should not take to the Universalist doctrine at or wicked. It would be just as easy, and much more agreeable to many, to believe this, as the new doctrine, which goes only half way.

ADVISED TO COMMIT A THEFT

Bishop Potter of the Protestant Episcopal Church of Eastern New York is in Manila, and has written letters to the United States wherein he favore the seizure of Church property in the Spanish Government, and now passes ernment of the United States. It is stated that the Presbyterians of the States generally advocate the same course. This is like what was done in England and Scotland with Church property when these two counries abolished the Catholic religion, with this difference, that a large part of the Cath pressed his delight at his pleasant visit olic Church property was handed over to these two denominations, which be came the national Churches. It is not very surprising to fini the same Churches advocating a similar configcation now, though they do not expect any direct share in the spoils on the present occasion, as their Churches are not national. But we can scarcely credit that a country which boasts of its fairness to all religions will commit property in the Philippines was given to the Church definitely to enable her to do her work successfully, and she has fulfilled her mission faithfully. manifest injustice.

IS ALCOHOL A FOOD?

Professor of Chemical Science of the Middletown Wesleyan University in the State of Massachusetts, giving the reply to the professor. This pamphlet results of certain experiments made by him, whereby it is proved that in proved his point. It admits with the real food.

The Professor's investigations were made at the desire of the Methodis; body, of which he is a member, and he conducted them undoubtedly with great care, and with the desire to discover the truth. Yet it was a great surprise to the Methodists who, in order to promote the cause of Temperance, had induced him to make his experiments, that he reached the conclusions has made known to the public.

It is, of course, a well-settled fact that it is extremely dangerous to make it a practise to use alcoholic beverages in any form, and common experience proves that even their use in moderation is very seductive, as the persons who thus use them are very apt to be led on step by step from their moderate to their immoderate use. We must not be misunderstood on this point. We strongly recommend old and young, men and women to total abstinence from alcoholic beverages, as the only sure way effectually to keep off the alcoholie habit, which is so dangerous to the health of body and soul, and so fraught with danger in every respect.

Yet it may be that Professor Atwater's conclusions are correct, which amount only to this, that on some strong constitutions a very moderate quantity of alcoholic drink has the nourishing effect of food, furnishes in the state among the colored popula- energy to the body by its oxidation, and protects the materials of the body from rapid consumption in the same way as sugar, starch, and fat. In the case of weaker constitutions, the same or similar effects may, perhaps, be produced by still smaller doses.

But all this is no valid argument for the use of alcohol, even for the

purposes indicated. A lady may be very fond of a parward. The new doctrine is that im ticular flower, yet if she sees one in mortal life is given to man though our an almost inaccessible position, she redemption by Christ, and it will would be very foolish to stretch herself over the brink of a precipice in will consequently receive an eternal order to procure it; a soldier who is on the verge of death on a battleually cease to exist. This would do field from want of a drink of water very well if man had the making of his will not expose himself to an almost future condition in his own hands, but sure death by crossing a plain which that is not the case. It is declared by is swept by the enemy's fire, to reach brilliant efforts."

Christ as plainly that "these (the wick- a spring, if he can obtain the so much needed beverage from some less dangerous source.

It is evident from what has been already said that there are other forms of food which will give all the good results which might be obtained from a small dose of alcohol, without exposing the persons who makes use of them to the danger of becoming ally, even in very small quantities,

Professor Atwater's theories have once, which teaches that all men will given great offence to the Prohibition be finally saved, whether they are just party in the United States, and ever since they have been published, a paper war has been going on in regard to the matter, and with such virulence that it is prognosticated by some that it will last for many years.

The most curious feature of the case is that the Professor was induced by his Methodist brethren to make his experiments in the hope that the position taken by the Prohibitionists, that alcohol is a poison, and nothing else, under all circumstances, would be sustained. It was, indeed, a case of history repeating itself. Balaam, the soothsayer of the Ammonites, was called upon by Balae, king of Moab, to "come and curse" the people of Israel, and was to be paid well for satisfactory work, but instead of uttering curses, he gave great offence to his employer by blessing them and foretelling their prosperity and success in battle until God should bring them into the land of promise, and even down to the coming of the Messias.

Professor Atwater also maintain that truth and science compel him to the conclusions he has reached. He admits that the experiments he has made were too few and too brief to be decisive of any universal conclusion, nevertheless he asserts that, so far as he has gone, he is compelled to maintain that the results are indubitable, even if they do not prove to be applicable to such an act of spollation. The Church all constitutions. As a result of his experiments, he maintains that the temperance text books used even in the public schools, and the sarmons in the pulpit which describe alcohol as a mere The proposed confiscation would be a poison and never a food, are incorrect

The Northfield Conference of Christian Workers have taken up the So far back as in last Jane, a report | cudget on behalf of the Prohibitionist was published by W. O. Atwater, the contention, and have recently issued a sixteen page pamphlet entitled "An Appeal to Truth," which is a formal maintains that the professor has not some circumstances alcohol acts as a professor that "Alcohol is exedized in the body, and that the exidation furnishes some energy, but that all this occurs with other poisons, and that the facts, therefore, do not destroy the theory that alcohol is a poison and not a food." It also gives the testimony of a number of chemists, among whom are the professors of chemistry in the University, and in Bellevue Hospital Medical School of New York city, and in the Medical School of the Northwestern University of Chicago, to show that alcohol is never a food.

Professor Atwater is still continuing his experiments on the subject, and whether his theories are confirmed or not, there is no reason why temper ance people should cease from their of forts to promote the cause of temperance. The professor's researches will, no doubt, be useful, insomuch as they will throw light upon the real operations of alcohol on the human system, but they will never make it any the less true that alcohol is a dangerous beverage which ought to be avoided by most people, even though a few might possibly use it safely in great moderation.

The worst of the case is that it is always insidious, and it is always those who have most confidence in their own powers to resist the temptation to use it to excess, who fall into the trap and became drunkards.

Even when Professor Atwater concludes his investigations they will still be examined critically by other scientific men, and we have no doubt that there will still be a difference of opinion on the subject in dispute, just as there has been in the past; but on the deleteriousness of the alcoholic habit. there can be no two opinions.

HON. CHAS. FITZPATRICK.

The O.tawa Free Press of February 21st says that the Solicitor General "is to be congratulated on his speech on the contingent fund," on the 20th. "It was," added our Ottawa contemporary, "one of the most striking and convincing speeches delivered during the debate, and the close argument and keenly pointed wit it contained shone the brighter owing to the splendid oratorical powers of the speaker. The speech recalled D'Arcy MaGee in his most

The Chicago Tribune has recently given interesting statistics regarding the number of lynchings which have taken place im the United States during the last fifteen years, from which it appears that the horrible practice is declining to some extent so far as the number of victims is concerned. It is to be feared, however, that though this is the case, the barbarities inflicted in recent lynchings have been marked by more atrocious and studied cruelty than formerly indicating that feelings of humanity inherent in man's nature have been eradicted more completely from the present generation of lynchers than at any previous period.

In former years we seldom heard o women and even children taking part in these atrocities, but in many of the recent instances this has been the case, and in more than one instance children of a very tender age assisted in heaping fael on the fire in which an unfortunate colored victim of the lynchers was burned to death, and young girls, in whom we should expect to see the quality of tender mercy. took part in throwing missiles at, or in hacking the bodies of the sufferers. All this is certainly calculated to brutalize the rising generation and to encourage race hatred instead of cultivating in it the Christian virtues of meekness and love for God and for our fellow creatures of the human race.

The number of lynchings for each ssive year since 1885 is given as

In	1885184	In	18932
	1886138	16	18941
"	1887122	"	18951
**	1888142		18961
**	1889176		18971
	1890 127	. 11	18981
**	1891192	***	18991
44	1892235		

The number last year was, therefore, smaller than for any previous year of the period for which the statis tics are given ; and it is remarked that 90 per cent. of these atrocities during 1899 occurred in the Southern States, the four which lead the list being Georgia, Mississippi, Louisiana, Arkansas, in the order in which they are here named. Of the victims, 84

were negroes, and 23 whites.

The crimes for which this punish ment was inflicted were: murder, 45 : complicity in murder, 11; assault, 11; arson, 6; robbery, 5; aiding criminals to escape, 3; inflammatory lang uage, 1; highway robbery, 1; arson and murder, 1. It thus appears that only 84 of those lynched were certain ly guilty of serious crimes. The re maining 23 were either put to a hor rible death on mere suspicion, or from race prejudice. The charges against these were: unknown offences, 4: sus pacted assault, 6; bad reputation, 5 suspected arson, 1; while there was actually no offence even suspected in the following cases : race prejudice, 5 ; no alleged offence. 1 : mistaken iden tity. 1.

Such barbarities perpetrated for no real cause are sure to occur where order that mob law is allowed to prevail over the regular course of justice.

One of the pleas upon which lynch. ing has been maintained to be the only resource to prevent horrible crimes, has been that the colored race are very prope to commit criminal assaults upon white women, and that in the ordinary course of law there is no assurance that they will be adequately punished for such a crime. It will be remarked that of the whole number of cases in which this crime is the reason alleged in justification of the murder committed by the mob was only 11, while 6 others were so murdered merely on suspicion, or were charged with a crime without any proof that they were really guilty of it. Thus it does not appear that there is any special proneness to it on the part of the negro race, and the most plausible plea of the ad-

vocates of Lynch law is taken away. It is worthy of remark that Georgia stands at the front as the state in which the greatest number of lynchings has taken place. Yet so recently as 1897 Governor Atkinson of that State made a most powerful appeal in his message to the Lagislature to endeavor by every means possible to discounten ance the unlawful practice of lynching, and to put an end to it by suitable legislation. No laws were actually made upon the matter, but it was hoped that a healthy public opinion might be created which would end the abominable practice. Yet Georgia still has the unenviable position of being first in the rank of the lynching States.

Governor Atkinson mentioned sev-

the lynchers, who were afterward Thus it becomes a necessity to permit and to be innocent of the crimes of other than the Gregoran music, if there which they had been accused. One is to be singing at all. But if our cor. man had actually taken refuge in the respondent will look again at our Governor's own office, and was saved by the Governor, and afterwards that we gave no approval of such unwhen tried for the offence it was suitable music as he speaks of. Yet proved indubitably before the court that he was innocent.

The Philadelphia Ledger, commenting on the Chicago Tribune figures,

"The practice of lynching brutalizes communities in which it is frequent. It retards their material progress. It drives out a desirable population, and prudent people will not move into such degenerate neighborhoods and settle there. Business cannot flourish outside of the protection of law-abiding community."

We by no means advocate the aboil tion of capital punishment for grievous crimes against society and public morals ; but we resolutely put ourselves among those who declare that it belongs to the public authority and not the Sacred Congregation which leave to private individuals to punish such crimes as they deserve.

We hope the future may show that there is a real decline, and not merely an apparent one in the abominable practice of inflicting the death penalty under mob law.

CHURCH MUSIC AND THE MUSIC OF CHURCHES.

To the Elitor of the CATHOLIC RECORD :

Sir—It would ill become me, or anyone in my position, to ask you to infringe on liberty allowed by ecclesiastical authority. I apologize for having seemed to do this.

The CATHOLIC RECORD says that the "Sacred Congregation forbids whatever is not suited to the exciting of pious affections, or is not becoming the House of God."

And that is what so many amongst your readers humbly wish to be forbidden, or perhaps to boldly venture to ask shall be forbidden, and in the name of the Catholic Church.

Church.
Is it not literally true at present that in many places, any church, any choirmaster, any organist, can absolutely disobey the ex-pressed will of the Catholic Church as to Church music?
What one fears is that such "authorities,"

either through ignorance, or through bad taste, or through wilful un Catholic self as sertion, may take the words of the CATHOLIC RECORD to justify what the Church has explicitly coudemned — music of the theatre, music of the drawing room, music mutilating the sacred text, and destructive of devotion.

d devotion.

Lutely in Canada, in Catholic churches, indbefore the Blessed Sacrament, have been neard the following:

(a) Braga's "Seranade," which we assured the sum of the su ociate with a young woman's love story and the violin obligatos of her accomplished

no the violin configatos of her accomplished wing sisters in society.

(b) Sullivan's "Lost Chord," that echo of reary drawing rooms.

(c) Passages from Wagner's, and of course rom Weber's operas.

(c) the control of th

P. S. Please allow me once again to ring the words of Rome:

"Only such vocal music is allowed in the Church as is of an earnest, pious character, becoming the House of the Lord and the praise of God, and being in close connection with the Sacred Text, is a means of inciting and furthering the devotion of the faithful." And what would be the honest judgment of the suffering priests and people after next Sunday's infringements of Roman law?

REMARKS BY THE EDITOR.

Our esteemed correspondent has certainly misread or misunderstood what we wrote some weeks ago in reference to Church music.

