

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

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Bishop Spalding says that much argument has been used to show that the vain. The law of inequality everyidea of hell, of never-ending evil, is con- where prevails. Trouble must be with trary to the divine attributes, as if the real mystery were not that evil should have a beginning, not that it should never have an end. But an artificial from pain and trouble, undisturbed reworld loves shams, the most unholy of pose and constant enjoyment-they which is sentimentalism, whose soul is cheat the people and impose upon them; insincerity.

WOMEN SUFFRAGISTS.

The women suffragists have been claims from the Gospel those teachings holding another meeting, this time in by which the conflict can be put an end Washington. There were the usual to, or at least be made far less bitter. speeches, and the delegates were all The Church uses its efforts not only to new women." In the words of the enlighten the mind, but to direct by immortal Wm., "This makes us tired." its precepts the life and conduct of We believe that if the papers re- men. The Church improves and amelifased to chronicle accounts of orates the condition of the workingman such meetings there would not by numerous useful organizations. be a woman suffragist in the country. We hope that Catholics will hearken But they are taken so seriously that to the wise counsels of the prelate of the female orator with a few loose bits Buffalo and realize that a satisfactory of infidel philosophy, imagines that her adjustment of differences can be brought idea of the family is quite the correct about only by a return to real Christi-Artemus Ward gave this kind of a

female some very good advice : "O woman, woman, you air a angle when you behave yourself ; but when you take off the manner in which St. Patrick's day your proper appairel and (mettyforical- is celebrated in some sections of the ly speaken)-get into pantyloons-when country. We do not mean the i'dinyou desert your fireside and with your ners" which are attended by men with noosance."

anity.

STAGE IRISHMEN.

a pleasure-seeking audience.

SOCIAL DEMOCRACY.

Bishop Quigley of Buffalo has denounced the Social Democratic Party and has commanded that every Catholic who stubbornly refuses to forswear and renounce its doctrines shall be temporarily deprived of the benefits of the beiter Zeitung, has also been banned. The Bishop says that the Social Democracy, which is full of hatred to the Catholic Church, has obtained some hold upon the Catholic laboring men of Buffalo. It assaults the holy right of priby which the strong became the absolute master of the weak. It teaches to upset the present order of things by force: that if Capital does not willingly addicate its power—which is not likely abdicate its power-which is not likely to happen-it must then be made to step down unwillingly in order that humanity may advance.

do not think there is We ocracy those of Social Democracy; but we of quips and jokes that are a libel on and the

places. Humanity, as Leo XIII. has taught us, must remain as it is. It is impossible to reduce human society to a Cooperation and Unity Forcefully

level. The Socialists may do their ut-Pastorat by Bishop Treated in a Pa Heatey O 8. B. most, but all striving against nature is Catholic co-operation and unity are themes discussed in a timely pastoral by Bishop Hedley, O. S. B., of Newport, man as long as life lasts. If any there are who pretend differently-who hold

England the present day " writes the At out to a hard-pressed people freedom Bishop, Catholies nearly all the world over are a people apart. They live sur-rounded by a multitude more numerous than themselves, which is generally hostile to them and which at the best is and their lying promises will only out of sympathy with their faith and inmake the evil worse than before. It is different to their aspirations. the Church, says the Pontiff, that pro-

OTHER.

"The Catholic community, thus sur-rounded as it everywhere is by hostility, by contempt and by indifference, considerable as its numbers are in countries like this, is, or ought to be, a nity which acknowledges Christ Whatever be the laws, the as its King. nanners, the progress or the practice of the world at large, the Catholic must recognize a higher duty and a more imperative duty. For this it is bound to be ready to make all need-ful sacrifices, to renounce, to bear and to suffer, and to incur, moreover, the condemnation or the anger of the surround-ing world. When his worship, his sacats or the divine organization of his Church are assailed by word or he must summon his manhood and his

intelligence to take up their defence. When he is offered the bribe of worldly advantage to become a renegade or a disloyal Catholic, he must remember the words of his Master, and never by Last year we had something to say of denying Him before men incur by denying Him before men incur the danger of being denied by Him in the kingdom of His Father. Above all, he must follow the banner of his King—the banner on which are inserbed the heds full of wimin's rites noshuns, go round like roarin lions; in short, when you undertake to play the man, you play the devil, and air an emphatic who say many and sundry things about the is doubly bound, because he prothe Church and Ireland. The non-re- fesses to be a genuine follower of Jesus presentative citizens, however, go to Christ.'

ONE HOUSEHOLD. Opera House or Town Hall to witness Opera House or Town Hall to witness an Irish drama : and to this we refer particularly. It is bad enough to hear in ideal, Bishop Hedley proceeds to an outsider decrving the old land ; but point out certain practical consequences

that it should be done, and approved following upon it. "This living and lively faith makes of, by Catholics is unspeakably shameful. They do not mean it, but the fact is thet them do it. They take one family, one household, of us all. We may be strangers to each other in arily deprived of the benefits of the blessed sacraments and blessings of the Church. The official organ, the Arone's face as a testimonial to the valor from our union in God and in Christ. one's face as a testimonial to the valor and patriotism and genius and faith of . . How is it possible, then, that we should not feel that every Catholic, Irishman. In it is usually an individ- by the very fact that he is a Catholic, ual who impersonates a priest. We do is an acquaintance, a neighbor, a friend, a brother? Certainly it is only those not want to be fastidious, but we object a brother? Certainly it is a brother? Catholies who think more of the earthly to any amateur caricaturing the priest- and temporal than of the Divine things wate property. It declares that the present property right is a rotten right may divest the part of all irreverence, may divest the part of all irreverence. The man whose heart is not warm and we still object, and contend that the we still object, and contend that the sacred character which all true Irish-in heaven must be a man who heeds his men revere should not be dragged be- father but slightly and values but little

isiderations like these. First low from co Then there is the blundering buffooon yclept "Irish comedian" who has an im-a marked spirit of mutual forebearance, pediment in his speech—which is called brogue—also a greasy cap on the side y standings should be avoided, or prompt-ly set right. No man should believe anything like this Social De- of his head and various other garments evil of a fellow-Catholic on mere here existing in Canada. that we suppose are made expressly to say or on any such insufficient group There may be here and there individ-uals who believe in doctrines akin to this kind of actor. With a bundle neighbor should try to understand point the product of the pro well-to-do and the know of no societies of workingmen arrayed against religion and the right of private property. We have, it is

ary school by contributing, by seeing that every child attends and sometimes by sharing in the management and the

ollecting. collecting. Provision for orphans, for workhouse children and for youthful offenders is of the most absolute necessity, if the kingdom of God is not to suffer heavy loss. Yet how few Catholics there are who show themselves anxious to lessen the anxieties of the Bishop by contributing to our poor schools, by watching the police courts when Catholic children are dealt with, by uniting in efforts to rescue our homeless and neglected boys and girls and by providing refuges or homes in large towns for those who are continually drifting into non-Catholic institutions or Salvation Army shelters and are mostly lost to our holy faith. No one can be a thorough Catholic who is not animated with this zeal for souls and ready to make sacrifices for the cause of the great Shepherd of souls. To wrap oneself up in one's money-making, in one's family, in one's com-forts, and take no share in saving the souls of the children of poverty is to be a poor and contemptible Catholic. And no toiling man or woman, however hard they may have to work, will ever be any the worse, temporarily, for sacrificing a little time or a shilling or two occasionally for such good purposes as the Church pleads for.

COMBINING FOR PUBLIC PURPOSES. "Besides this kind of co-operation in missionary and rescue work there is another kind which is becoming more and more needful every day. It is nee sary for Catholies to combine for pub-lic purposes. Polities, in the usual modern sense of that word, the Church does not meddle with. Bishops and priests, who have a right, like of her men, to their views and their opinions, are laudably anxious, like St. Paul, to suppress their political sentiment whenever there is any danger of scandalizing or dividing a flock which can-not or will not distinguish between the priest and the citizen. Besides, how-ever lawful and laudable political ac-tivity may be, rightly considered that a priest should not imperil his sacred

character by descending into the arena nor risk the neglect of his professiona I also became satisfied that the Church duties by occupying himself too much with secular matters. of Christ can be ruled by only one vis-This feeling, however, must not be ex-aggerated. There are many subjects which touch politics on one side; but which on the other intimately affect that faith and morality which it is the Church's office to uphold, such as free-dom of worship, civil disabilities arising from which are and secondary from religion, primary and secondary education, proselytism in public institu-tions and the various injustices of the civil law in a non-Catholic country. Whenever the Church can prudently intervene in questions like these, she has no hesitation whatever in doing so. And in this she has a right to the in-telligent and willing aid of the whole

THE CONDITIONS ESSENTIAL FOR SUCCESS. "By intelligent combination we can make our influence felt. Such combination, therefore, becomes a duty. But combination, to be effective, depends upon three conditions. First, there must be a genuine and intelligent union Most of the questions of among us. Most of the questions on which Catholic combination is required which Catholic combination is required do not admit of discussion. They are settled even in their details by prin-ciples of divine law, which it is the business of the Bishops of the Catholic terms of the Bishops of the Catholic Church to interpret and apply. It is the duty of all intelligent Catholics to make themselves acquainted with the decisions and pronouncements of the Sovereign Pontiff and of the Bishops on the practical questions of the y, and to put themselves position to take them up, lay, and

FAITH.

New York, March 5 .- It was learned yesterday, says the Sun, that the Rev. Rudolf Altschul, formerly a minister of the Reformed Episcopal Church, was recently received into the Cath olie Church with his wife and five children. The ceremony was performed in the Church of St. Paul the Apostle, at

there were few in the church. Mr. Alts-chul and his wife are middle-aged. Their children, three girls and two boys, range in age from twenty-two to eight years. M. Altschul moved a short time ago to New York from Phil-adeiphia. Since coming here he has devoted his time to lecturing, literary work and preparation for entrance into

His boys are thirteen and eight years wept id, respectively. He says he ca this country about twenty-live years ago, but went to London some years later to prepare for the ministry. He was grad-uated, he says, from the Reformed Episcopal Theological Seminary in London and was ordained by Bishop Richard-

I found indifferentism in the Protestant Church and a great disregard for the sacred truths of Christianity.

ible head.

Overhead was the brilliant blue of the Italian sky; under foot the historic world; on every side the towering monuments of sacred and profane history, schools. Catholies know that the defin-the pomp, and glitter of stately pro-cessions and countless moving throngs it to be a shame that education should

dominating it all, rose the majestic pile of St. Peter's. The wide plaza be-fore it and adjoining thoroughfares were packed with cager crowds, who waited from before the dawn that their eves might light once more perhaps for

or sombre robes of office; the full Col-lege of Cardinals, prelates from far and pentanee, but told him that the penalty near, priests and dignitaries from all

CATHOLICS SHOULD AID ONE AN- his or her degree, to help on the element- FAMILY OF SEVEN EMBRACE THE gathered the leadership of the greatest urmy the world has ever seen, honor-

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ing, loving, following him. All of those who stood to day in the shadow of St. Peter's might not feel the mental and spiritual exaltation which thrilled the great multitude. Yet no matter what creed a spectator held it was impossible for him to resist the common impulse to reverence the lofty character and noble life of the man whose hands were outstretched in bless-For two hours and four minutes his

No announcement had been made, and venerable figure remained the centre of a mighty host, while solemn chants and stately harmonies filled the air. Then he spoke to his people. In the hush that fell, while ears were strained to catch the words, the voice of Pope Leo rose clearly and distinctly.

It was his word of parting, a tender farewell, that might be but for a time and might be for all time. In a great work and preparation for entrance into the Catholic Church. The entire fam-ily were instructed at the same time. Mr. Altschul and his family are now living at 438 East Eighty-ninth street. Mr. Altschul is now in the employ of a large Catholic book publishing concern. He said last night that he had studied the same function of works of the substitution of the substitution of works of the substitution of the question for a number of years be-fore he made up his mind to abandon the Reformed Episcopal Church. Fin-ally, he said, he called upon Archbishop Chyler and a strategies of the waiting throng fell to their knees. Once more the venerable man looked upon his people and his heart was touched. He stood up and turned slowly to his side and with his white hands outstretched in Corrigan, who gave him a letter to the Paulist Fathers. He and his fam-ily were under instruction for a number of weeks. One of his daughters is twenty-two ears old, one ninteen and one eleven, is how are thirteen and eleven.

INDULGENCES EXPLAINED.

Father Pardow Amazed at Ignorance of the Subject Among Non . Uath olics.

The Rev. William O'Brien Pardow, and was ordained by Bishop Richard-son. After doing missionary work in the West End he began to travel and lectured in many parts of Europe. Speaking of the causes that led him to become a Catholic, he said : "I found indifferentism in the Pro-"I found indifferentism in the Pro-

prejudices against our Church. It is like the snow on our streets just nowyou don't know where to step so as not to step into a puddle. But remove the heaps of snow and the streets again become beautiful. There are some people who pull down the blinds, close the shutters and then say there is no sun-

Description of a Memorable Occasion. New York, March 6.—John Wana-maker cables the following to the New York World from Rome: Nowhere but in this imperial city, the ancient " Capital of Christendom," could there be such a gorgeous setting for the august ceremonies of this day, when the unnumbered world of Cath-olicism laid reverent homage at the feat

of worshippers. In the centre of the great scene, lominating it all, rose the majestic the truth. Not a day passes but this

The principle of Indulgences is the of his sin was not altogether absolved.

of private property. We have, it is true, heard things bordering on Karl Marxism, but they were emitted by amateurs with a mania for notoriety, and were nowise held by the average wage-earner. In fact, we rather pride ourselves that our toilers are opposed to the bullet and torch argument and look to religion to give the only practical solution of the labor question. But over the border things are different. Agitators of all kinds are at work inflaming Irishmen in this country are the passions of those who cannot understand why they are toil - driven and ground down by the sweatshop system, whilst the capitalists are bedecked in purple and fine linen. It seems monstrously unjust to them. Hence they chafe under a sense of cruel wrong, and we believe that fear alone deters the sullen multitudes of great centres from springing at the throat of Authority.

It is very easy to prescribe remedies for the evil. It is easy for the man whose lot is on pleasant paths to talk soothingly to those who are treading with bleeding feet on the stones : but the trouble is to get them to believe them. It is easy to apply economic salves to the festering wounds of the toiler-to formulate plans to still for the time being the "low, foreboding cry in court and market," but the difficulty is to cure and quiet them for all time. Before you can do anything with men in societies such as Social Democracy you must give them back the God Who has been filched from them by godless schools and by professional blasphemers; and by these latter we mean the men who in pulpits and academic halls have sought to destroy, or at least to weaken, the doctrines that his guidance and rely on the influence have brought humanity over perilous he has before the throne of God !

prances around the stage and is applauded by admiring ladies and gentlemen. They may do this to encourage the comedian ; but if it be in any way connotative of their taste and intelligence, then God help them, for they are irredeemably degenerate. The Irish concert is a misnomer. It is usu-ill so that the state of constant disappointment and of extra trouble, a master or mistress must never forget that there are few ally a rag-time cake walk, coon song, musty ballad thing that drags its way ous than to allore to young men and women the protection and example of a Catholic home. 'Whatsoever you have done to one of these, you have done it to Me.' Catholics should encourage Catholic tradesmen. This, it may be through two weary hours and leaves one under the impression that the dead or that the tales of storied days are unknown to their deadmitted, is not always possible and is sometimes more or less inconvenient. scendants. " From the high prow,' sometimes more or less inconveni But it is certainly an apostolic prec sang Columba, "I look over the sea, and great tears are in my gray eyes when I turn to Erin-to Erin where the songs of the birds are so sweet and has any influence, position or opportun where the clerics sing like the birds: where the young are so gentle and the looking for employment or struggling to old so wise.'

looking for employment or stragging to make a living. To push forward those who were unfit would, it is needless to say, be wrong and often unjust to others. But men and women who are in earnest in initiating their Saviour's compassion will not shrink from the And to this land we have no more fitting testimonial to offer on Patrick's day, than our vulgar dramas and caterwauling concerts !

to any man

THE LAITY AND CHURCH WCRK.

"A second consequence that results

St. Joseph.

We should have deep devotion for St. Joseph considering the many titles that been conferred on him and the many favors obtained by the faithful. He is the spouse of the Blessed Virgin, the Foster-father of Our Divine Lord, and patron of the Universal Church This last title the last Pope, Pius IX.

interest themselves in the means of pro-moting God's glory, forwarding the inconferred on him. It is suprising that we have been committed to the patronage of so privi-leged a friend of God. For, if God terests of our Saviour's passion and saving the souls for who de choice of him to take charge of These things are not by any means exclusively the business of the priest. If a church is wanted, it is the flock as His Divine Son and the Blessed Mother, the most precious objects of His love, surely we may well entrust ourselves to well as the priest who are responsible

ely with sleepy acquiescence, but and judgment. CO-OPERATION.

ith knowledge and with heartiness. "We would go so far as to say that Catholics should associate with Catho-If there are occasions in a town or district where discussion is needful or con lics and deal with Catholics whenever it is possible. The Catholic householder venient there should be discussion. should be discussion which does not end should try to have Catholic servants in empty talk, but in a practical de-cision and in that suppression of individual views and feelings without which there can be no real working union and, forms of brotherly love more meritori-ous than to afford to young men and therefore, no effective combination.

"The second condition of Catholic combination is organization. Good intentions and sound views are most praiseworthy, but they are of little use without organization. A man can only nake a powerful engine or machine by carefully fitting part to part ; the va ous parts as long as they lie scattered on the ground are inert, powerless and dead ; join them together with skilled ⁴ Let us work good, 'says St. Paul (Gal. vi., 10), towards all men, but most of all towards those who are of the house-hold of the faith.' No Catholic who and practised hand and you may prove r make whatever you please. Organi-ation means first the preparation of the nits, then the bringing of them to ity should neglect to forward interests gether and, thirdly, the working of the f Catholics who are seeking situations, nachine.

"The third condition of Catholic combination is that Catholics be pre-pared to sink their differences for the sake of agreement on what is more momentous. These practical demon-strations of fraternal attachment and loving help to our fellow-Catholics are able that is involved in helping the part of the seriousness of life. It is needy and yet doing no injury thereby

only the negligent, the thoughtless, the frivolous or the abandoned who will neglect them. They tend towards the realization of that ideal of peace, unity and co-operation which our Blessed

from our belonging to the Catholic Church is the duty of being zealous for Lord prayed for and which His Apostles preached without ceasing. They show that men who boast of being Catholics that kingdom of God which that Church embodies and carries on. The laity, as are Catholics in reality—for our Lord has said, 'He that is not with Me is you need not be informed, are bound to has said, against Me' (St. Mathew xii., 30). Let us all seriously reflect whether there is m He died. not the danger that by our indifference, our fastidiousness or our prejudices we are actually living in a state of disloyalty to our only Lord and King.'

to Almighty God. It is the business of the flock, each man or woman in on earth.

the capitals of the world. And massed in the open spaces, filling the naves and transepts and galleries, overflowing fidently that the Lord will not be so on to the broad porticos, covering the wide steps and the whole sweep of the outer square, stood one hundred thousand -over them all the solemn hush of religious veneration. The significance of to-day's cele-

bration was that it marked the beg nning of the jubilee year, the twenty-fifth since His Holiness assumed the triple crown. But underlying this was the feeling that this might be the last occasion on which the people might be-hold their worshipped head. Ninetytwo years have passed over him, and, though still the fire burns, the day approaches when it must flicker and go

Stirred by these emotions, the multitude was moved by an affection that was overpowering in its manifestation and pathetic in its throbbing fervor. As the white-haired frail-looking Pon iff was borne to his place there rose from the great crowds a soft murmur. pitiful, appealing

"Long live the Pope and King! Hail, Papa, beloved !"

The cries swelled upward and rolled through the lofty arches and echoing dome until the whole vast edifice was filled with a sound like the sound of many waters.

On every side the senses were smit-

ten with the gorgeous pageantry of the ecremony. Here shone the military of the Pope's household, the brilliant uniforms of the Papal Guard ; there were the Cardinals in their stately robes; yonder the clustered dignitaries from core of empires and kingdoms. Silver trumpets sent forth their solemn pealing music and from hundreds of strong voices rose the great throbbing harmnies of the coronation service. Yet these things counted not, it

seemed, in the face of one tremendous

fact-that the feeble frame and great soul of the aged man who was the centre of all the adoration exercised a moral power transcending all the other forces of earth; that within the frail grasp of afford often lays out more than he can his white, transparent fingers was | afford.

severe upon us as to exact the full meas-ure of our punishment for our transgressions does not deserve to be argued with. It is not what people argued with. think the Lord should do it is what the Lord has said He would do. I never could understand how Pro-

testant people who read the Bible so much do not fully comprehend the subject of Indulgences as to the remiss of sin in the Catholic Church. They seem to think or pretend to believe that indulgences means remission of past and present sins and permission to commit more, because they are already for the word signifies that, to indulge. This theory is held by people of education, and that fact is amazing in itself. Indulgences do not apply to guilt, but to the penalty that attaches to guilt. We are often told that the Catholie Church is very lax, and all you have to do is to commit sin and then get Indulgences. That is false. The Lord says that the sinner must be held until the last farthing of the penalty shall be paid. Hence, we believe in a middle state, or purgatory, and I have observed that many Episcopalians are now pray-itg for the dead after having abandoned that doctrine. I am glad that it is so. They are beginning to believe in purgatory

The Catholics are the only ones who strictly adhere to the teaching of the Bible in this matter. The principle of Indulgences is very clear. Now, as to the declared sale of Indulgences, that is another calumny against us. An essen-tial part of the efficacy of Indulgences is repentance for sin, and if there is no sorrow nothing else can absolve the guilt and the penalty.

It is not the place nor the condition, but the mind alone that can make one happy or miserable-L'Estrange. Never lay out all you can afford ; for

he that lays ont everything he can

THE CATHOLIC RECORD.

AN ORIGINAL GIRL. Hy Christine Faber

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CHAPTER LXIV.

Russell and Gedding waited in the vicinity of Herrick's house to compare

repeat which

docto

the former.

was seriously contemplating the

riminality of sacrificing the life of this

young, and, as she appeared to him, most charming girl, for the sake of sav-

ing even Miss Burram. It seemed to him, also, little short of

With a hope and a half conviction

that it was from Miss Gedding, the

only person in the world, she thought, now that "Tom" had gone, who would write to her, she went on to the

library to read it, instead of turning into the dining-room, for in the dining-room was Sarah, and Rachel wanted to

bout that she tore off the enevelope.

false. But to whom should she go-

self ought to hear that.

MISS MINTURN:

Min

"I think it was, as old Rhett said,-Herrick was fleeing." It was Russell

who spoke. "Why should he flee ? asked Gedding ; there is no proof as yet to convict him." "No: we did not intend to make a de-

mand for proofs as you know, Will, till his party should have renominated him fools! we were waiting till they should fall into that trap, and then we were going to demand an investigation accounts-but shrewd trickster that he is, he seems to have foreseen mething of the sort, and to have taken by the forelock.

Yes; and he would have succeeded only for old Rhett."

"Only for a divine interposition by means of old Rhett—Providence Himself as determined that this villain should not escape, though we, you, I, and the us, do not deserve to have rest of im caught, owing to our stupid neglect to put a watch upon him."

'How shall we improve our stupidity then ?" laughed Gedding, "now that we have him, but still cannot hold him, then ' legally ?"

Rhett will be the timely instrument Rhett and numerous other bondholders-immediate demaids must be made upon Herrick — he cannot meet them, and he must give an accounting. One inspection of his books will show how he has cheated the town. In the meantime his movements must be watched. I shall remain in the vicinity of his house till morning."

"Let me keep you company," said Gedding.

no; I am accustomed to night "No. vigils, and with this," drawing forth a small well-colored pipe from one pocket, and a tiny bag of tobacco from another, "I can defy both darkness and loneli-

"Then good-night," said Will, and hastening away, he almost stumbled upon Rhett.

be quite alone when she read her letter. The penmanship on the envelope, now on Rhett. "I was a-watching, Mr. Gedding," he said, "I was a-watching Mr. Her-rick's house; I couldn't sleep easy, knowing he was free to away again, and that she looked at it closely, though fine and small as if it were a woman's hand, did not seem to her at all like the penmanship of Miss Gedding's last let-ter; but, without waiting to think much

he's got my money," "You needn't be afraid, Sam; Mr. Russell's going to watch Mr. Herrick's use to-night. So, go home and sleep, and come back early in the morning maybe then yon'll be needed to do some watching.'

"All right, Mr. Gedding; I'll do as you say; so long as Mr. Russell's a-watching I ain't got nothing to fear,"

and he shambled away. Russell taking up a position where the shadows lay deepest, but where he could command an unmistakable view of Herrick's house, and anybody who might issue thence, lit his pipe and noked very contentedly till a sudden, smoked very contententy of a start. It was slight sound made him start. It was very slight — only like the suspicion of used Pussell put the creak of a door, and Russell put down his pipe, wedged himself in more shadows and fastened his among the shadows and fastened his eyes in the direction whence the sound had come.

