

The Catholic Record.

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

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THE NEW BISHOP OF BUFFALO.

Great was the interest manifested in the consecration of the new Bishop of Buffalo, which took place in that city on February 24, and we may take to ourselves no little pride in the fact that the late saintly prelate of that See, as well as the newly consecrated, are both Canadians by birth. From the *Illustrated Buffalo Express* we learn that the Right Rev. James Edw. Quigley, D. D., third Bishop of Buffalo, first saw the light of day on Oct. 15, 1855, in the thriving little village of Oshawa, Ont., situated about forty miles east of Toronto, on the shore of Lake Ontario. When the future Bishop was little more than a prattling infant in his mother's arms, both his parents, with their household, moved from Canada to the pretty and picturesque village of Lima, Livingston county, N. Y., where they remained for three years, finally moving into the city of Rochester, which in the early '70's was a fast-growing town and then, as now, a very pleasant place of residence.

Rochester has been their permanent abode from that day to this. Both father and mother are still surviving, hale and hearty, vigorous and young, at the age of seventy-six years, surrounded and blessed by an ideal family of children and grandchildren.

James Edward, the oldest child of the household, was early selected by his pious mother to be the priest of the family; the traditions of her people being that no good Catholic Irish family should fail to present to God a young Levite, to offer up to Him the Great Sacrifice of the Altar, in the sanctuary of the Lord. Young James was then, as he is still (you may be sure), the idol of that devoted mother's heart.

Almost thirteen years ago Dr. Quigley entered the Cathedral of Buffalo as its rector. The late Rev. Edward Kelly having resigned the rectorship, Dr. Quigley out of his more than two hundred priests to be rector of his cathedral.

THE CONSECRATION.

St. Joseph's Cathedral was more than ever beautiful with the hangings in the Papal colors and streamers and flags told of loyalty to the Supreme Pontiff and joyful acquiescence in his will, the simple color scheme being carried out in every part. The coat-of-arms of the Holy Father between the Papal and the United States flags were suspended from the sanctuary arch; the organ loft bore on its front Bishop Quigley's coat-of-arms, also between the Papal and national flags. The drapings between the columns were marked with yellow and white banners with green wreaths encircling inscriptions giving dates of importance in the life of the Bishop as follows: Birth, 1855; St. Joseph's college, 1868; Our Lady of Angels, 1872; Propaganda, 1872; Innsbruck, 1875; ordained, 1879; Attica, 1879; Cathedral, 1884; St. Bridget's, 1896.

The wealth of the architectural design, accentuating instead of hiding its beauty. The neatness and tastefulness of the work is a credit to the skill of the decorator, Mr. O'Rourke. The great number of dignitaries who filled the sanctuary necessarily forbade elaborate floral decorations. Beneath the altar table was a bank of foliage plants, while the altar was crowded with St. Joseph lilies. This work was a labor of love done by the hands of Miss Nardin's community. The Bishop's throne on the gospel side of the altar was draped with crimson and bore his coat-of-arms. On the epistle side, the throne of the Archbishop was erected, and was likewise hung with crimson. The beauty of their simplicity. The hundreds of tapers and wax lights made of the sanctuary a brilliant and entrancing picture.

The murmur of voices and rustling of people anxious to place themselves hushed as the wonderful Hallelujah Chorus rolled from the organ; and expectation was breathless when a long line of priests followed choir boys and acolytes, and the venerable metropolitan, Most Rev. Archbishop Corrigan, followed the Bishops of the Province into the draped and flower-decked sanctuary. The procession was most impressive. The white-haired veterans, who have borne the heat and burden of the day, who are penitent and hard on the reward of their labors, were beside the young priests strong in zeal and with the oil of ordination still fresh upon their brows, few of whom had probably ever witnessed a ceremony of the kind, and the sombre-robed Franciscans and Passionists with faces showing victory over human loves and sorrows. Who can tell the possibilities of the future, who among the throng of clerics present may have the responsibilities of the episcopate laid upon them, who receive the mitre and crozier?

The Mandate, or Brier, was read by Very Rev. J. Bandanelli, the Passionist Provincial, the Bishop-elect kneeling before the consecrator, Most Rev. Archbishop Corrigan.

The Mitigating prelates and officers of the Mass were as follows: Celebrant and Consecrator—Most Rev. Michael A. Corrigan, D. D., Archbishop of New York. Senior Archbishop

Bishop—Rt. Rev. Bernard J. McQuaid, D. D., Bishop of Rochester. Assistant Bishop—Rt. Rev. Charles E. McDonnell, D. D., Bishop of Brooklyn. Michael P. Convery, Buffalo; Rev. Michael P. Convery, Buffalo; Rev. Thomas Brougham, Batavia; Rev. Lambert Vandepoel, Leroy. Assistant Priest—Very Rev. James A. Lantieri, Administrator, Buffalo. Deacon of Honor—Very Rev. Dean P. J. Cannon, Lockport; Very Rev. Dean John Pitass, Buffalo. Deacon—Rev. James J. Bloomer, Elmira. Subdeacon—Very Rev. Dean Henry M. Leddy, Wellsville. Notary—Very Rev. John Bandanelli, C. P., Hoboken, N. J. Masters of Ceremonies—Rev. Chancellor John J. Sheahan, Buffalo; Rev. James F. McGloin, Buffalo.

A notable feature of the ceremony was the taking of the oath by Bishop Quigley. As he knelt before the consecrator, the sun came from behind the altar, and rays of light streamed through the beautiful stained windows and rested like a benediction upon his head, a symbolism which must have soled his anxious heart and which thrilled the congregation as a prophecy of his golden future. Thousands of hearts breathed a prayer that the light of heaven might always rest upon him.

The beautiful form of consecration as prescribed by the Church was carried out in all its wealth of detail and grand ceremonial.

After the Examen the Bishops and the Bishop-elect prostrated themselves before the altar, while the priests and sanctuary choir chanted the Litany of the Saints, and then came the consecration proper, the blessing and placing of the ring, the blessing of the mitre and other insignia of the office. When the ceremonies were complete and during the singing of the "Te Deum," the newly consecrated Bishop proceeded, with his attending priests, and, robed in white and gold cope, wearing his mitre and gloves, carrying his crozier, through the main aisle, giving his first episcopal benediction to the kneeling congregation. His bearing combined the dignity of a Bishop with the simplicity of a child, and charmed and touched those who received his blessing.

The sermon was delivered by Rev. C. H. McKenna, O. P., in a most impassioned manner, and commanded earnest attention. It closed the ceremonies of the day, and was fitting the occasion. Herewith follows the sermon in full:

"You have not chosen Me, but I have chosen you, and I have appointed you that you should go and bring forth fruit and your fruit remain." (John xv., c. 16.)

We read in the Book of Numbers that the King of Moab brought the Prophet Balaam to a high place which commanded a view of the Camps of Israel, in order that he should curse the chosen people of God. But when the Prophet beheld the beauty, and order, and harmony of the hosts of Jacob, captains ruling the army, Aaron governing the priests and the Levites, and Moses, the representative of the God of Jacob, ruling and governing the whole hosts of Israel, far from cursing, the prophet was filled with admiration, and cried out, "How beautiful are Thy tabernacles, O Jacob, and thy tents, O Israel." (Numbers, xxiv., v.) Yet, my brethren, that unity and order and beauty which inspired the prophet's soul, were but shadows and figures of the perfect unity and order and harmony which are manifested in the Church established by Jesus Christ. In her we behold the people obedient to their pastors, and pastors and people obedient to their Bishops and all in perfect obedience to the Supreme Pontiff, the viceroy of the Son of God. It is to consider the secret of that wonderful unity and harmony of the Catholic Church which commanded the admiration of Guizot and Leibnitz and Macaulay, and so many others outside her fold, that I now wish to occupy your attention.

But, let us first consider the scene that is presented before us. Here we are witnesses of the imposition of hands, by which a faithful priest is honored by the Church, and raised to the sublime dignity of Bishop and successor to the Apostles. Here takes place that transmission of power and of Apostolic succession found only in the Catholic Church. To-day the widowed Church of Buffalo rejoices in the possession of a worthy successor to the saintly sons of Vincent de Paul, who so long and so faithfully labored in building up the Church in this diocese, in fostering vocations for the ministry, in establishing religious communities and in promoting the cause of Catholic education. Here we behold crowded within the walls of this venerable cathedral a faithful people, eager to witness the consecration of one they have loved and venerated, and untiring zeal consumed in their behalf. Here also are assembled the hard working priests of the diocese, who have ever cherished for Dr. Quigley a fraternal affection, who for years have looked up to him for guidance and encouragement in their labors of the ministry. They are here to manifest their love for their fellow-worker in Christ's

vineyard, and to show their willingness to obey him as their father and pledge him their loyal sympathy and support. Here, too, are the venerable Bishops of this vast province, one of the most important provinces of the whole Church. They have come to take part in these solemn rites, and to welcome to their ranks a co-laborer so energetic, so zealous, so learned, and so universally loved by priests and people. But more—here is the venerable Archbishop of Toronto; and still more, you have with you the saintly Archbishop of this Province, whose zeal, and learning, and prudence, and firmness, have gained for him the admiration not only of the Church of America, but of the whole Church throughout the world.

Dr. Quigley has one more source of consolation, which but few Bishops enjoy at their consecration. He has here his father, so justly proud of his noble son; he has here the fond mother, who so lovingly cherished her boy at her heart and who sees to-day her cup of happiness filled. We beg to congratulate parents and son. We beg to congratulate the new Bishop of Buffalo in having the love, the prayers and best wishes of this vast congregation. All this bespeaks for him a glorious pontificate. We congratulate also the priests and people of this extensive diocese, and we know we are voicing the sentiments of their heart of hearts in thanking our illustrious Supreme Pontiff for the blessing he has conferred on this diocese in giving it Dr. Quigley for its Bishop.

It is now generally believed that temporal authority comes to our state rulers through the people; but in submitting to a moral obligation also, we acknowledge a moral obligation also. For St. Paul says, "All authority comes from God." (Rom. xiii., 1.) God is party to the contract between subject and ruler, as He is party to the marriage contract, and requires that these contracts be faithfully observed. But it is different with regard to the tradition of spiritual authority. Here the people have no say, have no part, in its tradition. All spiritual power must come from God alone. Hence to the Catholic the absurdity of a minister of the Gospel receiving a "call" from the people, or a Church or a Bishop claiming Apostolic succession, asking power and jurisdiction from a temporal throne. Witness the conduct of the new Archbishop of Canterbury, who asked jurisdiction from her Royal Majesty the Queen.

As all spiritual powers must come from God, so also must our holy vocation to the priesthood and to the episcopacy come from God. St. Paul says, "Neither doth any man take the honor to himself, but he that is called by God as Aaron was." (Heb. v., c. 4.)

"You have not chosen Me, but I have chosen you," said Jesus, "and I have appointed you that you should go and bring forth fruit and your fruit remain." (John xv., c. 16.)

"And He gave some Apostles and some prophets and other some evangelists, and other some pastors and doctors. For the perfection of the saints, for the work of the ministry, for the building up of the body of Christ, until we all meet in the unity of faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age of the fullness of Christ." (Ephes. iv., c. 11.)

In the Old Law it was the same. "Is it a small thing to you," said Moses, "that the God of Israel hath separated you from the people and hath joined you to Himself?" (Num. xvi., c. 9.) Hence St. John in the Apocalypse says: "He hath made us a kingdom and priests to God, and to His Father." (Apoc. 1, c. 6.)