Nothing in our remarks on his felject can be fairly construed into an approvalof the heterogeneous programme of love-serenades, operas, marches, etc.. which he indicates above, leading us to infer that he has heard "by chance" all the tunes which he enumerates rendered in Catholic churches.

We do not question Mr. Stockley's veracity, nor do we approve of such a programme as he here lays before us ; but we must say that he has completely mistaken our meaning, when he insinuates that our statement that the selection of music for our Churches in this country may be safely left to the local ecclesiastical authorities, signifies that i" any church, any choirmaster, any organist, can absolutely disobey the expressed will of the Catholic Church as to Church music."

We do not include among "ecclesiastical authorities" the choirmasters or organists, but we do mean the Bishops and the priests exercising their functions in their respective parishes in subection to their Bishops, and in accordance with the laws of the Church affecting music as well as all other Church matters.

It is, of course, the wish of the Roman Congregation of Rites that, as far as possible and convenient, the Gregorian plain chant should be used in the Church, but that same Congregation has left to the Bishops a discretion in the matter which binds them to permit "Do Catholics believe in men's rights only such music as is suitable to the House of God, and to the praise of the Lord.

Now it is certain that in many parishes it is difficult to form choirs which will or can sing effectively the more bloodthirsty and horrible page of eral instances where innocent persons Gregorian chant alone, as we ex- carnage than the history had been lynched, and some when plained at length in our article to Puritans and Pilgrims in this country. persons accused had been rescued from which Mr. Stockely takes exception.

remarks on the subject he will see we do not coincide with the opinion expressed by our former correspond. eut, whose cause has been espoused by Mr. Stockley, that Mozart's beautiful and really plous Twelfth Mass is an emanation from the devil. We do

not regard such music as Peter's Mass, or Lambillotte's grand Proses and church hymns worthy of a like sweeping condemnation, and we believe it to be quite within the limits of the authority of the Bishops to permit such music in their diocesan churches, without meriting the charge that they are setting at defiance the decrees of the matter to their discretion. It is very true, however, that at times the choirs may sing or play voluntaries which are totally inappropriate and unbecoming. This is an abuse which should be stopped as far as possible : but we may remark that, so far as we are aware, it does not occur nearly so frequently as our esteemed correspond. ent would lead one to imagine. The authority and vigilance of the Bishops and of the parish priests, however, will generally prevent this from happening frequently; and, on the other hand, it must be remembered that there may be considerable difference of opinion in regard to the precise limits between devotional and "dreary drawing room " or " operatic " music Due allowance should be made for such difference of opinion on what is to a considerable extent a matter of taste.

Mr. Stockely includes "Moore's Melodies" among the shocking and "horrible" things he has heard sung and played in churches.

We are aware that the tunes of "St. Patrick's day" and "The Harp of Tara" have been applied to the highly devotional hymns beginning: "Hail glorious Apostle," and " Bright Mother of our Maker, Hail :" the latter being a translation of the "Ave Maris Stella."

Certainly no Irishman, at least, will regard the former as in the least degree irreligious or diabolical, and, after all, we must remember that here the majority in our Catholic congregations are Irish or the children of Irish parents.

The latter, the exquisite music of "The Harp of Tara," seems to us to express admirably the devotional sentiments of the Ave Maris Stella. At all events, we cannot bring our hearts to condemn it so harshly as does our correspondent, so long as it is permitted by the "local ecclesiastical authorities " to sing it in our churches : neither do we see that. by permitting it, these authorities set at defiance the laws of the Church.

HENRY AUSTIN ADAMS. The Noted Convert Lectures on Church

and State. In a recent lecture in Chicago, Dr.

"To be a citizen of the United States or a Roman Catholic is magnificent. To be both is beyond words—glorious. The time has come for the lay Catholic American to abandon his miserable apologetic condition and to stand simply in the eternal principles of Catholic philosophy and manhood, take up the gauntiet of bigoted criticism and prove that a man can be a loval citizen of America and also a faithful member of the Roman Church. Alas for him or her whose social ambitions, whose business hopes, whose political aspirations put the soft pedal on his creed. To such as they would I fling this challenge. That no one can be in the largest, the fullest, the grandest sense of the word-in the safest, the most permanent, the widest sense-an American citizen, unless at the same time he is a member of the one Holy

Catholic and Apostolic Roman Church "I have been accused of joining a 'foreign Church.' I would point to history's testimony on this point—to the very discovery of America by a Catholic, under Catholic patronage; to the era of colonial days, when Catholic Maryland alone granted unto men the right to worship God in and after their own fashion; to the dawn of American iberty, when Catholic Carroll of Carrollton stood forth foremost among the signers of the declaration of independence for the most radical expressions of opposition to English tyranny. Deed as the institutions which make America the ideal republic are the fundamental privileges which insure to her citizens the right to live, the rights of civil and religious liberty, the

to live? How compares the attitude of their pioneer priests toward the American Indian with the treatment accorded by the reverend gentlemen of Plymouth Rock and of Quaker Pennsylvania and their latter day descendants? There is not in all history a "America has no dearer tradition

than the sanctity of the family, an the preservation of the family's inv bility the Roman Catholic Ch yields to no equal. In its absolutial of the right of divorce to any -its refusal to stultify the divine mand that 'whom Ged has j together let no man put asunder has protected the family by safeg ing its corner-stone. It welcome coming comradeship of other chu in this one creed - the Episcopal Cl chief among them-and such me Father Larrabee of your city with the Pope on the question HOLY WATER WIPES OUT

SPIRITS.

Remarkable Occurrance Which suited in the Conversion of a F.

From the New York Herald, Februa Mrs. Cornelius Eckert and h children are now members of th man Catholic Church of the Family, in Canarsie, and that th circumstances at once astoundin mysterious, if the stories that common report in the neighborh her home are true. It is no less than the successfu

ing of evil spirits by holy water members of the Salvation Ar spiritualist and a trance mediu tried and tailed. Manifestati these spirits were such, it is said have nearly driven the Eckert insane with fear with their rapp the doors, pounding on the floo sounds of smashing glass. Cornelius Eckert, his wife, Ali

their children have lived in the story frame house at Avenue Ninety-fourth street, Canars some time, but their lives have anything but pleasant since the into the building on account mysterious rappings and oti canny happenings.
At first the members of the far

not notice the persistency of t terious agency which was a The manifestations were con the night time and for the me took place after they had Then the ghostly bedevilmen begin, and even the beds would and shudder until the five lit would run screaming interparents' room, only to find Mrs. Eckert as greatly fright

FRUITLESS TRIP OF INVESTIG Night after night the whole would troop through the disma only to find the windows sec doors locked and the furnity was when they retired to bed to sleep. The condition of the house soon became the tall neighborhood, for the little on never remain at home when t and mother were out, and eac bor who sheitered them wh Eckert went shopping heard t of the haunted house and the

sounds.
At last the mystery of it a too great for Mrs. Eckert She determined that someth be done if they were to co live there or she would go fear. Some one advised members of the Salvation told of the mystery and asked

the spell that covered them Members of the Army tried to soothe Mrs. Eckert songs and prayers. The no ever, did not stop, but ever more insistent and fierce. M then called in a spiritualis latter failed lamentably, trance medium. It was th

his medium that almost c climax. She was a woman, and in upon entering the haunted went into a trance. Upon she said she had seen a won in white, and from her Mrs. Eckert concluded in mother, who had died when To Mrs. Eckert th ance of her mother was as

the invsterious rappings. HOLY WATER KILLS THE Mrs. Eckert went immed this story to her neighbor, who, being a good Cath mended that Mrs. Eckert spiritual adviser for re Eckert was a Protestant, pany with Mrs. Smith wer Rev. Thomas F. Horan, of

of the Holy Family.
Mrs. Smith explained t said, the deep trouble the ily was in, and he gave he water, telling them to go ed house and sprinkle rooms. This was on Thu last, and neither Mrs. Eck Smith will ever forget the

Entering the house in trembling, they paused an tering up courage, dash water about the darkene wonderful thing happened to the story told by the Wherever the water tou rose colored and brilliant, the walls and floors, so t as they had been in the da the color of the wall pa first time in months the that night without distu evil spirits had been driv

PRIESTS BLESS THE The success of the trie water was told to Fath Friday night by Mrs. Sm Eckert, and preparations begun for the complete the spell. With Father the two women to the Father Patrick J. Che pastor of the Church of

A visit was made to

3, 1900.

ty to permit usic, if there at if our cor. ain at our he will see of such un. aks of. Yet the opinion correspond. en espoused art's beautielfth Mass is evil. We do as Peter's rand Proses hy of a like and we bethe limits of ops to permit ean churches, rge that they he decrees of which leave retion. It is t at times the y voluntaries ropriate and abuse which as possible : , so far as we cur nearly so ed correspond. nagine. The of the Bishops ets, however, his from hapon the other embered that ble difference o the precise eratic "music. made for such what is to a atter of taste. les "Moore's shocking and as heard sung

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ADAMS. tures on Church

in Chicago, Dr. aid in part be United States is magnificent. ords-glorious. the lay Catholic his miserable and to stand principles of d manhood, take igoted criticism n can be a loyal d also a faithful Church. Alas , whose political oft pedal on his ey would I fling no one can be est, the grandest the safest, the widest sense - an less at the same Roman Church. sed of joining a would point to this point-to America by a ic patronage ; to s, when Catholic ed unto men the n and after their wn of American Carroll of Caremost among the cion of independcal expressions of tyranny. Deons which make es which insure ght to live, the ink as they will. ve in men's rights es the attitude of oward the Amerreatment accord. entlemen of Ply-Quaker Pennsy ter day descend-in all history a horrible page of in this country. dearer tradition

The second control of the control of

FIVE . MINUTES' SERMON. First Sunday of Lent.

OUR WARFARE AGAINST THE INFERN

TEMPTER.

"Jesus was led by the Spirit into the de to be tempted by the devil." (Matt. 4, 1. In the gospel of to-day, my dbrethren, we see that the prince darkness dares to tempt even the very and Sanctity, namely the of God. Hence we need not be prised nor can we complain if we p sinners are tempted by the devil, ing whom he may devour." (1 P. 5, 8). No, we should neither amazed nor disheartened, "But rehim strong in faith." (1 Peter 5, We should also remember the conso words of St. James, "Resist the d and he will fly from you." (James We shall certainly be victorious in temptations and all the assaults of infernal serpent, if we heed the sol admonition of our Lord, "Watch and pray that ye enter not into to tation." (Matt 26, 41). For, sapious divine, "where vigilance ects and prayer assists, the devi

Watchfulness is, indeed, the and most necessary means to gain tory. How do we act to protect selves against thieves? Do we selves against thieves? carefully lock the doors and bolt widows? Now, we must act in a ilar manner regarding the doors windows of our souls, which are ou ternal senses. These we must wand guard carefully, so that the and guard carefully, so that the may not enter into our hearts, be imprudently gazing on immodel jects or by listening to wicked con-sations, and thus kindling the s bering fire of passions. You must not be satisfied m

with guarding your senses, bu

observe the greatest vigi against Satan's allies, the sea giver, the seducer who come to y ravenous wolves, who by impure guage, wicked examples, alluring versations and promises, attem make you partners of their c You carefully avoid a person or a where you know there is a contr disease, but I say to you : be still careful in avoiding wicked pe for they kill not the body, but the which is infinitely more valu they do not destroy your ter happiness, but they will bring y to eternal perdition. By ye the warned by Moses, that holy serv God, who spoke not only to the people, but whose inspired war also directed to you: "Dapar the tents of these wicked me touch nothing of theirs, lest you volved in their sins." (Numb. 1 Yes, depart from the wicked, neither their books nor their wo not join in their amusements a tertainments for, "He that to pitch, shall be defiled with it that hath fellowship with the shall put on pride." (Eccli. 13) We must, moreover, gua heart, lest the devil enter it by

mission. Do not act like our Eve in the garden of Paradise, tempted to argue with Sata hence was conquered. As soo tempter's voice is heard, say "Begone, Satan." If a spark fall on your clothing. You quench it or shake it off in lest it should burn your g Now, with the same quickness termination, you must shake quench the first spark of conc as soon as it rises in your he the beautiful garment of innoc injured or destroyed. St. a Kempis admonishes us in lowing of Christ that we si watchful, especially in the be of temptation, for then the more easily overcome, that we victorious in the combat if w suffer him to enter the doo mind, but refuse him entrance ment he knocks.

of our innate sensuality. Wi

temptation rises in the heart, th

stands before it, knocks and se

Alas! our weakness and are so great that even with careful vigilance, we can cape all temptations of th cape all temptations of the No one knew this so well Divine Saviour, hence He in the gospel, not only that also to pray. Praye weapon with which we must gain the victory. "Our prast. Augustine, "ascends to and God's mercy descends The cause of all the sins have committed must be att the want of vigilance in p had we prayed earnestly an ly in time of temptation, would never have conquered my dear brethren, taught b perience, let us carefully he admonition of our dear Lord only watch, but also pray th not be led into temptation. our morning and evening pray to God for the grace to the assaults of the devil, also, at the first moment of e tation, raise our mind to Go refuge in the Sacred Hear and Mary. Let us always upresence of God, be mindf and eternity, for Holy teaches, "In all thy works thy last end, and thou sin." (Eccles 7, 40.) But the tree week frequent received. let us by the frequent rece

sacraments, renew and stre life of grace in our souls, from our Divine Saviour which will make us strong ible against all attacks of Then, united with our Lor we shall, like St. P. love, we shall, like St. P. good fight, finish our cour

PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

LXXIV. Philip Melancthon is so essentially sociated in action with Martin Luther, that we can hardly think of the one without the other. It is question-able whether the Lutheran Reformation would have taken root in Germany and in the world without Melan-cthon's agency. O' course he bears no comparison with Luther in greatness of character and in genius. was in no sense an original mind, and never pretended to be. He subordinelf entirely to Luther, and seems to have willingly recognized that this was their true relation.