He was not mistaken; it was the creak of the door, which Herrick had softly closed behind him, and Herrick himself was slowly and noiselessly descending the steps. When he reached the sideseemed to proceed on tiptoe, walk he but before he got as far as Russell, that gentleman came from his hiding-place and approached him. "Why, Mr. Herrick," he said in a

surprised tone, 'are you got acting very imprudently, coming out instead of resting after the ill state of health

you seemed to be in, to-night ?" "I thought the air would do me good," faltered Herrick, "my head troubled "Perhaps it will," said Russell; "any

objection to my company? I would of-fer you a cigar, but I have nothing save a pipe. I remember, however, that ou do not smoke, Mr. Herrick." How Herrick cursed within himself,

cate something by writing, put a per cate something by writing, put a pen into her hand and sought to guide it along the surface of the paper, but nothing resulted save the most unin-telligible strokes. He had long since round with the mystery and the horror of it all. But the climax of the horror ated in her ear the only name with repeated in her ear the only hand with which Nother in answer to his request, could furnish him, "Herndon," but it produced no effect, and the doctor had to return to "Tom," and to rely upon Rachel, for his ultimate success. was still to come in the threatened publication-nay, it must have comenot to-day Tuesday; and Rachel with difficulty repressed a scream. She difficulty repressed a scream. She looked like a hunted deer which knows With Rachel in the room every connot where to run, and in her blind agony she almost fell into Dr. Burney's dition about Miss Burram seemed to undergo a change, and the physician wished from the depth of his soul that

arms ; he was coming into the library Rachel had an iron-cast constitution to look for her. which would enable her to be uninter

"What is the matter, Miss Min-turn?" he asked, "you look frightmittingly at the patient's bedside. As it was, in her endeavor to be there as ened. much as possible, her health was being slowly but surely undermined, and the

Ah ! if he only knew how the name, "Miss Minturn" burned into her heart, for did not the letter say that she was the daughter of Captain Min-turn, the gambler and the forger? But then had not "Tom" said she was to believe no ill told of her father ? And first. with that again, bracing herself thought, she said hurriedly

riminal, the existence which the child Excuse me, Doctor, but I must see led-no young companions, no diver-sions of any kind to cheer her, and to Jim before I go to dinner.'

was to Jim Hardman she that effect he pretty freely expressed himself when he wrote to Notner. Of course Miss Burram was in no Yes, turned, in her present misery. She felt there was no one else in the wide world she could, or world, go to-her former condition to be made acquainted with the ruthless demolition of a part of her grounds, nor to have read to her the reluctance to tell him the message vanished completely before the present necessity; but she went slowly, letter from the Board of Supervisors informing her of the time of beginning time to go to her room for a wrap; a kind of doubting shame kept her from hastening. Would not Hardman feel the work, the assessment placed upon the same, and the amount awarded to differently to her when he knew whom her for the taking of her property-the she was said to be? atter hardly half covered the value of Perhaps ready knew from the Times, and her Rachel received her letter - Dr. steps became slower as she approached Rachel received *her* letter — Dr. Burney himself, having opened the mail bag, placed it in her hands; he gave it to her as she was leaving Miss Burram's room to descend to her dinthe carriage-house and scalding tears

sprang to her eyes. Dr. Burney was uncomfortably perplexed. He had seen the open letter in Rachel's hand and he could not help connecting it with her strange, frightened appearance. Then, what could she want with Jim in connection with that letter, as he felt confident visit to Hardman implied? He said to himself as he sat down to a solitary dinner

This is a house of mysteries.'

CHAPTER LXVI.

Hardman's lamp was already alight, nd he himself was preparing to read a she looked at it closely, though newspaper in his cosy corner of the carriage-house, when his name was called and he came forth to see Rachel standing on the threshold.

It was not often she saw him now, owing to her attendance in the sick Miss Minturn: "I do not know that you are aware of the elationship of the man who died in Miss Bur-man's two years ago. I do not know that you re aware of the character of that man-I do not know that you are aware of his connection with Miss Burram-he way your father, her yother, and he was a gambler and a forger. He gambled in an Italian port, at Monaco, fill uis last stake was lost-that take was his your trading vessel-an Englishman won it; his name was disket; he was a relative of your tutor. After your father had gambled away his vessel he forged a check on a ship-ping firm in Boston, and he only escaped artest because a friend of Miss Burram succeeded in hiding hun. room, and he was a little startled both her coming at that hour and by her

sad, anxious face. "Has anything happened, Miss Rachel?" he asked quickly. She went forward to the room from which ne had me, the open letter still in her hand ; she had not put it down once, holding it even while she fastened her wrap about her shoulders. "Yes, Jim; something has happened

to me." She was obliged to pause be-fore she uttered the last two words behiding him. "I append a copy of the paragraph which appeared in the Boston daily papers at the cause of the great sob that came into her throat, but having said them she and : ''A warrant is out for the arrest of Captain lin ura, until receally owner of the brig. Coralls 'tor forgery. He forged a check on the shipping firm of Bates and Culver; the arrest was instantly detected, and the police r on the alert for his capture. could restrain her grief no longer, and browing the letter to him, she flung down on the floor beside the herself chair he had just left, and sobbed as if Thus far Rachel read like one in a

her very soul would melt. Hardman was aghast; in the most dream, hardly comprehending, hardly even conscious that the terrible things bitter grief of her childish days for she was reading related to herself, but the paragraph about Captain Minturn he had never seen Miss Rachel Tom the pitiful figure she was now, and he was too much disturbed for a moment horribly recalled her ; she started from her seat, still holding the open letter, even to pick up the paper lying at his only half of which she had read, and eet. But when he did take it, and turned she hardly knew whither ; knowing nothing but that she was posoringing it near to the lamplight read it, consuming much time in the reading sessed of a blind impulse to go to some because of his own scant education, but one who would tell her that letter was understanding it fully, indignation had o mastered him that he utterly forgot no one unless Miss Burram, and she. self: speak, could tell her

The scoundrel!" he ejaculated, in such a tone of passion that Rachel looked up immediately. "He is a liar, and he has dared to

being unable to speak, could tell her nothing. To Hardman — how even to him could she disclose her family history? She had not even told him of the message from "Tom," owing to a write such lies to you, Miss Rachel, because his game in these parts is up. Perhaps you haven't heard that he was singular feeling that no one beside hertrying to run away last night when old Rhett nabbed him, and ever since they as if an iron hand clutched it ; yet, she have a watch upon him and in a few held the letter open before her, and her eyes turned involuntarily to the next days he will be in prison because they have found that he's been using the ablic moneys for himself."

Gasket, her tutor, being connected
with the man who won this Captain Min-
turn's ship—and Herrick, of all per-
sons in the world to be possessed of this
information—Rachel's head was going
round with the mystery and the herror
it the man who won this captain Min-
throwing her arms around his neck.THE MYSTERY OF THE SEALED
ENVELOPE.his hat. "I wonder if it is the one you
have just picked up ?"
"Oh, we are mighty sharp," she
answered, coloring deeply and tossing
a befeathered head. "Since you it seemed too dear and sacred to be ever mentioned; but you are so true, and you understand so well, and you will keep to yourself everything that I -was tell you, and you will comfort and help me as you did just now—and I don't know what I shall do without you, Jim, because I am so alone-everybody's kind to me, but no one knows, no one feels for me as you do-and, somehow, when I read that letter and was bring-

ing it to you, and feeling that perhaps it was all true, and that you couldn't help but think the same, I felt, Jim, that you wouldn't let it make a difference in your feelings for me. At the house, and in town perhaps, I would be the daughter of a gambler and a for-ger, but to you, Jim, I would be just the little girl you had known from the Not a tear accompanied her speech,

but the pathos of it unmanned Hard man-tears, as if he were a woman, were streaming down his cheek That was the way I felt, Jim, and

the squeezing in my heart wasn't quite so bad because I did feel that way about you. So sit down, Jim, while tell you 'Tom's' last message to me.' Hardman was obliged to obey, though he did it in a kind of groping m for his tears made a kind of blur manner his eyes, while Rachel, standing before him, told all that John McElvain had said to her. By that time Hardman had con-

By quered himself; nor could he longer main seated. He said, as he rose, with such an air of decision that it carried conviction straightway to his listener

"That settles it, Miss Rachel; the very fact of Mr. Tom having left those words for you shows that there was something a villian like Herrick might get hold of and turn to bad use-not that the something would be true, mind you-I mean a mistaken something or another, for Mr. Tom wouldn't have said, in the face of death, there was no ill to be believed of your father, if it wasn't true."

Rachel nodded her head ; she could hardly trust herself to speak again for a few moments; but, oh, the comfort of knowing that "Tom's" message carried no less conviction to Hardman than it did to her!

In the supreme consolation of that she almost lost thought of the other possibilities in the letter till Hardman called them to her by saying :

"If I was you, Miss Rachel, I'd put this letter out of my mind entirely; and as you're sure of one thing, that there ain't no ill can be said of father, you can put it out of your mind all the better. As for the other things that villain says, they ain't worth thinking about.

"Very well, then, Jim," she said with almost a smile, "I shall forget it; shall not even touch his letter againou can tear it up.

But Jim himself could not follow his own advice; he could not forget the letter, and long after Rachel's gentle Good night," and, "Thank you, Jim." had been said, and he had watched her flit up the carriage road, he sat think ing it over and over.

And now that his hasty judgment had passed, and he could bring very sober reflection to bear, he was no quite so sanguine of the total untruth of the statements in the letter as he had made Miss Rachel believe. At relationship least as regarded the relationship of the dead man to Miss Burram and her Charge—there were incidents connect-ed with the three which such a relationship might seem to explain. Re-garding the charges of gambling and forgery, were they true, and a thousand tim es more criminal, all would have made no difference in his regard for

Miss Rachel. So deeply absorbed was he in his perplexing doubts and conjectures that he forgot to go to his dinner, till Sarah's step without, and accompanying it her voice calling him, made him start. The open letter was still in his hand; he crushed it into his pocket in an instant. Sarah was in an irritable humor. Whatever is the matter with all of know so much, perhaps you can tell me how it is addressed, young man."

It was Sunday afternoon and service was proceeding in Westminster Abbey. The season was in full swing and the stately pile was thronged with fashionably dressed people, who leisurely fanned themselves while they whispered aloud to their neighbors comments

only two people seemed impressed with the sanctity of the place, and ap-parently they had no connection with each other. The one was a fair-haired youth, with breeding written on every line of his open debonnair countenance ; his well-shaped hands were devoutly clasped; his blue eyes, eager and almost pleading, were fixed on the almost pleading, were fixed on the preacher, as if he would draw some hope or special message from all the glowing words pronounced with such unction. He joined in the hymns and his voice was fresh and clear as a bird's ; yet it faltered at times and the lips almost quivered as if the meaning of the verses

pierced his soul. The other was a lady—pale and statu-esque—who had rustled in about the middle of the service and glided into a seat near the pulpit. She was foreign in her dark beauty, foreign in the grace with which she wore her simple, cling-ing black, foreign in her attitude as she sat with head bowed down, and resting on a white hand richly bejeweled.

And who was to know that the one was saying farewell to all that is mortal, other was gloating over and the scene of death which would bring riches and power to the dreamer ?

The congregation filed out into the sunshine, all but a scattered few who lingered looking at the tablets and monuments, too engrossed to notice the foreign lady who swept noiselessly from her seat, and, passing the still-kneeling man, made towards the Poets' Corner. spent a few moments in obvious sight eeing, and then reverently stole away

seeing, and then reverently stole away to be lost in a London crowd. The young man shuddered as her trailing skirts made a soft swish in passing him. She had sounded his death-knell, and already the sunshine was blotted from his heart. It seemed so impossible to believe it. He, Ernest Lascelles, only twenty.four, healthy, endowed with every w rich orldly blessing, was spending his last Sunday on this earth. By this time next week he would have ceased to be ; a happy, eless, but not a wicked life would be careless, but not a wicked file would be cut off sharply, suddenly—for a cause. The young man's heart was brave, but he may be pardoned if when pulled up thus in the full career of his youth, he asked himself was it worth it ? He had begun in a mere spirit of adventure; idea of being a conspirator en thralled him ; to take an oath of secrecy made him feel important, and the wo demanded till now had been so pleasant. He had been the bearer of mysterious dispatches to every continental capital he had taken verbal messages to great politicians, he had been feted, honored, ressed. It had been fun to avoid dis losure ; he had felt a born diplomatist as he warded off the suspicion of states en grey with years of work, and so he had gone on heedlessly, recklessl the coils had been dexterously ssly, and woven round him till he found himself a full-blown anarchist before he knew where he was. His consternation was great when he was commissioned to fire bomb which was to blow up a certain theatre the night royalty was expected to attend. He knew resistance was iseless ; he had let himself be branded ith the mysterious sign of the brotherhood and the poisoned dagger would be his fate sooner or later. It was almost a comfort to know that his life would oav the forfeit of his act, for it was not hand so inexperienced

likely that a hand so inexperienced would be skillfut enough to avoid personal danger. How he cursed his rash-ness when he realized the tool he had been from the beginning! His fairness, his youth, his bonhommie were all MARCH 15 1902

to-night. I have somet He rose and moved as if walking in his slee quickened the girl's in caught hold of his arm

goodness sake, you lool going to die."

dead," he said with a then—because all you for sympathy, and he sa face before him—he t words of the awful d face bef had placed him. The was spreading over him power of resistance, r hemmed in in even

Not so, Polly. The could happen in civil r, but dange her energies. "There is no time

she cried, giving him "I must find that lett is only cook who has out of jealousy. But her yet. Oh, sir, if y the truth before, wh the precious time fool to me, sir, and do as I brain is dazed. poor money and I'll take a the letter if I have to it, and I'll come on house. If you wait h nap you, the wicked w the pass-word and I'l brass and dare them e if I don't.

See if I don't. Her eyes sparkled flushed, for Polly wa natured girl, and this after her own heart. She put him into hailed another for 1 promising caution an

parted. As he entered t Ernest felt the somb meeting. Every fac looked on him with s he was doomed. The brief. Charles Mag them of his careless sked for his defense the letter had been pected a messenger course of an hour o sulted apart, and th dressed him: "On youth and former se ful to be as lenient a Therefore, we have sit with your eyes b poisoned cup by you If at the end of the ger has arrived, d fate as it has been of endangered the causever. Further, in t ter arriving intact your services for you will keep your you understand that is if you act the tra

by this decision ?' "I do abide." said voice, as he allowed daged and himself t eat in the centre of

The silence was ticking of the clou minutes passed aw Ernest lost count a had come. He hear own heart, and in roar and hum of the in the busy streets life outside-pulsi and here his you ebbing away in the silent men.

The tension wa ble; he felt his ne under the strain; i meh his hand, wo kindly fellow-reelin Ah! a voice s

" My brethren, i The chairs were they were surroun was pushed into I cup? well it would it was a letter—th

was saying : "The messenge

door and somehow

one saving a word

ship or congratul

half crying: "I h quite safe now."

Polly rushed at

But perhaps his

waiting outside: The bandage fell

MARCH 15, 1902.

"Sir, don't take on so you any more. Don't

In about an hour,

property, I guess, and you will find it difficult to prove you have more right

He made a gesture to seize it, but she was too quick for him.

"No, you don't, my fine fellow," she laughed, as she darted to one side, "I will have the policeman on to you

"I will have the policential of to you if you attempt force, sure as my name is Polly Jones." "And suppose I inform against you," he retorted, losing his temper, for with much at stake it was hard to h baulked by a saucy piece of goods like this, "to keep another person's letter is actionable, do you know that, Miss 'I know that it is only your word against mine," she said, defiantly, "and it will teach you a lesson not to be so careless about your sweetheart's billet. doux. A nice fuss she would make if

He was nonplussed for the moment as

he, like others in the Brotherhood went

by symbols not by name. "It is addressed to me," he stam-mered, vaguely, feeling her sharp black

eyes read him through and through. "Then Me is a Nobody," she retorted, triumphantly, just pulling the letter far enough out to show the envelope had no words written on the outside.

'Now a plain envelope is anybody

to it than me."

eves read him through and through

she got to know of your behavior "But it is not from a lady. I assure you," he pleaded, "it is a business af fair entirely."

She gave a little sniff in the air. "A business affair would not make you go pink and white by turns. I don't swallow that, and I tell you plain He pulled out a sovereign, but she

was in the mood for teasing. "Don't try to bribe me," she said, janntily; "lost property goes to Scot-land Yard by rights, I heard, and that will be the destination of this parcel if

you go on bothering, so I warn you." He started aghast. This alarming young person was quite capable of keep ing her word, and the "fat would indeed be in the fire" if the letter got there, for they have a key to almost every

code. He coaxed, he threatened, he bribed, but Miss Polly Polly Jonas was not a all averse to be seen walking up Victor ia street with such a handsome gentle man talking so earnessly by her side. So she kept him on the tenter-hooks of suspense, and only parted from him at the area door of a house in Pimlico, with the understanding that if he would take her to the theatre on Monday (her night out) she would hand the letter over to

him " just as she found it." With her promise he had to be con tent, though he had a quaking fear that she would spend the interveni in showing it to all and sundry. intervening time

As he was returning to his rooms in Mayfair in a very dejected frame of mfnd, he met an old man who was one of the most trusted members of council. To him he confided the loss of the precious document, though he kept silent about Miss Polly Jones, knowing that they would think little of murdering her if it was known what she

Charles Magnus looked very grave a the communication and the eves had a pitving expression as he said with his foreign accent, "I can hold out little hope, my boy. The rules are very strict. I have seen them give a mem ber the poisoned cup for an error fraught with less evil consequences than yours. You say you have a clue ?

"A slight one." "Follow it up for all it is worth and come to our meeting to-morrow night at 8. If you have success all is well; if not, I know you will meet death like a brave man." "Do you know what the letter con

asked Ernest, looking stead tained?' fastly at his friend. The old man shock his head. "If I did, believe me, you should know, too. It is one thing to get rid of

against people's preconceived ideas of an anarchist : he had moved among the onomic of humanity and anothkill in cold blood our brothers in the them unsuspected, with just a feeling of compassion for those foreign begcause. who wanted their freedom, and He paused as if something choked gars, Jove ' Then wringing the boy's hand, they ought to him. said passively: "It was my own son I saw them poison. You see the rules are very strict," and without waiting for an But that the conspiracy would absolutely touch England had never entered his head. A wild plan of warning the authorities came, only to be instantly dismissed. He knew his every action answer he walked away. Ernest spent the greater part of Sunwas watched and that he was spied on every side. He knew not who were friends and who were foes, and longed at that moment to be a Catholic so that lay in hovering about the residence of Polly Jones, much to the delight of that young damsel, who pointed him out to under the seal of Confession, at least, he could have unburdened himself in fellow - servant as a "haristocrat that's gone on her, he worshipped 'e safety. The night chosen was the following very shadow. Never had Polly been so obliging on Tuesday, and his final instructions the score of running errands. were to be contained in a sealed enve-lope which a lady was to place for him whisked in and out half a dozen times, just stopping as she passed Ernest at a given spot in the abbey. From where he knelt he could see the fatal say: "I am so sorry, your letter dropped into the fire just now," or, "I have lost it. I have, on my oath.' missive, gray as the stone on which it lay, and yet he knelt on, delaying the dreaded moment when the last faint Earnest was fairly distracted. He was to meet her on the Embankment at 7 p. m., but long before that hour he was pacing distractedly up and spark of hope would be extinguished. All the bitterness of death was in his heart as he bowed his head on his down, listening to every quarter chimed clasped hands and praved humbly for by Big Ben. Would 7 o'clock never come ? Yes, the miracle of deliverance. A dry sob mother, whose idol he was, the kind father who had ever been tolerant of his sign of that gaudily dressed, befringed escapades, and the gentle, innocent Mildred who might have been his young person. Ernest felt the ground giving way beneath his feet. He had eaten nothing for two days and he sank on a bench in a half stupor, closing his bride. With an effort he pulled himself together, almost staggered to his feet, eyes. A hand on his shoulder roused and rubbing his eves in a dazed man-He looked up and saw Polly; but walked up the aisle for the letter. not the smart, coquettish Polly who had It had gone ! tormented him at her own sweet will. This was a downcast, humble Polly who п. said meekly as she twisted the flashy said meetiy as sne twisted the hard rings round her finger: "Oh, sir, will you ever forgive me? I have looked high and low, but that blessed letter has disappeared. And I A cold sweat broke ever him. At headquarters bungling paid the me penalty as treason, and though the same penalty as the cypher, its the same penalty as the cypher, its the same period a person of the splance around he espied a person of the servant-girl class stuffing something market as she went the splashing on to her ribbons. Some-shing in his face had frightened her, but he spoke gently, too gently. servant-girl class studing something solution in the enecks and frightened her, hurriedly into her pocket as she went through the door. He hastened after her. "I dropped a letter," he said, raising

but it was no use — Russell stuck to him. Once, Herrick made up his mind to go to the depot anyhow, and to ard the last train, but something told paragraph. him Russell would do the same. No: he was doomed; fate had made him too s curely, and he might as well succumb. "I think I'll go home now, Mr. Rus-

"The paper in which that paragraph ap-wred is in my possession, and a fac simile of will be published in to morrow's (Tuesday) isne of the Kentonville Times. Had Miss farram consented to soll her property none of ness facts should have become known :-had von you Miss Minturn, listened to me on the ay on which I called, and when I was so udely and savagely ejected. I would have con merciful. sell," he said, turning about, and Rus sell watch ed him while he ascended the steps and fumbled for a night key. and on which there exists ejected. I would have been merciful. "I called on that day for the purpose of in-forming Miss Burram that I wis in possession of these facts-my proofs of the same are la controvertable - but that I should suppress them if she would consent to sell her take. You will remember, Miss Minturn, how I was treated upon that occasion-the result of that treated upon that occasion-the result of that treated upon that occasion the result of that there will be published a full account of the gamb ing and the forger of your father, who was also Miss Burram's brother. I doubt whether she or you, will care longer to live whether she or you, will care longer to live whether as can be yours with with such a family history. was with only a faint hope of finding the key that he searched—a hope based on the remembrance that when he last worn the present trousers he had used his night key; he shrank with a kind of terror from having to ring the bell, and to present himself a second time before his wife-but fortunately he found the key, and ascending noise lessly to his room he threw himself, dressed as he was, upon the lounge, and remained there till morning.

CHAPTER LXV.

Miss Burram was still unable to speak but otherwise improving; the paralysis of her body was slowly yielding to treateruelly into the girl's soul—burned so cruelly that it was almost impossible for her to think, though everything ment, and her strength was returning. That she was conscious of everything said about her was unmistakable, and that her affection for Rachel was constant and intense, there could be as little doubt. It was only when Rachel was near her that she seemed at all restful and that the look of suffering in her eyes grow less. That look, amounting as it did to agony, daunted all who watched it long. It was as if the soul said of her father, and behind it were seeking some way out of an awful thrall of despair and humiliaand inured as he was to suffering, felt his heart stirred by that look as never patient's look had stirred him here. She used to turn that look upon him when Rachel was not present, and not infrequently he was obliged to leave both that she never the room to escape from it. She also at times seemed to make frantic efforts to speak, and there were other times when she appeared to be tracing char- statements in the letter that " Tom r. fancying that her mo-fancying that her moacters in the air.

Rachel's tears had stopped.

But. Jim. all that doesn't say is in his letter may not be true." She lifted herself to her knees and rested her hands on the arm of the chair.

To my mind it does, Miss Rachel ;" and to his mind it did, so far as con cerned the criminal charges preferred in the letter; for Hardman loval to Miss Rachel to let himself think for an instant such statements could be true of anybody related to her, and especially when the made by a villain like Herric "Tom" might have been when they were like Herrick. That Rachel' father, and Miss Burram's brother, he was not quite so skeptical about.

"But all the things the letter says are published in to-day's Times," ' said Rachel.

pleasure as can be yours for satisfaction, family history, "I am yours for satisfaction, "BILBER HERRICK" "No, they're not;" replied Hardman, "for I read the Times this morn-ing, and there is not a word about you or Miss Burram in it." Every word of that letter burned

Rachel jumped to her feet. 'Oh, Jim are you sure?'