As vocation to the priesthood and to the episcopacy must come from God, so must power and jurisdiction; and this brings us to consider the very fountain head of the power and jurisdiction exercised by the Church.

When the framers of our wonderful American Constitution designated the offices through which the people should be governed, they at the same time designated how these offices were to be filled. Can it be supposed that He who is the "Wisdom of the Father" established His kingdom on earth but failed to provide rulers for it to the end? In the natural order, ruler succeeds ruler, a father lives in his son, plant and bird and beast live on in their offspring. And will it be said that the Omnipotent was unable to transmit order and power and jurisdiction in His Church from one generation to another? It is evident that He willed His Church to remain with her all days even to the consummation of the world. (Matt. xxviii., c. 20.) And the gates of hell should not prevail against her. (Matt. xvi., c. 18.) How, then, was the governing power and the order of the episcopacy and of the priesthood transmitted? We answer, through the Apostles and their lawful successors in the one holy Catholic and Apostolic Church, and in her alone. In establishing His Church, Christ called to Him His disciples. Day by day He formed them into one body. Gradually He elevated their faith by performing before them stupendous miracles. They saw Him cure the dis-

eased, command the winds and the waves, raise the dead, read their secret thoughts. At length He was rejected at receiving from Peter that sublime profession of divine faith: "Thou art the Christ, the Son of the living God." (Matt. xvi., c. 16.) Then did Christ in return bestow on Simon a new name; called and made him a Rock, on which He built His Church to last forever. Then, too, did He bestow power and jurisdiction on Peter by giving him the keys of the Kingdom of Heaven. (Matt. xvi., c. 19.) And that power and jurisdiction were to continue in His successors even to the end of the world. But that was not all. He secured the faith of Peter and of his successors, the Bishops of Rome, when he prayed for Peter that his faith should not fail and appointed him to confirm his brethren. (Luke xxiii., c. 32.) Still more, Peter was not only to confirm and strengthen his brethren, he was to watch over them as their shepherd, feed and nourish them with heavenly doctrine. (John xx., c. 16.) Did Peter and his successors fail in this? If so, the Church failed and Christ failed to protect her, and the gates of hell prevailed against her, to maintain which would be to contradict the Son of God.

But besides the power and jurisdiction given to Peter singly and to his successors, Christ gave wonderful power to all His Apostles when He said, "All power is given to Me in heaven, and on earth: as My Father sent Me, I also send you." (John xx., c. 22.) Then He breathed on them and said to them, "Receive ye the Holy Ghost and with the Holy Ghost the power of pardoning sins, a power which belongs to God alone and can only be transmitted to man by the power of God." Hear these words, "As My Father delegated Me to delegate others to you, so I delegate you to delegate others to you, or I delegate you and your lawful successors to the end."

The Son of God made some other promises that must not be forgotten. "I shall send you the Holy Ghost," He said, "the Spirit of Truth, who will lead you into all truth and abide with you forever." (John xiv., c. 11.) John xvi., c. 16.) That Divine Spirit who is the Spirit of Power still remains then in the one true Church; and as in the days of the Apostles, the Holy Ghost was conferred on the Bishops that were then consecrated by the imposition of hands, so to day we see Dr. Quigley elevated to the sublime dignity of the episcopacy by the power of hands. He who yesterday was in the ranks of the priesthood, without the fullness of sacerdotal power, is today at the voice of Rome elevated to the fullness of order and the fullness of Apostolic jurisdiction. He who yesterday had no power to elevate one to the ranks of the priesthood, to day has power to raise his fellow man to the highest order in the Church of God.

Let us now consider another promise made by the Son of God in favor of His spotless spouse the Church. It was the most tender and loving of all His promises, "Lo, I am with you all days even to the end of the world." (Matt. xxviii., c. 20.) Surely, then, the Church was to remain and the Apostle College was to remain in its successors to the end of the world! How is Jesus with His Church? How is that as God He is everywhere with the good and the bad, with the saint and the sinner; but when our Lord spoke those words He was God and Man.

"And what He once put on," said the theologians, "He never laid aside." He is still God and Man. Where is He God and Man? We answer, on our altars and in the tabernacle by His corporal presence. But more, He is with us by His official presence in His priests, in His Bishops, but especially in His Vicar, the Supreme Pontiff. From the tabernacles of His Church streams of grace are ever flowing on His devout children, who visit Him there on His throne of mercy. Through the sacrament of Holy Communion He unites all the faithful intimately with Himself. (John vi., c. 58.) He molds and welds all the faithful into one body. "We, being many," says St. Paul, "are one bread, one body, all that partake of one bread." (1 Cor. xi., c. 28.) He unites us with His heavenly Father. For the same divine life He received from His Father He gives to those who receive Him. (John vi., c. 59.)

He is officially with His priests in baptizing, in absolving sinners, and in celebrating Mass. For there is but one God, one Faith, one baptism, as the hidden Mysteries of that Baptism. There is but one Sacrifice, and Jesus is both the Priest and the Victim. There is but one Priesthood, which the Heavenly Father gave His Son when He swore to Him "Thou art a Priest forever according to the order of Melchisedech." (Psalm cix., c. 5.) But Jesus Christ is especially present in His Bishops and in the Holy Father, ruling them, guiding them, directing them, identifying Himself with them that when they speak He speaks through them. Hence He said, "He that hears you hears Me, and he that despises you despises Me, and he that despises Me despises him that sent Me." (Luke x., c. 16.)

Oh, sublime dignity of the Catholic

priesthood through which Jesus acts and purifies the souls of men, through which He is present on our altars, and is offered for us again and again in the Sacrifice of the Mass! Sublime dignity of the Episcopacy! through which Jesus rules and governs His Church and guards her from every danger and enables her to live on and maintain her vigor and her youth, when all else withers and disintegrates and dies.

We have no reason, then, to fear for the perpetuity of Our Holy Mother the Church. The Son of God ever remains in the vessel with Peter. And you, the newly consecrated Bishop of Buffalo, fear not! You have much to encourage and sustain you: you have the best wishes of all your fellow-citizens with you; you have the fervent prayers of your faithful children, and of the religious communities with you; you will have the loyal support of your devoted priests with you; your venerable brothers in the Episcopacy, and especially your saintly Metropolitan will help you by their counsel and their prayers. Mary, your mother, whom you have ever loved, will help you. St. Joseph, to whom your Cathedral is dedicated, will be your protector. And He, the invisible Head of the Church, will aid you during life, and reward all your labors with the Crown of Eternal Glory.

THE CATHOLIC DOCTRINE OF INSPIRATION.

Several of our lay readers have asked us to explain the Catholic doctrine of the inspiration of the Bible, to which we alluded last week in discussing the anti-Protestant position assumed by the leading Congregationalist minister in the country, the Rev. Dr. Lyman Abbott, of Brooklyn. And it is interesting to find that in this having looked out, after a conference of Methodist clergymen held in New York on Monday, that many of the ministers of that denomination, if not indeed a majority of them, have ceased to believe in the inspiration of the official English version known as the King James' Bible. Every English speaking Protestant, of course, who has accepted the recent Revision had already done so; but the world was hardly prepared for the repudiation of Protestantism implied in the denial by Protestant ministers in good standing that some of the books of the Bible were ever inspired. It was natural to expect, however, that the enlightenment of this age would bring about a reaction against that original Protestant article of faith, the verbal inspiration of the Sacred Scriptures. On the other hand, the Catholic view of inspiration has ever remained the same and unshaken, because it is the only rational view.

It has often been defined in ways differing in words, but not in substance and meaning. The clearest and most concise definition that we have found is that of the Abbe Glaire, who describes inspiration properly so called as "a supernatural assistance which, influencing the will of the sacred writer, urged and determined him to write, enlightening his understanding in such a way as to suggest to him at least the basis of what he was going to say." It differs, then, from both poetic impulse and the mere assistance of the Holy Ghost on the one hand, and on the other from Revelation. Pious impulse, of which the author of the "Following of Christ" is cited as an example, is an ordinary assistance by which God moves a writer, aiding the efforts that he makes so as not to depart from truth, but giving him no assurance of infallibility. The assistance of the Holy Ghost is that by which the third Person of the Blessed Trinity watches over and if need be directs the writer in the use of his faculties, so as not to allow him to fall into error in faith or morals. Such is the assistance that Jesus Christ promised to His Church and to her visible head upon earth in the person of St. Peter and his successors in the Papacy. Both of these, it is clear, are rather of the negative character, while that of inspiration is positive. In the first and second the determination to write may not come directly from God, while in the third it comes from Him, and He is consequently its chief author. Revelation, on the other hand, in its strict meaning, is the supernatural manifestation of a truth hitherto unknown to him to whom it has been manifested, the prophecies recorded in the Bible being examples in point.

Inspiration, then, consequently implies, in the first place, a supernatural determination of the will to write, by explicit urging, as when God, for example, commanded Moses and Isaiah to make records in a book, or even by unconscious urging, as seems probable in regard to the second book of Machabees and the Gospel according to St. Luke. In the second place, it is an illuminating of the intellect by which the Holy Ghost either reveals to the writer something he did not know, or suggests to him what he ought to set down among the things already known to him, or at least assists him in such a way that the writer avoids all error in the things that he knows, and that he hears you hears Me, and he that despises you despises Me, and he that despises Me despises him that sent Me." (Luke x., c. 16.)

Oh, sublime dignity of the Catholic

order of arranging thoughts, either by dictating them or by watching over them and aiding the author so that no falsehood be introduced into his work.

The Church teaches, then, that there is no non-verbal, or merely substantial, as well as verbal inspiration; nay, farther, that that of the bible is of former character, and Catholic commentators have adduced several reasons for this teaching. Among these are that God does only what is necessary or useful, and the choice of words by those gifted with the power of speech did not need His intervention; that there is a great variety of literary style in the sacred writings; that there is diversity in the various narratives of the same fact; that the writers themselves tell us that they had to make researches, and that, otherwise, all those who cannot read the word of God in the original, which indeed is not always the same in different copies, would not have the true word of God at all. As a matter of fact, we have not the original text of the Old Testament, such as it came from the pen of the inspired writers. Yet it is of Catholic faith that the whole of the Bible such as St. Jerome has left it in the version known as the Vulgate is inspired, and contains no material error or explicit denial of a truth, even in the fields of history, chronology or science, as well as in faith and morals. In regard to science the inspired writers had to use language that would be understood by those for whom they wrote as well as to day speak of the sun rising and setting; and with reference to history and chronology, whatever errors there are must be attributed to careless copyists and presumptuous commentators and annotators, and these can be corrected by means of the ordinary rules of criticism. It is not the bible, then, that is in error, but men's misconceptions of it, chiefly through their neglect to consult the authority appointed by God to interpret it. The legal bibles of our State and United States laws require courts to interpret them. Are they to be despised because individuals often misinterpret them?—Catholic Standard and Times.

From an article entitled "How to Treat the Roman Catholics," published in the *Evangelist* over the signature of the Rev. Dr. Field, we take the following extracts:

When I first went abroad fifty years ago it was with all the prejudices of a Puritan against Romanism in every form. Nor was I captivated by the great displays in Rome during the Holy Week. But alongside of all this pomp and splendor were innumerable institutions for the poor and the sick and for every form of suffering humanity. Coming up from Italy I had to cross the Alps, and having an American friend as a companion, we walked over the Simplon Pass, on the very top of which is the hospice, where the monks spend their lives amid eternal snows, that they may rescue lost travelers. One night we slept in the convent and when in the morning we parted from our kind hosts I could not feel that we were in a position to compare ourselves with them as to which were the better Christians.