How much real affection there was between them is a question. It cer tainly bore little resemblance to that beautiful friendship which subsisted etween Loyola and Xavier-a friendship in which the complete subordina-tion of the younger man left him in the absolute possession of his individ-ual liberty, in all the joyous buoyancy of his wonderful character. Loyola was a masterful man, but he was not a tyrant. Luther was something very much like a tyrant, and no one felt it more than Pallip. He prudently held his peace during the life of his princil, but after his death he made it known that he was not without experience of corporal buffetings from him.
"Colaphos ab eo accepi," says he.
When overtures were made for reconciliation with the Catholics, he remarked that he should not be found difficult, for that he had been used to bear the yoke of servitude. Doubtless it might have been more magnanimous bad he said some of these things while Martin was alive, but then he could not have lived with him at all. Himself a layman, not even in minor orders, and living in blameless marriage, hawas naturally disgusted with what he deindecent familiarity of Luther with the runaway nuns, although I judge that he does not mean to say that this was absolutely crimin-He does not seem to have had the courage to remonstrate with the offenders, but he confides his disgusts to his triend Camerarius. " Now that Catherine von Bora is the lucky one that has succeeded in entrapping him, which they have all been trying their best for, let us hope that this new life will make a more decent man of him." Yet I can not believe but that after all he had a good deal of affection for his chief, for there was much in Luther's

Freat and ragged nature to love.
Undoubtedly Melanchthon's theological influence on Luther was beneficial. Luther's own doctrine of justification, I think we shall soon see, was out andout Antinomianism. The Augsburg Confession, however, with its sequels lays a stress on holy living which greatly mitigates it.
While I was writing this I received

my last Independent, which takes me to task for saying that Milton upholds polygamy. This illustrates the dan-ger of advancing a grave charge at ond hand. I do not think I often do it, but I seem to have done it here, and to have been well rapped for doing it. In so long a series of papers it can not be but that I have made other grave blunders. I have already appealed to my fellow Protestants to cor rect me in any such, but Doctor Ward to answer my appeal. I am deeply obliged to him, for, as Piato says, the best thing for you is not to be in fault. but the next best is to be punished for it. It can not be supposed but that I shall now and then give occasion for it in the future, and as Doctor Ward has shown himself a good Christian now, I

The austerity of Milton's own morals is beyond dispute. So is the austerity of Melancthon's, yet Melancthon maintains the lawfulness, and occasion al expediency, of polygamy. No one could be more blameless in life than the theological professor who has written within a year to me declaring that there would be no crime "even now, in advising a sovereign who needed male heir to seek him in a polygamous union. This gentleman, for himself, were he on a throne in like circum stances, I am sure would as soon think of committing murder as of contracting polygamy. His determined champion-ship of far worse propositions of Luther's than this does not reflect on his morals, but on his impartiality.

I have said that I do not believe general Protestantism to be inclined to simultaneous polygamy. To say otherwise would be ridiculous, for Protestants are almost all of the European races. Yet I do not doubt that Doctor Ward would allow that, with all draw backs, there are certain great advan tages in having an authoritative organ of doctrine, which can check such scandalous divagations from the standard of Christian monogamy as some that we have considered. As to Milton, I can not allow that any man however austere in his personal mora's, is pure in the Tennysonian sens- who regards woman as in her very creation inferior to man. In the innocentseeming line

" Not equal, as their sex not equal seem'd." I think we have the root of Milton's brutality to his daughters, of his early harshness towards his first wife, and his whole attitude of lordly disdain towards the other sex. In the "Samson Agonistes," almost his latest work, it is still more baldly expressed. Milton is a magnificent, and as the Spec tator says, a most salutary possession of the English race, but Mr Gladstone is well warranted in entering an emphatic caveat against an unexcepting worship of him. Gladstone and Tennyson stand on the same exalted plane;

Milton, as respects the relations of the sexes, stands on the borders of a muddy pool far, far below them. I will not deny the advantage of two conturies more, yet I cannot forget that a cen-tury before Milton the Blessed Sir Thomas More had said: "When the great harvest is gathered in, who will ask whether it was a man's hand or a woman's that gathered it in ?"

Threescore and twelve easily forgets and confuses names, and I have looked in vain for the Independent's article of Stevenson's stepson, but we know the man. I reason thus. He is a man in good repute and of public standing. He knows that what he charges upon the Protestant missionaries of Samoa above all in the Independent, will be sharply scrutinized by the whole Pro testant world, especially the whole Auglo Saxon world. He declares that a London Society missionary in Samoa once proposed to him to lure Matasfa to the mission-house under a safe con-duct and then hold him fast. No doubt this is true. We can not dispute it until every London missionary that has been in Samoa together with this gentleman, denies it. Yet here is only a perticular instance showing a low conception of public faith, and, as the name is not given, the Society could not, without playing the inquisitor, punish it by recall, even if the

ffender is still there. Not so with the other accusation Stevenson's stepson says that a London missionary, some years since, married Malietoa Laupepa, having one wife undivorced, to another. Here there is a public act in question. If the charge is false, we should expect an indignant denial from every London missionary who had ever seen Malletoa. As the Independent, which has published the charge has published no refutation: as an answer from the Society which I have seen cited contains no reference to it : as an eager Weslevan missionaries in defence of the Congregational says nothing of it, what can I suppose but that the neither be denied nor defended Surely I have no right to say that the charge is true, but that the London Society thinks the double marriage so trifling a concession to a barbarian king, to keep him from going over to the Wesleyans or the Catholics, as not to be worth affirming or denying This would be simply monstrous. London Missionary Society now stands under the imputation of having tolerated the celebration of a polygamous marriage by one of its missionaries. What is the truth? This is either a tremendous slander or a tremendou scandal. Let us know which it is.

The Independent thinks that as " candid enemy," I give great help and comfort to the adverse side. But I do not count myself an enemy of either side, candid or uncandid. No doubt if my writing stood alone, it might be in smight become of inestimable value viewed as rather tipping towards the Catholics. But with such a flood of Protestant championship, learned and Church is continually waging. At ignorant, candid and tricky, courteous and abusive, what can my endeavors do but to admonish reasonable Protestants to be more careful about choosing their points, both of attack and eulogy Personally, in my view of the Church and her ministry, I am considerably farther from Rome than the platform of the Evangelical Alliance. Yet as far milder rectifications of Protestant errors on my part have been rejected by all sorts of Protestant organs, I do not mind now giving them some stronger doses through a channel which will convey them Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

GRATITUDE TO GOD.

All are familiar, I dare say, with he story of Androcles and the lion, a story that is well authenticated. An drocles, who was a slave, fled from his cruel master and buried himself in the forest. One day, a lion approached him and, with piteous moans, held up his paw, which was swollen with corruption. Androcles, at once inter-preting the cause of the lion's pain, extracted the thorn and thus relieved the suffering beast. The lion maniested his joy and gratitude by frisking about and, at last, crouching at Androcles' feet. His gratitude and affection did not stop here. He began to share his prey with his benefactor. Some time after, Androcles was re-captured and condemned to be devoured by wild beasts. Imagine the astonishment of the spectators assembled about the arena when they saw that the hungry lion, which proved to be the forest companion of Androcles, after bounding toward his ntended victim, instead of seizing and devouring him, gambolled about him and, in every possible manner, manifested his joy on meeting again his benefactor.

O what a lesson this king of the forest teaches us all! When we were groaning under the weight of our in-iquities, our Saviour God drew the poison of sin from our heart at the sacrifice of His own life. He healed our wounds with His own Precious "He was wounded for our iniquities, He was bruised for our sins." He died that we might live. He be-came a slave that we might be free. How do we repay Him? Like the lion, with the cravings of hunger. Our hunger is lust and avar-Angels look on as spectators, to We are met by our Divine Benefactor ceived for us. He appeals to our grat- steal so as to be sent to jail. itude. Our passions appeal to our per-

Benefactor to our hungry concupi-scence. Gratitude gives way to appe-tite. We "crucify again the Son of God, and make Him a mockery." "Go to the ant, thou sluggard," says the Wise Man, "and . . . learn wisdom." Hs could say, likewise:

"Go to the dumb beast, thou ingrate, and learn gratitude to thy Redeemer."
The Apostle of the Gentiles is never weary of giving thanks to God. In his Epistle to the Romans, in both of his Epistles to the Corinthians, in his Epistle to the Ephesians, to the Philippians, to the Colossians, in the two to alonians, in both of tho dressed to Timothy, and in his Letter to Philemon, he pours forth his thanks for the spiritual blessing bestowed on every instance, his expressions of gratitude occur in the opening chapter, as if to admonish us that all our prayers and good works should be inaugurated by thanksgiving.

The Church is not less zealous than

the Apostle in fulfilling this sacred Our Saviour was once sacrificed duty. for our Redemption on the altar of the cross. And, from the rising to the set ting of the sun, she daily commemo ates this great event on ten thousand altars by the great Eucharistic Sacrifice which, as the very name implies, is a sacrifice of thanksgiving. — Cardinal Gibbons.

THE DUTY OF CATHOLIC SOCIE

this noticeable among the Catholic societies, every one of which should be centre of activity in the spread of knowledge concerning Catholicism and its teachings. At present they are far from being so. Each and every one of them is isolated. It conducts its its own business in a perfunctory sort of way, with absolutely no reference or relation to other societies, and with. apparently, no concern in the larger life of the Church, in which all the ocieties must interest themselves if they are to be worthy of the name Catholic which they bear.

As individuals, we Catholics may not be able to exert much influence upon our Protestant fellow-citizens, but our societies should be something beyond mere social organizations de signed exclusively for our own benefit. They have the means to do great deal of good in dispelling the clouds of prejudice that darken the minds of Protestants concerning the Church; and to be true to the best that is in them, to be really worthy of the name Catholic, and in line with the onward march of the Church in this country, they must be, in a certain sense, Catholic truth societies. - Sacred

A PECULIAR CASE

An altogether novel plea was entered before a Chicago justice last week. A woman arrested for larceny protested that she deliberately committed theft in tull view of the owners of a large store in order to avoid going to an asy-lum for the insane. One of her lum for the insane. One of her friends, who professed to be a palmist, assured her that the lines of her hand plainly indicated that she should one ice. Angels look on as spectators, to day occupy a cell either in a prison or record the issue of our struggle with an asylum. She seems to have been a our passion. We rush into the arena. woman of good character, but nervous, and the fear of madness preyed upon who shows us the Wounds He has re- her mind so that she determined to

There ought to be a very strict law to sonal gratification. We sacrifice our protectignorant people against palmists

and kindred humbugs; but perhaps the remedy would be simpler if people who surely know better would set a good example. We never could understand why educated young ladies are so anx tous to consult fortune-tellers, in whose tions they profess to have no faith. - Ave Marie

REV. MR. WATSON AND THE CRUCIFIX

The importance of giving due prominence to the crucifix is shown even by outsiders. It ought to be the most conspicuous object in every church in the world. Nothing else can fill its place. The most exquisite of statues, the most life like of paintings are as a book to a voice compared with the crucifix. In "The Potter's Wheel." Ian Maclaren writes this fine paragraph :

paragraph:

When one enters the dimness of a foreign cathedral, he sees nothing clearly for awhile, save that there is a light from the eastern window, and it is shining over a figure raised high above the choir. As one's eyes grow accustomed to the gloom, he identifies the cructix repeated in every side chapel, and marks that to this Sufferer all kneel in their trouble, and are comforted. From age to age the shadow hangs heavy on life, and men walk roftly in the holy place; but ever the crucifix faces them, and they are drawn to His feet and goodness by the invitation of the pierced hands.

APPRECIATED KINDNESS.

THE DUTY OF CATHOLIC SOCIE—
TIES.