"Sure as that I'm alive; and what is came confusedly before her, from th more there won't be any more issues of the Rentonville Times! It was Hermoment of her first remembrance of "Tom" to his message given through first remembrance of rick's paper and with his downfall the John McElvain. That message was the only anchor her poor, wondering, agon-ized thoughts had in this sea of doubt Oh, there's paper went down, too. Oh, there's lots of excitement about Herrick now. Why, they've stopped the work on the and dread - that message which told her to believe nothing ill that might be road out here, and Herrick's own party is to call a special meeting for the pur pose of getting rid of the disgrace of Tom Tom never told an untruth. "Tom" whom the letter said was her father— could it be—"Tom," her "own dear him. So, what in the world, Miss Ra chel, will you be fretting yourself for anything such a man as that would say i Aren't there more people than one of the name of Minturn in the world To be sure she could not remember that "Tom" had ever said anything about And like as not this rascal of a Herrick hitting on this thing in some old news-paper, thought he'd worry you with it her father or her mother, but he him self had so well supplied the place of just as he says for satisfaction. Don't dreamed of asking let yourself think another thing about -she never thought even to wonder

To Rachel, Hardman appeared at that moment as if he must be the best and noblest man that ever lived, ex-Dr. Burney, fancying that her mo-tions indicated a desire to communi-would seem to give color to that. But the comfort he had given to her she

Miss Rachel didn't come down von ? o her dinner for a whole hour after the time, and then she didn't take a thing but a little piece of bread and a half a oup of coffee, and here are you that I have been waiting for for more than a half hour.'

'I'm sorry, Sarah," began Hardman, humbly, "but when a man gets think-ing about such a villain as Herrick, he's liable to forget his dinner.

"I suppose so," said Sarah, some-what mollified, since Hardman was disposed to talk-of late he had been even more reticent. "They say," she began, as he pre-

house, "that Herrick's a real thief; that he has hundreds and hundreds of dollars of other people's money." "So they say," replied Jim, glad to

keep her conversation upon that tack, and thankful that she did not know of Miss Rachel's visit to him-not that it ould have made much difference to him, but its purport had been so like that of any other visit that he somehow dreaded to have Sarah even know about it.

TO BE CONTINUED.

Be in Earnest.

Be never weary in being in earnest about loving Him, and never allow yourself to be frightened. "It is I, fear not," are His own blessed words. Love the poor, labor for them, give yourself up to them, and the spirit of joy will come to you and abide with you ; it will make labor and privation light and every suffering easy to you. As to temptations, they cannot hold out against the gaiety of heart that comes to us from affectionate inter course with the poor .- Bishop Grant.

Here's a Little Nut to Crack. Just a grain of corn! The principle upon which Putnam's Paipless Corn Extractor acts is entirely new. It removes the corn layer by layer, without any pain whatever. It never fails either. Try it.

only came when, when, whim translate the held in his hand. poned ; Royalty substitutes ; Con next year."—Cat Priests and Father Sheeha New Curate," a works, finds his harrassing on acc correspondence for which his pa eraile leave him s But he comforts the belief that a way be a very go from an intervie to a representa periodical iss College, Dublin, evidence to thi letters have rea men of various land and Amer "My New Cur gave them an en Catholic pric seem hardly to Sheehan, "that of flesh and blo

' My New Cura on the Contine has written to that the Gern book has crea owing to the fre olic truth is pr because of the of the power po

priest in Irel Father Sheeha with the uses t be put that 1 you

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gather from the interview-not to deto-night. I have something else to do." to-night. I have something else to do." He rose and moved heavily forward as if walking in his sleep. Remorse had quickened the girl's instincts and she caught hold of his arm. "Sir, don't take on so; I won't plague you any more. Don't look like that for goodness sake, you look as if you were going to die." part in the future from the intention, entertained from the first, of making his stories novels with a purpose.

STORY OF ST. BRENDAN

Last week we published Dr. De Cos-

ica by Irish monks. Mention was made

school histories may yet have to read, said the Post-Dispatch of St. Louis,

a few years ago, commenting on the rev-elations made by a Celtic scholar who

had been delving in the musty manu-

Ages was not only the island of saints

and scholars, but also the country of explorers. In those days the Irish were

ndependent and always energetic. As

Professor Mulroy tells us, they appear to have inherited the marvelous quali-

ties of their Phenician ancestors. They

did not hesitate to bear into other lands

the genius of their enterprise. The sea which surrounded the island

served them admirably for their daring

purposes. It spoke to their imagina-tion, with its changing colors, its mobile

norizons and its marvelous phenomena. Being always accustomed to its scenes.

waves, storms, tempest and shipwrecks

drove them. Their boats were of simple but

staunch manufacture, and, from their

construction, the safest of floating ves-

sels, though unlike our modern im-

provements, perhaps, incapable of carrying such burdens as we can now

transport; but to brave and weather a

storm on the roughest sea they have never been excelled. The framework

which Ireland in those ages yielded

sufficient abundance of the choices quality; and these were covered by hides of animals, heavily laid on and

poop were of the same shape and some what resembled the "baidares" of the Esquimaux. The Irish called them cur-

Phenicians, and, needless to say, these

currachs were the marvel and the won

der of the ancients who lived inland. It was when their land became Chris

tian that the Irish made it a national

anxiety to travel, to seek and to bring

own laws, customs, faith and doetrine. Ireland, no doubt, has well deserved the title of "Island of Saints," as well

from the great number of its monaster-teries as from the great learning and

The islands west of Scotland and north of Ireland seem to have been the

to remote and pagan countries

hs, as did their forefathers, the

The pro

or ribs were made of pine timber,

well stitched together.

bosom and sail wherever the

had no fear to embark upon its

It spoke to their imagina

loved change and activity, hence th

going to die.

In about an hour, Polly, I shall be he said with a feeble smile, and dead, then-because all young people crave for sympathy, and he saw it in the honest face before him-he told her in a few words of the awful dilemma his folly had placed him. The lethargy of death was spreading over him; he had lost the power of resistance, realizing how he was hemmed in in every direction.

Not so, Polly. That such a thing could happen in civilized London appalled her, but danger only quickened her energies. "There is no time to be lost, sir,"

scrips of an Old World library, and who told the story of St. Brendan for the told the story of St. she cried, giving him a little shake. "I must find that letter and I will. It benefit of Western readers. This Gael-ic scholar, Dr. M stin Mulroy, of the Boston Irish school, in his researches is only cook who has hidden it from me is only cook who has induced to from the out of jealousy. But I'll be even with her yet. Oh, sir, if you had only told the truth before, while I was wasting the precious time fooling. Now, listen to me, sir, and do as I teil you, for your abroad, found unquestionable confirmation of the fact that St. Brendan's voy age of discovery was made one thousand years before that of Columbus. The Irish mariner-priest (No. 29 b in our re brain is dazed. Give me some cent Contest Catalogue) named this county "Ireland It Mikla," or Ireland poor money and I'll take a hansom home, get the letter if I have to murder cook for the Great, and as such it was known in it, and I'll come on to your meeting-house. If you wait here, they may kidall early traditions, as may be ascer-tained by referring to the "Pre-Colum-bian Discoveries of America," by Dr. nap you, the wicked varmits. Give me Benjamin F. De Costa, an American the pass-word and I'll walk in bold as brass and dare them to do their worst. claiming seven generations of New Eag-land blood and so far as he knows, "not See if I don't. one drop of Irish in his veins." The Ireland of the early and Middle

Her eyes sparkled and her cheeks flushed, for Polly was a quick, warmnatured girl, and this was an adventure

after her own heart. She put him into one hansom, she hailed another for herself, and after promising caution and secrecy she departed. As he entered the assembly room

Ernest felt the sombre character of the meeting. Every face was grave, eyes looked on him with suspicion; he knew he was doomed. The proceedings were he was doomed. The proceedings were brief, 'Charles Magnus had informed them of his carelessness, and he was asked for his defense. He replied that the letter had been traced, and he ex-pected a messenger to bring it in the ourse of an hour or two. They consulted apart, and then the leader addressed him: "On account of your youth and former services we are wish-ful to be as lenient as our rules permit. Therefore, we have ordained that you sit with your eyes blindfolded and poisoned cup by your side for an hour. If, at the end of that time, no messen-ger has arrived, death must be your fate as it has been of all those who have endangered the cause in any way what ever. Further, in the event of the let ter arriving intact, we dispense with your services for ever, knowing that you will keep your vow of secrecy, as you understand that you cannot escape

"I do abide," said Ernest, with a firm

oms in s if you act the traitor. Do you abide ame of of the by this decision ?' voice, as he allowed his eyes to be ban-daged and himself to be conducted to a igh he Jones. eat in the centre of the group.

ittle of hat she The silence was only broken by the ticking of the clock as minute after minutes passed away, so swiftly that Ernest lost count and thought his time rave at ld blu had come. He heard the beating of his he said own heart, and in the distance old out roar and hum of the never-ceasing traffic roar and num of the never-ceasing traffic in the busy streets above. There was life outside—pulsing, throbbing life; and here his youth-tide was swittly ebbing away in the midst of these grave, re very a mem-error es than silent men. The tension was becoming unbear-

rth and able; he felt his nerves were giving way under the strain; if some one would but night at s well ; ath like couch his hand, would but say a word of kindly fellow-teeling. Ah! a voice spoke, majestic and

Ah la voice spoke, majestic and solemn. "My brethren, it is striking 9?" The chars were pushed back; he felt they were surrounding him; something was pushed into his hand—was it the cup 2 well it would soon be over. No: g steadshould et rid of cup? well it would soon be over. No; it was a letter—the letter, and someone in the was saying : "The messenger has come, she is choked s hand, waiting outside : you are free to go The bandage fell; they pointed to the door and somehow he got outside, no one saying a word of farewell or friendw them re very ship or congratulation at his escape. Polly rushed at him, half laughing for an half crying: "I have got a cab, you are quite safe now." But perhaps his first feeling of safety only came when, women-like, she made n out to ristocrat him translate the cypher which he still held in his hand. It ran: "Affair postponed ; Royalty got wind and sending oped 'er substitutes; Continental business till next year."-Catholic Fireside.

THE CATHOLIC RECORD.

to the Church and, as he was of a noble family it is said soon became abbot of a monastery. His ardor increased; he founded religious communities, some of which became famous. It is said three thousand monks obeyed him. Among them was Mochutus, one of his fellow wanderers, who gave its name to the city of St. Malo in France. Brendan resolved to follow in the

ta's evidences from Icelandic history in favor of the ancient discovery of Amertrack of his pagan predecessors, of whom traditions told, across the ocean, there to plant the seeds of Christianity. He of the "Story of St. Brendan," an ac-count of which should be interesting to rranged everything for a long expediour readers after their very successful "Ancient Eire" contest. "America was discovered by St. Brendan of Ireland." This is the way From the very earliest times the

monks and priests who sacrificed wore an outside long white garment or alb, and it was this garment which especially distinguished these monks in the ages we are referring to. One of these white-robed monks. Mernoc, a com-panion, and another, Barintus, the teacher of Brendan, had established themselves with others on one of the Western Atlantic isles. There they lived upon fruit, roots and pods, and work, which being finished they repaired back to their devotions.

On one occasion Mernoe was absent for some weeks, where it is not stated, but it might have been in some other community, and when he came back he was astonished at the most delicious odor that pervaded everywhere. It was then thought to have come from heaven, but was as fresh and just as truly described almost one thousand years afterwards by the Spanish sailors who visited the tropical regions of America and sniffed the fragrant breezes long before they reached the

land. Mernoe did not forget his native land and made several voyages back and forth, but on one of these he lost his course, was driven out of the way and landed, it would appear, on the Ameri-can continent. They traveled for fifteen days through a country full of great plains, covered with flowers and trees laden with fruit. They finally reached a large river which rolled from the west toward the east and attempted to cross it, but Barintus says an angel appeared to them and forbade them to cross, saying that beyond the river commenced the earthly paradise. They retreated. Mernoc settled down and Barintus returned again to Ireland, and it was his glowing accounts of this satlantic Elysium that induced Brendan to sail for the Western world. St. Brendan took one hundred monks with him. The first voyage was un-Tempests, hunger fortunate. above all, the inexperience of the crew caused the failure of the expedition, so that he had to return to his native land without finding Mernoe or his This failure, instead of companions. companions. This failure, instead of depressing the spirits and hopes of Brendan, only excited them, and he soon busied himself fitting out another ex-pedition. This time he took with him the took with him only forty monks, among whom was his disciple Machutus, a Gaulfrom Brittany. These white robed adventurers embarked full of hope upon a light barque made of pine and covered with skins. They carried provisions for forty days. At the moment of their departure three Brothers joined them, in spite of the remonstrance of Brendan and his sad

presentiments. During fifteen days the wind blew from the east, then it suddenly fell. The monks soon grew discouraged because they must now propel with the oar and wandered whither they knew not, and besides they were growing short of provisions. But Brendan re assured them, and it took all his tact maintain their sinking spirits. about a month they came to an isl In about a month they came to an island, where they could find a landing place only after a three days' sail along the coast. They found there a mans

first places which demanded their at-tention, and from there into the country containing a table and furniture. They left here and passed on to an-other isle, where they found large anof the Picts and Scots, who then painted imals like oxen. Here a man brought them food and sprinkled it with water before they ate. After a few days' sailing they found another isle, where 'they thought they would take a little repose. Here they performed their or our Canada and northern New England of modern days. This vast night and morning duties and took food and repose, but all at once to their astonishment the isle sailed away. The isle was in effect a fish, perhaps a whale. that the monks had taken for a solitary rock. Some few days after this curious incident the monks landed on a verdant island, watered by beautiful streams. The trees and rocks were covered with birds that came very familiarly and perched themselves on their shoulders. They chanted in chorus the most musi cal strains. The voyagers stayed here for fifty days and called it the Paradise of Birds It may be mentioned that the Spanish navigators who first discovered the Azores centuries after Brendan, were astonished at the number and familiarity of the birds in this group of islands and called the land Azores, which signi-fies "birds." Another navigator speaks of the astonishing sweetness of the melody of these birds, and that he himself assisted at a concert given by these birds.

THE LIFE OF A SOUL.

A notable sermon was made by a riest in the pulpit last Sunday. He priest in the pulpit last Sunday. He was preaching on the sentence of the Gospel of the day—"Not by bread alone does man live, but by every word that proceedeth out of the mouth of God." And he said substantially: God.

We have two lives—the life of the body and the life of the soul. But most people do not feed the soul, do not people do not let the son, do not nourish its strength, do not keep it from the weakness that comes from starvation, do not check its disease, and take no thought when, as regards its supernatural life of grace, it dies. They live for the body. They want to dwell in a fine house, to possess hand-some furniture, to use rich food, to wear costly clothes-to have every comfort and luxury that money can buy. Their thoughts are all on style, enjoyment, gratification, the things of the body, of sense. of time. Nothing for the soul. Nothing for God. Noth-

ing for eternity. How foolish they are to neglect their tow toons they are to neglect their soul! Suppose that, instead they would neglect their body. Suppose that they would take no food for even a month, sleep out in the streets have no home and no even and they while are home, and so on and then, while un-mindful of the life of their body, give mindful of the life of their body, given all their attention to their soul. In-stead of breakfast they would recite the Rosary; for dinner, they'd make the Stations of the Cross; and at supper the Stations of the Cross; and at supper they'd have a meditation on death. stead of doing something to earn a living, they'd come to church and be on their knees for eight or ten hours. And

How imprudent they'd be to neglect their bodies ! In a week they'd be emaciated ; in two weeks they'd be liv-ing skeletons ; and in a short while more, they'd be dead. But their death might be only the

death of the body—instantaneous and temporary. They might find life ever-lasting in the next world. They might rise again, glorious, with their bodies

But those who neglect the life of the soul kill it forever. In the next world they will find eternal death. They will rise again, it is true, but their soul will be spiritually dead for eternity.

Let us think, then, of the life of the soul and of the things that minister to that life—the words that proceed from the mouth of God, His revelation, His religion, His grace, justice, truth, pur-ity, charity, the observance of the com-mandments of God and the Church, attendance at holy Mass, the reception of the Sacraments, prayer, fasting and alms leeds. Let us impress on our ninds the words of our Divine Saviour to the devil tempting Him : " Not by bread alone does man live, but by every word that proceedeth from the mouth of God."

It was certainly a striking and practi-

ST. JOSEPH.

Though St. Joseph lived in poverty and contempt he came of noble ancestry. He was the connecting link between the Old and the New Dispensation, the first dawn that announces the coming day. In his youth he belonged to the Old Law, in his later life to the New. St. Joseph is said to have had a boyhood and youth of suffering and to have been peresecuted and ill treated by his brethern. His character as know to us in Holy Scripture is eminently one purified by having had much to under go. Such patience, gentleness and thoughtful charity cannot be learned go. thoughtful charity cannot be learned except at a heavy price. His trade was that of a carpenter. The thought of the great Patron of the Universal Church, the husband of Mary, having been a handicraftsman ought to give us a great respect for manual labor. At time of his marriage to the Blessed Virgin Mary St. Joseph was in the prime of life and was always far advanced in wisdom, counsel, prudence and the love of God. Never were husband and wife

WHY NOT GO TO THE POOR HEA. THEN?

The Protestant Episcopal Bishop Hall of Vermont, whe takes pride in calling himself a Catholic, took occasion at the consecration of their new Bishop Brent, for the Philippines, to preach a Brent, for the Philippines, to preach a sermon in which he carefully and ap-parently rather anxiously, apologized for their sending this sermon we were not a little surprised that he said not a word about the heathen portion of the islands. We could not help saying to ourselves, Why should these good people, who seem to be very sincered and desirous of doing good, spend au their sympathies upon the Catholic people, while there are in those islands thousands of poor heathens sitting in darkness and the shadow of death? There are the Mohammedans, for instance, to whom our very eral" government grants a handsome sum annually while it has such conscientious scruples about in any way favoring the Catholics. Are these Mohammedans not legitimate subjects for missionary labor? Have they not souls to be saved or lost as well as those unhappy tribes who are not so fortunate as their Mohammedan brethren, but are being shot down, driver out and exterminated in the name of a higher and more liberal and humane civilization :

No doubt, Bishop Brent is a Christian gentleman, and we should be very sorry to intimate that he was not very sorry to infinite that the was how sincerely desirous of laboring for the salvation of souls. But we can not for the life of us see why all his sympathy and anxiety should be expended upon the Catholic people who, at least, have the knowledge of Christ and the means of grace, while the multitude of savages who still remain in the darkness and degradation of heathenism should be left to perish without an effort for their salvation. The same may be said of the multitude of Protestant missionaries and teachers who are flocking—shall we say? — like harpies upon the devoted Catholic people, while the last thought that seems to enter their heads is for the poor, perishing heathen in the sam

ARE YOU DEAF? All deafness is not curable but doctors state that ninery per cent of im paired hearing is due to inflammation of the Eustachian tub is and can be treated with cer-tainty of success by Catarrhozote, which give instant relief to Catarrh in any part of the tainty of success by Catarrhozote, which gives instant relief to Catarrh in any part of the system. Catarrhozone is extremely pleasant and,simple to use, and sufferers from any form of cases are carceord where Catarrhozone has perfectly restored lost hearing, and what it has cone for others it can do for you. Procure Catarrhozone from your druggist. Price 31, small size 26, or by mail from N.C. Poison & Co., Kingston, Ont. No Brassonante Man expects to cure a nec-lected coid in a day. But time and allours off consumption. Cough will cease and lungs be sound as a new dollar.

be sound as a new dollar. F.ee and easy expectoration immediately relieves and frees the throat and lungs from visid phism and a medicine that promotes this is the best medicine to use for couchs, coids inflammation of the lunge and all affect tions of the throat and chest. This is precisedly what Bickle's Anti Consumetive Syrup is a specific for, and wherever used it has give a un-bounded satisfaction. Coldren like it be-cause it is pleasant, while like it because it re-lives and curse the disease . The b. L." Evuly on the Construction of the set of the term of the set of the set of the set of the set of the interval of the set of

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Scrofula What is commonly inherited is not

crofula but the scrofulous disposition. This is generally and chiefly indicated by utaneous eruptions; sometimes by paleless, nervousness and general debility. The disease afflicted Mrs. K. T. Snyder,

Union St., Troy, Ohio, when she was sighteen years old, manifesting itself by a bunch in her neck, which caused great pain. was lanced, and became a running sore.

as fairced, and became a running sore. It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, ind developed so rapidly that when she was 18 she had eleven running sores on her beck and about her cars.

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es; they eks and s. Some-ned her, y. an't help e you out Priests and Novel-Writing.

Father Sheehan, the author of "My New Curate," and other well-known works, finds his celebrity rather embarrassing on account of the enormous correspondence which it entails for which his parochlal duties at Don-eraile leave him scarcely sufficient time. comforts himself, no doubt, with But he contorts nimsen, he doubt, which the belief that a novel may in its own way be a very good sermon. We judge from an interview which he has given to a representative of St. Stephen's, Large Large Large Large Large Large periodical issued from University College, Dublin, that he has had ample evidence to this effect. Numbers of letters have reached him from elergymen of various denominations in Engand and America, thanking him for "My New Curate," inasmuch as it "My New Curate," inasmuch as it gave them an entirely new idea of what a Catholic priest really is. "They

a Catholic priest really is. "They seem hardly to believe," said Father Sheehan, "that we priests are made of flesh and blood." The influence of "My New Curate" has also been feit on the Continent. A German Baron has written to Father Sheehan to say the German translation of the

North American coast was called by the Irish missionaries Ireland It Mikla, or Greater Ireland, a name which. strangely encugh, was entirely lost sight of in later times. The records of these voyages of discovery are pre-served in both pagan and Christian legends and well-authenticated tradi-

> Saint Brendan is the principal hero of the Christian legends. His adven-tures were told during the Middle Ages not only in Ireland, but throughout entire Earope. His voyages were then fresh in their minds and they contribut ed to turn public attention to those ed to turn public attention to those western seas where some savant theo-logists had already placed the terres-trial paradise. The tales of the labor-ious voyages of this explorer, who for several years wandered across the At-lantic, who discovered isles and contin-ents channed all Engage for more the ter-

ents, charmed all Europe for many generations.

We are told that in the time of King Robert of France there was a most ab solute confidence and belief in the adventures and discoveries of Brendan. They were told in Ireland, Gaul, Nor-Taey were told in Ireland, Gaul, Nor-mandy, England, France, Germany, Italy and Spain. They were translated into all known languages, and even went so far as the East, where they were given wide elreulation. They were entwined amongst, the popular were entwined amongst the popular poems and traditions of the French people, who venerated him just as much, if not more, than did his own people. So it would be well for us at the present time to be familiar with a legend that exercised such influence upon his contemporaries and determined some of them to follow his example.

He was born about the year 460 A. D. His childhood was passed in charge of St. Ita, a pious woman who guarded him wish the greatest care both as to book has created quite a sensation owing to the freshness with which Cath-olic truth is presented, and especially because of the revelation of the secret of the newer reversed by the Cathelia as a seer or prophet indeed, some say he could perform miracles, but these do His currach was driven by a storm of occause of the revelation of the secret of the power possessed by the Catholic priest in Ireland over the people. Father Sheehan has been so impressed with the uses to which fiction may thus be put that he has resolved—as we

Brendan and his companions left this island and next landed on the Isle of Island and next fanded on the fife of Albaens, so called from a monk who had settled there nearly a century before, leaving Ireland and the cares of the world to live an anchorite. The next place they landed was on an

island covered with forests, which ex haled a most delicious odor, but further on they imagined themselves approach ing the infernal regions, for they say the sea boil at a distance and found th nd the air full of a sulphurous odor. Later on they came to a land over which they wandered for forty days without con

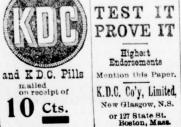
wandered for forcy usys without con-ing to any of its confines. They re-ceived some admonition that they should go no farther, after which they returned to Ireland, where Brendan died in his ninety-sixth year.

Among Brendan's company Malo, his favorite disciple, could not rest at home after tasting the glories of the Western

so eminently suited to each other as Joseph and Mary. Never was there a union that so exactly symbolized union between Christ and the Church. St. Joseph and Our Lady lived in perfect chasity. Their ideas and opin hopes and aspirations were identical. Joseph was Mary's strong support, and Mary loved to depend on Joseph. He held the position of father to Jesus with all its rights and authority. His He Divine Foster-Son from His birth de-pended upon him as the child naturally depends on the father, and therefore he is truly called the father of Jesus. As St. Joseph grew old and his natural powers began to fail, the beauty of his soul became more apparent. Some think that like Moses he suffered none of the infirmities of age. At all events he, who, as the foster father of Jesus, cupied in some sort the place of the Eternal Father upon earth, must have been an old man of incomparable beauty the type and ideal of a saint and a patriarch. Nursed in the arms of Jesus and Mary his last hours were one long ecstacy. St. Joseph's death was only a falling asleep to waken in para-

Distress after eating, belching, and nauser be ween meals are symptoms of dyspepsia which Hood's Sarsaparilla always euroa

MIGHTY CURER LARGE SAMPLEOF..... OF THE INDIGES-WONDER TION WORKING and all other Stomach Troubles



sign for a medicine did you? Well, it's a good sign for Scott's Emulsion. The body has to be repaired like other the medicine that does it. These poor bodies wear "ut from worry, from over-wor,

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Bishop is to prevail despite all the ob-The Catholic Record. Published Weekly at 484 and 486 Richmond

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London, Saturday March 15, 1902

DEATH OF REV. FATHER RYAN.