Such devotion I have found all over the world. Away off on the other side of the globe, coming from the Island of Java to Singapore, the most southern point of Asia, I observed sitting on the upper deck a Catholic priest, and, approaching him as a stranger, I spoke to him in French, asking the question which would have been the first to address to an American missionary: "When are you going to return home?" To which I received an answer which I never had before: "Jamais! Never! Never! He had given his life to the service of the Church and of his Divine Master. There is another reason why we should have a care how we disparage the Catholic priests, namely, that some day, not so far off in the next century, we may have to call upon them for help against political and social dangers. The late Professor Roswell D. Hitchcock has often said to me that the time might come when the Roman Catholic Church would prove the greatest bulwark and safeguard against the socialism and communism which have been imported into our country from abroad. That is what all Europe is afraid of at this moment—a cataclysm not from above but from beneath; an earthquake that will yawn so wide and so deep as to swallow up civilization itself! If such destruction sweeps over the Old World, it will not be long in crossing the ocean to the New. Let us be on our guard that we do not break down any strong barrier against it.

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A WOMAN OF FORTUNE

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

CHAPTER XV. "MY SON AND I DO NOT AGREE."

"One knows that the world is a small place," said Grace Marriott, as the carriage rolled toward the Piazza di Spagna, near which their lodgings were; "but really one is not always prepared for the realization of its extreme smallness, as exemplified by the manner in which we run against acquaintances, and the friends and relatives of acquaintances, in the most unlikely regions."

"But he has not reappeared," said Cecil; "and, according to his sister's account, he is more likely to be shot in Ireland than to appear in Rome."

"Oh, well, one has heard of him, at least," said Grace; "and one knows where to place him. I hate for anybody whom I have liked to drop out of my life in that mysterious manner. It might have been a conspirator from the mystery he maintained about himself."

"Reverence is not mystery," observed Cecil. "There was no reason why he should have explained his affairs to us. I remember I said so at the time."

"There was no reason, as it appears, why he should not have explained about it, no doubt. There are people who do not care to talk of painful and disagreeable things."

"His sister resembles him very much," said Grace. "I had almost forgotten his face until hers recalled it."

"She looks very delicate," remarked Mrs. Severn. "But there is something quite attractive about her."

"I was struck with her face in Sant' Agnese," said Cecil. "It has a very peculiar charm. I am afraid I might not have thought of asking her to come with us but for that."

"There is no charm, peculiar or otherwise, about the mother," said Miss Marriott. "I think from her manner she must be an Englishwoman. The Irish are not usually so brusque."

The conversation dropped at this point for the carriage rolled under the portone of their own house—that is, of the house in which they had established themselves for the winter—and, alighting, the three ladies passed up a broad staircase to their apartment on the first floor.

It was a very spacious and handsome apartment—such as only a person of wealth could have inhabited, yet not so magnificent as to necessarily argue great wealth. Cecil was very careful to avoid any display which could draw attention to her fortune. The apartment was taken in Mrs. Severn's name, and she paid all bills, appearing altogether as head of the party. This was by Miss Lorimer's special request, made when she agreed to act as chaperon to the two young ladies during a winter in Italy.

It was a very agreeable request to the woman, who had never taken such a position before, and was afraid she might become in the eyes of the world a mere companion. That would have been hard to her; for she was not only a lady by birth, but she had moved for a long time in a very brilliant social atmosphere, and was widely known. Her husband, a man of letters and of science, and of a social charm more powerful than either, had lived for years in those cities of Europe where cultivated society can best be secured, had himself cultivated this society untriflingly, had been esteemed one of the most delightful men of his generation, and when he died was found to have lived so much beyond his income that he left scarcely any fortune at all. His widow, therefore, reduced to very narrow means, made her home in one of those German towns where narrow means are considered to go farther than anywhere else in the world; and here, through the Marriotts, Miss Lorimer met her. They liked each other at once: the girl with her quick, eager intellect and the woman with her careful culture found themselves very sympathetic, and soon the idea entered Cecil's mind of going to Rome for the winter, with Mrs. Severn as chaperon and Grace Marriott as companion.

"I think we would make a very nice party," she said to the latter, to whom she spoke first of her plan. "When you remarked not long ago that you would like to spend the winter in Rome, I determined to ask you to do so—as my guest, of course. I had already decided to set up my *Lapses* and *Penates* there for that length of time, if I could make any suitable arrangement. The trouble was the question of chaperonage, for we could not defy the proprieties by going alone; and I have a horror—simply a horror—of entering into any close association with people with whom I am not thoroughly sympathetic. Now, I have studied Mrs. Severn closely; the more I see of her the better I like her, and I intend that she shall go with us."

"It is a charming plan," said Miss Marriott. "For myself I can only say that I shall be delighted to go. But I doubt if you can induce Mrs. Severn to accept such a position. Frankly, I should not like to ask her to do so."

"I will ask her," said Cecil, "and you shall see that she will accept. I flatter myself that I have a little tact." She did not add that she had a great deal of something else, though no doubt she relied on it even more than on her tact; and indeed it was the liberal compensation offered which tempted Mrs. Severn to run the risks involved in accepting the position. Yet so much may be said, that the money would not have tempted her to take charge of any one whom she did not like, or whose social position was not thoroughly unexceptionable. She did like Cecil Lorimer exceedingly, however; and certainly nothing could have been pleasanter than that young lady's way of putting things.

"Understand that it is to be your establishment, dear Mrs. Severn," she said; "and my name is not to be mentioned in connection with it any more than Miss Marriott's. We are simply two young ladies whom you are kind enough to take charge of. I am selfish in this, you see; for, whereas I am nobody, over here, you are very much somebody, and can make us acquainted. I am sure with many charming people. So remember you are to set up your *salon* in Rome; I am to be allowed to share in the advantages of it, and to supply the sinews of war as a small compensation. But that is to be strictly on your secret. Never whisper to any one that you know or suspect me to have a good deal of money."

"The girl is romantic," thought Mrs. Severn, as Craven had thought before her. Aloud she said: "I think, my dear, that I have sufficient discretion not to betray anything which you would like kept secret. But you must not think that what you have said blinds me to your kindness with regard to myself. You are offering me in the most delicate manner the opportunity to enjoy again for a little while a life which I enjoyed perhaps too much when I possessed it—here a few tears were wiped away—'but it is an opportunity which I could not accept; if I had not—fallen in love with you, I should say if I were not a prosaic old woman."

"Do I not know it?" said Cecil, smiling. "I always know when people like me. And do you suppose I should make such a proposition if I had not fallen in love with you also? Therefore, with such a satisfactory state of feeling between us, I think we can safely set up an establishment together."

So it was that the establishment in Rome became an accomplished fact, and had gone on in the most harmonious manner up to the time when we found the party in Sant' Agnese.

Miss Tyrconnel very soon fulfilled her promise to call. The next day when the ladies came in from their afternoon drive they found her card and that of her mother. "So sorry to have missed you!" was pencilled on the former.

"That is a charming girl," said Miss Marriott. "We must cultivate her for her own sake as well as for her brother's."

"I am at a loss," said Cecil, "to know why we should cultivate her for her brother's sake at all."

"Because we liked him so much," replied Grace. "Is not that a good reason? Perhaps you have forgotten how agreeable he was. But I, who have not met any fascinating Frenchmen in the interval, remember very well."

Cecil laughed. "I also remember Mr. Tyrconnel very well," she remarked; "but if I had no such memory I should wish to see more of his sister. Let us return this visit very soon."

A few days later their carriage again drew up before the dark, massive entrance of the old palace near the Foro Trajano. They were directed to the second floor for the Tyrconnel apartment; and mounting thither the door was opened for them by an Italian servant, who received their cards, and ushered them into a *salon* with a more cheerful aspect than might have been expected—where a bright fire was burning and the air was filled with the fragrance of violets. Only a few minutes elapsed before Miss Tyrconnel entered, and, seen thus without her outdoor wraps, both visitors were painfully struck by her fragility of appearance. She was indeed the slightest creature possible to imagine—slenderly built, with very little flesh, and a skin so transparent that it was like fine porcelain. Her face recalled her brother's as Grace had said, but was a refined and delicate copy of it. The lines of brow, nose, mouth, and chin were exquisitely moulded, while the clear, pale complexion, the dark hair and large dark eyes, were traits in which certain Celts strongly resemble Spaniards.

"I am so very glad to see you!" she said, meeting her visitors with winning cordiality. "I was disappointed at finding you were out when mamma and I called; but unfortunately that is an accident to be expected if one does not know on what day to call."

"I hope it will not occur again with you," said Cecil. "Thursday is our day. But we have run the same risk, you see, and have been more fortunate; for we have found you at home."

"I am not very often anywhere else," she answered. "I am something of an invalid—which is the reason we are here—and I go out very little."

"That is a great privation when one is in Rome," said Miss Marriott. "Do you not feel it so?"

The soft, dark eyes looked at her with a smile. "Yes," said Miss Tyrconnel, "it is a privation; but I have so many compensations that I do not think of what I miss so much as of what I gain. Even with limitations, Rome

is the most fascinating place in the world."

"You have been here before?" asked Miss Lorimer.

"Oh, yes, often! Therefore, you see, it is not as if I did not already know it well. And I have many friends—real Roman friends—who come to see me and make my life very pleasant. But here is mamma, who was as sorry as I not to find you at home the other day."

"I wanted to thank you again for your kindness to my daughter," said Mrs. Tyrconnel, coming forward to shake hands with Cecil first. "She tells me, too, that you are friends of my son."

"We met Mr. Tyrconnel on ship-board," said Miss Lorimer; "and after having passed through some danger with him, we felt as if we knew one another very well."

"And we liked him exceedingly," added Grace Marriott, who thought this statement rather cool. "He was so very kind and pleasant."

"Oh, yes, he is always that!" said his mother, in a matter of course way. "I remember the accident which delayed his return. It was a critical time, and his presence was very much needed—but he was not to blame for the delay."

Her tone suggested that he might be blamed for other things. "He was very much worried by it, I think," said Cecil; "but it was one of the cases in life where impatience is of no use. On land, if a journey is interrupted one can find various expedients for getting on—charter a train, if necessary—but at sea nothing of the kind is practicable. One is at the mercy of the waves and the captain."

"We were all too glad to escape with our lives to be impatient on that occasion," said Grace.

"Yes, it was a narrow escape," observed Mrs. Tyrconnel, absently. Then she looked at her daughter. "Kathleen, have you ordered tea?" she asked.

Miss Tyrconnel responded by ringing the bell. A servant came in with the tea tray, and soon the fragrant beverage which has become an afternoon necessity was handed in delicate cups of lovely old china, together with plates of small, dainty cakes.