All our Catholic organizations should be Catholic truth societies. However they may differ as to other axims and objects, here is something upon which they should all agroe. Foresters, Knights of Columbus, Catholic Knights of America, Hibernians, and all the rest, when are you going to combine for the delence of the Church whose teaching and practice are so often mise-stated or attacked day by day through ignorance or malice in nearly every secular newspaper in the country? When are you going to unite in an aggressive campaign of education against that ignorance of the truth and the beauty of the Church, which prevails to-day so widely not only among Protestants, but even in our own ranks? When are you going to insist upon higher ideals of living among your members, so that the Church's teaching may be more fully exemplified by them! When are you going to insist upon higher ideals of living among your members, so that the Church's teaching may be more fully exemplified by them! When are you going to insist upon higher ideals of living among your members, so that the Church's teaching may be more fully exemplified by them! When are you going to insist upon higher ideals of living among your members, so that the Church's teaching may be more fully exemplified by them! When are you going to insist upon higher ideals of living among your control of the control of

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OUR WARFARE AGAINST THE INFERNAL 4, 7) Amen. TEMPTER.

"Jesus was led by the Spirit into the desert to be tempted by the devil." (Matt. 4, 1. In the gospel of to-day, my dear brethren, we see that the prince of darkness dares to tempt even the very Purity and Sanctity, namely the Son of God. Hence we need not be surprised nor can we complain if we poor sinners are tempted by the devil, who "as a roaring lion, goeth about seeking whom he may devour." (1 Peter 5, 8). No, we should neither be amazed nor disheartened, "But resist him strong in faith." (1 Peter 5, 9) We should also remember the consoling words of St. James, "Resist the devil and he will fly from you." (James 4,7.

We shall certainly be victorious in all temptations and all the assaults of the infernal serpent, if we heed the selemn admonition of our Lord, "Watch ye, and pray that ye enter not into temp tation." (Matt 26, 41). For, says a pious divine, "where vigilance protects and prayer assists, the devil has Watchfulness is, indeed, the first

and most necessary means to gain victory. How do we act to protect ourselves against thieves? Do we not carefully lock the doors and bolt the widows? Now, we must act in a sim ilar manner regarding the doors and windows of our souls, which are our external senses. These we must watch and guard carefully, so that the devil and guard carefully, so that the devil may not enter into our hearts, by our imprudently gazing on immodest ob-jects or by listening to wicked conver-sations, and thus kindling the slum-

bering fire of passions.
You must not be satisfied merely with guarding your senses, but you must observe the greatest vigilance against Satan's allies, the scandalgiver, the seducer who come to you in clothing of sheep, but inwardly are ravenous wolves, who by impure language, wicked examples, alluring conversations and promises, attempt to make you partners of their crimes. You carefully avoid a person or a house where you know there is a contagious disease, but I say to you: be still more careful in avoiding wicked persons, for they kill not the body, but the soul is infinitely more valuable; they do not destroy your temporal happiness, but they will bring you in warned by Moses, that holy servant of God, who spoke not only to the Jewish people, but whose inspired words are also directed to you: "Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins." (Numb. 16, 26) Yes, depart from the wicked, touch neither their books nor their works, do neither their books nor their works, do not join in their amusements and entertainments for, "He that toucheth pitch, shall be defiled with it and he " He that toucheth that hath fellowship with the proud shall put on pride." (Eccli, 13, 1.)

We must, moreover, guard our heart, lest the devil enter it by means of our innate sensuality. Whenever temptation rises in the heart, the devil stands before it, knocks and seeks admission. Do not act like our mother Eve in the garden of Paradise, who attempted to argue with Satan, and hence was conquered. As soon as the tempter's voice is heard, say to him "Begone, Satan." If a spark of are fall on your clothing, how do you act? You quench it or shake it off instantly, lest it should burn your garment. Now, with the same quickness and de termination, you must shake off or quench the first spark of concupiecene as soon as it rises in your heart, lest the beautiful garment of innocence be injured or destroyed. St. Tnomas a Kempis admonishes us in the Fol-lowing of Christ that we should be watchful, especially in the beginning of temptation, for then the enemy more easily overcome, that we will be victorious in the combat if we do not suffer him to enter the door of the mind, but refuse him entrance the mc-

ment he knocks. Alas! our weakness and infirmity are so great that even with the most are so great that even with the most careful vigilance, we cannot escape all temptations of the devil. No one knew this so well so our Divine Saviour, hence He tells us in the gospel, not only to watch, but also to pray. Prayer is the weapon with which we must fight and gain the victory. "Our prayer," says St. Augustine, "ascends to Heaven, and God's morey descends to us." The cause of all the sins which we have committed must be attributed to have committed must be attributed to the want of vigilance in prayer, for had we prayed earnestly and fervently in time of temptation, the devil would never have conquered. Hence, my dear brethren, taught by sad experience, let us carefully heed the adadmonition of our dear Lord, and not only watch, but also pray that we may not be led into temptation. Let us, it our morning and evening devotions, pray to God for the grace to resist all the assaults of the devil, and let us also, at the first moment of every temptation, raise our mind to God and take refuge in the Sacred Hearts of Jesus and Mary. Let us always walk in the presence of God, be mindful of death and eternity, for Holy Scripture teaches, "In all thy works remember thy last end, and thou shalt never sin." (Eccles. 7, 40.) But above all, let us by the frequent reception of the sacraments, renew and strengthen the life of grace in our souls, and obtain which will make us strong and invincible against all attacks of the devil.

Then, united with our Lord in divine love, we shall, like St. Paul, fight a good fight, finish our course, and keep

the faith, and at our last end, receive as a reward an immortal crown, the crown of justice, which the just Judge will render to us on that day. (Tim.

OUR BOYS AND GIRLS. A TALK ON THE UPPER DECK.

Harold and his father were taking a

trip on the Great Lakes.
"Harold," called Mr. Dunlap, appearing on the upper deck with a newspaper in his hand, "if you are going to sit up there, you must wear your overcoat. It's growing chilly." "I wish," remarked the boy to the steward, with whom he had been hav-ing a pleasant chat,—"I wish I were a king's son, so I could do as I liked." "Ah! there you make one mistake," said the good Otto. "It is princes

who have to do as they are bid.' 'You don't say so! "Yes, I do. I was steward to a great naval efficer once, and I learned many things from him. If it's an easy and independent time you are after, there's not a prince in Europe you'd change places with. Take the sons of the German Emperor, for instance. Until they're nine they have some com fort, but at that age their training be-

gins."
"But I'm sure they don't have to get up at all sorts of early hours."
"That's where you are mistaken. In summer they are awakened at 6

o'clock, in winter at 7. "But think of what good breakfasts they have. Now, that's something worth getting up for. Last winter my father said I shouldn't have more than seven buckwheat cakes at once. could have eaten fourteen just as easily as not.

was a boy once myself."
"Yes; but that was ever so long

ago, wasn't it?" asked Harold, looking at his white hair.

"Not so long as you think," auswered the steward. "A man who is knocked about the world leaves his boyhood behind right now."

It was Harold's turn to laugh. "You should say 'very soon' in-stead of 'right now." Otto thanked him. He had often expressed a wish to be corrected. The English language was, he protested, the most terrible of any-and he had tried about a dozen languages in that knocking about the world.

"The princes never heard of a buckwheat cake in their lives," he went on to say. "After they are up, and have said their prayers, they have and have said their prayers, they have a cup of coffee and a roll. Then they go to studying. About 9 30 a servant comes in with some bread and a pitcher of water which is just colored

Harold shrugged his shoulders. "What a mess!" he said. "It makes me shiver."

with sour red wine.

"Afterward they practice in the gymnasium and riding-school for an hour, but the rest of the time until after 1 is spent with their books. At a quarter past 1 they eat their dinner, with very few knickknacks about it, I assure you; and then for a little while they can do as they like. But pretty soon the study begins again, and they practice their music and scientific problems until work their

supper — at 6 o'clock."

"Supper!" oried Harold. "How very unfashionable! Why, everybody where we live eats dinner at 6 except the lower classes. "Of what class are you?" asked

Harold blushed rather uneasily. "You are very unkind to ask such a

question, Otto. The steward looked up toward the pilot house in order to hide a smile. He had heard that Mr. Dunlap kept a large grocery store. In his country grocers' sons did not criticise emperors "Please go on!" begged Harold, in rather a dignified way. "I suppose after what you call supper the princes

go to the theatre?" "Why, you you are so funny!" re-plied O.to. "They do not know what a theatre is. They go to bed and are

sound asleep by 8 o'clock." "And what kind of boys are they? "Just the nicest little fellows you can imagine. They have no idea that they are having a hard time. They are taught to be brave and self reliant; and, above all, to obey. Great rulers have to learn that lesson before they have to learn that lesson before they can govern others. The princes are good horsemen, too — good enough to ride in Buffalo Bill's show, that you enjoyed so much. And, in order to keep them gentle, they are taught to take care of flowers. Each one has a little garden: and it is well weeded and watered. I can tell you."

and watered, I can tell you."
"All this would not be so very hard if there was a servant to wait on you every moment. "Oh, but there isn't!" said Otto.

"The princes wait on themselves.
They saddle their ponies and keep everything about them in order."
"Well," responded Harold, "if be-

ing a prince means going hungry, and studying your head off, and saddling horses, and going to bed with the chickens, I'm pretty sure I'd rather be just a common American boy.

"With dinner at 6," mischievous ly added the good Otto, who had associ-ated all his life with the real "upper ated all his life with the real "upper classes," and knew them to be the simplest and most modest people in the world; and knew, too, that his little friend was a bit of what we call a snob. - Francesca, in Ave Maria.

CHATS WITH YOUNG MEN

He Lost no Time.

The secret of Lord Dufferin's wide range of accomplishments is that the little leisure time his political duties have allowed him he has always devoted to study. When Governor-General of India in 1884, he began to learn Persian, a language bristling with difficulties, and, as it was his custom to take a walk after the heat of the day was over with an escort of two native policemen, he selected for this duty men who were proficient in Persian that they might instruct him in the language.

When I see, as I sometimes do see, those whom the world calls unsuccess ful, furnished with every virtue and adorned with every grace, made con-siderate through suffering, sympathetic by isolation, spiritedly patient, meek and yet defiant, calm and contemptuous, tender even of the sorrows and tolerant of the joys which they

Unsuccessful People.

despise, enduring the sympathy and accepting the companionship of weakness, because it is kindly offered, though it be a burden to be dropped just inside the door, and not a treasure to be taken into the heart's chamber, I am ready to say: "Blessed are the Blessed are the unsuccessful, the men

who have nobly striven and nobly failed. He alone is in an evil case who has set his heart on false, or selfish, or trivial ends. Whether he secure them or not, he is alike unsuccessful. But he who loves high is king in his own right, though he "lives low." His plans may be abortive, but himself is God may overrule his desires sure. and thwart his hopes and baffle his Otto laughed and simply said: "I purposes, but all things shall work ogether for his good. Though he fall he shall rise again. Every defeat shall

The Secret of Ease.

taking, however infinite, can never take the place of genius.

Excellence of all kinds, represented in superiority of skill and thoroughness of work, is secured, however, only by infinite painstaking. It is the mastery of details which gives the hand its sureness and strength when it seeks broad effects and bold lines. There lies behind every great achieve ment in art, or in any other department of activity, a long course of pains-taking which the world does not know and which the man himself largely for-

gets. "Grace," says Macdonald, "is the lovely result of forgotten toil."

The process passes out of the mind only the heavier! the beautiful product remains, only and that product is perfect ease, finish and sureness. Those who look at it marvel at what seems to be a gift of nature, but which is in every case the outcome of a strenuous and often painful education. This law of art lies upon the man of genius as heavily as upon the man of lesser gift; for perfection of form never comes in a moment, but always involves some form of education. He who would form of education. succeed, therefore, in doing with power and beauty anything which involves to keep accounts, even though he emimagination, intellect or skill, must be which he seeks its finer and remoter

ends. Nothing is to be despited which contributes to perfection in any form, and the man who is not willing to submit himself to the yoke of patience will never secure that final touch which is the possession of the masters. As the coral islands are built up by tiny contributions, so is a great position or a great power constructed by point, atom by atom, out of any infinite number of apparently insignificant details.

Among Our Youth. "Profanity Among Our Youth" was a subject which Dr. Milne, president of the State Normal College, dealt with recently at a meeting of the Holy Name Society in Albany, N. Y.