By the death of Rev. Father Frank Ryan, rector of St. Michael's Cathedral, Toronto, the Church loses one of the most brilliant and estimable priests in the province of Ontario. We publish an interesting sketch of his life in another column. We need scarcely say that the news of his death will be received with the utmost regret throughout the length and breadth of the land, for Father Ryan, wherever he was known, was beloved. He was an ideal priest-a Father to his people at all times and under all circumstances. May the God of Mercy, Whom he

served so well, receive him into His Eternal Home !

THE NEW BISHOP OF WORCESTER AND JOHN KENSIT.

The turmoil over the appointment of Canon Gore to the Bishopric of Wor- by the Holy Father, as that would be cester has come to a sudden and somewhat ridiculous end, through the decision given in the court of Queen's Bench that the consecration cannot be stopped put the collection of Peter's pence by the Kensitite objectors who made trouble by raising objection to the proceedings while the confirmation of the election was going on.

Church of England is a very different diocese in the world would willingly affair from that which takes place in contribute a generous quota for this pur-Canada when a Bishop is to be appoint- pose. ed. Here the majority of the clergy and lay delegates must be had before a Bishop is elected, but in England, as soon as there is a vacant See, the ling more savagely carried on as a na-Prime Minister recommends some one to tional practice than in Germany. This the crown for the office, and the nomin- state of affairs is a natural consequence ation is made.

election, the name of the person select- court of honor which decides without ed is sent to the chapter, with a conge appeal when the code of honor, so-called. delire, which signifies "permission to requires that a duel should be fought, elect." By the portentous authority of The decisions of this court have effect the King as Head of the Church, this only in the army itself, but its consepermission to elect requires that the quences reach to civilians, and it is to chapter should elect the person who has been nominated by the king and istence, under the approbation of the ' no other.'

thing required by the law on the subject was carried out, but there is a part of the procedure which has been preserved from Catholic times, whereby the Archbishop or his Vicar-Gen- in all things which regard public morals, eral shall call upon all who have any ob- and it is no wonder that the laws of jections to offer to the consecration, to duelling in force therein should be come forward now or never state them. taken as the rule which civilians should

authority of the Supreme Headship of the model of morals for the reason that the Church, this right has become a the country depends so much on the dead letter; but the notorious John army for the assertion of the rank the Kensit thought it his opportunity to whole nation should take among the na-

ections which may be offered. The Christian Commonwealth of London, a Nonconformist organ, says: "The prerogative of preferment can-not be at one and the same time vested

in the royal will and controlled by the people." The remedy to this state of affairs is said

by some to be to abolish the call to the people to make objections, while others believe that there should be no episcopal appointments without taking the voice of the people in some way, as for example through some such system of lay delegates as exists in Canada. It is not likely that the latter change will be effected ; but in any case the whole transaction shows to what lengths of

absurdity the Protestant schism in England has brought the Church of England, the favorite child of the Reformation.

PETER'S PENCE.

Peter's Pence has greatly fallen off the last few years, and it is stated that the Pope proposes to appoint a commission to investigate the matter. During 1901 only four hundred and fifty thousand dollars were received from this source, a sum altogether inadequate to meet the Holv Father's outlay in administering the affairs of the Universal Church. An annual grant of-seven hundred thousand dollars was apportioned by the Italian Government for this purpose as a compensation for the

seizure of the property of the Church in 1870, but this grant was never accepted an acknowledgment of the lawfulness of the authority of the robber government. We deem that it would be advisable to throughout the world on a permanent basis so that the Pope might never be without sufficient means to act for the best in all things relating to the gov-

The election of a Bishop in the ernment of the Church. Surely every

DUELLING IN GERMANY.

In no country that we know of is duelof the legalizing of duelling in the

As, nominally, the chapter makes the army, and the establishment of a regular be expected that with such court in ex-Government, the example should be In the case of Canon Gore, every- contagious, and duelling should become

widespread. The army in its highest grades is looked up to in all countries as a pattern on which civilian life should be modelled Since the King has assumed the follow. The army is thus regarded as

THE CATHOLIC RECORD.

In one instance a young officer, while new and diametrically different policy Church is at liberty to enforce or not day with joy because Jesus rose on that being accepted by his adversary. But nation.'

here the court of honor stepped in and decided that nothing less than a duel schools of France the centenary of could be a sufficient reparation for the Victor Hugo's birth was celebrated by offence. A duel was fought according- lectures on the life of the "national ly, and the insulter was killed. The poet" and by readings from his works Emperor took the common-sense view that the Court of honor should have brought the case to a peaceful solution ; ation took place in the religious schools. but it was too late.

Another case was that of an injury done by an officer to a friend in the marital relations of the latter, and a duel followed as a matter of course; but here the injured party was killed. The third case was between civilians.

and occurred very recently. It was almost precisely similar to the previous case last mentioned. A distinguished publicist, Landrath von Bennigsen, the asks: son of a leader of the National Liberal party, was injured grievously in his family relations in precisely a similar manner to that already related, and a duel was fought in which Herr Bennigsen was killed.

The result of these three unfortunate duels has been a great uprising of publie opinion against duelling. It is now seen that it is not always the injured party, or the party to which reparation is due, that escapes harm in the case of a duel, and there is now a very universal demand in the press of Germany that an end be put once for all to the barbarous practice. It is to be hoped for the interest of the nation and for the sake of public morals that these sad occurrences will be followed by effectual measures to suppress duelling entirely.

VICTOR HUGO'S CENTENARY.

An instance of the inconsistency of the present French Government is to which took place in Paris on February 29th, under the auspices of the Govern ment.

It is not to be denied that Hugo was nent both as a poet and a prose writer, the only quality requisite for a man who Church, with which it is not deemed adis to be held as worthy of high honor by a great nation. He should be above all a man of pure morals, which Victor Hugo was not. His great share with the Commune of Paris which re-established the reign of terror in France President Loubet, the Premier, M. ing remarks in regard thereto. Waldeck-Rousseau, and the other members of the Cabinet, together with many members of the Senate and Cham- and as such it gives grace to the marber of Deputies, delegations from the ried couple to fulfil the duties of their

lican, yet it honors thus one of the Com- of which we need quote only 1 Cor. vii, munal Directorate of 1871 which en- 32-34: "He that is without a wife is deavored to overthrow the Republican solicitous for the things that belong to discipline of St. John the Evangelist, ously in all the schools.

in a state of intoxication, grossly in- shall prevail, which shall be more as she deems most suitable to the cirsulted a brother officer. When in- worthy of a nation which in the past cumstances of time or place. In regard formed of his folly, he regretted it gained for itself the distinction of to the divine law, she would have no deeply and apologized, the apology being called "the most Christian option but to insist upon its observance. It will thus be seen why the Church We are told that in all the Public

modifies this law in Eastern countries, just as the rules or laws are modified in various countries in regard to what holy days, fast days and days of abstinence are to be kept, and in what manby the professors. As a matter of course, no such adulner.

France has twice too well been taught The 'moral lesson 'dearly bought-Her safety sits not on a throne, With Capet or Napoleon ! But in equal rights and laws. Hearts and hands in one great cause." The pity is that she has not profited

better by the lesson.

THE CELIBACY OF THE CLERGY. "A Reader" of Oshawa, Ont., during the reign of terror toward the " Is it possible for a man who has been married but whose wife is dead, their vows.

to become a priest ?" " Enquirer" of Halifax, N. S., also asks :

" Is it true that Greek Catholic priests are allowed to marry ? As both these questions bear upon

the same subject we deem it advisable to answer them together. It is possible for a man who has been married to become a priest after the death of his wife, or even if the wife take a vow of celibacy, and freely grant permission to her husband to take sacred orders. entirely groundless and false.

In the Eastern Church, by which term we mean the Eastern Church forming part of the universal or Catholic Church, marriage is not allowed after ordination to the priesthood, or even to the deaconship ; but those who

these orders may remain with their wives after ordination. An exception stituted in its place. to this discipline is made in the case of the days of the Apostles, and was made

by Apostolic authority, especially on The Catholic Church desires and enaccount of the Resurrection of Christ courages the state of celibacy in the which took place on a Sunday; the fact priesthood in all cases ; but the living also that on a Sunday, the feast of on the Apostles in the form of tongues

The Greek Schismatics follow the day." (Apoc. 1 10)

As our correspondents appear to be omewhat surprised at this discipline of

of seventh day of the week.

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day from the dead.' It is evident that the eighth day (foilowing the seventh or Sabbath) is

identical with the first day, being the day on which Christ rose from the dead glorious and triumphant; for we read in St. Matt. xxviii. 1-9, that the resurrection took place on the first day of the week: "miau sabbaton," in the Greek original of the gospels.

These considerations throw light on what St. Paul says in Rom. xiv. 5 : BORE "For one judgeth between day and We may further remark concerning this law of celibacy that the Church day." This passage refers to the Jews who condemned the Christians for ob. never modifies it so as to allow priests who have taken this vow to marry serving the first day of the week instead afterward ; and in the case of some who of the seventh. We can also under. violated their vows, she always insisted stand from this why the same Apostle that they should cease to exercise rebuked the Galatian converts who still priestly functions unless they returned adhered to the Jewish observance of to the state of celibacy. She dealt festival days :

"How turn you again to the weak thus with certain priests of France who and poor elements to which you are desirous to serve again ? You observe end of the eighteeth century, violated days, and months, and times, and years. I am in fear for you lest perhaps I hav Several times within our memory the labored in vain among you. (Gal iv., 9, news correspondents of European and

American papers have published in We certainly do not assert that the passage 1 Cor. xvi, 2, proves absolutetheir respective journals reports to the effect that it was contemplated at Rome ly that the early Christians observed to repeal the law commanding priests regularly the first day of the week, as it to observe celibacy. There was never is for a special purpose that St. Paul any truth in these reports, as the commands the Corinthians to assemble supreme authority of the Church has on that day that they might send their bounty to the poor Christians in Jerusaalways regarded the observance of celibacy as a necessary qualification of lem, for which city the Apostle was the priesthood ; and if in the future about to depart. But the passage adds such reports be again propagated, it weight to a truth already established by may be taken for granted that they are other proofs, and authorizes us to infer that the Apostle takes occasion through their regular assembly on that day, to receive their contributions for a charit-

THE LORD'S DAY AND THE SABable purpose. We may speak similarly of the pas-A " Friend " in Kingston, Ont., asks sage in Acts xx. 7, which of itself gives us for information " how and when the us good reason to believe that the have been married before receiving Sabbath of the Jews was abolished as change of the Sabbath to the Lord's the weekly festival, and the Sunday in- day had already taken place at the

time of this visit of St. Paul to Troas. THE TROUBLE IN PRUSSIAN POLAND

The Polish members of the German Reichstag have manifested deep indigtogether of husband and wife w hen Pentecost, the Holy Ghost descended nation against the German Government owing to the recent harsh treatment of rather tolerated in the Eastern Church of fire, being an auxiliary reason for the Polish children attending school at Wreschen in Prussian Poland.

> In the book of the Apocalypse (or The action of the Government appears Revelation, as it is termed in the Proto have been taken on account of an testant version); the Apostle St. John alarm at the great increase of the Polish says : " I was in spirit on the Lord's population which is now over-running Poland proper and threatening to out-It is very true that by itself this number the Germans in the German

passage would not be satisfactory evi- provinces bordering on Poland. dence of the particular day indicated Some years ago laws were passed with by the Apostle, as any day of the year the purpose of Germanizing the Poles, might have had this designation on ac- and among them was a measure forbidcount of some peculiarly sacred event ding the use of the Polish language in having occurred on it; but in the schools and courts, in which Gerthe writings of the carliest Fathers man only was ordered to be used.

the Church, we are assured The result of this was not to make that from the very beginning the first the people German in speech, but bil-Institute, and other state bodies, in- state in life. Nevertheless she holds day of the week was observed as the ingual, as the Poles very easily learned Lord's day, and thus it is made certain German, but continued to use Polish as by a constant chain of evidence that their vernacular. They persisted, howthis was the Christian weekly festival, ever, in learning their prayers and the present taking part in the celebration. ness. The reason of this is evident substituted by the Apostles for the catechism in Polish only, and it was for Sabbath or Saturday, which is the this persistency, which the Government regarded as obstinacy, that the children The martyr St. Ignatius, who was a at Wreschen were punished simultane-

The punishments inflicted, instead of being the usual milder methods of dis to that of the bloodthirsty triumvirate, the things of the world, how he may ly in his Epistle to the Magnesians that ciplino, were in some instances ex-"We do not observe the Sabbath, but tremely severe and amounting to actual last part of the eighteenth century. the unmarried woman and the virgin live to the Lord's day (kuriaken) on torture. One child was brought by We cannot comprehend how a truly thinketh on the things of the Lord that which our life is to rise with Him." these tortures to a condition in which his life was endangered, and a state of The word (kuriaken) is the same which riot was engendered in the province is used by St. John, who wrote in Greek. which threatens to become an actual insurrection. Count Von Buelow, the Imperial Chancellor, said in reply to the questions put to him in the Reichstag, that the matter belongs solely to the Government of Prussia, and not to that of the Empire. He added, however, that the Government will not allow Prussian Poland to be degermanized, The dissatisfaction at this answer was so great that the Centre or Catholic that the rest of the seventh day, or the party in the Reichstag manifested its displeasure, and as the vote of the Centrist party is necessary for the maintenance of the authority of the Government, Count Von Buelow retreated

MARCH 15,

people who have pra creed, as is the ca portion of the p whose teachers hav the moorings of si and have substitu pathless ocean of As a result, Denma ful field for Morn operate in, and the dred Mormon m little kingdom unde a general superin hagen.

Tracts are dist and by thousands I ers, who are aided a weekly paper wh attractions of Mon colors, and it is p Mormon temple on which has been pu pose in the most of capital city. The mons have subscrib the erection of thi be begun early in

Catholics do not superstition either countries : hence countries like Der nissionaries achiev cesses.

HALL CAINE ON Hall Caine, the f saw Pope Leo XII preparing the matt cent novel, makes

esting remarks on the Holy Father: " Leo XIII, at a much simpler pe effect he produces is If the room is not lar room in the library there are not too Pope leaves only everybody-that of gentlest, the sweete old men. He spea effort and with no ing a speech. If, I to his chair is a still more happily,

sense of sex is strong the hand that rest drops his voice-th and glorious organ softest tenderness. 'He is fond of t story, and-like oth back into the pa

wonderful. . . . ing throats. He espell of the man who by place and rank, I een the Pope ver such are the impre-They ar upon a Protestant, a olić, a verv firm and olic, who sees no that he will ever anything else.'

CIRCULAR LETTE DIOCESE OF

Dear Reverend twenty-fourth election of Leo XI Pontificate, and on March next our Hol the twenty-fifth yea tion as Head of the Whose representativ leserves more than in the long line of time of St. Peter, h lived to see the J The other and the present Hol ate predecessor, Pi

than that attained

his is more remar when we consider

visable to interfere.

same discipline as the Catholics in this respect.

in 1871 and 1872, should be enough to the Church, and especially at the difcondemn him in the eyes of all who ference of the laws obliging in the East love their country ; yet, strange to say, and the West, we may make the follow-

be found in the recent celebration of the Bishops, who must remain in the state centenary of Victor Hugo's birthday of celibacy in all cases. brilliant as a literary man, being emi- the husband is a priest is permitted, or but conspicuous literary ability is not by reason of an ancient custom in that change.

The Catholic Church regards marriage as a sacrament and a sacred rite, cluding leaders in art, science and that the state of celibacy is a more perliterature, and deputations from the fect state when embraced for the pur-State educational institutions, were pose of serving God with more earnest-The Government is avowedly Repub- from many passages of Holy Scripture,

make objection, which perhaps might tions of the world. In practice the Government of the nation, and to estab- the Lord, how he may please God; but and was consecrated by the Apostles to lish on its ruins an Anarchism similar he that is with a wife is solicitous for be Bishop of Antioch, declares express-

esult in preventing, or at least delaying the consecration of the Bishop-elect. the army, or rather the officers of the Accordingly when the Vicar-General army should be, and what they really called upon those who had objections to are. offer to come forward, John Kensit and It is but within the last couple of a number of his followers rose speaking years that the Emperor has manifested all at the same time and claiming to be a serious inclination to suppress duelheard. The chief objection brought by ling, though this inclination has not led these interrupters was that the Bishop as yet to the suppression of the court of is no more and no less than a Romanist. honor. The Emperor has, however, in-The Vicar General refused to hear the sisted of late on the duty of this court objectors, wherenpon Kensit claimed the to bring about a peaceful settlement right as a layman of the Church and a in cases which, not long since, would free-born Englishman to be heard, and have been decided as absolutely requirothers cried out loudly "farce," ing that duels should be fought between "fraud" and similar words.

Subsequently, to the great surprise and somewhat to the alarm of the Bishop's tion than to convince the leaders of friends, a mandamus was obtained from the court of King's Bench compelling the Church authorities to hear the objections and stay proceedings towards completing the consecration of the Bishops. But on February 10 the Lord until it is forced thitherward by public Chief Justice gave his decision that the opinion. As a consequence of this objectors had no right to interpose, as principle of action we find that Govthe authority of the Crown has never ernments are often brought to change been disputed, nor have any objections their views very suddenly on a given to the procedure been tolerated since subject, though they are frequently the days of Henry VIII.

Rock, which has led the crusade against tion in the form of laws. Canon Gore's appointment to the that the author of the pernicious teaching in Lux Mundi regarding our Lord's Romanizing societies, will eventually become a Bishop."

It is admitted by the press generally and by all reflective people, that it is the last few months which have been intolerable that the farce should be extremely shocking in the circumkept up of asking the public to object. stances under which they were underif the King's decree appointing the laken as well as in their results.

people do not distinguish between what

the offender and the injured party.

It takes a longer time to move a nathought of what is really right, and to distinguish it from what is wrong, though it is still true that it frequently happens that a Government is not moved to action in a given direction mune, which was a Government steeped or how to advance in His love, knowlin the blood of the best citizens of the edge and service. nation.

kept back by public opinion from put-The ultra - Evangelical paper, The ting their new sentiments into opera-

The actuality of the matter is that Bishopric, admits that "there is grave Governments and the people react upon reason to fear that the attempts to pre- one another so that it is frequently difvent the consecration will be futile, and ficult to say which is taking the lead. Thus it comes that the change of opinion on the part of the German fallibility, and the ex-member of the Emperor in regard to duelling has not English Church Union, the Confratern- yet had its effect upon [the nation, and ity of the Blessed Sacrament and other thus it happens that the national practice has not kept pace with the Emperor's greater humaneness.

There have been several duels during

Robespierre, Marat and Danton, in the please his wife, and he is divided. And

Republican Government in France she may be holy both in body and (Christ.) could unite in doing honor to such a spirit. But she that is married thinkmonster. It is true that Hugo had eth on the things of the world how she enough artistic spirit within him to may please her husband." Experience itself teaches the truth of make him oppose strenuously the vandalic destruction of the magnificent this for even those who are living in column of wendome; but this cannot the world. The young unmarried persons efface his participation in the brutal show generally more anxiety for the massacre of the Archbishop of Paris beautifying and decoration of God's and a large number of prominent citi- House, and for their own advancement

zens who were the glory and ornament in piety than those who, like Martha of the city and the nation; for Hugo mentioned in the gospel, are constantly was one of the Communal Government engaged in household matters. which perpetrated this crime, and de-A person, man or woman, who restroyed whatever they could of what mains unmarried for the purpose of conwas beautiful and artistic in the city, tinuing thus their devotedness to the besides endeavoring to overthrow things of God, is therefore in a more Christianity. The destruction of the perfect state of life than he or she who column of Vendome was one of the least is distracted by household cares from among the iniquities of the Com- devoting much time to thoughts of God,

The married state is necessary for the The elevation of Victor Hugo to permanence of the human race on earth. the dignity of one of the great men of and it is a holy state blessed by Al-France, with so many hideous blots mighty God ; yet there is no obligation upon his character, is anact unworthy imposed upon all mankind to be married. of a civilized, not to say a Christian Thus it is certain that so far as Chrisnation. But it is evidently a pander- ians in general are concerned, there is ing to the Red Republican people of no law of celibacy ; and those who marry the nation to whom M. Waldeck-Rous- do well, according to the same Apostle seau's Government had already sold from whom we have already quoted ; itself in the passing of the Law of but those who for God's sake remain Associations, which was admittedly the free from the bond of marriage do better: first movement in a war against religion. that is to say, they embrace the more We can only hope that the day is near perfect state. (1 Cor. vii. 38.) at hand when the religious spirit of the But in the choice of priests the nation shall be aroused to force its Church desires the greatest perfection

rulers to adopt principles of action of virtue attainable, and for this reason altogether different from those upon requires that priests should be unmarwhich the government of France hasbeen ried. Yet the law of celibacy is a law based for the last thirty years. The of the Church : that is to say, a human, coming elections will tell whether a not a divine law, and one which the

BATH.

Answer. The change took place in

It signifies the day of the Lord.

St. Dionysius of Corinth, who wrote not later than A. D. 175, is also guoted by Eusebius, the father of Ecclesiastical history, as saying: "We keep the Lord's day as the sacred day." (History of the Church iv. 22.)

St. Clement of Alexandria, who wrote about the year 193, contrasting the higher light of the gospel with the lower system of the Old Law, declares Sabbath, is "a rest only as a day of abstinence from evil preparing Christians for their rest of the first day which is our real rest and the true birthday of light."

St. Justin Martyr, who wrote a Christian Apology about the year 140, relates that there was in his day on the day of the Sun, an established "service of the Church consisting of the reading of the Apostolic and Prophetic writings, prayers, a sermon, and the partaking of the bread and wine consecrated by prayer and thanksgiving."

The day of the Sun is identical with the first day of the week, called Sunday, or the Lord's day.

The Epistle of Barnabas, though not received as Scripture by the Christian Church, is undoubtedly of high historical and doctrinal authority, as Barnabas, the writer, received his knowledge of the truth directly from the Apostles, and he was commissioned by them to preach the gospel in company with St. Paul. (Acts xiii.) In this Epistle it is

from his lofty position, and finally promised that there will be no more physical punishment used to compel the children to say their prayers or learn their religion in German.

MORMON SUCCESSES IN DEN-MARK.

Cable despatches from Denmark state that Mormon missionaries are now making strenuous efforts to make Danish converts to their faith, if we can call by such a name the tissue of ab-

surdities which make up Mormonism. It is not the religion of Mormonism which causes Danes to renounce the creed of Luther, but the glowing accounts given by the Mormon missionaries regarding the earthly paradise the Mormons have built up in Utah, and the worldly prosperity which all proselytes to Mormonism may enjoy declared that "we observe the eighth there. All this is very attractive to a

more advanced in ag entrusted the urch to his hands. That it was not hands is manifest Father's frequent, o statement of Catholi tices, his courageou error and wrong-doi inculcation of pray ments and his firm under trials and p admire and enemie amazing skill and which he deals with ing to human society persons acknowledge ensure happiness an suggested by His H on reason and religi and his glorious re proof to the Faithfu Providence over the ible head. Our Faith and our love for his dutiful children one and to manifest what we can to share bration of the Papal celebration may be s throughout the Chris mittee presided e Respighi, the Vicar of ed prayers, pils epairs on the Cathe Pope, the Arch-bas Lateran, a personal pure gold to His Hol ous contribution to enable the Head of t the expenses that m the administration of airs in all Christen with the wishes of th to doubt has the sam Father. In order to ance effective in the commend as follows : Prayers.—All pries during the Jubilee y Papa when permitte After the public rec ary on Sundays prayer for the Holy The same prayer will

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people who have practically no religious creed, as is the case with a large proportion of the people of Denmark. whose teachers have drifted away from the moorings of sure Christian faith and have substituted for them the pathless ocean of Latitudinarianism. As a result, Denmark is the most fruitful field for Mormon missionaries to operate in, and there are now one hundred Mormon missionaries in the little kingdom under the supervision of a general superintendent at Copenhagen.

Tracts are distributed abundantly and by thousands by these proselytizers, who are aided in their efforts by a weekly paper which represents the attractions of Mormon life in glowing colors, and it is proposed to build a Mormon temple on a piece of property which has been purchased for the purpose in the most desirable part of the capital city. The United States Mor-mons have subscribed liberally toward the erection of this temple which will be begun early in the coming spring.

Catholics do not join the Mormon superstition either in Denmark or other

countries : hence it is in Protestant countries like Denmark that Mormon missionaries achieve the greatest successes.