As Cecil drank her tea and trifled with a cake she talked to Mrs. Tyrconnel, who rather excited her interest. Evidently she was a woman of very strong individuality. Her appearance denoted this unmistakably. It was not from her that either son or daughter had inherited his or her classical delicacy of feature or dreamy softness of eye. Her face was strongly cut, though not unhandsome; her dark eyes were full of fire, and her whole expression and aspect breathed passionate feeling and imperious will. What, then, was the meaning of the coldness and hardness with regard to her son which her tone and manner betrayed? Cecil remembered enough about him to feel sure that he was not one to provoke antagonism carelessly, and she was conscious of a curiosity which led her to turn the conversation to the subject of Ireland.

"It is a country," she said, "which I have always regarded with great interest, and which I should like to visit, but I fear that this is not a good time to see it."

"If you want to see the lakes and the mountains and the ruins—and that, I suppose, is what you mean by Ireland—this is as good a time as any other," answered Mrs. Tyrconnel. "There are people who fancy that it is dangerous to go into Ireland, but this is a great mistake. Strangers are in no danger at all: it is only those who belong to the soil, and have lived on it for generations, who are liable to be assassinated, because they will not yield their just rights."

"Indeed!" said Cecil, politely and vaguely. She found that the fire was very near the surface, and that she had no difficulty in rousing it. "One hears a great deal of the wrongs and sufferings of the tenantry," she went on after an instant; "but no doubt it is a very trying position, that of an Irish landlord."

"So trying," said Mrs. Tyrconnel, "that our best efforts are treated with ingratitude; and at the least attempt to exact one's own, one is practically reduced to a state of siege, and liable at any moment to be shot."

"Oh!" cried Cecil. The exclamation escaped her involuntarily, and she put down her cup of tea rather abruptly. "How miserable you must be, then, to think of your son!" she said, quickly.

Was it her fancy that Mrs. Tyrconnel's lip curled a little scornfully? "Gerald is not likely to be in danger," she said, coldly. "He is not strong enough to defy the peasants and the demagogues who are controlling them. He is paltering with them, yielding rights which he ought to defend with his last breath, squandering his inheritance in socialistic experiments—my son and I do not agree on these questions, Miss Lorimer," she added, brought suddenly to a realization of how strangely what she was saying must sound by the startled expression of Cecil's face. "He has chosen to cut loose from all the traditions of his class and his family, and to enter on new paths which I totally disapprove. Consequently I have left Ireland, and I may never go back. The climate does not suit Kathleen, and she has suffered terribly from the nervous tension of the last few years. She is better away from there."

"I cannot admit that, mamma," said Kathleen, gently. While talking to Miss Marriott, she had plainly been listening with one ear to her mother's conversation. "I can never agree

that any place is better for me than Ireland."

"You are a foolish girl, then," said her mother; "and other people must be wiser for you than you are for yourself."

Her whole tone and manner changed, however, as she said these words. It was evident that if her son roused the hardness of her nature, her daughter brought out all its softness. There was a glimpse of family complications in these accidental revelations, which seemed to give Cecil the *mad de l'enigme* of much that she remembered in Tyrconnel. Had he not hinted at some hard, unwelcome task which awaited him—a task in which duty might be arrayed against the tenderest susceptibilities of others? She recalled the very words in which he had spoken, and how she had seen the sensitive fibre of the man shrink from the responsibility of the burden and its pain. A glimpse of both had been given her, and she felt saddened—she hardly knew why—as she rose to take leave.

TO BE CONTINUED.

TEMPERANCE NOTES.

Bacchus Dethroned. Sacred Heart Review. This sober cup Of which we sip, A thousand times surpasses The ruddy bowl That stains the soul And sense depriving glasses: With wanton smile, It won't beguile Its most devoted lover; Nor leave him drunk— Degraded—drunk— His senses to recover. With us then sup, Disdain the cup, Where'er you chance to find it— That offers bliss To those who kiss, But leaves a sting behind it.

Shall we in lays Old Bacchus praise And join his noisy revel Which brings wit down Till, with the clown, The wise man's on a level? Ah, no, my boys, For pure joys Fair temperance shall bring us, Ne'er leave behind An after-thought to sting us. With us then sup, Disdain the cup, Where'er you chance to find it— That offers bliss To those who kiss, But scatters death behind it.

Expense of a Bad Habit. The writer has neither liking nor disliking for teetotalers. He loves neither a bigot nor a sot. But he can not shut his eyes to the fact that a quite disproportionate amount of an ordinary man's personal expenses is due to what he drinks.

Few people exactly realize what a quarter a day means—almost \$100 a year. Talk of being clothed with curses as with a garment! You can dress like a gentleman on a whisky and soda a day. You can keep a horse on three drinks and a cigar. By all means take them if you like them, and if they do you good, and if you can afford them. But if economy is an object with you it is well to recollect the costliness of such easily acquired and quite superfluous habits.

Habit, it is said, is second nature. Among the many silly proverbs that the common sense of the nineteenth century has exploded few are more foolish than "a habit is but a coat, in relinquishing which more serious pang is involved than in discarding any other slovenly old shooting jacket."

Such sacrifices are far more difficult than they are generally believed to be.

He'd a bottle in his pocket, La de da, He'd a red nose like a rocket, La de da, He thought he was a sport, But when he got in court, He was a different sort, La de da, la de da!

Sometimes girls wonder what they will do when they go into society where wine is offered. Some will be brave and say, "No, I thank you," very quietly and in a ladylike way, or, what is better, they will turn down their glasses at first and have it understood. That is what Mrs. Cleveland, the President's wife at Washington, does.

The Bonars of Scotland were saintly men, and it is interesting to know that Andrew, spending sixty-three of his eighty-three years in the ministry, was ever an ardent friend of temperance. Among his last efforts was an appeal to his countrymen on the "Untrustworthiness of Moderate Drinking."

In a trial before a justice's court one of the attorneys in the case said: "Mr. —, where is your place of business?" "What for you ask me such things? You drinks at my place more as a hundred dimes." "That has nothing to do with the case, Mr. —. State to the jury where your place of business is." "De shury, de shury! Oh, my shiminy! Every shenteleman on dis shury has a string of marks on my cellar door just like a rail fence." His Honor here interceded in behalf of the counsel and in a calm, dignified manner requested witness to state the place of his business. "Oh, excuse me, Your Honor. You drinks at my place so many dimes I dinks you know very well where I keep mine place." It is thus that our sins are brought home to us when we least expect their revelation.

"A crick in the back," a pain under the shoulder-blades, water brash, biliousness, and constipation, are symptoms of disordered stomach, kidneys, liver, and bowels. For all ailments originating in a derangement of these organs, take Ayer's Pills.

LEAGUE OF THE SACRED HEART.

General Intention For March. THE TRICENTENARY OF BLESSED PETER CANISIUS.

Messenger of the Sacred Heart.

Three hundred years ago there died at Friburg, Switzerland, an eminent man and great saint, the Blessed Peter Canisius, on whom the Holy See has bestowed the glorious title of Apostle of Germany.

Scarcely had he breathed his last when with one voice Bishops, priests and laymen, who had been witnesses of his work, loudly proclaimed that if their fatherland were then not totally perverted by heresy it was owing to his tireless zeal.

During his long career, Canisius, the missionary, the preacher, the controversialist, the writer, the counsellor of kings, of Bishops and of Popes, the founder of colleges and of universities, and above all the priest eminently holy, had struggled perseveringly against the rising flood of Lutheranism and had forced it back.

What was the state of Christendom when Canisius entered upon his apostolic career? We quote from Lord Macaulay: "In the northern parts of Europe the victory of Protestantism was rapid and decisive. Within fifty years from the day on which Luther publicly renounced communion with the Papacy, and burned the Bull of Leo before the gates of Wittenberg, Protestantism attained its highest ascendancy—an ascendancy it soon lost, and which it has never regained. Hundreds, who could well remember Brother Martin, a devout Catholic, lived to see the revolution, of which he was the chief author, victorious in half the state in Europe. In England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wurtemberg, the Palatinate, in several cantons of Switzerland, in the Northern Netherlands, the Reformation had completely triumphed; and in all the other countries on this side of the Alps and the Pyrenees, it seemed on the point of triumphing."

And further on the same author completes his sketch: "In Poland, the king was still a Catholic; but the Protestants, who had the upper hand in the Diet, filled the chief offices in the administration, and, in the large towns, took possession of the parish churches. 'It appeared,' says the Papal nuncio, 'that in Poland, Protestantism would completely supersede Catholicism.' In Bavaria, the state of things was nearly the same. The Protestants had a majority in the assembly of the states and demanded from the duke concessions in favor of their religion, as the price of their subsidies. In Transylvania, the House of Austria was unable to prevent the Diet from confiscating, by one sweeping decree, the estates of the Church. In Austria Proper it was generally said that only one-thirtieth part of the population could be counted on as good Catholics. In Belgium the adherents of the new opinions were reckoned by hundreds of thousands."

Such was the gloomy outlook when Canisius entered upon the scene. There is no page in the history of the Church more thrilling with interest than that on which is recorded the deeds of the indefatigable apostle of Germany. He met heresy at every point, and at every point vanquished it. And when he was called to his eternal reward he left the Church in possession of whole kingdoms where previously she had scarcely a foothold. It is to this change that the great Protestant historian, already quoted, refers in the following passages:

"The history of the two succeeding generations is the history of the struggle between Protestantism possessed of the North of Europe, and Catholicism possessed of the South, for the doubtful territory which lay between spiritual warfare were employed. At first the chances seemed to be decidedly in favour of Protestantism; but the victory remained with the Church of Rome. On every point she was successful. If we overleap another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland and Hungary. Nor has Protestantism, in the course of two hundred years, been able to reconquer any portion of what was then lost."

It is, moreover, not to be dissembled that this triumph of the Papacy is to be chiefly attributed, not to the force of arms, but to a great reflux in public opinion. During the first half century after the commencement of the Reformation, the current of feeling in the countries on this side of the Alps and of the Pyrenees ran impetuously towards the new doctrines. Then the tide turned, and rushed as fiercely in the opposite direction. Neither during the one period, nor during the other, did much depend upon battles or sieges. The Protestant movement was hardly checked for an instant by the defeat at Muhlbarg. The Catholic reaction went on at full speed in spite of the destruction of the Armada. It is difficult to say whether the violence of the first blow or of the recoil was the greater. Fifty years after the Lutheran separation Catholicism could hardly maintain itself on the shores of the Mediterranean. A hundred years after the separation, Protestantism could scarcely maintain itself on the shores of the Baltic."

The life of a man who contributed in so large a measure to bring about changes so momentous cannot fail to be of interest to the Associates of the Apostleship. We regret that we can

give but a faint outline of the able events in the career of the Faith.