"We are often shocked in these days," he said, "by the general disregard for things holy. Time was when the garb of holy life received due reverence. To-day there are far too many who give no reverence to the Holy Name. Men have become so accus tomed to this evil that they give way to it without a thought. Should they reflect upon the nature of an oath they would hardly dare to profane God's No absolutely perfect method of curing this evil has yet been suggested. But the best way is by force of example. Our boys are anxious to become men, and they copy their elders. Our boys are trying to become like us. We must be good models for them, for a boy's highest ambition is to be like some man he admires. Boys and men alike admire and strive to imitate the heroes of physical and moral prowess. If we can show them that these heroes keep their lips clean we have gone a long way toward solv-ing the problem. Our young men should be brought also to realize the senselessness of the practice. Above all, our youth should be taught that the use of profanity is a transgression of the law of a divine and loving Father. They should be taught to im-

itate Him."
In conclusion. Dr. Milne congratulated the Holy Name Society upon the noble work it was performing and

"Speech," said His Honor, "is the sentiment of our hearts." An evil thought is as great a sin as profane utterance. Profanity is a crime against oneself, a crime against society, and a crime against the Merciful

"The mishaps of life are the result of ignorance, carelessness or wicked ness of ourselves or others. We should seek the cause and with strenuous ef fort endeavor to rectify it. Therefore let us hope and pray that the improve Therefore. ment for clean and pure speech inaugurated in this city by Rev. Father Slattery will be crowned with brilliant and substantial success. In behalf o our city, as Chief Magistrate, I desire to say I am thankful to Rev. Father Slattery and members of the Holy Name Society of St. John's Church for their sincere work for pure and clean

Keeping Accounts Correctly. The importance and value of accuracy in business matters should be im-pressed upon the minds of all young nen about to engage in any industry. The difference between failure and success in business undertakings frequently depends upon whether the manager has or has not an accurate knowledge of the details. He may be an excellent workman, able to compute in a general way the cost of an article without making a detailed calculation, he may be a good manager of men and economical, but if he does not keep his books with the precision of a book keeper and neglects to collect his bills in a methodical way, at stated periods, he may, unknown to himself, be run-

ning on at a loss which will ultimately

bankrunt him.

Skilled workmen are inclined to depreciate the value of clerical labor and the services of salesmen and collectors who do nothing in the manufacturing sense. Yet the book-keeper, the salesman, the collector, the advertising be a victory. Every calamity shall man, the collector, the advertising minister to enduring joy. From the grapes of sorrow he shall press the wine conduct of modern business on a large scale, and their work must be done in some fashion even in small establish ments which cannot afford a minute Genius has been defined as an infin-tite capacity for taking pains. The definition is misleading, because pains in small undertakings if they are to grow, and especially that the accounts shall be well kept, so that the master by referring to his books can tell accurately his position, the cost of his products and the mean at his hand for economizing expense or enlarging his business. He cannot do this readily if his book keeping consists only of disjointed memoranda. is the purpose of systems of book-keeping to simplify accounts by bringing together those that are related to one an other, classifying and separating them. The ways of doing this have been well considered and tested by experience, and it would be foolish for any one to devise an imperfect system of his own instead of adopting one ready at hand and sure to be superior to any amateur's device. In other words, the man of business should learn to keep accounts by an approved system of book keeping, and should either keep them himself or employ others to do so assured that the labor or expense will be well repaid in the accurate knowledge to be obtained from well kept accounts and the means thus furnished

him of improving his business.

The employer should himself learn systematically and studies his business soon learns the important part played by capital and the useful lesson that there is expense and danger attendant upon doing business on borrowed money. The active capital must bear a certain relation to the volume of business, and where the capital is not available except by borrowing it is sometimes more profitable to curtail than to enlarge one's trade, permitting it to grow only with the growth of means to carry it on. All this is made plain by accurate bookkeeping; it is often unsuspected by the merchant or manufacturer whose growing trade impresses him with the belief that he is on the high road to prosperity when, in fact, he is going in deeper and deeper in debt and piling up on his shelves against his debts depreciating stock whose value may at any momen

be swept away by change of fashion.

There would be less ruinous competition in business and fewer failuras, if accurate accounts were kept of all transactions, and especially if men would be content to let their business grow with growth of capital instead of speculating upon the future with the aid of borrowed money. Young men especially should learn how to keep books and apply their knowledge to their own accounts, as well as in the service of their employers. They will thus gain useful knowledge and acquire habits of accuracy that will be of the greatest service to them when they enter the business world on their own accounts.

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A storm of applause greeted Mayor
Blessing when he arose to speak on
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LAY CATHOLICS.

Archbishop Ireland Urges Need of Lay

Says the Northwestern Chronicle: ast Sunday evening Archbishop Ireland delivered an important address before a representative body of the St. Vincent de Paul workers of St. Paul. His earnest appeal for lay action, which stirred the faith and aroused the enthusiasm of the audience at Cretin Hall would have been recognized by Catholics the world over as a bugle call to the duty of the hour. "Unselfish cooperation in spreading religion," might b taken as the text of his impressive discourse. The Archbishop urged lay-men to show more intelligent zeal and more disinterested activity in the wel-fare of Catholicity. He re-affirmed the gospel of lay action which he has been preaching for many years, and which no doubt, with other great movements, the future will associate with his name. He declared that the chief enemies of Catholic progress to day are intellectual torpidity and religious sloth; and that the best forces available must be concentrated for the overthrow of these foes. In view of these words, one can readily understand why the Archbishop of St. Paul, in season and out of season, insists that the Catholic youth shall re-ceive the advantages of a higher edu cation; why he urges laymen to form and support Catholic truth societies why, on diocesan visitations, he estab lishes or reinvigorates in every parish a library for the people; and, finally, why he gives his best thought and the place of preference among his duties to place of prefetches the development of a laity as intelligent as any citizens of the American republic.

If the Catholic religion is to prosper

The educational establishments under the educational establishments under the educational for the formation of an efficient priesthood. The work to which he now addresses his efforts is the development of a laity as intelligent as any citizens of the American republic.

If the Catholic religion is to prosper

The Catholic religion is to prosper order.

as it should, to follow up the other main point of the Archbishop's address, the Catholic laity should be not only competent advocates of the truth, but also luminous exemplars of the gospel of unselfishness. Such, in fact, is the real spirit of Christianity. Those who make of religion a mere performance of external rites, or reduce it to nothing more than a personal matter between themselves and God, mistake the obvious and essential meaning of christ's teachings. Christ not only warned His followers against making the meat more than the life and the raiment more than the brdy; but He said solemnly, according to St. John's sid solemnly, according to St. John's his life shall warmen the said solemnly. raiment more than the body; but resided solemnly, according to St. John's account: "He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal." What a terrible arraignment of the spiritual misers who seek to garner great riches for their own to garner great riches for their own the state of the spiritual misers who seek to garner great riches for their own the state of the spiritual misers who seek to garner great riches for their own the state of the spiritual misers who seek to garner great riches for their own the state of the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for the spiritual misers who seek to garner great riches for the spiritual misers who seek to garner great riches for the spiritual misers who seek to garner great riches for the spiritual misers who seek to garner great riches for the spiritual misers who seek to garn ploys clerks or bookkeepers to do the to garner great riches for their own work for him, because it is only in enjoyment in the life to come, and who willing to take infinite pains, and to study the details of his work with the same sincerity and enthusiasm with which he seeks its finer and remoter systematically and studies his business then be at a decided and uncomfortable disadvantage! The accumula tion of spiritual favors and the develop ment of personal sanctification cannot be neglected; but this work must no be permitted to shut out of view the needs of the rest of the human family. The gospel of selfishness is not the gospel of Christ. They who persist in following such false views will discover that they have been deceiving themselves; for only they who give up all that is meant by life will really find it

here and hereafter. In preaching these saving truths and bringing them home in a special manner to members of organizations like the St. Vincent de Paul Society, Archbishop Ireland is doing what most needs to be done for the good of the Church.

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ompany DLIC RE-

ARCHDIOCESE OF OTTAWA.

The Archbishops of Quebec and Montreal were in the city during the past week, and with His Grace of Ottawa were engaged in considering the responsibility for the collapsing of the new cathedral of Nicolet, which occurred a few years ago. As mentioned in this column some time ago, they constitute a court of a roitration, this course being considered preferable to a suit in the Civil Courts. It is understood that this is the first case of the sort in Canada His Grace of Montreal visited the convent of la Congregation, Gloucester street, on Thursday morning, 22ad inst., and celebrated Mass there.

day morning, 22nd inst., and celebrated Mass there.

A Mission of four weeks' duration to be preached by Jesuit Fathers opened in the Basilica on ith of March. The mission will be divided into four periods—for the married men and the single men respectively.

As soon as the weather permits the erection of a Chapel at Tetreauville, a suburb of Hull. Que, will be commenced. As already stated in this column, Mr. Tetreau has donated the necessary land, and \$50 in cash. The chapet will be an immense convenence to the residents as they now have to travel a considerable distance to the rarish church.

A mission of two weeks' opened at St. Brigid's Church on the 4th inst., The first for the women and girls and second for the men and boys of the parish. Rev. Fathers Cavanagh and Grant, Paulists of New York, are the preachers.

The monthly conference of the clergy of the

men and boys of the parish. Rev. Fathers Cavanagh and Grant, Paulists of New York, are the preachers.

The monthly conference of the clergy of the district took place in St. Ann's presbytery last week. About twenty priests were in attendance; also His Excellency the Delegate and the Archbishops of Quebec and Ottawa.

The death is announced, in Montreal of Rev. Pather Laforte, for many years parish priest of Maniwaki, Que. The deceased was well known throughout the Gatineau district. His Grace of Montreal celebrated Mass in the Chapel of the Sisters of Mercy, and His Grace of Quebec officiated in the Chapel of the Grey Nins, on Friday of last week.

The Venerable Archdeacon Casey and Rev. Father Flizpatrick of the diocese of Peterboro, left on Saturday after spending several days in the city.

days in the city.

The progressive euchre party, under the auspices of the ladies of St. Brigid's parish in the Racquet court on Friday night of last week, was a great success. About four hundred and fifty persons were present. After the close of the games several of the company enjoyed a

fifty persons were present. After the close of the games several of the company enjoyed a short dance.

Rev. Sister Emerencienne of the Grey Nuns, Hull, has been notified of the death of her sister, Madam Verroneau.

The people of Piaismuse, North Nation Mills, Que, have applied to the Archbishop for the erection of a church, as the nearest church, at Papineauville, is six miles distant.

On Sunday of last week Mgr. Routhier, V. G., paid his first visit in his quality as rector of the Basilica to the rooms of the Cercle Champlain. In addressing them he offered his congratulations and suggested the formation of educational classes, and the preparing and reading of essays. The Cercle is a semi-military semi-religious organization and numbers about one hundred. They wear a neat uniform and are adepts in the sword exercise.

The Capuchin Friars, Hintonburg. Ottawa, have received word of the safe arrival in France of Rev. Father Moise. His physician in Paris say he will soon be restored to health. The inhabitants of Quyon, Que., are preparing of a grand musical and literary entertainment on St. Patricks night. Church Calendar for Match his particle of the presched on the Sunday and Wednesday avenues respectively.

announcies two courses of Lenten ser-be preached on the Sunday and Wed most to be preached on the Sanday and Weat needly evening, respectively.

The quarterly General Communion of the English speaking Conference of St. Vincent de Paul will take place in St. Patrick's church on Sunday morning, ith inst., and the Quarterly meeting will be held in the basement hall of the church the same afternoon.

DIOCESE OF CHATHAM, N. R.

Recep ion to His Lordship T. F. Barry Co-adjutor Bishop of Chatham—Ar Immense Crowd at the Station— Spiendid Hiluminations.

Splendid Hluminations.

The Right Rev. Thomas F. Barry, D. D. Bisnop of Thuga and Co-adjutor—Bisnop of Chatham, reached Bathurst on the accommodation train at 5.39 Wednesday evening from Chatham, where he had spent a day after his consecration at 8t. John, on Sunday last.

At a joint meeting of the Catholics of the town and village of Bathurst, held the previous Friday evening, it was decided to celebrate His Lordship's home coming by a public reception. Consequently when the train reached Bathurst on Wednesday evening, an immense crowd of citizens in teams and on foot were at the 1 C. R. station to welcome Bishop Barry. As the train pulled into the depot, Father Purcell, His Lordship's assistant, accompanied by Messers, Jacob White and A. E. Doucet, church committee men, entered the car, and, after welcoming Bishop Barry, conducted him to the station platform, where he was greeted by several members of the clergy, A procession was immediately formed, with Mr. John Kenny as marshal. The church committee, Messers, Jacob White, A. E. Doucet and Wm. J. Melan son, with their secretary, Mr. J. Harrington, occupied the first team; next came His Lordship accompanied by Rev. Father Purcell, of Blackville; then Rev. W. Varrily, of Barburat Village, and Rev. W. E. Sormany, of 28; Pherese; followed by a team containing Measrs. T. M. Burns, M. P. P., Henry White and P. J. Veniot, members of the school season.

T. M. Burns, M. P. P., Henry White and P. J. Vennot, members of the school committee. Following close behind were a large number of ettizens in teams and on foot. The line of procession was through Bathurst Village to the town, down Water street to King street, along King to St. Andrews and to the Sacred Heart Church.