HALL CAINE ON POPE LEO XIII.

Hall Caine, the famous novelist who saw Pope Leo XIII. frequently while preparing the matter for his most recent novel, makes the following interesting remarks on the personality of the Holy Father :

" Leo XIII. at a private audience, a much simpler personality, and the effect he produces is less open to doubt. If the room is not larger than the throne room in the library of the Vatican, and there are not too many visitors, the Pope leaves only one impression on everybody-that of the simplest and gentlest, the sweetest and tenderest of old men. He speaks quietly, without effort and with no appearance of making a speech. If, happily, the nearest to his chair is a young student, or, still more happily, a woman (for the sense of sex is strong in him), he strokes the hand that rests on his knees and drops his voice—the relics of a great and glorious organ-to tones of the softest tenderness

'He is fond of talking, of telling a story, and—like other old men—of look-ing back into the past. His memory is wonderful. . . Visitors leave his presence with swimming eyes and choking throats. He exercises the mysti spell of the man who is great not merely by place and rank, but nature. a I have seen the Pope very many times, and such are the impressions he has made They are impressions made upon a Protestant, at least a non-Catholic, a very firm and resolute non-Cath olic, who sees no human probability that he will ever allow himself to be anything else.

CIRCULAR LETTER TO THE ARCH-DIOCESE OF TORONTO.

Dear Reverend Fathers-To-day the twenty-fourth anniversary of the election of Leo XIII. to the Supreme Pontificate, and on the third day of March next our Holy Father will begin the twent of the supreme the twenty-fifth year since his corona-tion as Head of the Church of Christ, Whose representative he is. This fact deserves more than usual notice because in the long line of Pontiffs since the time of St. Peter, he is the third who lived to see the Jubilee year of his reign. The other two were Pius VI. and the present Holy Father's immedi-

the

That it was not entrusted to feeble

hands is manifest from the Holy Father's frequent, clear and vigorous

statement of Catholic truths and prac

error and wrong-doing, his unceasing inculcation of prayer and the sacra-ments and his firmness and patience

inder trials and privations. Friends

admire and enemies wonder at the amazing skill and completeness with

which he deals with all questions relat-ing to human society and all fair-minded

persons acknowledge that the means to

ensure happiness and to remedy evils, suggested by His Holiness, are based

on reason and religion. His great age and his glorious reign are a certain proof to the Faithful of God's special

Providence over the Church and her vis-ible head. Our Faith in this Providence

and our love for the Pope urges us

one and to manifest the other by doing

what we can to share in a befitting cele

bration of the Papal Jubilee. That the

celebration may be suitable and general

no doubt has the sanction of Our Holy Father. In order to make this compli-ance effective in the Archdiocese I re-

during the Jubilee year the prayer Pro Papa when permitted by the Rubrics. After the public recitation of the Ros-

ary on Sundays and Holy days the prayer for the Holy Father will be said.

The same prayer will be said by all the

-All priests will say in Mass

ommend as follows :

ary on Sundays

presided over by Cardinal

his dutiful children, to recognize

throughout the Christian world,

tices, his courageous condemnation

Church to his hands.

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admire and

Faithful, morning and evening, in fam ily or private prayers. The devotion of the Rosary is particularly dear to His Holiness, and at least a third part of it ought to be said daily by all Catholics for his welfare and that of the Church. On the Feast of the Sacred Heart-a devotion the Holy Father has done much to spread—a Mass, at which the Faithful will be invited to assist, will be said in all churches and chapels of religious communities in thanksgiving to God for all the benefits confer the Sovereign Pontiff and through him on us.

On the same Feast, or within its oc-tave, all who have First Communion will receive the Blessed Eucharist, not only in thanksgiving, as mentioned not only in thanksgiving, as mentioned above, but also in earnest petition to our Saviour to prolong the precious life of the Pope and to grant him the fulfillment of his desires.

Pilgrimages-No regularly organ-ized pilgrimages will set them from the Archdiocese, but anyone desirous of showing his love for the Holy Father in this way may become a member of John Lateran in the manner already indicated to them. The Personal Gift of a Tiara .- The

The Personal Gift of a Tiara.—The Roman Committee recommend all to contribute a cent per head towards procuring a tiara of pure gold for the use of the Holy Father in processions. Its triple crown denotes our belief in the episcopal, papal and regal dignity of the Sovereign Pontiff. As this gift is to be presented soon, I advise the collection for it be taken up in all abundance non before the Fifth Carl churches on or before the Fifth Sunday in Lent. I recommend that the offer-ing be made through the children of the family, or of another's family, so as to interest them in the Jubilee, and to teach them to love the Holy Father and offering will be sent to our secretary. Peter's Pence .- Finally all the Faithful making wages are expected to give generously in the way of Peter's Pence. This is not a matter of choice, it is an obligation imposed by the fifth precept of the Church. The Pope is the Chief Pastor and has a right to our support. In most Dioceses there is an annual collection for this purpose. Here it is made only occasionally and in justice ought to be proportionately greater. It is now five years since an offering of Peter's Pence was made, and this rea-son, as we'l as the present motive, should stimulate us to present a hand-some sum. The Peter's Pence will be collected in all the churches of the Archdiocese on or before the Sunday within the Octave of the Sacred Heart, according to the convenience of the Clergy thd Laity. Let returns be made promptly to the Chancellor so that the

offering may reach the Holy Father for the Feast of SS. Peter and Paul. The Roman Committee call this cele-Divine Redeemer, Jesus Christ, and to His August Vicar." And such it sure-ly is. In giving honor to the Visible Head of the Chrust, and to Head of the Church, we honor her Invisible Head, Jesus Christ, her Founde and unfailing support. And we pay homage to the Pope because he has been, and is, faithful, to our Holy Redeemer, of whom he has been and is a truly worthy representative. Hence I have every hope, dear Reverend Fathers, that the Faithful under your care will enter heartily into the spirit of this Papal Jubilee, and that your zeal and labors in their behalf will be repaid by their In their behalt will be repaid by their love for the Sovereign Pontiff and their earnestness in carrying out your and my wishes by joining the Catholic world in manifesting its de-votedness to the Father of the Faithful. This union of sentiment, of prayers and good works will bring consolation to his Father's heart, will be a Jubilee token of our gratitude to God for giving us so wathyn Dontif worthy a Pontiff, and at the same time and the present Holy Father's immediate predecessor, Pius IX., of glorious Father may be spared to us during this

THE CATHOLIC RECORD.

BIGOTRY : WHAT IS IT The Exercise of Religious Principle on Undue Matter.

Were all men entirely agreed as to the exact meaning of the words they use, controversies would be shorter and conclusions less subject to revision. Unhappily men not only use words in a sense peculiar to themselves, but assume that their neighbors are under no misapprehension in the matter, hence the spectacle of disputants arguing at length each on a different subject which all think to be identical, since all agree in giving the same name to the object they discuss. This kind of fighting in the dark is perhaps most common in the wordy warfare which rages around re-ligion; the commonest words, such as "Church," "Scripture" and "Priest," frequently bear as many meanings as there happens to be disputants. Often enough each writer or speaker is con-scious of the truth which underlies the words he may use, but fails to recog-nize that he does not include the whole truth and that his adversary has fastened upon the very fragment of truth which he is neglecting. Much rhetoric ensues, there is the noise of sounding brass and tinkling cymbals and a vain beating of air, ending in the combatants separating with mutual charges of

But each belligerent means by "bigotry" something different to that in the mind of his adversary. Each de-clares the other "bigoted" for sticking to his own opinion, and usually each is blind to the fact that in making the charge so crudely he likewise con-victs himself. The aim of the present paper is to arrive at a true description of what a "bigot" is, and how far his seeming courage of conviction is rightly esteemed to be Christian courage. It seems tolerably certain that the word "bigot" became a part of our language about the time of the "Reformation." cholars differ in their accounts of the world's early history. A glance at the quotations given under the word in Dr. Murray's great dictionary, now being compiled, shows that it has been used by many of our best writers in the combined sense of adhering to a creed, opinion or system with obstinacy and unreasonableness; it is mainly, though not exclusively, associated with things religious.

A VAGUE DEFINITION. But if we define "bigotry" to be an bstinate and unenlightened adhesion to creed, we shall do little or nothing owards removing vagueness in its meaning and application, for obstinacy iging to what one knows or thinks to be true is scarcely a fault where is considered, but "bigotry" implies fault. Martyrs are held by some to have been obstinate, but they do not thereby merit the reproach of bigotry. A Catholic holds teaching of his creeq in the face of death itself, but that does not warrant his being styled "bigot." Nor is the

case any better when the word "unreasonable "or "unenlightened" is add-ed to the obstinacy; for what in religion is unreasonable? or what is meant by unenlightened? who in Protestant Eng-land is to decide what is or is not unreasonable? to whom are we to look for enlightenment? Obviously in a land where the principle of private judgment holds so wide a sway each person will have his own pet ideas or what is reasonable and enlightened in matters of religion, and, as far as the proposed de finition goes, he will deem all who dif-fer from himself to be bigots. Every man not prepared to follow the

lead of fashion in religion would be marked as obstinate, unenlightened, and, consequently, bigotic. If, how-ever, he is content to be broad-minded ond assert all forms of religion to be equally good and bad, he will cease to equally good and bad, he will cease to be a bigot only by becoming a fool; for Christianity without dogma or creed is in no sense Christianity. The connec-tion of dogma with the idea of bigotry, as so far dealt with, has been observed But may long ago by Watts in 1741, who wrote, " a dogmatist in religion is not a long way off from a bigot." This is a hard saying for Catholics, for of all creeds the Roman Catholic is the only one truly and uncompromisingly dogmatic, a fact which the use of the word "bigotry" in English literature only confirms, for it is nowhere so freely used as in con-nection with Catholics and their religion. Granting the suggested definition of bigotry and assuming the right of privato judgment, a shrewd mind of the "Reformation" period might have pre-dicted that the word "bigot" would inevitably in the long run attack itself itself to Catholics : for Catholic faith t the non-Cathelic is obstinacy, and the Catholic acceptance of impenetrable mystery seems to the natural man unenlightened and unnatural. From what has been said the thought reader will perceive that ful hazy notion as to the real meaning of bigotry must have led to many a one being styled "bigot" who in truth was only conscientious-a very different thing The man who watches himself and scrupulously obeys the dictates of his own conscience may certainly act erroneous ly, but he should not, therefore, be blamed as a "bigot." So the question returns as to what is a bigot properly so-called ? Definition is proverbially a difficult and delicate matter, there fore before attempting to formulate one let us take the more method in inquiry known as example : we will thus attain to description if not to definition. The following examples and facts which have came within the range of my own experience will illustrate what it may be presumed everybody will proource to be bigotry. EXAMPLES OF BIGOTRY. The wife of a Church of England inister was a poor invalid whose doc-tor prescribed a diet consisting mainly of chicken. The clergyman's parish was very small and was situated in a remote country region the inhobitants country region, the inhabitants of which were entirely of the agricultural laboring class. There were but one or two cottagers who reared chickens, and the supplies for the invalid soon failed. The anxious clergyman, finding all other resources of no avail, applied at a large monastery in the neighborhood and, of course, found his difficulty at once solved. On returning

had its source in a stronghold of Romanism! Again, at a meeting con-vened in a London suburb with regard to a social charity, a Catholic priest was invited to speak. There were several clargement was invited to speak. The plat-several clergymen on the plat-form, one of whom, perceiving the presence of the priest, rose and publicly declared that he, the speaker, could not remain on the same platform with a priest. And again, a dissenting family of musical tastes frequently lent their aid in concerts given in a Catholic room, but when a near relative of this family entered the ministry it was con-sidered improper by the family to make further appearances under Catholic auspices. In this case it is so be observed that the concerts were in no way sectarian. Once more, a Catholic institution wishing to help in local institution wisning to neip in local social movements provided one year a string band free of cost to add to the attractions of a flower show in the neighborhood. As may be imagined, the fact that the band was a good one and the terms so easy gave satisfaction to most people. But the unlucky show was much dependent upon the long purse and wide influence of one of its lady patrons. This lady on learning that the music provided was the result of Catholic energy and talent threatened

to withdraw her support from the sh if such an arrangement was another occur again. That the lady's feelings be others may be if such an arrangement was allowed to were not unshared by others may be inferred from the fact that the Catholic fiddle has never entered the show since Space forbids detailed accounts

w professional men have forfeited much of their practice on embracing the Catholic faith ; of how other professional men convinced of Catholic truth remain outside the fold for fear of the sequences of real or imaginary bigotry; of shops shunned simply because the proprietors were Catholics, and, in short, of hindrances set up in every walk of life by religious prejudice and bigotry. The examples given will suf-fice to indicate what is meant exactly by bigotry and lead us to distinguish the veritable bigot from the man who merely acts according to his conscie In each instance there is something more than an obstinate and unreason able adherence to creed, something more than even intolerance; there is

an attempt to make religious that which is not religious. In the examples above mentioned chicken broth, music, concerts, law and medicine were quit beside all religious principles. And that would seem to be the peculiarity And of the bigot properly so called ; so far as he holds tenaciously to his creed he may be allowed to be conscientious, but when he makes his creed a thorn in the side of his neighbor he exercises not religion, but bigotry. ANTI-ROMAN PREACHERS ARE BIGOTS.

I would suggest then that a bigot may be defined as one who exercises religious principles on undue matter. But some Catholics may urge against this that when a non-Catholic minister in his pulpit inveighs against what he calls Romanism we believe ourselves right in calling him a bigot, and this though he be only acting in harm with his belief or form of creed. True, but can it be shown with any force that our religion or our practices are "due matters" in the non-Catholic pulpit? Surely this must be answered in the negative in spite of the fact that non-Cath-olic sects so often seem to have no reason for their existence but to protest against the Catholic Church. absurd to suppose that one body of Christians should exist simply to oppose and calumniate another. No sect will admit such a reason for its being, as it ers who indulge in tirades against Rome

ious pretences, when he questions that any non-Catholic can be secure or when he refuses to see good in anything sim-ply because it does not happen to be Catholic. In ways such as these a Catholic may be a bigot, but he is wrongly called bigot when he refuses to support in any way the teachings and religious efforts of any other form of Christianity than his own, yet it is on this ground that Catholics are usually styled bigots. A Catholic may and ought to exercise all charity towards a non-Catholic neighbor; in charity he must be as the Good Samaritan, but in faith he must be as the Jew and cannot pray with the Samaritan. A Catholic who is true to his faith under all circumstances will be called by the non-Catholic a bigot, [meaning thereby dogmatist; with him a dogmatist is not a long way off from a bigot. However dogmatic he be, the Catholic does not allow his dogma to blind him to his duties in things social and charitable, and he deems him a bigot who does so allow.

to his wife the unsuspecting clergyman told her of his success, whereupon she flatly refused to take nourishment which had its source in a stronghold of Romanism! Again, at a meeting con-voned in a London, subwh with meeting conhas just come under our notice. A Protestant lady unwittingly engaged the services of a Catholic dressmaker; in the course of conversation the lady observed that the only people she could not bear to know or to converse with were the Catholics. That bigotry. After some further talk was on the lady's part to the further tark on the lady's part to dressmaker told her that she had been actually conversing with a Catholic—namely, herself. That was Christian courage. The lady was surprised and apologetic. She re-doubled here actually conversions doubled her order and procured other customers from among her friends. That was the victory.-St. Andrew's Magazine.

CATHOLICITY IN SCOTLAND.

From the London Universe we take the following report of the celebration of the silver jubilee of a zealous member of the clergy of Glasgow. Our contemporary says: What has been the most successful celebration for a long time amongst Glasgow Catholics was held in the National Halls on Thursday evening, the occasion being the celebration of Canon Macluskey's silver jubilee. His Lordship Bishop Maguire presided over a large audience and accompanying him to the platform were the Lord Provost. Mr. Samuel Chishold, the various mis-sionary rectors and nearly all the priests of the diocese. The Rev. John Char-leeson, the late minister of Thornliebank, whose conversion created such a sensation in Presbyterian circles, was present.

The address was read by Mr. J. Murray, and set forth the many good quali-ties of the Canon, and his labors for the faith by his re-erection of church, pres-bytery and schools, his work on the School Board as secretary of the Whitevale Refuge, and his founding of the Catholic Seaman's Institute. In con-clusion the address asked the very. reverend gentleman to accept a hand-some cheque as a feeble expression of appreciation and esteem.

Before Canon Macluskey replied His Lordship Bishop Maguire said a few Archibishop angure said a lew words, not merely on his own behalf, but on behalf of His Grace the Archibishop, who would have been present that night if his health had allowed. They had heard a letter read from His Grace, but that letter did not half express His Grace's feel-ings with regard to the Canon. There was not one of his priests on whom he set higher value than Canon Maeluskey. The south side of Glasgow had been blessed in its priests. There was a time when he thought them praised too much, but since then he had gor to live on the south side and had changed his opinion (laughter). Canon Macluskey had been always true to the idea of being a priest, and an excellent one. The work of St. John's Mission had been done twice over. They had built church, school and presbytery, and had built them over again. The second foundation was more and more solid than the first, and that was due to the Canon's energy. In conclusion His Lordship again congratulated Canon Macluskey on behalf of His Grace and himself, and on behalf of the whole diocese, and expressed the hope that many more years would be given him and his parishioners to live together.

Canon Maeluskey in reply thanked His Lordship and the Lord Provost for their presence. He could easily un-derstand that it was on public grounds that the civic chief of a great community honored them with his presence. He was deeply grateful to them all for their goodness to him. They had been kind and indulgent to one whose only wish was to serve them (applause). The Lord Provost of Glasgow said

that it was with the greatest satisfac-tion and pleasure that he witnessed the But may not a Catholic be a bigot also? Certainly he may, and he is a bigot when he brings his religion to bear on undue matter, when he is lack-ing in charity to his neighbor on relig-But may not a Catholic be a bigot lso? Certainly he may, and he is a which they honored the man who Canon claimed them as his people, and the Bishop claimed them as his spirit-ual subjects. For himself he was not an ecclesiastic ; he was only a plain, simple layman, but he also claimed them as citizens. His Lordship then spoke in terms of eulogy of the Canon An enjoyable concert afterwards took place, and votes of thanks terminated the proceedings.

friends, make their souls soar to heaven, with the hope in the near future of being illuminated and dissipating all error and be readmitted into the one fold under one shepherd. We invite our friends to reflect seriously and see if they find the true notes of the Church of Christ in their communion. These notes are : One, Holy, Catholic and Apostolic.

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It is one because all its members have the same faith, the same sacraments, and are all in one communion, under one head, the Vicar of Christ.

It is holy because its Founder, Jesus Christ, is holy; it teaches a holy doc-trine, invites all to a holy life, and be-cause of the subcause of the eminent holiness of so many thousands of its children. It is Catholic or universal because it subs all ages, teaches all nations, and main-

tains all truth. It is Apostolic because it was founded It is Apostolic because it was founded by Christ on His apostles, and is gov-erned by their lawful successors, be-cause it, has never ceased and never will cease to teach their doctrine, the doctrine of Jesus Christ. Now if any, or even one note of these many marks of the true Church, is noticed to be wanting in any of the churches of our wanting in any of the churches of our non-Catholie brethren; then it is evi-dent that their Church is not Christ's Church and the church is not Christ's Church, and from that moment they should begin to follow the voice of their conscience, which, accompanied by prayer, will lead them into the one fold. Solem and impressive are the prayers offered up to our Lord Jesus Christ crucified, on Good Friday, by our Holy Mother, the Church, for our brethren who differed for the church of the sole of the so who differ from us on several points in Christian faith. The Church in her prayers asks God

to eliminate all error from their minds and hearts and bring them back to their mother, the Catholic and Apostolic Church. She, as the common mother of all, has long been calling you back to her. The Catholics of the world await you with brotherly love, that you may render holy worship of God with them in the profession of one body, one faith as there is but one fold, one shepherd and one God. as there is be and one God.

How beautiful it will be to see the along the streets in a solemn but cheerful way, called by the chime of bells on a Sunday morn, to the church built with harmony of feeling and united hearts, to pay their respect and homage to God Who is the Father of us all .- Rev. J. M. McVeigh.

THE CHURCH AND THE BIBLE: The Pope Alone is Champion of the Bible Against Destructive Oritics

For nearly three months the New York Sun has held its columns open to a fierce discussion as to whether or not the soul of man is immortal. Throughout the country the question has been argued in other great dailies printed in English. The conflict has been waged in the journals of nearly every large

city. Now the Sun recently declared its olumns closed, and sums up the result. It says that during the time articles on immortality have come to it from every quarter of the United States and from foreign countries. It ought to be cap-able of forming an opinion, hence Catholics and many others will be interested

in seeing this statement : "We are reminded of this extraordinarily voluminous and embarrassing cor-respondence by a sermon preached last Sunday in this city by Rev. Dr. Lorimer. It was on the present condition of thought in Protestantism. The rock on which Protestantism was built was belief in the absolute authority of the Bible. Now, criticism of the Bible which reduces it practically to a book of purely human authorship, and with the consequent inevitable imperfections of human knowledge, has entered into foremost schools of Protestant theology

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memory. The reign of both was longer than that attained so far by Leo, but Jubilee year and many years to come This letter may be read to the Faithhis is more remarkable than either ful soon after its reception. when we consider that he was much Given at Toronto this 20th day of more advanced in age when Providence Government of the

February, 1902. DENIS O'CONNOR, Archbishop of Toronto.

J. M. CRUISE, Secretary.

The Priest's Reward on Earth. Father Sheehan in " Luke Delmege."

If there be on earth one reward great than another for the sacrifice a priest is forever called upon to make for his flock, it is the dawn of hope and comfort that shines in the eyes and on the faces of the pain-stricken or the sorrowful, or the despairing, when a priest approaches their bed of sickness or suffering, and all the phantoms that haunt poor human ity fly at his approach. The murmured "Thank God !" the little laugh, halfsmothered, of triumph and peace; the very manner in which the sick and the wounded arrange themselves on their couches of sorrow, as if they sid : have got a new lease of life now; for the Healer and Consoler is here !' -all this faith and confidence and hope, placed in his very presence, as apart from his ministrations, is a reward, so far beyond all earthly guerdons and triumphs that it can only be said to foreshadow the blisses of eternity.

Took the "Popery" Out of It. New Zealand Tablet.

Respighi, the Vicar of the Pope, recom-mended prayers, pilgrimages to Rome Many of our readers will remember ow, in Samuel Lover's tale, Rory epairs on the Cathedral Church of the Pope, the Arch-basilica of St. John Lateran, a personal gift of a tiara of pure gold to His Holiness, and a gener-O'More took the "Popery" out of Denis Sweeney's tombstone, at the reas contribution to Peter's Pence to able the Head of the Church to meet quest of the latter's recreant and apostate son. The inscription on the me-morial over the old man's bones in the the expenses that must be incurred in the administration of Ecclesiastical afdesolate weed-grown graveyard ran as airs in all Christendom. We can all, follows : without exception, do much to comply with the wishes of the Committee which

"Pray for the Soul of

"DENIS SWEENEY, "Who departed this life," etc.

It was "the simplest thing in life" for the redoutable Rory to "desth.'y the Popery" in the inscription. Four did the business, and then the tion read thus : inser

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201 18-2	" Don't	
"P	ray for the Soul of	
	DENIS SWRENEY,	
"Who de	eparted this life," e	t

THE BIGOT'S MISTAKE. The bigot mistakes his bigotry for

Christian courage ; he boasts of being religious in season and out of season, as he certainly is, but not in the sense intended by the Apostle. Frue Christian ourage consists among other things of always allowing our light to shine be fore men. While to exercise religious principles on undue matter is bigotry, we must not go to the opposite extreme and hide our faith or shuffle with our Catholic teachings. The Good Smari-tan was none the less a Samaritan for doing his excellent work of charity ; so

likewise a Catholic in no way com-promises his faith by being active for good among all, irrespective of creed : even as he pours in oil and wine to the wounds of his non-Catholic neighbor he neither hides nor denies his Catholicity. And it is in such acts that the Catholic manifests his true courage.

The rule for the Catholic is never hide your religion, but do not exercise it on false principles or on undue matter. As Catholics and their religion come better known bigotry wanes;

CHRISTIAN UNITY. Chicago New World.

What is more loving and sweeter to the human heart than these words of our divine Lord: "That they all may be one as Thou, Father in Me and I in Thee; that they also may be one in us; that the world may believe that Thou hast (John 17-21.) sent me."