Canisius was born in the capital of the duchy of Cracow, May 8, 1521. His father, a merchant, was so favorably impressed by the piety of the young Peter that he was able to send him to the Jesuit college of Cracow, where he was able to receive the most thorough education of his time. His studies were so successful that he was able to receive the degree of Bachelor of Arts at the age of sixteen. He then went to Rome, where he was able to receive the degree of Doctor of Theology at the age of twenty. He then returned to Cracow, where he was able to receive the degree of Doctor of Laws at the age of twenty-four. He then returned to Rome, where he was able to receive the degree of Doctor of Divinity at the age of twenty-eight. He then returned to Cracow, where he was able to receive the degree of Doctor of Medicine at the age of thirty-two. He then returned to Rome, where he was able to receive the degree of Doctor of Philosophy at the age of thirty-six. He then returned to Cracow, where he was able to receive the degree of Doctor of Theology at the age of forty. He then returned to Rome, where he was able to receive the degree of Doctor of Divinity at the age of forty-four. He then returned to Cracow, where he was able to receive the degree of Doctor of Laws at the age of forty-eight. He then returned to Rome, where he was able to receive the degree of Doctor of Philosophy at the age of fifty-two. He then returned to Cracow, where he was able to receive the degree of Doctor of Theology at the age of fifty-six. He then returned to Rome, where he was able to receive the degree of Doctor of Divinity at the age of sixty. He then returned to Cracow, where he was able to receive the degree of Doctor of Laws at the age of sixty-four. He then returned to Rome, where he was able to receive the degree of Doctor of Philosophy at the age of sixty-eight. He then returned to Cracow, where he was able to receive the degree of Doctor of Theology at the age of seventy-two. He then returned to Rome, where he was able to receive the degree of Doctor of Divinity at the age of seventy-six. He then returned to Cracow, where he was able to receive the degree of Doctor of Laws at the age of eighty. He then returned to Rome, where he was able to receive the degree of Doctor of Philosophy at the age of eighty-four. He then returned to Cracow, where he was able to receive the degree of Doctor of Theology at the age of eighty-eight. He then returned to Rome, where he was able to receive the degree of Doctor of Divinity at the age of ninety-two. He then returned to Cracow, where he was able to receive the degree of Doctor of Laws at the age of ninety-six. He then returned to Rome, where he was able to receive the degree of Doctor of Philosophy at the age of one hundred. He then returned to Cracow, where he was able to receive the degree of Doctor of Theology at the age of one hundred and four. He then returned to Rome, where he was able to receive the degree of Doctor of Divinity at the age of one hundred and eight. He then returned to Cracow, where he was able to receive the degree of Doctor of Laws at the age of one hundred and twelve. He then returned to Rome, where he was able to receive the degree of Doctor of Philosophy at the age of one hundred and sixteen. He then returned to Cracow, where he was able to receive the degree of Doctor of Theology at the age of one hundred and twenty. He then returned to Rome, where he was able to receive the degree of Doctor of Divinity at the age of one hundred and twenty-four. He then returned to Cracow, where he was able to receive the degree of Doctor of Laws at the age of one hundred and twenty-eight. 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give but a faint outline of the remarkable events in the career of this champion of the Faith.

Canisius was born at Nimegueu, capital of the duchy of Guelders, on May 8, 1521. His father, James Canisius, was so favorably known as an upright and learned man that the Duchess Philippina of Guelders, consort of Rene II., summoned him to Loraine to preside over the education of the young princes, her children. Owing to his natural tact and shrewdness he was attached to several embassies of importance. Gillettefouvingane, Peter Canisius' mother, was a woman of tender piety, scrupulous in the fulfillment of all her duties, the most important of which she rightly considered to be the education of her son. This, during the few years that God spared her to him, was for her a labour of love. After the loss of this pious mother, God, in His goodness, provided for the further formation in virtue of the young saint in the person of the sister of James Canisius' second wife. This lady, who formed part of the household, led a secluded and as well ordered a life as if passed within the pale of the most rigid cloister. Her sole concern was to please God, and she deemed that nothing could be more agreeable to Him than to cultivate the good dispositions which she admired in the child, and to make them more fit for the furtherance of the designs of God's providence yet hidden in the future.

Whether in all this she acted through foresight or inspiration her discernment was not at fault, for Canisius advanced in perfection as he grew in years. He was gentle, truthful and ever respectful to his betters. He was, moreover, eager to undertake all tasks allotted to him, and earnest in acquitting himself of his duties. He was well gifted intellectually; with a penetrating mind and a retentive memory, with quickness and perception and an ardent thirst for knowledge, he astonished his teachers by the rapid progress he made at so early an age.

But what charmed all who knew the child far more than all else was what seemed to be in him a natural tendency to piety. From his tenderest years, prayer had a singular attraction for him, and in yielding to it he sought out the most secluded spots where he could commune with God with greater recollection; he shortened the hours of his sleep to lengthen those given to his Maker; and that creature comforts might be no hindrance to this holy exercise he devised means to make his innoxious body suffer.

At the age of thirteen he was sent to the university of Cologne. Besides the ordinary dangers which threatened youth in a university town there was something more to be dreaded at this period. Heresy was rampant at Cologne as elsewhere in Germany; but God had in store for this chosen soul a preservative in the person of a holy priest, Nicholas Eskius, to whose care his parents had confided him, and who was to stand watch and ward over his soul. Had Canisius been less ready to lay bare all the innermost recesses of his soul to his spiritual guide he might, in the company of the dissolute youths around him, have strayed far from the path of virtue. This he humbly confesses in the writings he has left us. The saints are wont to exaggerate their misdeeds, but, whatever may have been the faults into which he fell, he repented of them sincerely and atoned for them by a heroic act, when, at the age of nineteen, he made a vow to God of perpetual virginity.

If Canisius had proved himself a clever scholar when at home, in the halls of the university the brilliancy of his talents cast into the shade many stars, fairly resplendent, but of lesser magnitude. All eyes in that centre of learning were turned upon him. For a man of his immature years his penetration and the ease with which he mastered the most abstruse questions seemed to partake of the marvellous. But what is more praiseworthy, he was as little in his own eyes as he was great in the estimation of others. Knowledge which puffs up had no evil effect upon him. He advanced with as steady and as rapid a pace as he did in the sublime knowledge of theology or things divine. To be ignorant of everything, but to know perfectly Jesus Christ, was he wont to say, after the example of his former master Eskius, is to know all: all without that is deceit and vanity.

It is, therefore, not surprising that one so well grounded in humility, and whose heart remained cold at the prospect of every worldly advantage lying within easy reach, should think of devoting himself wholly to God in religious life. Long had he prayed that God might make known to him His holy will and direct him in the choice of a state of life. Years ago, when but a child, a pious widow, a relative of his, and whose reputation for sanctity was great throughout the neighbourhood of Nimegueu, had, in the presence of his parents, made known to him his future. "You see that child," she said, "he will belong to that society of priests of Jesus and will work hard to repair the harm that heresy will strive to inflict on the Church of Jesus Christ. Take courage, my child," she added, "let that hope bear you up, for you will not have to wait long for the blessing in store for you. This happened in the very year that Saint Ignatius and his companions consecrated themselves to God in the chapel of Montmartre, and laid the foundations of the Society of which, later on Canisius was to be one of the brightest ornaments. God was

now about to make His call heard in an unmistakable manner.

Father Favre, the first companion of St. Ignatius, while on his way to Spire to attend the Council of Trent, was forced to sojourn longer at Mayence, than he expected on account of the hostilities which had broken out between Charles V. and Francis I. Thereupon, the Cardinal Archbishop of Mayence besought Favre to expound Holy Scripture in the university under his care. The success of the lessons was in keeping with the great reputation of the learned but humble religious. His zeal, however, was not to be circumscribed within such narrow limits. It showed itself even more effective in the pulpits and in the private conferences that were held with the new heretics, and in a still higher degree in the retreats which the Father gave, according to the method of St. Ignatius, to persons of every rank and condition. Crowds flocked to listen to him and to place themselves under his guidance, eager to be led onwards in the paths of perfection.

Reports of the wonderful changes wrought soon reached Cologne and came to the ears of Canisius. He bethought himself that this might well be the man whom God had appointed to lead him in his vocation. He immediately set out for Mayence, and there took up his abode with an ecclesiastic named Contade who now, filled with that spirit of fervor he had acquired during a retreat, was doing much honor to this calling by the new life he was leading as he had previously disgraced it by his worldly living.

Canisius was as much impressed by Favre's character as by his genius. "Never," said he, "have I known or listened to a more learned man, or to one of more eminent virtue—if, indeed, he be a man and not rather an angel from Heaven." He proved himself at least a heaven-sent messenger for Canisius, and received him into the Society of Jesus.

While Canisius was with Favre at Cologne, a message summoned him to his father's deathbed at Nimegueu. The old man recognized his son and died. Peter was overwhelmed with distress, for his father had led a worldly, though an honorable life. But that night a divine message answered his prayers. It was revealed to him that his father and mother were saved. In the fervor of his thankfulness he distributed his large inheritance among the poor, and then set out for Cologne. On his journey he met three young men going like himself to that city: in those days travellers were glad for protection, and they went on together. He spoke to them so well on the subject of salvation through Christ, that two of them gave up all to worship Him in the cloisters of the Charter House, and the other entered the novitiate under Favre.

As soon as our Blessed Canisius had completed his novitiate and taken the vows of religion, he resumed his studies with more assiduity than ever. He not only distinguished himself among his fellow scholars, but at the college of Montan he taught Holy Scripture and presided daily over the same course at the university, where he expounded the Epistles of St. Paul to Timothy. He was unwearied in his labors and privately applied himself to the reading of the Holy Fathers. To his unremitting application and his vigils we are indebted for a more correct translation of St. Cyril, in two volumes: the first he dedicated to the Archbishop of Mayence, and the second to the same university. It was at this period also that he brought out the works of the Great St. Leo, most carefully revised. How a man of his years could find time for so many different occupations and give satisfaction in all is scarcely conceivable.

When Canisius had reached the age required for priesthood, he was ordained by an uncompromising Catholic Bishop. He draws attention to this fact himself which he deemed a singular favor from Heaven at a time when the faith of more than one of the German prelates began to cause distrust. Clothed with the priesthood, which gave auster of the priest, he was now ready, under the direction of St. Ignatius, to enter upon his great public career.

It would be impossible in these pages to follow him step by step, or to note even in a superficial way all that he accomplished for the glory of Holy Church and for the discomfiture of the followers of the Reformation. Christian piety again enthroned in the hearts of men; the sacraments honored and once more reverently frequented; public morality religiously restored; discipline re-introduced into many monasteries; the clergy recalled to a sense of the duties of their holy state; the future of Catholicism assured through the proper formation and education of youth; whole provinces and kingdoms snatched from the grasp of heresy, more especially Austria, Bohemia, Bavaria, Westphalia and the canton of Friburg; Protestantism arrested in its rapid expansion; and the old Faith resuming in the eyes of many holy pastors of souls, holy evangelical laborers, and he set to work with all his energy and with great success at this important task.

His familiar and frequent relations with prelates and sovereigns afforded him opportunities not to be neglected. Wherever a college was founded there did he begin to prepare vocations for the priesthood. He enjoined on all under him to cultivate with more than ordinary care those chosen souls, among intelligent youth, whom God seemed to call to that exalted function. This thought was uppermost in his mind during his many retreats and

great reforms: the apostleship of Education, the apostleship of the Word and the apostleship of the Pen.

It was in 1549, at the age of twenty-eight, after six years membership in the Society of Jesus, that, known already by his editions of St. Cyril of Alexandria and Leo the Great and by his theological labors at the Council of Trent, Canisius returned again to Germany. He had received his last formation, as a religious, from St. Ignatius himself, and had made his solemn profession in his presence. He and his companions were received at Munich with open arms by William, duke of Bavaria, and with equal warmth at Ingolstadt by the heads of the university. In an incredibly short space of time the whole face of the university was changed. For his care was not expended on the intellect alone, but in the formation of the heart as well. He was soon chosen, with the unanimous applause of all, as rector of the university. In this capacity he stimulated the brighter minds to greater intellectual activity and painfully instructed and encouraged those of duller comprehension.