All slong the line of march the houses were beautifully and artistically illuminated. Arrived opposite the store of Mr. J. J. Melanson, in the village, where several illuminated motioes spanned the street, a fine display of freworks took place, which added very materially to the beautiful decorations to be seen on every hand.

The houses in the town were tastefully illuminated, all along the line of march, and the

rickly to the beautiful decorations to be seen on every hand.

The houses in the town were tastefully illuminated all along the line of march, and the church grounds were decked with flaxs and mottoes. At the entrance to the presbytery was an arch surmounted by the Royal Ensign and over the verends, which was illuminated and decked with builting, was the motto. "Welcome to our Co-adjutor Bishop." At the entrance to the church grounds was a large arch and over the church door the word "Welcome; between the church door the extrance to the church door the prost of the form of the first across the front of the most of Greetings to our pastor and on the opposite side of the Street across the front of the residence of Mr. P. J. Veniot, was the word Bionyand were decorations of bushes and large which gave a splendid coup d'oell in the bright montight, imparting to the surraundings, as His Lordship remarked, a fairy land like appearance.

As the procession arms of contraction of the pres-

land like appearance.

As the procession arrived opposite the presbytery His Lordship was greeted with the sweet strains of a welcome song sung by a large number of the convent sensol-children assembled on the veranda. Arriving at the church done he immediated. assembled on the veranda, Arriving at the church doe he instituted where does not was conducted to the instituted where does not have conducted to the instituted where does not be refused to the strains of "Freat and the Wife Parcell where a short prayer was said, after which he retired to the vestery from which he shortly returned to the vestery from which he shortly returned to the sanctuary accompanied by Rev. Fathers Crombey and Varrily Lardship had on his nurple cassock roche and mantelletta. Mr. P. J. Vennot then added to the altar railing and on behalf of the Frach parishineers road a Fracci haddress. This was immediately followed by an address. This was immediately followed by an address. In Earlish briefly replied in both languages, thanking the people for their generous welcomed stated that in the very near future he would have occasion to refer more fully to the would have occasion to refer more fully to the would have occasion to refer more fully to the English address:

The following is a copy of the English address:

dress:
To the Right Rev. Thomas F. Barry, D. D.,
Bishop of Thugga and Co-adjutor Bishop of

dress:

To the Right Rev. Thomas F. Barry, D. D.,
Bishop of Thugga and Co-adjutor Bishop of
Chatham.
Right Reverend Sir—When a few weeks ago
the electric flash announced to Your Lordship's
parishioners that their beloved pastor had been
chosen as successor to the venerable Ordinary
of the diocese, a feeling of thunkfulness arose
in the breasts of all, that one, whom they had
ever considered as destined to wear the purple,
had been honored by the Almighty speaking
through the lips of our venerable Ponriff.

To tuter words of esteem for Your Lordship's
character, which is the pride of your people, of
praise for your great life work, which patent
to all, is part of the warp and woof of the
diocess of Chatham, or of admiration for your
qualities as gentiemen, friend and priest, were
statery. Your character and works speak for
themselves. Affectionate regard for you is enshrined in the hearts of those who know you
well, and who to night have assembled to give
expression to their feelings of gratification.
For fifteen wears you have been our Spiritual
Director When first you came to Pathurst
the parish was in its infancy, almost a des rr
spot in the diocese, but under your great ad-

ninistration we have seen the wilderness bud and blossom, until to day, gazing around at the

ministration we have seen the wilderness bud and blossom, until to day, gazing around at the beautiful and enduring structures which your zeal has raised we point proudly to our success, and just boast that the desert has become one of the beauty spots in the diocese.

It is, therefore, My Lord, with feelings akin to pride, and with earnest hopes for the future, we welcome back amongst us the Co adjuor Bishop of Chatham, who, for the present at least, has chosen to make his old parish his home, and to continue as the Spiritual Father of those who have so long regarded him as their "Soggarth Aroon."

Here, beneath the roof of that church which your zeal has erected to the service of God, whose graceful spire and gilded cross, reaching heavenward, preclaim that Christ is first amongst us, within the shadow of that noble pile of masonary, fitting abode for an Episcopal dignitary and in sight of that splendid school building, wherein education flads a home, we offer you our heartfelt congratulations on the exaited dignity to which you have been raised, and hope that you may for many years continue to rule over the destinies of the persish, as you now reign supreme in the hearts of the people.

The French address was signed on behalf of the French people by W. J. Melanson, A. G. Duucet, P. J. Voniot and N. A. Landry, Then followed Benediction of the Blessed Sacrament, His Lordship officiating, with Rev. W. E. Sormany, deacon, and Rev. S. J. Crum-ley, sub-deacon; Rev. W. Varrily master of ceremonies, and Rev. Father McLaughtin, as-sistant.

ceremonies, and Rev. Father McLaugnin, as-istant.

After Benediction Mgr. Barry received the members of the choir in the vestry. Accom-panied by Rev. W. F. Purcell, he then proceeded to the presbytery, where he was mist by the visiting cleraymen, the church and school com-mittees who, at the lavitation of Rev. Father mittees who, at the lavitation of Rev. Father

On account of the very high wind prevailing, many of the decorations along the line of march could not be put up. Rev. Father Purcell, who personally directed the carrying out of the expressed wishes of the people, is to be congratulated on the good taste displayed in this respect.

"NOTES AND QUERIES."

y to the success of the reception.

"NOTES AND QUERIES."

We acknowledge the receipt of the facsimile title of the forthcoming "North American Notes and Queries," to be issued in April by Mr. Raoul Renault of Quebec. "North American Notes and Queries" will be similar in type and scope to the well known London "Notes and Queries." It will be published monthly and each number will contain some important historical or interesting papers, by our best authors, some notes and queries, topics of general interest, a list of the most notable books of the month, etc. etc.

"North American Notes and Queries" will be "a monthly journal of inter communication, devoted to Literature, History, Biography, Bibliography, Archeeology, Ethnography, Folk Lore, Numismatic, Philately, Curiosa and General Information." Its epigraph: "Quis' Quid' Ubi'? Quibus? Auxilis? Cur? Quomodo Quando 7' is very appropriately selected for the character of the Magazine, and the fac-simile title we have before us is very tastefully made out.

In the initial number will be found the following papers: "Acadians in Louisiana", by Dr. Thomas O'Hagan, M. A., Ph. D.; "An Episode of the War of 1812," by Lieut-Col. Ernest Cruikshank; "Canada's First Baby Boy", by George Johnson, of the Statistical Department; an historical paper by Miss Mary Agnes Fitz Gibbons, secretary of the Women's Historical Society; one characteristic poem by the celebrated author of "The Habitant", Dr. W. H. Drummond, and several other papers.

The notes and queries and replies having a general interest will always be received with pleasure.

We have no doubt this new and pretty much

leasure. We have no doubt this new and pretty much we have no doubt this new and pretty much needed magezine—there being none of the kind in the United States or Canada—will meet with every success possible. Its publisher is already well known by his unique magazine, "Le Cour rier du Livre," an historical monthly published in both languages for the last four years. The subscription to "North American Notes and Queries" will be \$3.00 per year; but before the publication of the prospectus number, paid-up-subscriptions will be received for \$2.00. For further particulars, apply to the publisher, Mr. Raoul Renault, Quebec, Canada.

NEW BOOKS.

"The Perfect Religious," for the use of Confessors in Convents, the inmates of convents, and those who aspire to the religious lite. Instructions of Monseigner D' Orleans, De La Motte, Bishop of Amiens. Publishers, Benstuer Bree. New York. Bearing the imprimatur of the Archbishop of New York, Part I. of this very interesting volume treats of the virtues and the employments of the convent. An introduction to the religious life. Part II. is concerning the sacrifices by means of which the Perfect Religious makes a constant offering of herself to her Divine Bride groom, and the virtues which a Perfect. Religious ought constantly of practice. Part III. contains an examination of conscience intended for nuns and for those who desire to embrace the religious life.

Clients of St. Anthony, the Wonder Worker of Padua—and they are everywhere, and day by day on the increase, for this deat saint and has an irresistable charm even for those not of the household of Faith—will be glad to know that a new book relating to his life and work has lately been written by the Rev. Francis Dent tpublished by P. J. Kennedy, New York, under the title of 'St. Anthony and the 20th Century,' Starting with the birth and child-hood of our Saint, his consecration to Our Lady and abandonment of the world at the age of fifteen years, the gifted author, in choice and elegant language treats of the different aspects of his wonderful career—his love for nature, his gift of prophecy, his defence of for mature, his gift of prophecy, his defence of for minate union with the Divine Child etc.—dinally terminating with his death on the 13th "The Perfect Religious," for the use of Con

GOLDEN WEDDING AT BROAD. VIEW.

Tuesday, Feb 6th, was the occasion of a rare and pleasant event in the town of Brondyiew, being the celebration of the fiftieth anywers ary of the wedding of Mr. and Mrs. James Hyland. At 9 in the morning the beautiful marriage service of the Roman Catholic Church was read by the Rev. Father Campean of the Indian Reservation, after which ample justice was done the many good things provided by the hoatess. The bride was becomingly attired in cashmere and cream lace and looked as if fifty years of conubial biss had left little trace of its many cares. The guests were not numerous, consisting of the family and a few mear friends. The usefulness and beauty of the presents attested the esteem in which the happy couple are held. We wish Mr. and Mrs. Hyland many returns of their wedding day.—Grenfell (Assa) Sun.

The UATHOLIC RECORDAGO extends congratulations to Mr. and Mrs. Hyland and wishes them every happiness both in this life and in the next.

OBITUARY.

Mary Agnes Cowan, Toronto.

We feel grieved to chronicle the death of Miss Cowan, better known as "Mamie," which occurred on Feb. 5th, at her home on Lindsay Ave. She was eignteen years of age and the eldest daughter of J. M. Cowan.

Her long, tedious liness, borne with heroic patience and cheerfainess, terminated in a peaceful and happy doath, surrounded by her kind pastents, brothers and sisters, and consided by the presence of our kind paster, Rev. Father Walsh, who conducted the prayers for the dying, while her gentle eyes closed forever on that dear home scene, and her pure soul took its flight—we hope and pray to a happier home above.

From early chilthood she was a model of candor and truthfulness both at school and at home. and socially, her amisble disposition MARY AGNES COWAN, TORONTO.

Sine was a devoted member of the Blessed Vir-gin's Spdality in St. Michael's parish, where her

Tracy,
he pall bearers were Messrs. C. Cummins
Coster F. White, W. Gilmore, T. Tracy
M. Madigan.
lay her spulrest in peace! MR. JAMES DOOLEY, MONTREAL,

May her soulrest in peace!

Mr. James Doolery. Montreal.

It is ever a pairful task to record the demise of a respected member of a community. Ten month ago I was called upon to perform this sad duty for one of Montreal's most devoted young Irishmen, Patrick John Dooley, now I must do the same office for the beloved iather of that talened young Irish boy.

Mr. James Dooley, the well-known and widely respected milk dealer of St. Louis de Mile Ead, has been called to his eternal reward after an ilness of but three days' duration.

Mr. Dooley was born in the county of Tipperary, Ireland, about fity years ago. When still young he came to Canada and settled in Montreal, where he lived ever since, highly respected by all who came in contact with him in business or otherwise.

The funeral, which took place on Tuesday, February, Isht, to the church of the Infant Jesus, where a Solemn Requiem Mass was chanted, was very largely attended by citizens of both Montreal and St. Louis de Mile End, The C. M. B. A., of which the late gentlemen was a member, attended in a body.

Mr. Dooley leaves a widow, an excellent lady, to mourn his loss. All sympathize with Mrs Dooley in her sorrow, and we can but hope that God will give her courage to bear her sufferings with patience and fortitude, while we pray, with Holy Church, for son and father, both now goos from our midst. Requ

MRS. JOHN MCMAHON, TORONTO.

During her long illness she manifested great pattence and bore her sufferings with true Christian fortitude and resignation; and her death severs one of the links that bind the rising generation with the brave men and noble women who cherished the faith of Ireland on the shores of Canada.

In her dying moments Mrs. McMabon had the consolation to be attended by her parish priest, Father Cruise, and by her only surviving brother, Rev. Henry J. Gibney, P. P., Alliston, who administered the last Sacraments and read

riest. Father Cruise, and by her only surviving rother, Rev, Henry J. Gibney, P. P., Alliston, the administered the last Sacraments and read he last sad ries of the Church over his dying ister. This indeed was her great happiness to eserve her dear Lord from the hands of her rother. Her end was peaceful, and she quiety passed away amidst the prayers and benetictions of the Church.