No one can read these words attentively without feeling the desire of unity among Christians beginning to kindle in one's heart. Besides, the delicate chords of the sentiments of the human heart are beginning to be tuned to the

sweet note of charity of the heart of Jesus Christ, "love one another." Good Christians are now ashamed in reading history of the non-charitable conduct of our ancestors. The gospel of hate, the bitterness of heart, the cruel annoyance of unrelenting per-secution of former days are set aside peras the chief obstacle to the progress the gospel of our Lord Jesus Christ, and to the conversion of the world, is the existence of divisions among Chris-tians. Our hearts are getting tuned

after the heart of Jesus. Outside of the Catholic Church, we hear sweet sounds set to the music of heaven that tell of the universal desire for unity and peace. Creeds are being re-vised, what is harsh and anti-Christian in them is being pruned down and cast aside ; the reign of ill-feeling

and animosity is passing away. There is a broader and more tolerant spirit among professing Christians. Men no longe are hatin ig one another for the love of God. It is found that Catholic and non-Catholic can do business, even be the best of friends, though they differ bigotry is a thing that loves the dark-best of friends, though they differ ness and cannot survive the light. widely on matters of religious belief. Francis de Sales.

and proceeds without restraint. Thus the miraculous element of the Bible is made to disappear, and with it passes away the foundation on which Christianity is based, for that, necessarily ss miraculous. As Dr. Lorimer says, only the Pope, only the Church of Rome, 'comes to the front as the cham-pion of the Bible against the destructive ritics.

In our correspondence on immortality. therefore, we find that the uncompromi ing defenders of belief in everlasting in-dividual life for the sonl are usually Roman Catholics. * * * In Presbyterianism there is considerable, if not a great part of the ministry, in the theo-logical seminaries of that Church more especially of whose views of the Bible especially of whose views of the Bible Dr. Briggs is the representative, though he has passed over to holy orders in the Episcopal Church. The movement for the revision of the Westminster Confession, upon which a com-mittee of the general assembly is now engaged, may be said to have received its impulse from the new thought concerning the anthesity of thought concerning the authority of the Bible. Into the Congregational Church the same skepticism has entered, probably even more extensively, and the Baptist and Methodist Churches and their theological schools are feeling its influence, probably to a less but a to profound degree. Protestant religious papers are declining almost uniersally in circulation and influence, and some of the more important them have secularized themselves very completely, or, if they treat of religious matters at all, they are permeated with the skeptical spirit."-New World.

A Thought for Lent.

If I only wish for clear water, it is of little consequence whether it be brought in a vase of gold or glass. I should even receive it with more pleasure when presented in glass, because I can then see it more clearly than in a golden cup. In like manner, if I seek only the will of God, I should be inonly the whi of God, I should be in-different whether it be presented to me in tribulation or consolation, provided I can clearly discern it. It should be even more agreeable in suffering, becanse it is then more visible, and the only amiability of tribulation is that

Baored Heart Heview. THE TRUTH ABOUT THE CATH. OLIC CHURCH. BY A PROTESTANT THEOLOGIAN.

CLXXX. The Novatian and Donatist schisms were by no means fundamental in the se of Arianism, or even of the later s of Nestorianism and Eutychian Both Novatians and Donatists ism. Both Novatians and Pointists were thoroughly orthodox concerning the Trinity and the person of Christ. Indeed, the Christological controvers-

Indeed, the Christological Centrological ies were yet to come. The Novatians and Donatists also held the general Catholic view of the sacraments, with two profoundly im-portant differences, which distinguished them alike from the Catholics and from them alike from the Catholics and from them alike from the Catholics and from the other heterodox parties. First they denied that a sacrament adminis-tered by an open offender was valid, and then. on the ground that the Church held communion with such of-fenders, they went on to deny the valid-ity of the Catholic sacraments generally : Secondly, the Novatians denied that the Church had power to forgive morta! sin, at least to forgive homicide, adult-ery, robbery or idolatry.

sin, at least to longive homeos, such as the least to longive homeos, and the least to longive homeos, and the local state, nor the fundemental doctrines of the God head and the Incarnation, The origin of these two parties was not even so widely divergent from Catholicity as that of divergent from Catholicity as that of Montanism, for it did not substitute Montanism, for it did not substitute prophecy for the priesthood. The or-iginating impulse was hardly heretical, although it became exaggerated into heresy. It was rather an extreme rigorism or puritanism of discipline, ending, as excessive puritanism is apt to end, in the assumption that its ad-herents alone constitute the Church of

the Jansenist movement a laudable

for purity of administration, although

Deeply as the Catholic Church felt herself injured by these two movements, she did not confound them with the great heresies, least of all with Arian-ism. Indeed, she took no exception when the Novatian bishop Ascesius was asked by Constantine to sit in the Nicene Council. In return for this courtesy the Novatians became immov-able champions of the orthodox formula. able champions of the orthodox tonhuman Although Rome was particularly injured in the origin of Novatianism, she would suffer no reprisals upon the Novatians in the way of rebaptizing them, nor I believe, of reordaining them, although, " Catholic Dictionary" remark as the for many ages there were different schools of opinion in the Church as to the precise point at which irregularity of orders passed into invalidity. Nor is it always quite easy to be sure when an imposition of hands was meant to confer orders and when only to confirm them.

Of course in the case of these two nents, which were rather schismat-han essentially heretical, like ical than Arianism, it was easier for the distinction between the soul and the body of the Church to come into mind. It is St. Augustine, living among the Donatists, who asks whether Christ has not that which is His own even outside the Church. It is he who declares, and that with immediate reference to the Donatists, that opinions much more per verse than theirs, if received by inherit-ance, and held in the spirit of candor, ance, and held in the spirit of candor, involve the error of heresy indeed, but not the guilt of it. This plainly is what he means, when he says that such honest minds " are in no way to be ac-counted heretics." Had he lived in the days of the Schoolmen, he would have expressed himself somewhat more precisely. He would have said that here was material, but not formal heresy, that is, not heresy formed into sin by

THE CATHOLIC RECORD.

is no truer test of our religious spirit one of senior consecration should be-come the pastor of the united flock and than this. What is our attitude towards the should then be succeeded by the junior House of God? Do we love to fre-quent it? Do we act with due rever-These proposals failed of acceptance, These proposals failed of acceptance, but only through the obstinacy of the Donatist leaders and the fury of the Circumcelliones. Had they succeeded, the great schism would quietly have melted back into Catholie unity, and ace in it? If we are indifferent or reverent, our religion is a mere senti-ment, and our worship worse than a pre-tence. Let those who talk in church, tence. Let those who talk in church, the slothful Christians who straggle in late to church, the negligent Christians melted back into cathole unity, and the question how much occasion the Catholics had originally given for it might have been peaceably discussed as a matter no longer of practical conwho seldom enter the church at all, ask themselves how Our Lord Jesus Christ Surely He would use the lash upon them, or He would withdraw from them as He did How absolutely inconsistent this mild would use the lash upon them, or He would withdraw from them as He did from the sacrilegious Jews in the Temple. I greatly fear Our Blessed Saviour would find much to displease Him in our advantage. He wight are readiness of the Church, especially of the readiness of the Church, especially of the Sees of Carthage and Rome, to forget the past, on condition of nnity in the future, is from the stiff and proud de-termination which Foster ascribes to Rome as of her very essence, not to own that there can be any seed of sal-ration in any Christian party whose Him in our churches. He might, per-haps, even find a den of thieves, and in many of the organ galleries He would find dens of impious flirts and gossipers. vation in any Christian party whose visible unity with her has been inter-rupted for a while! The Catholic Oh ! my dear brethren, let us imitate the Blessed Saviour in His reverence for the Temple of God : le scheme of reconciliation plainly rested us frequent its sacred precincts, amd on Augustine's assumption, that if the never, by word or act, be guilty of the slightest irreverence within its walls. Let us teach our children to behave Donatists would listen to reason, it would show that at heart they had kept a sense of unity with the Church, notwith the utmost decorum before the withstanding that this had been visibly altar ; let them understand that no interrupted for a while by human inword should there be spoken that is no firmity and a praiseworthy but ill balanced zeal for purity of discipline. In like manner, temperate Catholie writers (see the "Catholic Dictionaddressed to the throne of God. And then we shall not grieve the Sacred Heart of Jesus, so soon to bleed for us

ary") do not hesitate to acknowledge in on Calvary. CATHOLIC HIGHLANDERS OF SCOTLAND.

distorted into partisan excess. Ac-cordingly, notwithstanding that Ar austration of the state of the No one who has lived amongst the Highlanders and studied the character the people can fail to love and ad-re them. Their ordinary life, occufine them. Their ordinary life, occu-pied in quiet, pastoral occupations, in-duces a shyness with strangers, but under the calm exterior there is a deep fund of emotion, ready to well up when stirred by religious enthusiasm. For their Gaelie, mayors are full of motor up a counter-organization. Yet was St. Augustine at all hesitating as to the essential visibility of the Church, and as to the normal necesthe Church, and as to the normal neces-sity of being in visible communion with her? No more than St. Paul. Dr. Foster's assumption, that, under Roman influence, the doctrine of the Church's visibility has steadily gone on increas-ing in rigor, and with less and less ac-count taken of medifying principles. is their Gaelic prayers are full of poetry and abounding with unction, and are treasured up from one generation to another. Witness the beautiful hymn another. Witness the beautiful hymn invoking the Blessed Trinity, St. Michael's, St. Columbia and the "golden-haired shepherdess, Mother of the Lamb without spot," in which the people of Benbecula and the other count taken of modifying principles, is so far from being true that it is very nearly the precise opposite of the actual course of history. I do not hesitate to people of Benbecula and the other Catholic islands publicly commend to God and the saints the welfare of their flocks and herds, as they lead them say that there was more proportional emphasis laid by the apostles, and certainly by St. Augustine and St. Jerome, annually to the summer grazing grounds. Generous to a fault, they are ever ready St. Damasus and St. Leo, on the neces sary visibility of the Church, and on the to bestow upon the needy; staunch of purpose, they are a race given to undying friendships, even though, like all people whose a ections are strong, they be slow to forgive an insary visibility of the church, and on the necessity of manifest union with her, than is at present laid on it by Leo XIII. Not that the now reigning Leo holds it any less firmly than the first of quiry. The position of a priest in a Highhis name, but that there is more occasion now than there was then for weigh-

St. Augustine's question : "Has land community is, as may be imagined, one of exceptional authority. The deep reverence and enthusiastic devotion Christ nothing of His own outside the reverence and enthusiastic devotion with which the people regard their faith, extends to the person of the priest, and not only in spiritual things, but even in many of the every-day af-fairs of life which even remotely con-cern his interests, his will is obeyed with childlike deaility. Examples will Let us consider some great differences of situation between the earlier and the present Roman Catholic CHARLES C. STARBUCK. with childlike docility. Examples will show this better than pages of descrip-The writer knows one Highland tion. who has often driven from the priest public house on a Saturday night, the "But Jesus hid Hims if and went out of the mple"-(St. John viii, 59) too indulgent members of his flock, and that with a liberal use of his " pastoral and while He remained in the City of Sion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without Blessed Lord loved its courts; for here alone was His Heavenly Fatt

that is, not heresy formed into sin by a depraved intent. Professor Foster allows that Perrone, the eminent Roman Jesuit, a divine oi our own times, and, as a Jesuit, con-fessedly representing a school of great theological weight in the Church, has proof that there may be *inculpable* sep-arateness from the Church, However, says he, he quotes no Pope, and no coun-

the

obligation, and men who treated their wives as though they were slaves or servants were acting on the worst principles of pagan times.

THE QUESTION OF PROGRESS. Meeting the Old Accusation Against the Church

The Priest was an elderly man, at least threescore and ten, with a quiet and unobtrusive manner. The Editor, apparently under middle age, was a man of our times, animated by the spirit of the age, and a firm believer in our glorious ninteenth century. "The great objection, Father," said

he one day to the priest, "to the Church, is her unprogressive character. She fails to keep up with the times, re fuses to advance with modern society, and the world goes on without her." Whither?" quietly asked the

priest. "Whither? Why, on its progressive march

' Do you mean that the Church herself is not progressive, or that she op-poses progress in individuals and society? "Both. The Church is stationary-

remains what she was in the Dark Ages does her best to keep society back to where it was a thousand years ago, and to prevent the human race from taking a step forward. "There is, I suppose, no doubt of

that ? " Not the least." " Is it not possible for the Church to

remain immovable herself, and yet be very progressive in her influence on individuals and society generally?" "To aid progress the Church must be herself progressive

"You see then neither argument nor wit in Dr. Johnson's reply to the learned butcher who gave it as his opinion that to criticize a great poet, one should himself be a great poet: 'Nonsense, sir! as well say he who kills fat oxen should himself be fat. have always thought differently. Progress is motion. * * * A man cannot make any progress if he stands on a movable foundation, as you may see in the case of the poor fellow in the treadmill. Archimedes, in order to move the world, demanded a whereon to rest the fulcrum of his lever outside of the world he proposed to move. The Church, if herself movable or progressdividual progress; she would simply change with the changes going on around her, and could neither aid nor control them." "But, Reverend Father, you over-

look the fact that it is precisely in her-self that progress is most needed. She teaches the dogmas . . . in this en-lightened age and in this free republic, that she did in the barbarous ages

from truth and justice? Your objec-tion is not well taken, unless you hold that truth and justice are variable, and change from age to age and from nation to nation, which I presume, of you are unwilling to do."course, you are O. A. Brownson.

A MOTHER'S ADVICE. She Tells How Little Ones Can be Kept

Well, Contented and Happy. When baby is cross and irritable you may rest assured he is not well, even if you are unable to see any symptoms of his illness other than fretfulne is not natural for a baby to be cross and he is not so without reason. He has no other way of telling his troubles than by crossness and crying. When baby is cross give him Baby's Own Tablets, and they will soon make him good-natured and happy, because they will cool his hot little mouth, ease his sour little stomach and hold his obstin-

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Agent, who will explain to you the feature of the guaranteed and other plans.

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President.

Secretary.

IORTH

MERICAN LIFE

SOLID"T

CONTINENT

She Could not Stand on Her Feet THIS WAS THE RIGHT ONE

Quebec, 9th January, 1900.

Gentlemen-I beg to bring the following fact to your knowledge: My wife had been ill for a long time suffering from extreme weakness ; strange to say, since she always preserved her appetite. She could not stand on her feet, although she made a constant consumption of the various medicinal wines, so loudly advertised since many years. Recently the doctor prescribed VIN DES CARMES, and the result was that her strength was restored as if by magic. My wife is now as alert as myself, and our friends and customers, who had always known her as an invalid, can hardly believe their eyes. It is the best advertisement that your VIN DES CARMES has ever had. J. PEPIN, Grocer,

132 Massure Street, Quebec.

J. G. SCHUFF, ANDERSON & NELLES, W. T. STRONG & CO., Druggists.

For pure blood, a bright eye, a clear complexion, a keen appetite, a good digestion and refreshing sleep, TAKE BRISTOL'S Sarsaparilla

It arouses the Liver, quickens the circulation, brightens the spirits and generally improves the health.

Sixty-sight years trial have proved it to be, the most reliable BLOOD purifier known.

All druggists sell "BRISTOL'S."

MARCH 15, 19

OUR BOYS A

Think of the B When Alfred Tenn once gave a very wis to his older brother latter was going out very shy at the thou ture poet, who used deal of his time in st deal of his time in second said to him: "Fre chel's great star pa' soon get over all that Self-forgetfulness i cure for this troubl shyness. The nervor that everybody in th at him or thinking detect any lips curv jumps to the conclus voked by some ecce dress or behavior. whispers exchanged the opposite corner for their subject. I is by no means the sembly. Indeed, the to whom he is so implihimself. As soon a comparative insignifi self, and throws him whatever may be g tressing sensations

ish. It is not in socia that we suffer from selves too prominen world of our ideas. and in adult life th sions when we are t ourselves more hig think of ourselves me to think. The reme to the great star pat how large the world small a part of it i own selves; to cult sense of our own un presence of the vas outside. Especially of God Himself teac for it is in the light of eternal things that slight, after all, is tween man and man. Girle, Good

Graciousness, kin anners will cover a defects. Exhibitions of se

ness-they are quite will doom the pre flowerism. The old is as beauty does " true. When beauty to people, and has the rights and priv beauty is decidedly Graciousness is forethought, of bei

omforts and wants To be polite is not as some misg airs,' mortals seem to be viduals are unpoli have not been in brought about cultu but there is in ev onsciousness of what and polite. To be respect to the fellow jolly train of life. ahead of weaker one mindful of the disco else, is to be a bore endure such exhib ners—called bad ma but selfishness it is,

It is nice to r leaves the room. shows thoughtfulne should not be throw one forgets, or ev that such evidences pected. But-well, e sweet-mannered not a cent's worth of a little thought a thoughts into effect

nor less.

Good manners sh and off like one's Su is due to strangers wn family, even th of-all-work and the entitled to a certain eration. Who can irl who prattles

makes a great fus

girl who has more social position, and annoy and show un

to her kitchen main

ners are for displayers out. It is just

as it was last, and even better. The

thought, considerat

will these attribu girl's soul grow shine forth.—Helen

the broader

The Right Re

One of the mer

large Canadian city

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He was next to

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Returning from

America, the fathe

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others, who made

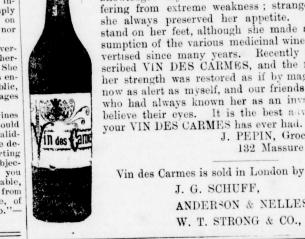
obtain the position.

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nitaries; others s sonal influence to l

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terest.



ive, could not aid either soc

says he, he quotes no Pope, and no coun-cil. or profanation within its sacred precincts.

Church ?"

Church.

Andover, Mass.

FIVE-MINUTES SERMON.

Passion Sunday.

BEHAVIOR AT MASS.

What a strange way of dealing with such an authority as St. Angustine ! It is true, there is no conciliar or Papal definition confirming the great Bishop of Hippo. This is because it is not usual for the Church to define propositions which nobody contradicts. the Consubstantiality of the Son might defined, had never have been formally never have been formative defined, had there been no Arius. It might have continued to be assumed, without any need of going farther. What occa-sion could there be for a definition of the self-evident statement that God does not condemn a man for believing what he has been brought up to believe, so long as he does not distion of Divine displeasure. honestly turn away from new evidence concerning it? Pius IX. has come concerning it? Pins IX. has come nearer to defining this proposition than any one else, and in Dr. Foster's view has probably defined it in fact. I am teaches us two very important lessons -first, to love the House of God and to requent it ; and second, to behave with certain that there has been no defin the greatest reverence within its wains. Surely the Lord of the Temple did not need to honor it. Yet, behold, His at-tachment for it, how often He visited it, and how incensed He was against all ition, because, as the Pope himself signifies, the Bishops themselves know already, by universal consent, that God's purposes of salvation can never be defeated by ignorance or error is not turned into crime by a sinful adof the Old Law was so sacred in the eyes of Our Lord Jesus Christ, how herence of the man himself.

which more so the sanctuaries of the New Law? Was it not said of Him that "zeal for God's house hath con-sumed Him?" And do we not find Nevertheless, in a sense, the Church has already defined St. Augustine's declaration, for, as I learn from the German Bishop whom I have already quoted, she early received it into her Canon that those amongst us who have most of the Spirit of Christ imitate Him in this Law, and thereby made it a part of her also ? Good Christians love the House of God ; they visit it often, and they are full of reverence for it. While, on system. All propositions, previous subsequent, must be defined in the light of this fact. the other hand, there is no more infal-

It is plain that the Catholic Church lible sign of a coarse and tepid Chris must have shared St. Augustine's view of the possibilities of grace for the tian spirit than irreverence in the Temple of God. Temple of God. People whom you see enter the church laughing and talking, Donatists, for she went to the utmost limit of indulgence in her proposals for have little or no sense of worship; they come rather for appearance sake, like reconciliation. She did not even re-quire of them a formal acknowledgnt of their having been in schism She did not ask the Donatist Bishops to abdicate, but proposed that where there was only a Donatist bishop, he should the very next block, have no true de-votion to God's House or its services, acknowledge the primacy of Carthage, and that then, -- as this made him Cathfor real devotion overcomes all obstacles olic, the Catholics should submit to that where there was only a Cathhim ; olic Bishop, the Donatists should sub-Bishops, a Catholic and a Donatist, the are merely baptized heathens. There | Divine law. Marriage was a mit to him; that where there were two

Should be need any carting done, be announces from the altar the different days upon which he desires the various

If you recollect, the only time that If you recollect, the only time that our meek and gentle Lord gave way to angry indignation, and acted with down-right severity, was when He found the buyers and sellers in the Temple. Infarmers and crofters to assist; whole parish again, will assemble to whole parts again, will assemble to eut peat for fuel on the appointed "priest's moss-day;" and so with other matters of a like nature. Brought up in such principles, the young Highlandflamed with holy zeal at the sight of such profanation, He at once turned upsuch profanation, He at once turned up-on the sacrilegious traffickers and drove them and their wares out of the Temple, using a scourge and saying: "Take these things hence, and make not the house of My Father a house of traffic." Nor did they stand on the order of their ming for they magnified in the iner regards priest's interests as his own and is not likely to be wanting er regards priest s interests as his own and is not likely to be wanting when his help is needed in things that affect religion more directly. Is there to be a special feast day—some procession of the Blessed Sacrament— the reliest direction of the second secon the priest simply announces that help going, for they recognized in the in-dignant countenance and commanding will be needed, and scores of willing hands are at his service. The writer can never forget an occasion of the nce of Jesus Christ the manifesta kind in which he was privileged to take Now, the attitude of Our Lord Jesus part, and in which the cheerful readi-Christ towards the old Jewish Temple

ness with which the young men of glen devoted themselves to the needful labor, was as edifying as their religious demeanor during the sacred function e greatest reverence within its walls. itself.

It is true that in such secluded districts as those we are now considering work required is very different in its nature from that so urgently needed in profaned it ! And if the sanctuary the cities and large towns, but what-ever assistance the Highland priest may demand, there is always abundant good will to supply it, and that, after all, is the question at issue.-Catholic World.

English Cardinal on Divorce.

Cardinal Vaughan, preaching on Sun-day in the Catholic Church at Chiswick, England, referred to the advantage taken in that country of the existing divorce laws and regretted that the divorce laws and regretted that the Legislature of England had departed from the Divine and revealed law of God respecting marriage. The indissol-ubility of the marriage tie, said his Eminence, was broken by legislative enactments and he deplored the fact that a large number of people unhap-pily availed themselves of this facility. People who were divorced aud married again were simply living in adultary. he Sadducees of old. People whem you see come habitual-y late to church, though they live in he very next block, have no true deagain were simply living in adultry, according to the teaching of the Cathclic Church which had no power to

and brooks no delay. People whom you find neglecting legalize the condition of thin rs or adchurch Sunday after Sunday, have nothing of the Spirit of Christ; they minister the sacrament to those who were thus living in the breach of the

ate little teeth through painlessly. These Tablets are just what every mother needs for her little ones—and for her older children too.

Mrs. Clarence McKay, Roseway, N. S., says :--- I find Baby's Own Tablets the best medicine I have ever used for my little ones. When my baby was four months old he was very troubled with indigestion. much would vomit his food as soon as he took it, no matter what I gave him and he seemed to be always hungry and kept thin and delicate. He also suffered thin and delicate. He also suffered from constipation. After giving him the Tablets a few days the vomiting ceased and his bowels became regular, and I must say that since I began the use of the Tablets I have had less trouble with this baby than I had with any of the rest of my children." Every mother should keep Baby's Own Tablets in the house at all times—there is no telling when an emergency may arise. These Tablets are a certain cure for

all the minor aliments of the little ones such as constipation, indigestion, colic, diarrhoea, sour stomach, and simple They break up colds prevent fever. croup, and allay the irritation accompanying the cutting of teeth. They are sold under a guarantee to contain no opiate or other harmful drug, and olved in water may be given with absolute safety to the youngest infant. Sold by all druggist at 25 cents a box, or sent post paid on receipt of price by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Liquor, Tobacco and Morphine Habits.

A. MCTAGGART, M. D., C. M. 75 Yonge Sts., Toronto. References as to Dr. McTaggari's profession-al standing and personal integrity permitted

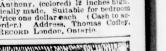
al standing and personal integrily permitted by : Sir W. R. Meredith, Chief Justice. Hon. G. W. Koss Premierof Oatsric. Rev. John Potts D. D. Victoria College R. W. William Caven, D. D., Kno x Coll. ge. Rev. Father Ryan, St. Michael's Oathedral. Right Rev. A Sweatman, Bishop of Toronto Thos. Coffey, CATHOLC RECORD, Londou. Dr. McTaggart's vegetable remedies for the liquor, tobacco, morphine and other drug habits are bealthful, safe, incepensive home treatmen s No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspond-ence invited. CURED.