Heresy had crept into the very grammars of the institution. Canisius recast them to his liking, and inserted a short catechism as an appendix. All heretical books were banished from the university, and pious associations were founded among the students. The by-laws of the great school were no longer a dead letter. After six months of firm and paternal government, from a standing menace, Ingolstadt had become a bulwark of the faith.

He renewed at Vienna and at Prague the marvels wrought at Ingolstadt by the same regenerative means.

In 1552, with thirteen fellow religious, he began his labors at Vienna, which he interrupted only to teach catechism to the children of the poor and to serve the plague stricken of the city. In 1553, at the earnest request of Ferdinand, he was named rector of the college of Vienna. Here he opened the first boarding school, to counteract the influence of a corrupt society. And knowing full well that without the help of heaven all his efforts to shield their innocence would be unavailing, he prayed fervently for those young hearts confided to his care. The following prayer we find among his writings:

"O my God, O faithful guardian and compassionate lover of mankind, I beseech Thee, vouchsafe to these many little ones the grace Thou didst not refuse me in my unworthiness, when I was still young. Let this grace be even more abundant for them. Grant that, rescued early from the turmoil and dangers of the world, they may meet with pious and worthy instructors, who, by the energy of their exhortations, and still more by their example may inspire them with a much greater hatred of sin than of ignorance."

The king of the Romans saw with satisfaction the transformation for good that was going on at Vienna owing to the zeal, prudence and energy of Canisius. He conceived the idea of having him named to the episcopal See of that city. It was a mistaken idea of gratitude. In vain were all the springs of diplomacy set to work to sanction this appointment. Three repeated attempts failed to overcome Canisius' humility and the firm determination of Ignatius. The most that could be obtained was that Canisius would consent to take upon himself the ecclesiastical administration of the diocese for six months.

The next scene of his apostolic zeal was Prague. In spite of countless difficulties and the most violent opposition on the part of the heretics, he was thoroughly aroused at the sight of the thousands of their followers who were renewing their allegiance to Holy Church, another great number of the students drawn thither by the reputation of similar institutions which the holy and learned man had established elsewhere. In 1556 Canisius was appointed Provincial of his Order in Germany, and the good work of rescuing youth from the hands of the heretics went on apace. The unbroken series of triumphs of truth over error, following each other in rapid succession, presented everywhere the same features. It would be monotonous to detail them here. A bare enumeration of the places where, in turn, Catholicism gained the ascendancy, through the apostleship of education, will suffice for our present purpose.

Munich, Friburg, Dillingen, Tirmun, Wurzburg, Augsburg, Treves, Mayence, Spire, Trent, Inspruck, Hall, Ratisbon, Luzerne and Porentruy, all are indebted for houses of learning, in a greater or lesser degree, to the initiative or influence of Canisius. But there was something more to be done in the way of education. From the very outset, from the very first entrance of Canisius with the absolute necessity, he had understood the absolute necessity of forming holy priests, and of authority, which only days and weeks of their instruction could give. His familiar and frequent relations with prelates and sovereigns afforded him opportunities not to be neglected. Wherever a college was founded there did he begin to prepare vocations for the priesthood. He enjoined on all under him to cultivate with more than ordinary care those chosen souls, among intelligent youth, whom God seemed to call to that exalted function. This thought was uppermost in his mind during his many retreats and

missions and more so during the important legations entrusted to him by the Apostolic See.

"To form good priests," he would say, "is the easiest and shortest way to sanctify whole nations. A man who relishes the things of God will soon make others relish them; a saintly pastor seldom fails to have an edifying flock." He himself repeatedly begged funds to establish seminaries in Germany, thinking it disgraceful that error should do so much to pervade, and that Catholics should not make great sacrifices for the education of their clergy.

It was in Rome, especially, that his influence for good in this respect was felt. In the Eternal City the German College was thoroughly equipped for the reception of ecclesiastical students from the Teutonic nations. Similar establishments were opened there for the English, Greeks and Maronites. It is not here the place to determine how much all these schools of science and virtue contributed to the defence and propagation of the Catholic faith; it will be enough to call to mind that, after God, the good accruing must be ascribed to Canisius, who conceived the idea, and to Gregory XIII. who carried it into execution. It was the same idea that led to the founding of seminaries in far off India and Japan.

Education prepares the future of a people, but on the present it has little bearing. At most the rising generation may exert on their elders a certain influence, that of good example, or gain an ascendancy through the winsomeness of virtue, ever lovable, and which the ties of blood sometimes render so powerful. But this is the rare exception. As a rule, it is the man that reacts upon the youth; and how often does it not happen that the germ of virtue, planted in the heart of the child even by the most painstaking master, fall in fruitless contact with loose morals and a depraved public opinion.

Consequently, if the masses have strayed from the path of rectitude, if error and passion are the dominant guides, instead of reason and faith, the only resource left, to bring back wayward minds, is the power of persuasion, seconded by grace from on high; recourse must be had to the apostleship of the word and of the pen. This Canisius fully understood. Brought to the notice of old and young, and presented in its many phases, truth, little by little, will reassert its sway, and the written and spoken word will render more lasting the effects of sound education. A revival will follow, first in the family, then in the state, of those principles of religion, of honor or respect for authority, which are the surest, or rather the only source of material prosperity as well as of moral progress among nations. These alone offer a substantial and enduring guarantee of stability.

There was no time at which Canisius did not exercise the ministry of preaching and of the apostleship of the pen. Even while founding and directing colleges, he found time for sermons, retreats and controversial lectures. Besides the works already mentioned, we are indebted to him for an edition of the Corrections of God's Word (two folio volumes); a Summary of the Epistles and Gospels annotated, a Manual for Catholics, Notes on Gospel Readings and a Summary of the Christian Doctrine. This Catechism, for such it is, went through numberless editions, was translated into several languages, and did inestimable service in placing in the hands of the faithful a complete vindication of the teachings of the Church.

We have not spoken of the laurels showered upon the humble religious, and which he endeavored in vain to shun. He was present at the Council of Trent; was deputed by the citizens of Cologne to act as their representative before the Emperor Charles V.; took part in the Diets of Ratisbon, Piorok, and Augsburg, and in the Conferences of Worms and Inspruck; and acted as Papal Nuncio under Pius IV., and Pius V. and Gregory XIII.

Canisius died at Friburg, December 21, 1597, and this year, 1897, Germany, Austria and Switzerland, as a token of their undying gratitude, are preparing to celebrate, with all the solemnity and splendor possible, the three hundredth anniversary of his glorious and saintly death. The Teutonic races will not be satisfied with empty oratorical displays, at the foot of some statue of their patron, but will take advantage of the occasion to recall to the Catholic populations of the Fatherland the heroic struggles of the sixteenth century, and to spur them on to fight still more strenuously for their faith.

Already, in the Congress of Dortmund, in that of Salzburg and in that of Sursee, the announcement of this celebration was hailed with enthusiastic applause. His Excellency the Cardinal of Munich quite recently expressed his conviction to Reverend Canon Kleiser, the organizer of the movement, that the festivals would produce "an outburst of Catholic sentiment and life throughout Germany."

Pilgrimages will pour into Friburg, where the relics of the Blessed are kept. From all sides prayers will go up asking for the canonization of Peter Canisius, and that he be enrolled among the Doctors of the Church.

One thing especially must enlist the sympathies of our Associates. It may not be known to all, but not one hundred years before Blessed Margaret Mary, Canisius honored with a special worship the Sacred Heart of our Lord, and received in re-

turn many extraordinary graces. Let us, therefore, join our prayers with those of our co-religionists of Germany and Switzerland, and beg this great champion of the faith to inspire us with some of that indefatigable zeal which he derived from the very Heart of the Divine Master.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that Catholics may struggle valiantly for their faith after the example of Blessed Peter Canisius. Amen.

THE BAD SON.

There is one thing in the world worse than a bad son, but he is an affliction that makes the heart quiver with pain. The love that was lavished on him in infancy, the care that was taken of him in childhood, the hopes that were built on him in boyhood, the comfort that was expected from him in adolescence—all these add to the woe of his worthlessness. He is the shame of the family.

The bad son usually begins to go down shortly after he is sent out to work. The possession of pocket money urges him to find out where to spend it. He visits saloons, cheap theatres and other resorts. He learns to stay out late at night. He forms friendships with vicious companions. As he grows a little older, nature stirs within him and he commences to flirt. The restraints of religion grow irksome. Confession becomes repugnant. Holy Communion has no longer a charm. He loses his innocence and to evil he says: "Be thou my good!"—In the five years from his fifteenth to his twentieth birthday, he takes all the degrees of degradation—he drinks, he swears, he gambles, he talks obscenely, he thinks impure thoughts, he consorts with the vile, he seeks carnal gratifications.

If his mother chides him, he shuts her up with insolence and profanity. If his father rebukes him, he responds with sullenness or defiance. "I can take care of myself!" he mutters, knowing that he has the ability to earn some wages, but unmindful that he owes that ability to the training offered to him by his parents. Eventually home becomes disagreeable to him—he either visits it only to eat and sleep, or he foresees it altogether.

All the while he is going down further and further. The prayers that he first lisped at his mother's knees are no longer said; the sweet affections of family life, are despised; the principles of virtue are derided; the duties of religion are ignored; the glory of self-mastery is scorned; and a free rein is given to passion, sensuality and debauchery.

Sometimes he gets married and his wife either rescues him or completes his ruin; sometimes he winds up in the penitentiary; sometimes he is placed among the incurables of the insane asylum; sometimes he fills a drunkard's grave. In most cases, he is lost to self respect, lost to a useful career, lost to the honor of his family, lost to the love of God. The downward grade is steep and smooth; it is the upward track that is of easy incline even if it be rugged.

See the steps toward the precipice—too much spending money, late hours, evil companions, malevolent resorts, disrespect of parents, dissipation, profligacy, absence from home, neglect of religion, deliberate and persistent rejection of grace, vice, ruin!

Is there a young man who will read this who is on the slope of perdition? Let him change his ways to-day. Let him take the counsel of his parents, or the malediction of Heaven may come upon him. "The eye that mocketh at his father or his mother and despiseth to obey, the ravens of the valley shall pick it out and the young eagles shall eat it!"—Catholic Columbian.

The blue-bird is hailed as a harbinger of Spring. It is also a reminder that a blood-purifier is needed to prepare the system for the debilitating weather to come. Listen and you will hear the birds singing: "Take Ayer's Sarsaparilla in March, April, May."

It is only necessary to read the testimonials to be convinced that Holloway's Corn Cure is unequalled for the removal of Corns, warts, etc. It is a complete extingisher.

You can't go on losing flesh under ordinary conditions without the knowledge that something is wrong, either with digestion or nutrition. If the brain and nerves are not fed, they can't work. If the blood is not well supplied, it can't travel on its life journey through the body. Wasting is tearing down; Scott's Emulsion is building up. Its first action is to improve digestion, create an appetite and supply needed nutrition. Book free.

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After... Taking

a course of Ayer's Pills the system is set in good working order and a man begins to feel that life is worth living. He who has become the gradual prey of constipation, does not realize the friction under which he labors, until the burden is lifted from him. Then his mountains sink into mole-hills, his moroseness gives place to jollity, he is a happy man again. If life does not seem worth living to you, you may take a very different view of it after taking

Ayer's Cathartic Pills.

MISSIONS.