The funeral obsequies took place at the thurch of Our Lady of Lourdes. Rev. Father thinney sang the High Mass of Requiem, assisted by Rev. Father McEntee, deacon, and tev. Jas. Waish, sub deacon, Amongst those resent in the sanctuary were: Very Rev. Cart-General McCann, Rev. Father Frenan, tev. Father Rohleder, Rev. Father Cruise, tev. Dr. Tracy, Rev. Father Murray, Rev. Tather Cruise, tev. Dr. Tracy, Rev. Father Murray, Rev. Tather McEntee and Rev. Father Murray, ecompanied the remains to their last resting blace in St. Michael's cemetery.

"Blessed are those servants whom the Lord, when He cometh, shalfind watering." (Luke

and at his own earness desire, sent him to rexas. He was gone nearly three months when he at last realizing there was no chance of his recovery, he started for home. When he arrived in Detroit he was taken to the home of his sister, Mrs. Brooks, just a week before his death. He was granted the grace of seeing once more those he so dearly loved, nearly all of the family being with him when he passed away. He had received the rites of our Holy Church, and was visited by his pastor, Rev. Father Mugan, of Corunna, his friend Rev. Father Turnness of Marine City, Mich., and also by Rev. Father Coyle of Holy Rosary Church, betroit, who was his teacher when he attended Sandwich College. His remains were brought to his home, tenth line of Moore, on Saturday, and the funeral took place Mon stay morning at the pretty little church in Corunna. The funeral coriege was unusually large. A Requiem Mass was celebrated by the Rev. Father furnness, assisted by the pastor. Father Mugan.

After the services in the church the remains were carried to the cemetery and laid at rest beside his mother. Louis was loved and respected by all who knew him, his sunny disposition endearing him to all, and making him irlends wherever he went, which was attested by the exceedingly large number that attended the last saf rice. He leaves a father, four brothers and six sisters to mourn his loss, but him loss is his eternal gain, and we who had loss is his eternal gain, and we who had loss is his eternal gain, and we who will carees by pay that Almighty God may have mercy on his soul, and that we may all meet him there, where partings are no more. May his soul rest in peace!

"So long Thy power hath bleet me, sure it still Will lead me on."

So long Thy power bath blest me, sure it still Will lead the on,
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile."

Tuesday, Feb 6th, was the occasion of a rare and pleasant event in the town of Broadview, beam the celebration of the fiftuels analyzed the first of the fiftuels analyzed the fiftuels and fifture fiftuels and fifture fif

J. Murphy, barrister of this city, to the pupil J. Murphy, barrister of this city, to the pupil obtaining the highest number of marks at the Eatrance Examination to the Collegiate Institute, After about a year's attendance at the High School he procured employment at the London Shoe Co, and later with his brother Eddie in Chatham, Ont. While in the gradual development of his character, and on his assuming the more arduous and weighty problems of life, our here retained at his bysis fondness for recreation and unceasing activity would latter trait inspired him with the carnoness for recreation and unceasing activity which latter trait inspired him with the earst desire of accompanying the galact Cana an Contingent to the South African war; di in the performance of his soldierly duties re, his natural courage and bravery admirates the soldierly duties of the soldierly duties of the soldierly duties of the soldierly duties and bravery admirates of the soldierly duties the so

ably served him in the cause for which he was contending—having proved faithful and true to the end.

As a loving tribute to his worth, the students of St. Peter's and his former companions had a Hign Mass of Requiem celebrated in the Cathedral on last Monday, the celebrant being Rev. P. J. McKeon, Chancellor of the dioces. Despite the very inclement weather, the church was crowded with his former companions, the pupils of the Separate schools, their teachers, and the numerous friends of the family, all practically proving their faith in the Communion of Saints, by interceding for the eternal repose of the departed sonl. As a mark of sympathy, the flag of the Collegiate Institute was raised at half-mast, as soon as the saft new was received in Lendon.

May Dowald J. McDonell, St. Andrews.

MRS. DONALD J. McDonell, St. Andrews MRS. DONALD J. McDONELL. ST. ANDREWS. Early on the morning of the 15th ult., the peaceful citizens of St. Andrews were painfully shocked on learning of the unexpected density of the unexpected density of the most respected and estermed members of their community, in the person of Agnes Wood, the beloved wife of Donald J. McDonell, J. P. Toe sad event, taking piace the night previous, at once easting a mournful gloom over the entire neighborhood and rendering disconsolate the well-regulated home where for a period extending over half a century she was the centre of philanthrophy, comfort and happiness, not only regarding hyperseconds.

spond to her supplications for the benefit of her immortal soul. Death put an end to her suffering at the hour of I o'clock on the morning referred to. On Saturday, the 17th ult., the funeral took place, when the beautiful casket eneasing the body was removed from her late residence to the hearse, drawn by horses appropriately draped in black and in charge of Mr. J. M. McDonaid, Cornwall. The long line of carriages following to the church afforded striking evidence of the profound respect entertained for the departed one whom all garden and the sacred edifice a Schemn Requiem Hian Mass was chanted with his usual devotion by her beloved pastor, Rev. Father McDonaid, interspersed by the soul instring notes from the organ, dispensed by Miss Catherine Flynn, whose instrumental performances speak favorably of her musical attainments, The singing of the choir and the members of which being tutored by the effect of elevating the mind of the numerous listeners to the colemnity of the occasion, and to appreciate the grandness of the sacred service of the Church when exercising and im-

was one of the early settlers of this section of the country, whose family consisted of six-four sons, John. Benjamin, Stephen and Hir-am; and two daughters, Margaret the wif-of Mr. James McDonaid: Elizabeth, surviving ceased are still to the fore; her brothers, Stephen and Hiram of Buckingham, and sister Margaret having been present at the funeral also Benjamin, son of her late brother John, of Ogdesburgh, N. Y. Samuel McLeod, nephew, of North Laneaster; and Mr. Dan McDonald, another nephew from the place last named.

The late lamented lady was the mother of nine children, consisting of eight sons and one daughter, namely, Donald, Benjamin, James, John, Stephen, Hiram, George, and Archibald, and daughter Janet, five of whom predeceased her, being Donald, Hiram, George, Archibald and Janet. John of the homestead, and Stephen of St. Andrews, were present at the interment. Among those at the funeral were several from a distance, with whom were noticed J. G. Seetsinger, E-q., M. P., and Mrs. Henry Harrison, Moulinette; Alexander, McRea, E-q., ex. Warden of the united countries; Benjamin Wood, E-q., of Ogdensburgh, and several other. The disconsolate husband, whois one of the few now remaining of those who volunteered their services in defence of the country during the troubles of 1857, with the surviving members of the family have the professed sympathy of the community in now being deprived of a loving wife and an affectionate mother. R. I. P.

THE TRANSVAAL WAR.

THE TRANSVAAL WAR.

The last week has been productive of many events of the greatest importance in South Africa.

The brilliant relief of Kimberley by General French's division of Lori Roberts' army has been already made known to our readers, together with the capture of a large amount of supplies and ammunition. General Cronje's defeat however, was not a rour, though he was immediately pursued by a large part of General Roberts' army, to the number of about twenty thousand men. He has been overtaken and is now surrounded, having been obliged to abundon the hills, and take refuge on the banks and in the bed of Modder river where he has entrenched himself.

It was on the way to this point that a beavy battle was fought on Sunday, the 18th iast. It was in this battle that the Canadian contingent suffered so severely. Gen, Smith Dorrien led a large body of men, including the Canadians across the River at Pacadeberg Drift to charge the Boor laager, but these were cut down by the heavy rille fire, and falled in their purpose. It was at first reported that twenty Canadians were killed, but the War office reports only 18, the wounded 69, and the missing II, bringing the total Canadian loss up to 89 in this battle. The Canadians fought with admirable courage and steadiness, and gained the praise of their commanding officers.

General Cronje is said to be now exposed to the constant concentrated fire of fifty guns, and as the space he occupies is only one mile square in extent, his brave band of about \$8,000 men must suffer terribly. It is agreed that his only chance of escape from this condition is by means of possible large reinforcements from Ladysmith or his own scattered army.

General Roberts himself sent from his head quarters at Paardeberg the following despatch, under date Feb. 22nd., which was delayed in transmission:

"Yesterday afternoon I was satisfied by a careful reconnaissance in force of the enemy's

heard of from this point. He is sending for-ward supplies of food to the advancing army, as rapidly as possible.

Among the apparently well authenticated but unofficial accounts of the event, it is stated that General Cronje,

as rapidly as possible.

Among the apparently well authenticated but unofficial accounts of the event, it is stated that General Cronje, when the fight had lasted three days asked from Gen. Kitchener an armistic of twenty-four hours to bury his dead. Gen, Kitchener repiiel refusing the request, d-manding a "fight to the finish or an unconditional surrender." General Cronje sent back word that his request had been misunderstood, as he meant fail along to fight to the death, and so the battle was continued.

The reason for Lord Kitchener's refusal to admit General Cronje's request was that the Boers have, on several occasions, taken undue advantage of armistices to make entreenments, and General Cronje himself has sometimes taken such or similar advantage, everal parties of Boers from Natal arrived for the purpose of reinforcing General Cronje, but were beaten off with considerable loss, many being taken prisoners. Altogether, General French alone has captured 460 prisoners since the arrival at Paaderberg.

In the fighting in this neighborhood, the

Paaderberg.

In the fighting in this neighborhood, the Canadians were engaged in a second battle, copperating with Generals French and Knox in triving the Boers from their refuge in the river bed.

driving the Boers from their refuge in the river bed.
Ladysmith is not yet relieved, so far as heard from, but it is stated that General Buller is surely, even if slowly, pushing forward, and that his final success is sure. Now that it will be a matter of necessity for General Joubert to assist in checking the advance of Gen. Roberts to Bloemfontein and in relieving Gen. Cronje, if that be possibe, it will be necessary to diminish the strength of the cordon surrounding Ladysmith, so that the difficulty of the work before General Buller will be diminished and it may be expected in the natural course of events that the relief of Ladysmith will be effected within a very few days, if not a few hours.

MARKET REPORTS.

LONDON.

\$1.10 to \$1.12; oats, \$5 to \$8c.; peas, 79c to \$1 00; barley, \$0 to \$7c; corn. 75 to \$0c.; rye, \$5c to \$110; backwheats. \$1.00 to \$1.20; beans, per busnel, \$1.25 to \$1 35.

Secas-Clover seed, alsike, \$5 to \$5 70; clover, do., red, \$5 to \$5 70; timothy do., \$1 15 to \$1.70.
Farm Froduce — Hay, \$8.00 to \$9.00; straw, per load, \$3.50 to \$4 00; straw, per ton, \$5.00 to \$6.00.

per load, \$3.50 to \$4.00; straw, per ton, \$5.00 to \$6.60.

Live Stock—Live hors, \$4.00 to \$5.00; stags, per lb., 2 to \$2c; sows, per lb., 2 to \$9.00; stags, per lb., 2 to \$1.00; stags, per lb., 2 to \$1.00; stags, below \$4.00

Dairy Produce—Eggs, fresh laid, per dozen, 17 to 19c; eggs, basket lots, 15 to 17c; butter, best rolls, 20 to 25c; butter, best rolls, 20 to 25c; butter, best rolls, 20 to 25c; butter, best rolls, 20 to 15c; cheese, pound, wholesale, 5 to 10c; cheese, pound, retail, 15 to 17c; honey, per pound, 10 to 16c; lard, per pound, wholesale, 7 to 7½c; lard, per pound, resall, 9 to 19c.

Vegetables — Potatoes, per bag, 50 to 75c; poions, per bag, \$1 00 to \$1.50.

onions, per bag, \$1 00 to \$1.50.
Poultry—Ducks, dressed, per pair, 75c to \$1.00; fowls per pair (undressed), \$9 to 65c; fowls, per pair (dressed), \$5 to \$6.5c; fowls, per pair (dressed), \$5 to \$6.5c; fowls, per pair (dressed), \$5 to \$6.5c; to \$6.5c; beef, cow, \$4 to \$1.5c; beef, heifers and steers, \$5.50 to \$6.0c; veal, by carcass, \$1.00 to \$5.0c; mutton, by carcass, \$5.00 to \$6.0c; lamb, by the carcass, \$10.9c., lamb, by the carcass, \$10.9c., lamb, by the quarter, \$10.00.

TORONTO.

TORONTO, March I.—Flour quiet; prices rather casier; straight roller in barreis, quoted at \$2.5 to \$2.80 west for export, and choice brands at \$3. Toronto freights; straight roller, in sacks for export, and \$2.60; bran, \$15 to \$16 west. Wheat quiet, with feeling casier; car lots of red winter and white sold at 65; to 65c, north and west, and spring is quoted at 65c, east; goose, 70c. low freights; No. 1 Manirobs hard unchanged, at 80c, git, and at 79c. North Bay; at Fort, William No. 1 hard is 65c, to 65jc.; and No. 1 northern at 62jc. Barley in fair demand and steady; No. 1 quoted at 42c, west and 4c. east. Oats firm, with fair demand; white sells at 28c, east and at 27c west; mixed, 25 to 26jc. west. Peas at moderate demand, with sales at 62jc to 63c. west, and at 63jc, to 64c, east. Corn steady; with No. 2 American yellow quoted at 42jc, on track and 35c, west. Buckwest and 50c, east. Rye quiet and steady, 50c. west and 51jc. east. Oatmeal higher, at \$3.50 to \$3.60.