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Statues of the Sacred Heart, the Bic Virgin, St. Anthony, (colored) 12 inches b Very artistically made, Suitable for bedr or parlor. Price one dollar each (Cash t company order.) Address, Thomas Co Carnet By Byconp. London, Outpring. parents ought to take to heart. In Pastoral he reminds his people that Company order.) Address, Thom. CATHOLIC RECORD London, Ontari

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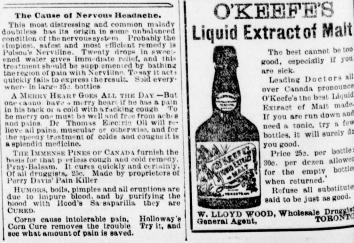






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eration was only one man responde vertisement. He hands in his pocke back of his head. "You want a peh? What are you



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ORONTO, ONT. MCCABE,

Managing Directa er Feet

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nuary, 1900. ng fact to your long time sufe to say, since She could not a constant cons, so loudly adthe doctor preresult was that gic. My wife is and customers, lid, can hardly ertisement that

er. Street, Quebec.

Druggists.



D purifier known.

MARCH 15, 1902. OUR BOYS AND GIRLS.

that we suffer from giving our own

to think. The remedy is to look away

small a part of it revolves round our own selves; to cultivate a wholesome

Girle Good Manners.

is as beauty does" is true, fearfully true. When beauty sits with her back

beauty is decidedly horrid and ugly.

Graciousness is but a matter of forethought, of being conscious of the

To be polite is not to be "putting on

mindful of the discomforts of everybody

else, is to be a bore. Society will not endure such exhibitions of bad man-

ners-called bad manners, to be sure, but selfishness it is, and nothing more

It is nice to rise when somebody

od manners should not be put on

annt of ann

of-all-work and the butcher's boy are

to her kitchen maid? Her good man-ners are for display only. They are perishable. Good breeding never

perishable. Good breeding never wears out. It is just as good this year as it was last, and next year it will be

even better. The more you use fore-thought, consideration and human kind-ness, the broader and more beautiful

will these attributes of the gentlegirl's soul grow and expand and shine forth.—Helen Follett Stevens.

The Right Road to Success.

One of the merchant princes of

large Canadian city was asked to tell of

proved to be of more than ordinary in-

ovs. His father was a civil engineer.

whose work was, for the most part, in distant places, and practically de-prived him of home life, so that the en-

tire care of his sons was left to his

Returning from a sojourn in South

America, the father found that his two

eldest sons had matriculated at the uni-

versity with the intention of taking a

ollege course. He told his sons that

was next to the eldest of five

terest

wife

others

nitarie

back of his head.

struggles, and the recital

mforts and wants of those about us.

To be well-bred is to show

tween man and man.

defects.

and polite.

nor less.

thoughts into effect.

and off like one's Sunday frock.

"Four dollars a day," was the answer. "Then you don't get me," and swing-ing around he was going out of the door when the engineer called him back, questioned him as to his experience, and, being satisfied on that point, en-gaged him at a salary of \$5 a day. "There,boys," said the father, " that shows the difference between being a master of a trade and a master of Think of the Star Patches. When Alfred Tennyson was a boy, he once gave a very wise piece of advice to his older brother, Frederick. The latter was going out to a party and was very shy at the thought of it. The fu-ture poet, who used to spend a good deal of his time in studying astronomy,

master of a trade and a master of

deal of his time in studying astronomy, said to him: "Fred, think of Hers-chel's great star patches and you will soon get over all that." Self-forgetfulness is by far the best cure for this troublesome affliction of So profound was the impression made upon the boys by this talk that they decided to learn a trade. After much shyness. The nervous person imagines that everybody in the room is looking consideration, one chose that of watchmaking, the other that of manufacturat him or thinking about him. If he detect any lips curving into a smile he jumps to the conclusion that it is pro-

making, the other that of multiactur-ing jewelry. Both of the boys were duly apprenticed for five years. Their father advised them to fit up a workshop in their home, in which to spend their evenings. This they did, voked by some eccentricity of his own dress or behavior. He interprets the whispers exchanged by two people in with the result that, later on, but be-fore they had passed their apprenticethe opposite corner as having himself for their subject. The fact is that he is by no means the centre of the as-sembly. Indeed, there is no one there ship, and while their wages were only a few dollars a week, they were earning several times that amount by extra to whom he is so important as he is to work done at home.

During the first year of their apprenhimself. As soon as he realizes his ticeship, they were paid nothing. The second year each received \$1 a week. In the fifth year each was paid a salary comparative insignificance, forgets him-self, and throws himself heartily into whatever may be going on, his dis-tressing sensations will speedily vanof \$12 a week.

The watchmaking brother, by perfecting himself in his art, had made an ex-It is not in social intercourse only cellent watch entirely by himself. Just after he completed his apprenticeship. the position of chief watch repairer in a selves too prominent a position in the world of our ideas. Both in childhood and in adult life there are many occaleading establishment became vacant. He applied for it, but was about to be sions when we are tempted to think of ourselves more highly—yes, and to think of ourselves more—than we ought refused because of his youthfulness, when he bethought himself of his home-made watch, and produced it as an evito the great star patches; to remember how large the world is, and how very dence of his skill. He at once secured the coveted position, at high wages, and held it for some time, carefully saving every penny he could until the way was clear for himself and his brother to be sense of our own unimportance in the gin business on their own account.

presence of the vastness of the world outside. Especially will the thought This they did in a small way, but, as may be easily imagined, prosperity soon rewarded their industry and econ-omy and their firm grew to be one of the most important of its kind in the of God Himself teach us due humility : for it is in the light of the perspective of eternal things that we perceive how slight, after all, is the difference be-

country. As the three younger brothers grew up, they were given employment, and are now in charge of different de-partments, the detail of which they Graciousness, kindness and sweet ers will cover a multitude of beauty have thoroughly mastered. Exhibitions of selfishness and rude-

Another circumstance is worth not-ing. As soon as the boys began to earn ness—they are quite the same thing— will doom the prettiest girl to wall-flowerism. The old adage that "beauty wages, their father required them to pay something to their mother for board. This they did regularly, until they established homes of their own. Looking back over their experience, to people, and has the sulks, forgets the rights and privileges of other folk,

and testing by it the value of their father's advice the brothers are satis-fied that it was thoroughly sound and that they were wise to follow it so implicitly.

airs," as some misguided and mistaken mortals seem to believe. Many indi-viduals are unpolished because they CHATS WITH YOUNG MEN.

It is not an easy matter to gain the have not been in environments that brought about culture and refinement, but there is in everybody's heart a consciousness of what is kind, gracious pplause of the world, but it is finitely easier than to gain the unqualified approval of oneself. Yet no man be accounted successful until he has won his own respect,-the approval of his respect to the fellow passengers on this jolly train of life. To push ourselves ahead of weaker ones, to go our way unconscience.-" Success

For Lent.

Whatever other penances young men may perform during Lent, this departmay perform during Lent, this depart-ment recommends to them to give up drinking liquor. No whisky or beer from now on until Easter! Some per-sons say: 'I can take it or I can leave it alone.'' Let us see them leave it alone, at least for Lent.

Overcoming Obstacles.

Why? Because it ness. Indeed, one leaves the room. Why? Because it shows thoughtfulness. Indeed, one should not be thrown into jail because However great the obstacles between you and your goal may be or have been, one forgets, or even does not know that such evidences of respect are exdo not lay the blame of your failure pected. But—well, it costs so little to be sweet-mannered! In fact, it costs upon them. Other people have succeeded in overot a cent's worth except a little time, little thought and carrying these

boming just as great obstacles. Remove such hindrances from the path for others if you can, or tell them a way to go around. Even lead them a

a way to go around. Even lead them a little distance and cheer them on. But so far as you yourself are con-cerned, do not stop to excuse any de-linquency or halt-heartedness or de-feat by the plea of circumstance or en-vicement. What little distance and cheer them on. is due to strangers is also due to one's own family, even the cook and the man-

THE CATHOLIC RECORD.

brush and comb and other toilet requs-

brush and comb and other toilet requi-ites, and the young man who is so wrapper up in the use of these that he has thought for little else. The young man who wears flashy jewelry, exhales an odor of musk, wears wide stripes, daring cravats, violent checks, and is generally "horsey." Tse Effect of Building and Loan Asso. clations on Society.

ciations on Society. The following article of Right Rev. Bishop O'Donaghue of Indianapolis, will be read with interest by many of our young men :

What I have to say on this subject is already pretty well known. The liter-ature published by enterprising build-ing associations is elaborate and shows in striking sentences and red type the

good work done by these institutions. My province, however, is to show what effect these associations have on My society; whether they make a com-munity better from a moral standpoint; whether men who subscribe for stock and pay their dues become better citizens, become more economical, care for their families better, or is the contrary the result.

I shall commence by stating the gen eral proposition that the influence of eral proposition that the infinite of the building associations on a community is in many ways beneficial in a marked degree, for the following reasons: First—All men, whether in business or not, are likely to be involved in

debt. The building association method makes the payment of a debt or obligation not only possible, but oftentimes easy. The payment of a man's honest debts is the evidence of his integrity as a citizen, and his worth as a neighbor in the community in which he lives. The man who would pay his debts and cannot do it with earnest effort is discouraged, gives up the fight, loses ambition, and often becomes a useless or mischievous member of society. Now, in my judgment, the building association method furnishes the debtor with the best means of paying what he owes and of saving his reputation in the community where he lives. The man who does not meet his obligations is soon rated below par. Nothing on this earth or beyond it can make a dishonest man honest. No building association can do the impossible. I am not now ear to the impossible. I am not now referring to that small class who do not care to do right. They are found everywhere, but as I think, not in large numbers. But give the man who is willing to pay his debts a chance to do it, and he is made a better man.

Another beneficial effect of the building association on society is this: It gives the man who commands no capital but his daily wages an opportunity to furnish himself with a home that he can his own. This is the best way to make a good citizen. When he becomes a property owner, however small his holding may be, he at the same time becomes interested in public affairs, pays taxes and takes an interest in what going on in the county and state where he lives. The home is the foundation, the ground-work on which a healthy community is built. Without the home there is only a moving, roaming population. The man who owns a farm or a house will give more atten-

his family may live and call their own. I have tried to obtain statistics to show obtain any figures that would be conbeen the means of securing homes out from ee for one hundred and sixty-nine ments of an families, and one hundred and well says: ten of these were purchases made through the means and inducements which diffe offered by this association. Now you

WHY JESUITS ARE HATED. A cable dispatch from Berlin dated

January 28 states that Herr Spahn, in behalf of the Centrists, interpolated the Government in the Reichstag regarding the attitude the Bundesrath was likely to adopt towards the bill passed in February, 1899, rescinding the Jesuit exclusion law. The Imperial Secretary of State for the Interior gave Protest-ant meinding as a passen for not allow ant prejudice as a reason for not allow-ing the German Jesuits the benefits of the bill passed in their favor three vers ago. He said that this prejudice imposed upon the Government "the necessity for the most mature consider-ation." He might as well have frankly declared that the Government does not think that the Jesuits possess rights which it is bound to respect and that it feels safe in inflicting a species of in-justice upon them that it would not dare to inflict upon other German sub-

It is easy enough to trace the genesis of the prejudice to which the German Imperial Secretary for the Interior re-fers. When St. Ignatius founded the Society of Jesus in 1534 Protestantism was sweeping over Germany, threaten-ing to engulf eventually all Europe. The Sons of St. Ignatus not only stemmed the flood but forced it back. From that moment they became shin-ing marks for assaults of all kinds. The resources of vilification were ex-hometed in the orderers to black hausted in the endeavor to blacken their character. No lie was too monstrous, no misrepresentation of the motives actuating them too gross, no crime too revolting—all that malice could in-vent and credulity accept was con-scripted into the service of those who unable to meet the Jesuits in a fair fight, resorted to defamation as a

substitute for argument. By dint of iteration the vile calumnies set afloat by the enemies of the Jesuits were accepted as self-evident truths and, finally embodied in language, became a part of the intellectual life of Protestants. We all know what the word Jesuitical suggests to the Protestant mind. It stands for all that

s cunning and unscrupulous. Again, we know how their enemics have fastened upon the Sons of St. Ig-natius the vile calumny embodied in the axiom, "The end justifies the means. It makes no difference that the Jesuits have repudiated the immoral teaching set forth in the words we have just quoted. It was only recently that the general of the Jesuits offered a reward

if any one would adduce from any book of which a Jesuit was an author, proof that "the end justifies the means Jesuit doctrine. The reward will also go to any one who will be able to show that in any Jesuit college or institution of learning in any country the Jesuits have taught that evil may be done that good may come from it. Do you think, reader, that this repudiation of the stock calumny against the Jesuits will have any effect? Not at all. It will be handed down to succeeding generations of Protestants, by whom it will be believed as implicitly as it was by their

In the meantime the Sons of St. Igna-Ladeveze, a distinguished French scholar, points out in an article in the French (Chicago) they are not actuated by per-sonal motives. The Constitution of the ments of any sort. M. Ladeveze very

which differs from others in so many ways, differs also in this, that its mem-bers can not accept any dignity either mmitting sincerely hope my experience will bene-



indulgence at their disposal when it comes to dealing with themselves." FATHERKOENIS FREE A Valuable Book on Net-vous Diseas-Yes, that is the secret of the hatred manifested towards the Sons of St. Ig-natius. They are Catholics who have

sacrificed everything which men hold dear in the service of the Catholic Church. St. Francis Xavier, turning his back on worldly honors, leaving family and home and going to the uttermost ends of the earth to carry the glad tidings of the Gospel, is a high type of the Jesuit. He, too, was hated in his day by the Dutch Protestant traders in Japan. They could not say anything derogotory to the man, but they iden-tified him with the Church of which he was so brilliant a soldier and, there fore, could have no love for him. Neither can the enemies of the Catholic Church in our days have any love for the Jesuits .- New York Freeman's

NERVOUS TROUBLES.

THE SUFFERER IS CONSTANTLY TIRED AND DEPRESSED, WILL STARTLE AT THE SLIGHLEST NOISE, AND IS EASILY IRRITATED.

There is no torture more acute and intolerable than nervousness. A nerv-ous person is in a state of constant irritation by day and sleeplessness by night. The sufferer starts at every noise; is oppressed by a feeling that something awful is going to happen; is shaky, depressed, and, although in a constantly exhausted state, is unable to sit or lie still.

If you are nervous or worried, or suffer from a combination of langor and constant irritation, you need a nerve food and nerve tonic, and Dr. William's Pink Pills are absolutely the best thing in the world for you. You will find after taking them that your feelings of distress and worry are being rapidly replaced by strength, confidence and a feeling that you are on the road to full and complete health and strength. Get rid of your nervousness in the only ssible way-by building up strong, teady nerves.

Miss Ina Doucet, Bathurst, N. B., says: "Words fail me to adequately express what I owe to Dr. Williams' Pink Pills. I was attacked by la grippe, the after effects of which took the form of nervous exhaustion. The least noise would startle me and I would tremble for some time. I used several medicines, but they did not help me, and as time went on I was growing worse and was so nervous that I was afraid to remain alone in a room. I slept badly at night and would frequently awake with a start that would compel me to scream. The trouble told on me to such an ex-tent that my friends feared for my recovery. At this time my aunt us me to try Dr. Williams' Pink Pills,



jects.

a fathers.

tion to the property than one who rents or leases it. Now the building associ-ation plan of accumulating means is beyond all question the best ever de-van of the Church Militant. There in vised to enable the ordinary wage- the forefront they stand receiving the worker to secure a place where he and shock of battles. As M. Henri de how many houses were built by this means in Indiana, but I was unable to (Chicago) they are not actuated by persidered reliable. I may say, however, Society of Jesus pledges its members to that one association in this city has been the means of securing homes out from ecclesiastical and civil prefer-

> "The order founded by St. Ignatius, civil or ecclesiastical; they can not be come either Cardinals, Bishops, or even simple canons—unless the Pope forces Williams' Pink Pills saved my life and

Journal.

Wakes Life a Source of Constant Misery.

MURRAY & LANMAN'S

ARVETONIC Sold by Druggists at \$1 per bottle; six for \$5.

Use the genuine

KOENIG MED. CO.





TEFES tract of Malt

The best cannot be t good, especially if you are sick. Leading Doctors all

over Canada pronounc O'Keefe's the best Liqui Extract of Malt made If you are run down and need a tonic, try a few bottles, it will surely d you good. Price 25c. per bottle

30c. per dczen allowe for the empty bottle when returned Refuse all substitute

said to be just as good. OD, Wholesale Druggist TORONTO eration. Who cares a rap for the girl who prattles and tattles and makes a great fuss over some other girl who has more money and better vironment.

vironment and dominates circumstance. It all depends upon the amount of annoy and show unbearable arrogance No Apolo

No Apology.

No approach "Be men," said the doctor to his class of bright-eyed students, "strong, self-controlled, manly men. Baild your character up to full measure; make it is the process of the strong solution of the strong solution. such that others can rely upon it and not be disappointed. Don't be apologies for men, nor men that need apologizing for. Did you ever notice how many people there are for whom their friends are continually having to make excuses? 'That's his way: we always have to make allowance for that.' 'He is so quick-tempered that it often

makes him unreasonable; but he's good hearted down under all.' 'You can count on him if you take him in the right mood,' and so on. I charge you to be masters of your moods, your you to be matters of your ways. Nover let tempers, and your ways. Nover let them get so strong that they shall misrepresent you to the world, that you shall be known by them rather than by anything else that may be in you. No one has a right to do business on

the patience of his friends, or to pect those about him to excuse the faults and weaknesses he can remedy. What the world wants is the man who has honestly made the best of himself, and who needs no apofogy."

The Unacceptable Young Men.

they could go to college, but he urged them to also learn a trade, strengthen-A trade magazine gives a list of the boys who are the first to lose their ing his argument by telling their that, when he was in charge of the construc-tion of a railroad, he advertised, at the time for a time-keeper and for an time for a time-keeper and for an time for a time-keeper and for an same time, for a time-keeper and for an expert bridge-builder. In response to the first advertisement he had a number

The exquisite young man who parts his hair in the middle and is shocked of applicants, including young men and old men, university graduates, society little honest work.

The luxurious youth who has twentyyoung men, clerks, school-teachers, and dollar-a-week tastes and habits, and a who made strenuous efforts to obtain the position. Some offered let-

ten-dollar a week salary. The young man who hasn't sense ters of recommendation from high digto do anything unless he is ; others sought to bring perenough sonal influence to bear, yet the renum-eration was only \$7 per week. Only one man responded to the second ad-vertisement. He arrived with his

hands in his pocket, and his hat on the

"You want a good bridge-builder, eh? What are you offering?"

tironment. The great nature makes its own en-tironment and dominates circumstance. mortal sin. earnings. The worst bank a wage-worker can deposit his money in is his pocket. The laborer is poor during the week; he is rich on pay day; but the fool and his money are soon parted. tion. The savings bank had its day; it had also its victims. It is about gone from this part of the country and the very name has become opprobrious. meant loss of hard-earned dollars. have seen this problem worked out in this city, and other gentlemen here have seen the same thing in their cities and towns. The laborer who can lay aside a little each week for an emergency need not now go to the shaky savings bank but to his local building association, where he knows his money is not only safe but will bring him a good percentage of profit. He is in this way encouraged to save his surplus earnings, and becomes a better man.

This fact. I think, will be admitted, that it is the hard worker who spends his money in extravagance of drink on Saturday night, where Saturday after-noon is pay day. This evil used to be more common in cities than it is now. I attribute the change to the building associations. They are the best temperance societies that were organized. You may convince a man by argument that he should stop his foolish extravagance, but to reform him and improve his conduct the best way is to show him a practical and safe way of saving his money. This the building association does, and makes him a better man.

Carrying Our Cross.

The cross strikes the wounds and likewise heals them. St. Helena cured the sick by the touch of the true cross of Christ after the other two crosses had been applied without any result. Likewise, the cross which we receive The remarkable youth who invariably knows what a customer wants better than he does himself. The young man who is ignorant of the use of soap and water and hair-

labor ?

to this question :

so to do on pain of committing al sin. The words that Dante saw These pills never fail to restore health

written in black letters over the gate of hell: 'Lasciate ogni speranza, voi ch'entrate' (He leaves all hope behind and strength in cases like the above. They make new, rich blood with every dose, strengthen the nerves and thus who enters here) would not be out of Place on the doors of the houses of the anbi-Society of Jesus as applied to ambi-Williams' Pink Pills are a certain cure for rheumatism, sciatica, partial par-alysis, St. Vitus dance, indigestion, kidney and liver troubles, and the Even their bitterest enemies pay a

tribute to the services the Jesuits have ailments that make the lives of so many rendered to science, literature and learning of all kinds during the last three centuries. We need not go be-yond the limits of our own country to women a source of constant misery. Bright eyes, rosy cheeks, and an elastic step is certain to follow a fair use of this medicine. Be sure that the full name "Dr. Williams' Pink Pills for gather evidences of the great things they have accomplished as explorers Pale People," is on every box you buy All others are imitations. If you do and civilizers. The historian, Park-man, has told of their trials, suffering, an others are initiations. In your dealers, they will be sent post paid at 50 cents a box or six boxes for \$2.50 by address-ing the Dr. Williams' Medicine Co., and triumphs on American soil. The work they have done on the American continent they have duplicated other lands. They can literally apply to themselves the words Virgil puts in the mouth of Aeneas, "What place on Brockville, Ont.

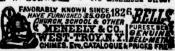
BE SURE that your blood is rich and pure. The best blood purifier, enricher and visaliz r is Hood's Sarasparilla. Be sure to GET HOOD's. A SURE CURE FOR HEADACHE. Billous headache, to which women are more subjects han men, becomes so acute in some subjects that they are utterly prostrated. The stomach refuses food, and there is a constant and dis-tressing effort to free the stomach from bile which be become unduly secreted there. Par-melee's V cetable Pulls are a speedy alterative, a d in neutralizing the effects of the intruding bile relieves the pressure on the nervee which cause the headache. Try them. A Long RECORD OF SUCCESS in curing cuts, the earth does not bear traces of our Why, then, the prejudice to which the German Imperial Secretary of the Interior referred to as an excuse for denying the German Jesuits the rights which are theirs under the law? M. Ladeveze gives the following answer

"Shall we consider the Jesuits as A LONG RECORD OF SUCCESS in curing cuts, burns and bruises, as well as all bowel com plaints, is held by Pain Killer, over 60 vears Avoid aubstitutes, there is but one Pain-Killer, Perry Davist, 255, and 50c. private persons? There are very amongst them, as everybody admits, who give any serious cause for com-plaint; no other body has ever counted

Perry Davis', 25c, and 50c. To Throse or SEDENTARY OCCUPATION.— Men who follow sedentary occupations, which deprive them of fresh sir and exercise, are more prone to disorders of the liver and kid-meys than those who lead active, outdoor lives. The former will find in Parmelee's Vegetable Pills a restorative without question the most effloacious on the market. They are easily procurable, saily taken, act expeditionally, and they are surprisingly cheap considering their excellence. so few unworthy members. It is always their spirit that is attacked. But I have already said that their spirit is the spirit of Catholicism, whose best representatives they are. Let their opponents reproach them with being Catholics is represent them thay must Catholics, if reproach them they must; but let those of us, who are conscious of the injustice of such a reproach,

excellence. Impartons Abound, but insist upon getting the genuine "The D. & L." Menthol Plaster, "The D & L" has stood the test of years, It cares, Its imitations are impotent. "The D, & L" is made by the well-known Davis & Law-rence Co., Ltd. De J. D. Kellenz's Discontary, Cordial is a recognize the good in them; as to the rest, let us remember that they are human, and therefore, subject to the faults and failings we all share, but

A. W BURWELL . 176 Bichmond Street



THE CATHOLIC RECORD.

THE DEAD SINGER. JOHN BOYLE O'RIELLY.

"Bhe is dead." they say; "she is robed for the grave; there are likes upon her breast; Her, mother has kissed her clay cold lips and folded her hands to rest; Her blue eyes show through the waxen lids; they have hidden her halr's gold crown; Her grave is dug, and its hesp of easth is walt-ing to press her down."

"She is dead !" they say to the people, her people, for whom she sung : people, for whom she sum; Whose hearis she touched with sorrow and love, ike a harp with life-thord strung. And the people hear-but behind their tear they smile as though they heard Another voice, like a mystery, proclaims an other world.

No need of a tomb for the Singer! Her fair hair's pillow now Is the sacred clay of her country, and the sky above her brow Is the same that smiled and wept on her youth and the grass arcound is deep With the clinging leaves of the shamrock that cover her peaceful sleep.

cover her peaceful sleep.
Undreaming there she will rest and wait, in the tomb her people make.
Till she hears men's hearts, like the seeds in Spring, all string to be awake.
Till she feels the moving of souls that strain til the bands arourd them break to smile.
O'er moor and fee, or crag and torrent, till And with the mort hose angels faces smile while."
O'er moor and fee, or crag and torrent, till the bands arourd them break:
And then, I think, her dead lips will smile and her eyes be oped to see.
When the cry goes out to the Nations that the Singer's land is free!