We have now ready for Missions a full and complete assortment of Mission Goods, consisting of PRAYER BOOKS, DEVOTIONAL BOOKS, CONTROVERSIAL WORKS, RELIGIOUS ARTICLES. If, at any time, you have a Mission in your Parish, we will be happy to supply you with an assortment of the above goods, and at the close of the Mission, you can return whatever remains unused.

- In ordering, please state: 1. Who is to give the Mission 2. About how many families will attend 3. The day the Mission will open 4. How the goods have to be shipped to reach safely and in time.

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The Catholic Record. Published Weekly at 484 and 486 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

London, Saturday, March 6, 1897.

DIocese of London.

Lenten Regulations for 1897.

The following are the Lenten regulations for the diocese of London: 1st. All days of Lent, Sundays excepted, are fast days.

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

3rd. The use of flesh and fish at the same time is not allowed in Lent. The following persons are exempted from abstinence, viz., Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions.

These two objects in the fast of Lent are suggested particularly in the gospels read at Mass on Ash Wednesday and the first Sunday of this holy season.

"And when you fast be not as the hypocrites, said: for they disguise their faces that they may appear unto men to fast. Amen I say to you, they have received their reward."

"Lay not up to yourselves treasures on earth where rust and moth consume and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through nor steal."

In the Gospel of the Sunday we are told Jesus was led by the Spirit into the desert where He fasted forty days and forty nights, and was afterwards hungry. He was then tempted by the devil, who laid before him motives of vain glory and ambition to seduce Him from the service of God.

"The Lord thy God shalt thou adore and Him only shalt thou serve." (St. Matt. iv.)

To enable us to resist the temptations of the devil, we must mortify our sinful passions and appetites, and it is by fasting and prayer especially that this mortification is to be effected, and God's grace obtained, whereby alone we can gain our salvation.

As the Passion and death of Christ are the means whereby our Redemption was brought about, and the work of Redemption culminated in the triumph of our Lord over sin and death, and the powers of evil, by His glorious Resurrection, the purpose of all which events was to redeem us from sin and open to us the gates of heaven, it is needful that we should prepare for the

celebration of these events by prayer and fasting, and therefore the holy season of Lent was instituted with this object in view. It is incumbent on all Catholics during this season to prepare to celebrate Easter Sunday, and all the mysteries connected with our Redemption, by a good confession and a worthy Communion.

The fast of Lent is of very great antiquity, or at least a fast preparatory to Easter, though it is somewhat in doubt how long this fast lasted in the beginning. St. Irenaeus, who wrote in the second century, declares that there was a diversity of practice in his day, the fast being kept by some for one day, by some two days, and by others many days up to forty.

The practice of fasting was observed even under the old law as a mode of expiation for sin. Thus we read in the prophecy of Joel the command of God to his people: "Now, therefore, saith the Lord, be converted to me with all your heart in fasting and in weeping and in mourning, and rend your hearts, and not your garments, and turn to the Lord your God, for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil."

Fasting was also used as a form of prayer for the obtaining of favors from God, and for the dead, and it is recorded in Scripture that David appointed a fast on account of the death of Abner, the general of the house of Saul, also for the recovery of his child when it was at the point of death.

FAITH AND GOOD WORKS.

The Christian Guardian takes great offence at a statement made by His Grace the Archbishop of Toronto in a lecture recently delivered on Protestant Fictions and Catholic Facts.

The general matter of the lecture is objectionable to our contemporary because it is calculated to give the impression that Protestants are accustomed to misrepresent Catholic doctrine in their efforts to refute it.

Of the readiness of Protestant champions to give battle against Catholic teaching we have plenty of evidence in the Toronto papers week after week, but at the same time they afford evidence of the fact that these champions are always ready to rehash the absurd and exploded fictions and misrepresentations which, in the absence of plausible arguments against Catholic truth, have been made use of by Protestant controversialists for many generations.

The Guardian makes special objection against His Grace's assertions in regard to the mode by which sins are forgiven according to the Catholic and Protestant doctrines respectively.

His Grace explained that Christ gave power to the Catholic priests to forgive sin, but the conditions under which this power is applied are contrition, confession and satisfaction on the part of the penitent. He continued: "These, and these alone, are ordin-

ly the conditions which actual grievous sin can be forgiven in the Catholic Church. Is this an easy process? Is this ordeal calculated to encourage the commission of sin, or is it not? It has proved to be an efficient deterrent from the commission of sin. How much easier is the Protestant doctrine and practice on this point! The Protestant says: 'Believe in Christ and all grievous sins will be forgiven.' An easy system, truly. It is indeed, salvation made easy, and the narrow road to heaven broadened and made smooth."

It must be borne in mind that His Grace is here refuting a Protestant assertion to the effect that Catholics are encouraged to commit sin by the ease with which they suppose they can obtain forgiveness. It is said: "Catholics may sin freely, and all they have to do is to go to confession, and they will be forgiven."

His Grace shows that this is a misrepresentation. It is not merely on making a confession of the sin that forgiveness is obtained, but also by the penitents exciting themselves to real contrition, which is a "hearty sorrow and detestation of sin for having offended God, with the firm purpose of sinning no more." In addition to this, the penitent must expiate his sin by penitential works to be performed after he receives absolution, as well as those penitential works which he performs while preparing for confession, and exciting himself to a heartfelt sorrow for his sins.

These conditions which are prescribed by the Catholic Church as necessary in order that the absolution from sin be given by the priest, are those laid down in Holy Scripture and by the constant tradition of the Church.

The Guardian accuses the Archbishop of misrepresentation in stating that Protestant teachers have "nothing to say about repentance as a condition of forgiveness: nothing to say about contrition, confession and satisfaction. . . nothing to say but 'Believe that salvation may be easy, and the road to heaven broad and smooth.'" It quotes words from John Wesley to show that Protestantism, and Methodism in particular, does require also that men "should repent, believe and obey" as a condition of forgiveness and practical holiness.

It is to be remarked that the Archbishop does not specify any particular form of Protestantism in his statement, but speaks of Protestantism in its general features. It is very difficult to say exactly what Protestantism teaches on any particular subject, for the views of Protestant sects and divines are so diverse that it is almost impossible to lay down any doctrine in particular as the doctrine of Protestantism, as there is scarcely an article of the creed that is not denied by some and affirmed by other Protestant sects; but it so happens that this particular doctrine of salvation through faith alone without good works, such as contrition, penance and the like, is taught by nearly all the sects, and, moreover, the faith which is said to justify the sinner is not that faith which gives assent to the doctrines which God has taught, but is merely the conviction or persuasion of the sinner that he has been justified through Christ, or that he is saved.

This doctrine may be regarded as truly characteristic of Protestantism, if it can be said there is in it any characteristic, whereas there is so much laxity of belief therein on all doctrinal points. It was part of this theological system, as laid down by Luther, that not only are we to be saved by faith alone, but that all the so called good works which man performs are sins, even when we endeavor to escape from the demon! (See his work on Christian Liberty.) It suffices to believe in the Lamb who takes away the sins of the world. Sin cannot snatch us from this Lamb though we were to commit murder or other crimes a thousand times a day.

The Methodists are undoubtedly with Luther on this point, and it is well known to be the common practice of Methodist preachers to exhort their hearers to believe themselves justified. Also it is regularly announced as the greatest triumph of a revival to convince a crowd that they are justified, and to induce them to declare themselves so. The Rev. Wm. Anam of Pittsburg tells us in his history of Armenian Methodism that it is precisely because the Wesleyan Methodists teach that the works of man are essentially evil that Armenian Methodism was established as a separate sect. This doctrine is contained in the articles of religion. If such works are evil, of course it follows that they are not

wanted in the justification of the sinner. It is proved by the articles of faith of the Methodist Church that this is their doctrine, and the occasional statements of Wesley and Dr. Pope cannot set aside the standards and constant practice of the Methodist Church.

So resolute was Luther in propagating his doctrine of salvation by faith alone without good works, that he actually rejected the Epistle of St. James from the Scripture canon and called it an epistle of straw because it asserts the necessity of good works: "Do you see that by works a man is justified, and not by faith only? For even as the body without the spirit is dead, so also faith without works is dead."

St. Paul's Epistles he could not so easily get rid of without destroying a great part of the New Testament, so he corrupted them for the same purpose, and where the Apostle tells us concerning the works of the Old Law that we are "justified by the faith of Christ and not by the works of the law," (Gal. ii. 16.) he made the Apostle say we are not justified "by all works of all laws."

The Archbishop of Toronto was correct in saying that Protestantism requires only that we "believe" in order to obtain forgiveness, and the faith it requires is rather the sin of presumption than real faith: for it is "a foolish expectation of salvation without making use of the proper means to obtain it."

An instance of the usage of the Methodists occurred at Simpson Church, Detroit, on Thursday evening, Feb. 25, where the minister, after a revival sermon, "called upon the unsanctified to come to the altar." The Detroit News describes the scene: the clergy man said:

"Will those who are already confident of salvation please rise."

The whole audience stood—or those who remained seated were few and far between. Then another minister asked that those who were not perfectly sure of their salvation should rise whereupon about two score arose, one or two at a time. These being invited to take a front seat were soon converted and declared themselves saved.

Where are the contrition, belief in Christ's doctrine, and obedience to God's law in this mode of conversion? Yet the like of this is a daily occurrence among Methodists.

ULSTER MOVES FOR TENANT RIGHT.

It has always been understood by the Irish Nationalists that the grievances under which Ireland labors on account of its being governed from Westminster instead of by an Irish Parliament holding its sessions in Dublin, bear as heavily on the people of the North as of the South, and on Orangemen and Protestants as well as on Catholics; yet it is a cause for wonder that the people of the North, or at least the Protestant portion of them, have not to any great extent hitherto taken part in the agitation for Home Rule, or established branches of the Land League for the purpose of securing the undeniable rights of the tenantry.

They have been led to believe that the Home Rule movement is a religious rather than a political one, the object of it being to hand over the government of Ireland to the Pope, or what they imagine to be the same thing, to the Catholic clergy of Ireland; and so it has been a favorite cry with the Tories that "Home Rule is Rome rule."

This fallacy is now being gradually dissipated among the Ulster tenantry and farmers who have begun to see that the cause of the Nationalists is as much theirs as it is that of the tenants of the Catholic South.

We have already recorded the movement which recently took place among Irish Unionists in consequence of the discovery that Ireland is overtaxed to the tune of £2,700,000 per annum. This discovery caused so much excitement that at one moment it seemed likely that all Ireland would unite in the demand for Home Rule, but this is not the movement of which we now speak. The latest movement is among the Ulster tenants, whereas the anti-overtaxation agitation was chiefly among the landlords.

Several meetings have been held recently in various parts of Ulster by tenant farmers to condemn the arbitrary conduct of landlords, and have passed resolutions as vigorous in favor of tenant rights as were passed in other sections under the influence of the Land League.

One meeting held by the farmers of Randalstown and Toome was especially

enthusiastic, exhibiting a determination to join with the Nationalists in the demand for Home Rule as the only cure for Ireland's ills. One of the principal speakers, a Mr. McKillop, declared that they had not joined the Land League hitherto because they had been led to believe that the League is an association for wrong doing, but when the cry was raised by the other farmers present, "It is the Land League we want now," Mr. McKillop said:

"Yes, you now see that it is the Land League you want if you expect to secure any fair measure of justice, and if you do not take the Rev. Mr. Eaton's advice you will go to the wall when you come to fight the landlords, whose determination it is to break down the tenants in the Appeal Courts."