MONTREAL TORONTO.

MONTREAL
Montreal, March 1.—The grain market is quiet, and values are easy. No. 1 hard Manitoba wheat was quoted to-day at about 66c, afloat, Fort Whiliam; No. 2 hard, 2jc below No. 1; No. 2 oats are quoted at 31c. in store, Montreal; peas, 70c to 75c; barley, No. 1.51t to 52c; rye, 69c; buck wheat, 33 to 53jc. Flour — Manitoba patents \$3.59 to \$4; straught rollers, \$3.39 to \$4, 31c; and \$5.7 to \$1.62 in bags; Manitoba bran \$15.50 to \$16; shorts \$17, in bulk. Provisions—Average light weights are worth \$5.50 to \$8.75; and abattoir Killed have advanced to \$2.50, heavy weight, country drossed. MONTREAL. quoted \$5 5) to \$5.75; Canadian short cut mess pork, \$14 50 \$15.50; short cut mess pork, \$14 to \$14.50; neavy long cut mess, \$14 to \$14.50; heavy long cut mess, \$14 to \$14.50; hans, 10 to 11]c; boncless break(as; bacon, 11c; Wirshire becon, 9]c; green bacon, 7c; pure Canadian refined lard, 6j to 7c; extra and kettle rendered lard, 6j to 7c; extra and kettle rendered lard, 6j to 2c; compound lard, 6 to 6]c. Butter—Finest creamery, 23 to 23]c; choice goods, 21 to 22; choice product 21 c; 22; choice product 21 c; 22; choice product 21 c; 22; choice product 22 c; choice set largely nominal at present, owing to the extreme views of holders, who are asking 12] to 13c, for colored, and 12] to 12]c. for white. The Liverpool cable is unchanged at 69s for white and 62s, for colored, Eggs are easy, the value of fresh laid eggs are now quoted at 18s.; pickled eggs are quoted at 14 to 15c; held ergs, 12; to 14c. Potatoes are steady at 45 to 55c.

TORONTO.

Toronto, March 1.—Cattle — Shippers, per ewt. \$4.25 to \$4.00; butcher choice, do., \$3.75 to \$4.25; butcher, inferior. \$2.75 to \$3.00; stockers, per cwt., \$3.00 to \$3.50.

Sheep and James, St., butcher interference court, \$3.00 to \$3.50. Sheep and lambs—Sheep, per cwt., \$3.00 to \$3.50. Sheep and lambs—ser cwt., \$4.00 to \$5.25; bucks, per cwt., \$2.50 to \$2.50. Milkers and Calves,—Cows, each, \$25 to \$50; calves, each, \$2 to \$10. Hogs—Choice hogs per cwt., \$4.75 to \$5.25; light hogs, per cwt., \$4.00 to \$4.62\frac{1}{2}; heavy hogs, cwt., \$4.00 to \$4.62\frac{1}{2}; sows, \$5; stags, \$2.

cwt., \$4.00 to \$4.62; sows, \$3; stags, \$2.

East Buffalo, N. Y., March I. — Cattle — Feeting steady; calves demand moderate; choice to extra, \$7.75 to \$8; good to choice, \$7.25 to \$7.75. Sheep and lambs — Offerings light; choice to extra lambs, \$7.35 to \$7.40; good to choice, \$7.10 to \$7.30; common to fair, \$6 to \$6.75; sheep, mixed, \$5.25 to \$5.75; lambs, \$5.25 to \$5.50; yearlings, \$6 to \$6.30; common to fair, \$3.20 to \$4.50; to \$5.75; closing firm. Hoss — Good demand; heavy, \$5.122; mixed, \$5.10 to \$5.132; vorkers, \$3.00 to \$1.00; pugs dull, \$1.80; roughs, \$4.00 to \$4.75; stags, \$3.25 to \$3.75.

LITTLE FOLKS' ANNUAL 1900

Price Five Cents.

Price Five Cents.

This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers. The frontispiece is "Bethle hem"—Jesus and Bis Biessed Mother in the stable surrounded by adoring choirs of angels. "The Most Sacred Heart and the Saints of God" (illustrated); a delightful story from the pen of Sara Trainer Smito—the last one written by this gifted authoress before her death in May last—entitled "Old Jack's Eldest Boy" (illustrated); "Jesus Subject to His Parents" (ippem); "The Rose of the Vatican" (illustrated); "The Little Doll" (illustrated); Humorous paragraphs for the little folk, as well as large number of illustrated games tricks and puzzles contribute to make this little book the best and cheapest we have ever read.

Address Thos. Coffey, London, Onto.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperetic, the latest Wringers, Mangles, Cuttery etc. 118 Dundas St.. (North) London. Out

PLUMBING WORK IN OPERATION Onn be Seen at our Warerooms DUNDAS STREET.

SMITH BROTHERS Sanitary Plumbers and Heating Engineers, LONDON, ONTARIO, Bole Agents for Peerless Water Heaters Telephone 553.

Father, Mother and Brother had Died of Consumption.

CURED in 2 Months by Dr. SPROULE

Mrs. William Walker, a well-known and highly thought of young married lady, of Ward's Creek, N. B., had tried for over six years to get rid of a severe case of Catarrh of the head and chest. But the various treatments, (patent remedies, salves, snuffs, inhalations, etc.) although some of them seemed to relieve for a while, had in the end merely spread the disease all over her system. As her faither, mother and brother had all died of Consumption, Mrs. Walker naturally had good reason to fear a similar fate for herself.

For the sake of her little child she determined to make one more effort. Although without any confidence and sceptical of any zood being done, she put herself in DR SPROULE'S care. To her delight she found, after only two months of treatment, not merely that the Catarrh was entirely healed, but that every trace of the dreadful nervousness from which she had suffered so much was completely banished. Her own words best tell the story, as given in a letter to the Doctor some time later.



DEAR DOCTOR:

DEAR DOCTOR:

I am sitting down to let you know what good health I am still enjoying, and how glad I am and thankful to you. I believe that if I had not taken your remetties I should have been dead by this time. I was even sicker than I told you; because I only thought of the Catarrh in writing to you. Besides my head and throat and lungs which you know were in a dreadful shape. I was so nervous all the time that I wanted to fly, and yet I was so weak I could hardly stand. I had such pains in my stonach I was bent all over, had ecustant horrible head-aches and was all the time constipated. Of course I was not able to do any of my work, and yet I was awfully tired every night, but my sieep did me no good, for I woke up as tired as when I went to bed.

But thanks to you, Doctor, all that has been changed. I am a farmer's wife; so you see I have to do a great deal of work, but I can do it all now and it is no trouble to me now. You can use my name if you like, and I will answer any letters of inoutry if they enclose a stanned

MRS. WM. WALKER WARD'S CREEK, N. B.

If you are troubled as this lady was, write to OR. SPROULE, B. A., 7 to 13 Doane Street,



Tenders for Mining Locations in the Yukon Territory to be Worked by Hydraulicor other Mining Process.

CEALED TENDERS addressed to the under-CEALED TENDERS addressed to the undersigned and marked on the envelope "Tender for Mining Location," will be received at
this Department until noon on Monday, the 5th
day of March, 1909, for leases under the provisions of the Regulations in that behalf, of the
following described locations:—
No. I. Situated on the West side of English
River, a tributary of the Lewes River, in the
Yukon Territory, commencing at the mouth
and extending up the said[English River a distance of 4½ miles, by a depth of one mile
throughout.
No. 2, Commencing at a point opposite the left
limit of Creek Claim No. 210 below Lower Discovery on Dominion Creek, in the Indian River
Mining Division of the Yukon Territory, thence
down stream along the boundary line of the

A separate tender to be made for each location, and an accepted cheque in favor of the Minister of the Interior for the amount offered as a bonus must accompany each tender.

The highest or any lender not necessarily accepted to the control of th

PERLEY G. KEYES.



Parliamentary Notice.

MONDAY, the twenty sixth day of February estant, will be the last day for receiving Peti-MONDAY, the twenty-sixth day of February instant, will be the last day for receiving Petitions for Private Bills.
FRIDAY, the second day of March next, will be the last day for introducing Private Bills.
FRIDAY, the sixteenth day of March next, will be the last day for receiving Reports of Committees on Private Bills.
CHARLES CLARKE,
Clerk of Legislative Assembly.
TORONTO, 1st February, 1990, 1,112-4

1900. SOUVENIR OF THE HOLY YEAR. The Catholic Almanac of Ontario and Clergy List. Splendidly Illustrated Throughout.

APPROVED BY THE APOSTOL'C DELE-GATE AND THE ARCHSISHOPS AND EISBOPS OF ONTARIO, AND BISHOPS OF UNITAMU.

["The history of Catholicity in Ontario is a grand history, and Catholic parents could easily supply their children with very valuable informatin by subscribing to the Catholic Almanse."—Fergns Patrick McEvay, Bishop of London!

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MY NEW CURATE.

All Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheeban, P. P., Doneratle diocese of Cloynel, author of Geoffrey Austin; Sudent, "The Triumph of Faiure," etc. For sale by Thos. Coffey, CATHOLIC RECORD-office, London, Ont. By wall free on receipt of price, St. 50.

O. M. K. A.-Branch No. 5, London, Meets on the 2nd and 4th Thursday (1 svery month, at 8 c'clock, at their nall, Albioa Blook, Richmond Street, James F. Murray, President: P. F. Boyle, Secretary) VOLUME XXII.

The Catholic Record.

sarcasi London, Saturday, March 10, 1900 DEPLORABLE INDIFFERENCE. blind.

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During this season Catholics are reminded that the way to heaven is not so broad and easy as some people would have them imagine. There is vain ; all the more necessity for this teaching fainte when we consider that the world we they know, the men about us who are kind and courteous, recognize no necessity editor for penance and are yet to all seeming phet, betimes better citizens than many who betimes better citizens than many who observe Lent. This natural virtue is licism apt to lose its brilliancy through contact with the world, but it is nevertheless a source of danger to many of us. We know of men who are thoroughly they indifferent to the practices of their faith, on account of constant association with individuals who have no creed, and are, nevertheless, respectable members of the community. if an

Much harm is done in colleges which arou are not under Catholic auspices. We land do not mean that aught derogatory to arch Catholicism is mentioned by the profind fessors of these institutions. They are, in the main, too courteous to be guilty of ungentlemanly conduct, and, besides, it would not be business to wound the religious susceptibilities of any pupil. We mean that the indifference that very lurks in the atmosphere, that looks out beer from the text books, and is heard in ing the words of the pupils, does more hold harm-silently, it is true, but none the less effectually-to Catholic faith than any amount of reviling. about Parents are reminded of this when they confide their children to the care of Protestant institutions. They frie laugh, of course, as if such a thing full could possibly happen that their sons or sile daughters could become bad Catholics. ing Well, they ordinarily become worse than that-if they become polished imitators of ungodliness or the most despicable thing of all, the easy-going but Catholic who patronizes his Church and has a great respect for all denomina-

Daring this season we are exhorted to get face to face with our duties as Christians. We are commanded to subdue our lower appetites by mortifi. Hi cation so that the voice of God may be heard in our souls. And that voice will tell us that the one thing we have to do with our faith is not to minimize or to conceal it, but to defend it and preach it by a truly Catholic life.

JOTTINGS.

Just now a few editors are, in their | d comments on the Mivart case, playing the fantastic tricks before high heaven. They know as much about the head and point of Mivart's offending as it about the Catholic Church, and yet a they must sit down and write reams of rubbish on "scientific advancement

and effete dogmatism."

We think that anyone with a desire to be a producer of honest and con scientious work should equip himself with at least some elementary knowledge of the question at issue. He might commence by learning the de finitions of science and faith, the attitude of the Church towards intellectual progress, and then he could with some semblance of decency undertake to say something. But he will not do it. The editors who are in quest of sensational news pounce upon Dr. Mivart's case and serve it red hot to their readers. Their effusions will abound in references to "Romish hostility to science and will conclude with a display of rhetorical pyrotechnics anent free discussion and the onward and upward trend of the cen tury to perfect emancipation from priestly power and influence." He will take care to talk intelligently about the markets, and even in the discussion of questions of party politics he will have moments of lunacy; but where Catholicism is concerned he will know nothing and learn nothing. To him, as to others who have been upreared in an anti-Catholic atmosphere, the Church is a barrier to the advance ment of humanity. We do not expecthe editor to write glowing panegyric about us: but we have the right to de manded fair play-an honest and in telligent exposition of our doctrines.

Even that will be denied us becaus the average editor is as densely ignor ant of Catholic faith and usage as the average preacher, and he will con