For the CATHOLIC RECORD. VOWS.

I wedded my soul to the mighty King Who rules over earth and heaven; In the depths of my heart, without outward Was His answering promise given.

And I saw the young, and the joy of earth, With joyous love clate Pledging themselves to be true till death, As they koelt at the "low white gate."

They spoke the words which wedded their

lives And upited heart to heart: They swore to be true through weal or woe, But only " till death do us part."

And I thought of my Spouse in the heaven

aboye, And my heart beat high with delight As I vowed to be true through weal or woe Till death do us unite. M. -----

DIOCESE OF HAMILTON.

PONTIFICAL MASS. Solemn Pontifical Mass of thanksgiving in honor of the Pope who is now beginning the twenty-fifth year of his positificate wassung by His Lordship, the Bishon, at the Cathedrai, Monday, March 3:d. Fither Walters was as-sistant priest. Father Holden and Donovan were deacon and sub-deacon respectively. At the end of Mass the Bishop entoned the To Leum. Masses of thanksgiving were also sail in the other city churches the same morning.

DIOCESE OF SAINT ALBERT.

A month ago it was commonly rumored that no hopes were entertained of Right Rev. Bishop Grandin's recovery. The great old Bishop seems now to tend towards recovery once more. He has been much better these past few weeks. Right Rev Bishop Brevnant, O. M I., will receive the Epircopal consecration, at Saint

receive the Episcopal consecration, at Saint Albert, on April6 Delegates of a Pollsh Settlement in the east of Wetaskivoin are arranging matters to have a church built in their colony and a missionary priest ministering among them. March 3, 1992.

C. O. F.

RESOLUTIONS OF CONDOLENCE. Toronto. Ont . March 4, 1902.

Sacred Heart Court, No. 211. It having came to the knowledge of our Court of the death of the brother of one of our members, the following resolution was unani-mously passed : To Edw. J. Rosar :

To Edw. J. Rosar : Dear Sir and Bro — Whereas it has pleased God in His Iofinite Wisdom to call ito Himself and remove from your family circle your dear-ly beloved broth r. Resolved that we, your fellow members of sacred Heart Court, No. 201, do hereby extend to you and your family our deepest sympathy in this your hour of sfliction . Resolved that acopy of this resolution be in-sected in the minutes of this evening and also sincervity and fratements.

MR JUSTIN REGAN, ADELAIDE TOWNSHIP.

They smile as though they heard Another voice. like a mystery, proclaims an other world.
"She is not dead," it says to their hearts; true singers can never die:
Their life 's a voice of higher things, unseen to the common eye:
The truths and the beauties are clear to them. Go's right and the beauties are clear to them. Go's right and the beauties are clear to them. Go's right and the beauties are clear to them. Go's right and the beauties are clear to them. Go's right and the beauties are clear to them. Go's right and the human wrong.
The heroes who die unknown and the weak who are chained and sourged by the heat of heat had apparently recovered, and was enjoying the best of health until a few days before his is the mystic voice is clear:
"The SINGER with OLIVED IS ALWAYS ALIVE! WE HEARKEN AND ALWAYS HEAR!"
And they raised her body with tender hands, and bear her down to the frain.
They is y her in state on the mourning ship like the lily-maid Elaine;
And they asil to her isle across the sea, where the bone is to nike ason to nike ason.
No need of a tomb for the Singer! Her fails hair's pilow now
Is the sacred clay of her country; oh, a grave among our ow.
Is warmer and dearer than living on in the hir's pilow now
Is the sacred clay of her country; and the sky above her brow.
Is the sacred clay of her country, and the sky above her brow.
Is the sacred clay of her country, and the sky above her brow.
Is the sacred clay of her country, and the sky above her brow.
Is the sacred clay of her country, and the sky above her brow.
Is the sacred clay of her country, and the sky above her brow.
Is the sacred clay of her country, and the sky above her brow.
Is the sacred clay of her country, and the sky above her brow.
Is the sacred clay of her country, and the sty above her brow.
Is the sacred clay of her country, and the sky

awhile." PATRICK ALEAN SHEAHAN, ROSS. On the 25th ult occurred the death of Patrick A Sheahan, idest son of John Sheahan, of the Tornship of Ross. Deceased was twenty four years of age, and until the summer of 1800 had generally enjoyed the strength and vicor in idental to youth. He was then attacked by hemorrhages of the lungs, which in spite of medical aid gradually developed into inculent tuberculosis. Being advised that a dyer elim-ate might be beneficial to his case, he proceeded to Calgary last July and during his two months sejourn there the bracking effect of Alberta's in-vigorating az onegreatly improved his condition that return his many friends hopefully believed that recuperation was well aigh complete. But the relief proved only temporary : neither med-tion and outward appearance, so much so that on his return his many friends hopefully believed that recuperation was well aigh complete. But the relief proved only temporary : neither med-conscription = so unsesuming at first and yet so fatal in its result. As the emaciation and other symptoms grew more marked, it became evident to the many who so kindly lent their presence during his liness for the parpase of cheering the sufferer and alleviating the sumets that he who had just tasted the soments that he hop of neope of recovery while any hope remained : then truly might it be said to the inevisable and hope of herevery in any hope remained : then truly might is be said to him that he patiently resigned him set to the inevisable and hope of its passage its is liness. Rev. Father Brueet, P. P. of 'Portage Du Fort, was in constant attendance upon him 10 fortify the soul for its passage its oteriny and to parform the last rise which our hoy church so abundatally bestows upon the due in the mission of the parsage its otering and to garform the last rise which our hoy church so abundatally bestows upon the due to mission the addition is the aver of the during the our him 10 fortify the soul for its passage

on Friday, the last day of February, despit

On Friday, the last day of February, despite the inclemiency of the weather, a concourse of about sixty five teams followed the hearse to St James church, where Solemn High Mass was chanted by the Rev. Father Brunet, dur-ing which among other hymes the choir gave a very pathetic rendering of "Grieve ofer the Dead." Mass ended the cortege proceeded to the cemetery, where in the family burying plot the mortal remains were lowered to their long home. The pull barrers (his own choice) were Meastres. S. Toner, N. Wheian, V. O'Hara, P. O Hara, O Prien and J Naville. Besides his father and mother, he leaves be-bind him to mourn his loss five sisters and brothers.

May his soul rest in peace !

MRS. LAWRENCE MCGUINNESS, KINKORA. MRs. Lawrence McGUINNESS, KINKORA, Oa Sunday, March 2, there passed peacefully away one of the most highly respected resi-tawrence McGuinness, in the striy-third year of here ago The deceased lady had been alling about one Year, and although at times the groatest of hopes were entertained for her re-covery, yet, despite the best medical care and attention, the final summons came Surround-ed by her beloved family and kind friends, she breathed forth her pure soul with that caim. Christian resignation which is ever the attention, the final summons eams Surround -ed by her belved family and kind friends, in she breathed forth her pure soil with that reward of a virtuous life. During her long and tedious illness she was extremely pabent. I at all times reconciled to the wish of her Crea-tor and ready to comply with His will what. ever it should be, though she was always buoyant with hore in His meries. In life Mrs. McGuiness was kind, gentle and loveable; a duiful and loving wife, a fond and tender mother; and, above all, charitable in the extreme. Mrs. McGuiness was well b and the remember is and, above all, charitable in the extreme. Mrs. McGuiness was well and happily prepared for death, receiving the paster, Rev. Father O'Neil, a short time pre-tions to her death. Besides a sorrowing hus-band she leaves to mourn her loss a grown-up family of two sons and two daugthers-Lako of Logan Township, Mrs. Hanley of Hesson. Wulliam and Mary A. shome. On Tuesday morning the funeral took place from the family residence. US Pather O'Neil, thence to the consectry where the final obs quies were celebrated. The vast number that paid a tribute of res-pect to her memory told most elequently of the high esteem in which the deceased lady was hull, thence to the family our sincere and hearticle sympathy in heir sad affliction, and true the prosoct of another meeting in the hereafter will assue their grief and afford component of the is sortrwing hearts. Many, when they hear of her death, will breache a prayet that her soil my rest in peace. Mrs. Journ McCANN, OUSTIC, Ognitic, Jan. 28 – It is not often a whole town-

tion of being present at the deathbed of both parents. For nearly haif a century deceased had taken an active part in politics, Being an ary looked to for counsel in matters pertaining of the good of the part. In 1578 he received had taken an active part in politics, Being an ary looked to for counsel in matters pertaining of the good of the part, In 1578 he received had to be the standard bearer for the House a member of the County Council. The funeral took place January 30, the re-chared for the repose of his soul. Yeneration to the work gradually instribute of respect, the County Council at inservard. May his soul rest in peace! May his soul rest in peace? May his soul rest in peace

of the Church had been administered some time previously, death having been houly expected.
 The decease of Father Ryan will be regarded with sincere regard. The decease of Father Ryan will be regarded with sincere regard. The decease of the the Dominon. But is all denominations throughout the Dominon. Hue was beloved as a priest and esteemed as a man. Hue iberal views and contine warm heartedness had woo for him many friends, while his philanthropic spirit and sincere regard for the poor of his parish had aroused in them feelings of the warmest affection. This wasstrikingly illustrated pestendary when, as the body may is state in St. Michael's Palace, hundreds of parise had esteement in the second of the warmest affection. This wasstrikingly illustrated pestendary when, as the body may is state in St. Michael's Palace, hundreds of parise had esteement of the way regarded by many as the most effort in ministerial duties. He was noted for his second of the way regarded by many as the most eloquent exponent of Roman Catholic theology in the Dominion. He represented the Archbishep of Toronic at the Irish National Convention had in Dublin in 1986, and there gained promise and had invariably won distinction for the family are now represented the family noted for their contributions of measure of the family are now represented the family are now represented the family more for their contributions of measure of the family are now represented the family are now represented the family are now represented the family are how represented the family are now represented the family more for the family are now represented the rest of the family are now represented the family are now represented the family more for their contributions of measure in the constinuition at the link of the of the deceased privet, Philip Ryan, is in the telegraph service in New Outland.
 Rev Fahler Ryan was how represented the family are not was been foreasing are in the constinuition of the rease of the family ar

principal of the second second

DEATH OF J. F. KENNY.

Halifax Recorder, March 3. Hainax Recorder, Marph 5. Another familiar name has now to be added to the long roll of clitzens that have died with-in a comparatively brief period-of clitzens who were lenders in the arena of business, and in the circles that mould and shape public optimon. For some days his life had been de sparsed away.

O God Who reign'st in realms above Look dowa in mercy and in love Upon Thy children gathered here— Ful Thou our hearts with holy for. The changing skies, the torrent's flow And still resounds, O God Mose High, From ingrate hearts tuis deathless cry, "Non Serviam !"

" NON SESVIAM."

MARTYRS OF THE COLISEUM.

BY REV. A. J. O'REILLY, MISS. AI

By Rev. A. J. O'REILLY, MISS. AP. We have a supply of this fascinating and thrilling in intersting work-cloth bound-in stock, and will send a copy to any of the read-ers of the CATHOLIC RECORD on receipt of 59 cents. It is slightly shopworm-hence the re-duction from si.Co. On its first appearance in print, The Martyrs of the Colieeum was ble seed by His Holincos Pope Pus IX. by letter of ith March, 1874; and on 27th April of the same year it received the hearty recommendation of Archbishop Lynch of Toronto. It is the re-sult of much careful study and research, and is the first and only authentic work on the subject. Price 50 cents. Address Thos COFFEY, London, Ont.

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The mountain tops and pine-clad hills, The mountain tops and pine-one The mighty seas and sparking rills. Thy temple groves and prairie home, The brilliant studded a sure dome, Ail, all with one accord declare The Greatness that is everywhere, And yet, a mortai dare defy Thy sacred laws by ruthless cry, "Non Serviam !"

"Non Servian !"-and this to Thee, Thou God of boundless M .josty ! A marv.[great 'twould be to us Did silve address a master thus ! Can we, created by Tay hand, Ere dare Tay mandate to withstand ? A "Fiat" still my, prayer shall be, And, never more I i say to Thee Malifax. Halifax. L. C.

C. M. B. A. BRO. QUINLAN HONORED.

At the last regular meeting of Branch 51, Barrie, a motion was unanimously adopted ex-tending congratulations to Past President Daniel Quinian on his election to the position of warden of the county of Simcese.

Dar Sir-licecired your book. Dear Sir-licecired your book, which is in deed. excellent value for the price. I had read most of the l-clures before, but they are so im-partant sad convincing, they are always fresh. Would that every descendant of old Erin had one in his possersion! They should go like "hot cakes." Yours W. F. O'BOYLE

Duciel Quinian on his election to the position of warden of the county of Simcoe. RESOLUTION OF CONDOLENCE. Owen Sound, March 6, 1902, P. J. Hussey, Eq.: Dear Sir and Brother – The members of Branch 219 wish to extend to you, our esteemed brother, to your loving mother, your kind sisters and brothers, our sincere and heartfelt sympathy in your loss of an affection ate and/exemplary faither and a true and fond husband. Not only will the loss be felt within the fam-ity circle, but in the congregation of St. Mary's church, where he, by his amiable dis-position and charitable actions, unade for him-self and family numerous warm and basem friends. We pray that God may grant you all the grace necessary to enable you to bear with Christian fortitude the cross which he has placed on your shoulders. May bid oparture from us and you be a guid-ing star which may lead us to that eternal home where pain or sorrow reign no more. Signed on behalf of the members of Branch 212 J. McLinden, E. LOOS, W. H. McClarty. Price \$1.50, "Shall 'Luke Delmege' attain an equal popularity with the previous book of this author." My New Curate?", ... In many respects it is a stronger book ... It has several dramatic incidents unmatched in force and eliquent narration by aught that we recall in My New Curate."—The Pilot, Boston. CATHOLIC HOME ANNUAL-15 CTS.

ST. PATRICK'S CONCERT.

Judging by the arrangements already made by the Committee, we have no hesitation in stating that the Concert to be given in the New Grand Opera House this year on St. Patrick's evening will rank amongst the very best ever given on a like occasion. It would, therefore, be advisable on the part of these who intend attending, to secure their tickets and have their seats reserved at agearly a date as possible. Tickets may be had at the CATH-OLIC RECORD Office.

NEW BOOKS.

BIBLE HISTORY. Containing the most remarkable events of the Old and New Testament, to which is added a compendium of Church History. Used in the Sparshe schools, Edited by Right Rev. Richard Gimner, D. D. Bishop of Cleveland. Ilinatrated. Approved by His Holiness Leo XIII., His Eminence Cardinal Gibbons, His Eminence Cardinal Manning, His Eminence Cardinal Manning, Hister Archbishops and sixteen Bishops, etc. 320 pp. Embracing three periods-from the birth of Christ to the "Reformation," from the "Reformation " to the present time. With an appendix of the feasts of the Church. Cloth binding. By mail 40 cents. Address THOS COFFEY, London. THE CATHOLIC YOUTH'S, HVMN BOOK "Bunt and Bill," by Clara Mulholland. loth binding. Price, 45 cents. Benziger Cloth binding, Price, 45 cents, Benziger Bros, publishers, "M-ry Tracy's Fortune." by Anna T. Sud-ier, Price, 45 cents. Bonziger Bros., publish-ers.

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LONDON.

BY HENRIETTA DANA SKINNER. This book will be held as a notable addition oliterature-more than that, as a wholesome outribution to that which is purest and oblest in the world of letters,-Baltimore direct.

LONDON. London, March I3. -- Dairy Produce--Eggs, fresh laid, wholessie, 12 to 140; eggs, fresh laid, (retail) 13 to 150; egxs, crates, per dozen, 12 to 138.; butter, best roll, 20 to 22c; butter, best crock, 17 to 130; butter, creamery, 21 to 23c; honey, it rained, per lb. 93 to 10c; inoney, in comb, 12c. Poultry-Spring chickens, dressed, 60 to 75c; Hve chickens, per pair, 50 to 55c; ducke, per part, 60 to 99; geese, each, 75 to 90; turkeys, per lb, 11 to 123c. Grain, cer. secani --Wheat, \$1.30 to \$1,31; rate, \$21,20 to \$1.22, orm, \$1.10 to \$1.12 burley, \$1.00 to \$1.15, peak, \$1.15 to \$1.25, re, 90c, fr \$1.00 to \$1.15, peak, \$1.15 to \$1.25, re, 90c, fr \$1.00 to \$1.15, peak, \$1.15 to \$1.25, re, 90c, fr \$1.00 to \$1.15, peak, \$1.15 to \$1.25, re, 90c, fr \$1.00 to \$1.15, peak, \$1.15 to \$1.25, re, 90c, fr \$1.00 to \$1.50 to \$1.91; asike cloverseed (bush) \$1.50 to \$1.91; asike cloverseed (bush) \$1.50 to \$3.00; timothy seed, \$0.10 sh \$2 to \$3. Meat-Pork, per cwt., \$7.00 to \$7.25; pork, by the lb, \$1 to 10c; bect, \$1.50 to \$7.00; resl, \$6 to \$1.50 to \$5.00 to \$6.00; c. Live Stock -- Live hogs, \$5.50; pigs, pair, \$5.50 to \$6.50; straw, per ton, \$6. Term Produce -Hay, \$8500 to \$5.51; straw, per load, \$10 to \$10 to \$10 to \$10 to \$1.25, res ton to an ender to an end can story tof a "love faithful unto death" exonisitely modulated and refuted, like tech-nique is good. It is novel in the best sense. There is no dull sermonizing, but there is the true Catholic life shrewdly observed and per-suasively set forth.—Ave Maria. Carnolic (REGORD Office, London, Ont. Price §1 25. This story fof a "love faithful unto death"

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MARCH 15, 1902.

VOLUME XX

The Catholic

London, Saturday, Mar

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Sincerely and fraternally yours, WM D. VOGEL. Rec. Sec.

FORTY HOURS' AT COBDEN.

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OBITUARY.

MR. JOHN CONNOLLY, OPS.

MR. JOHN CONNOLLY, OPS. It is with deep and profound sorrow we re-ford the death of Mr. John Connolly, one of mmbers. The sad event took place Jan. 23 at his late residence, West Oos, Surround d by his late residence, West Oos, Surround d for the surve of the first settlers of Ops. Their union was bleased with a sixter hidren. Eleven aurvive their parents, name by M-e, P. M. West, Ops. West, Ori O', Keefee, and Mra, John O'K eefe of Min'e, N. D.; Ichn of Graton, North Dakota William, Chief Ops. On laterstate Commerce Commission at Washington, D. C.; Joseph at Lynden's; James, a prominent farmer of Ops; the Misses Anthough living far apart, all had the consola.

when they hear of her desith, will breache a prayer that her sould may reast in peace. Mr. John McCann, OUSTIG. Onstie, Jan. 23 – It is not often a whole town-whip is thrown into such deep sorrow as was far. John McCann, second son of Mr. and Mrs. Patrick McCann, second son as a transformed that in appendicitls, and received the best medi-rations of the assiduous attentions of a nurse, and the loving and tender administra-tions of his mether and father. But for all he said. "It is the best that are called away to him such a solution of the solution of a nurse, and the loving and tender administra-tions of his mether and father. But for all he said. "It is the best that are called away." and surely the cutting off of this promising Johnny had scarcely bid tareweil to his boyhood -he was but nineteen years of age-and it is traits of character that happily combined to make him a credit to his prenis and a model to his acquaintances and friends. He was and had won many friends as was clearly shown by the large attendance at his funeral. But it was in the san funds at was clearly shown by the large attendance at his funeral. But it was in the san funds as was clearly the won his laurels. There he was a comfort and near to show their last mark of respect. But it was in the san funds at was a comfort and near to show their last mark of scaper, was the character even in this localish and afford brothers and a sisters are now the theored on Friday at 10 a.m., to S. Poter's were Messrs. There be was a comfort and hear to the Catholic cemetery, was the tharvest ever seen in this localish and afford brothers and sisters are now the theored on the catholic cemetery, was the invest ever seen in this localish and afford brothers and sisters are now the fundan and Jos. McCann. Wo offre and incere condolence in their great loss. May his soul rest in prace!

Life is indeed great, and not little; and one must realize its dignity and its proportions. One defect has been that the emohasis of value of action was laid on some vague and far-off time instead of on the present day, the present hour. Evasions are the common shelter of the hard-nearted, the failes, and the impotent when called upon to assist; the real great alone plan instantaneous help, even when their looks presage difficulties.—Lavater.

Heart. Heart disease was the cause of Mr. Kenny's death. He had been ill about three weeks, but it was not until Saturday last that hope of his recovery was abandoned. May his soul rest in peace !

A MERITED TRIBUTE.

Our Own Experience of the Comforts of Travel on the Grand Trunk.

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 who were leaders in the area sof basiness, and
 in the circles that mould and shape public obtained. The state of the sparted of and last evently strength on any state away.
 passed a way.
 <l wheat-No. 2, 5540 east. MONTREAL MONTREAL MONTREAL Montreel, March 13. -Grain-No. 1, oats, feed barley, 55 ex store; buckwheat, 5540 low reights; peas, 791c. high freights. Rye 621c stroat May, Flour-Manitobs patents, 84 io \$1,23 strong bakers', \$3 853 straight rollers, \$3,50 to \$3,60; in bags, \$1,62 to \$1,522; Ontario patents, \$3,70 to \$4. Feed - Manitob, bran, \$19 : shorts, \$1 to \$22; bags included; Ontario bran, in bulk, \$19 to \$20; shorts, in bulk, \$20 to \$21. Rolled oate-Millers' prices to jobbers, \$2.45 to \$2.55, in bags, and \$5 to \$5 20 per bbl. Provisions - Heavy Canadian lard, 14 to 12/c; finest lard, 12 to 13/c; hams, 12 \$5.65; fresh killed abattoir, \$9 to \$25 per 100 bes. Cheese - On'ario colored, 10 to 14/c; Quebec, 10 to 10/c; Butter-Cholce creamery; ourtent receipts in jobing lots, 70c per New syrup, 6/c per 1b in wood; 70c per vision; a to \$20; congle prates. New syrup, 6/c per Lo in Acabie - Cholces.

Live Stock Markets.

stock, 80 to 82% per bag on track. Live Stock Markets. TORONTO. Toronto, March 13.-Following is the range of quotations at Western cattle market this morning. Cattle - Shippers, per cwt., \$4.50 to \$5.50; do. light, 84.25 to 45.65; tutcher choice, 81.00 to \$4.25; butcher, ordinary to good \$3.25 to \$3.75; butcher, inferior \$2.20 to \$3.00; stockers, per cwt. \$3.00 to \$3.50; Sheep and iambs, Der cwt \$4.50 to \$5.55; do. 43.75; lambs, per cwt \$4.50 to \$5.75; butcher, ardinary to good \$3.25 to \$3.75; butcher, and Calves-Cows, each, \$30 to \$4.55; calves, each. \$2 to \$10.00; Hogs - Choice hogs, per cwt. \$5.75 to \$6.00; light hogs, per cwt. \$5.50 to \$5.75; sows, per cwt., \$3.50 to \$4.00; stags, per cwt. \$5.75 to \$8.00; light hogs, per cwt. \$5.50 to \$5.75; sows, per cwt., \$3.50 to \$4.00; stags, per cwt. \$5.75 to \$8.00; light hogs, per cwt. \$5.50 to \$5.75; sows, per cwt., \$3.50 to \$4.00; stags, per cwt. \$5.50 to \$5.75; sows, per cwt., \$3.50 to \$4.00; stags, per cwt. \$5.50 to \$5.75; sows, per cwt., \$3.50 to \$4.00; stags, per cwt. \$5.50 to \$5.75; lows, 100; light hogs, berd wt. \$5.50 to \$5.75; lows, 500; light hogs, berd wt. \$5.50 to \$5.75; lows, 500; light hogs, berd wt. \$5.50 to \$5.75; lows, 100; light hogs, berd wt. \$5.50 to \$5.75; lows, 500; light hogs, berd wt. \$5.50 to \$5.75; lows, 100; light hogs, berd wt. \$5.50 to \$5.75; lows, 100; light hogs, berd wt. \$5.50 to \$5.75; lows, 100; light hogs, berd wt. \$5.50 to \$5.50; light, 50; light, 50; lows, 50 to \$6.50; warrings, \$5.50 to \$5.50; light, 50; light, 50; lows, 50 to \$6.50; light, 50; light, 50; light, 50; light, 50; light, 50; light, 50; lows, 50; lows,

CHURCH BELLS, PEALS AND CHIMES, OF LAKE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY. Department of Indian Affairs, Ottawa, 28th February, 1902. ORUBON BELLS, PEALS AND CHER AND OF LARE SUPERIOR INGOT COOPER AND EAST INDIA TIN ONLY. BUCKEYE BELL FOUNDRY THE E.W. VANDUZEN CO., Cinginasti, C

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