He recommended them to organize an appeal fund for the purpose of fighting the landlords in the Appeal Courts, but he added:

"That is not enough. Sub-Commissioners have been appointed for the South, and why? It is because the Southern farmers have struck against landlord representation, and have sent men to Parliament who are not afraid to speak out and demand justice for their constituents. You must do the same. If you do not see that the Macartneys and O'Neils are turned out and proper men sent to Parliament to represent you, you deserve no sympathy."

These sentiments were uproariously applauded, and if acted upon with any degree of unanimity by the tenantry, they indicate that there will be a truly united Irish party in the House of Commons after the next general election, even independently of the stand which may be taken by the landlords on the question of overtaxation.

It is quite possible that the titled land-owners who figured so conspicuously in the recent meetings against Ireland's over-taxation may be conciliated by the Government. They have, to some extent at least, accepted the Government promise of a new Financial Commission as a sufficient answer to their recent demands for redress, and delay is just what the Government wants, but the tenantry are not so likely as the landlords to be bought over cheaply. There is, therefore, perhaps, more hope for Ireland in this movement of the tenants than from that of the landlords. However, it is to be said that some of the landlords, too, are certainly sincere in protesting against the continued misgovernment of the country. From both movements we may reasonably hope for renewed vigor, and a better prospect of success for the Home Rule cause.

INFIDELITY PREACHED FROM THE PULPIT.

Another minister has within the last few days created a sensation by preaching Ingersollian doctrines. The Rev. T. E. Barr, Congregationalist, and late pastor of the First Congregational Church of Kalamazoo, Mich., asserted in a lecture before the Twentieth Century Club that members of churches with well-defined creeds do not believe the doctrines they profess. He declared that he does not believe in an everlasting hell, and he approvingly quoted Colonel Ingersoll's words: "You can make heaven for yourself, if you want to, but you must not dig a hell for other people." "Religion," he said, "is for all men, but creeds are for those who wish to accept them." Protestantism is fast tending to be a religion without a creed. The Rev. Mr. Barr's ideas are becoming very prevalent.

It is now quite a common thing to rail at Christianity with a creed, and the doctrine of everlasting punishment is especially denounced by Latitudinarian preachers and lay lecturers as one to be rejected as uncharitable and without foundation. But Christianity must necessarily have a creed. If there is a revelation from God with the purpose of leading souls to salvation, there must be a belief in salvation and the eternal rewards of heaven, and likewise a knowledge and belief in the opposite state of reprobation and everlasting punishment. A creedless revelation from God is an absurdity.

There is no want of charity in the belief in never-ending punishment, for it is the revealed truth, and it is a charity to warn sinners from the paths which lead thereto, just as it would be no charity to shut our eyes to the fact that a tenement house is on fire, and that its hundreds of occupants are in danger of being burned to death. True charity would dictate that we make an effort to save those in danger, and the case is precisely the same when we warn the erring from the paths which lead to everlasting punishment. The want of charity is on the

part of those who lull the ignorant to a false security by telling them there is no danger, while the danger is imminent, or even by advocating the commission of those crimes which lead surely to eternal torment, as was the case with Colonel Ingersoll, and more recently a preacher in New York who openly declared in their public addresses and sermons that suicide is a proper and commendable mode of escaping the tribulations of life. As a natural consequence such teachings as these are followed by a great increase in the commission of the crimes which deserve everlasting punishment.

The evil of such teachings is much augmented when they are pronounced from the pulpit, which was erected for the purpose of teaching God's revelation to men, and by a Christian minister whose chief duty is to make known that truth to others that their souls may be saved.

The Kalamazoo minister's quotation from Col. Ingersoll is a glaring fallacy. We cannot make for ourselves either heaven or hell; but we can warn others of, as well as pursue ourselves, the path which leads to one or the other.

"DIANA VAUGHAN."

We publish with pleasure the following extract from a letter received from a distinguished priest. Our readers will remember that we last week copied from the Boston Pilot an article written by its Roman correspondent, treating of the investigation of the Roman Committee as to the existence of Miss Diana Vaughan. Our own impression has always been that this lady is very much alive:—

Dear Mr. Coffey,—The Catholic papers, especially those who from the beginning ridiculed the "Diana Vaughan" revelations, are making a great ado about the so-called decision of the Roman Committee that was to investigate the existence and conversion of the mysterious lady. Most of the papers openly declare the whole thing as a barefaced swindle, while the commission only declared that they could find nothing either for or against the person in question.

Having followed the whole discussion as carefully as possible, I think the Catholic press is too hasty in its verdict. So far I could not find one single decisive argument proving the revelations a swindle. Miss Vaughan promised to prove her existence and conversion, publicly and convincingly, in her own good time and manner. In the meantime I think the wisest course to follow is to wait and see what she is going to do. Should she prove her existence and Catholicity, as I think she will and can, the incredulous editors will be placed in a very humiliating position, for having followed the cue of the Freemasons in this matter.

THE DAYS OF THE CANADA COMPANY.

A most interesting and well written volume has been issued by two young ladies of Stratford, Ont., the Misses Robina and Kathleen McFarlane Lizars, entitled, "In the Days of the Canada Company."

The history of the Canada Company constitutes no small portion of the history of Canada, and though the policy of handing over a large tract of land to a huge corporation for a small consideration that it may be sold at a high price to settlers is a very dubious one, there is no doubt that the Canada Company did much to open up such parts of the country as they had this interest in. It was necessary they should do this to promote their own interests and to secure good returns for their investment.

Mr. John Galt, who was called "the Father of the Company," was a poet and an author, and one would not expect that such a person would be a suitable one to take the management of the affairs of a great business corporation like the Canada Company, nevertheless the Company had evidently great confidence in his ability to do their business, or they would not have selected him for the purpose. His able management justified the selection, and much of the work of the ladies we have named is occupied with incidents connected with Mr. Galt's management of the Company's affairs.

The book is not to be regarded as a consecutive history. It is rather a narrative of interesting events in the history of the Western part of Ontario known as the Huron Tract, and these events are told so pleasantly and graphically that the reading of them is sure to awaken an interest in the history of our country which will make the reader more Canadian and more patriotic.

There are in the volume some pleasant reminiscences of the late Father Schneider, formerly parish priest of Goderich, and indeed of the whole

tract of country from Huron.

Of Father Schneider say: "He was an

ter apart from his peace-maker. He ranks to let him progress, they saw up the aisle made had such a position money to a man's was a constant and houses outside of h

The book has an Rev. Principal Gr

versity, Kingston, Mr. William Brigg Book Concern, Tor

EDITORIAL.

LAST week's is Catholic Union of great credit upon contained a histo diocese of Buffal printed portraits gushed ecclesiasti scription of the Quigley, as well as of the prominent of the diocese. A finest specimen of prise we have yet the Catholic press gratulations, Fat

The European last arrived at an ing the policy to Turkey, Greece cannot be said th honorable to the which are styled powers. Little C self capable of ma if left alone, but assert that Crete Turkey, paying a while otherwise They agree that is to be maintai pelled to withdraw island. Greece h ment declared th draw, as the eat annexation of G port to the effect Greece has yie the powers. Th England are indi of the British G for having led in the Cretan insi Canca.

The appointm Syro-Chaldae rit for the Christian Malabar coast has given great address has bee and laity of Eri three new dioces Pope thanking h has taken in the ing given them rite in accordanc they have many See. The gen adopted the add loyalty, true aff to the Apostolic incidents as this station of the uni the Catholic Chu sties of race an out the world.

The objections to the arbitratio United States ar to notice the dif sovereign so fro towards one or concerned, as to pire when an it under considera as a matter of any peaceful set as their politic "twisting the li so makes them p stitutions. But difficulties than desire for more believed by mar King Oscar of S of England, and fore be objectio There is only perfectly free fr and that is the for this reason he was regard between the n and in the pre have a reliable it is among the testant and Cat agree on makin arbitrator for th between nation

THE STORY OF A CONVERT.

OUR LADY OF LIESSÉ.—EARLY IMPRESSIONS.

Looking back through the dim vistas of the past, questioning Providence as to why the priceless gift of faith was conferred upon me without one meritorious act of mine...

"Yet, dear Lord," I prayed, "there must be some reason why this most gracious boon has been bestowed, for Thy ways are not to be measured as are our ways, and eventuated with Thy boundless mercy comes justice."

Then, as if in answer to this yearning wish of the soul, like some kinesthetic group, stood forth, clear-cut, before my mental vision, a succession of scenes that transpired one hundred years ago.

It is in Paris, and three boys are at play in a quaint old garden. I can hear no sound, but I know by their gestures that they banter each other to some trial of skill.

There stood a chestnut tree of beautiful proportions, overshadowing the paved walk of the quiet courtyard, and suddenly I perceive these boys close around its base, and looking up.

First, one climbs some seven or eight feet to the lowest branch, from which he jumps; then the second boy goes a little higher, to the branch above, and also jumps to the ground below, somewhat rudely shaken, it is true, but none the worse for the shaking.

But when I see the third boy swiftly clamber to the higher branches, I shudder as he makes the daring leap, for almost at the moment of the foolhardy act, as the lad makes the perilous leap, he falls heavily upon the pavement below.

No cry of pain reaches me, but I know that the limp figure has received a serious hurt; and I am given to understand that these rash boys had dared each other in senseless bravado as to who could jump from the greatest height, and that this reckless youth had paid the penalty with a fractured hip.

Then I beheld a military looking man—he is an officer, and wears a sword—gently lift the sufferer in his strong arms, and carry him into the house. He is the hapless boy's father, and the youth who has swooned away as one dead in his only son.

I close my eyes, and it seems to me that I can hear a sound of lamentation in that grief-stricken household.

When I look anew, I can see the fair-haired, blue-eyed boy, of the blonde Celtic type of the old conquering Gallic race, stretched upon a surgeon's table. He was the grandson of the first surgeon of Paris, Dr. Cruchet, and the utmost skill that love and science could bring to bear had been expended in vain.

The old surgeon is sad and wearied, and the soldier father's face is stern, set, and sorrowful; but the lips of the gentle mother move in prayer as she kneels, with Rosary in her clasped hands, beside her boy.

I know that she appeals to Heaven. I can understand that human aid is in vain, that there exists a hopeless compound fracture of the hip, and that the loved child, around whom so many fond hopes centre, is condemned to be a lifelong cripple.

But the saintly mother is not dismayed, for in her heart is that strong faith that storms Heaven.

The scene changes. Placed securely on the back of a sure-footed ass, rests a well-padded pillow, upon which the suffering lad is placed, with his crutches before him. But so pale, so thin, so altogether changed that I could not have known him except for the dove-like eyes of that loving mother who wearily walks beside her child along the dusty road. And I know, by the reverent mein, the upturned, heavenward gaze, the ceaseless counting of the beads in her clasped hands, that she is in prayer.

At a time when France was in the quickening throes of an infidel revolution, this valiant woman was thus making a pilgrimage on foot, walking beside her stricken son, whom she was taking to the shrine of our Lady of Liesse, there to make a novena for his miraculous cure.

The toilsome journey is at an end. For nine days they have invoked our Blessed Lady of Liesse.

Ah, now in a halo of light I can see the mother prostrate before the shrine in an ecstasy of joy in jubilant thanksgiving. And the boy stands erect—firm, whole of limb, and in the act of hanging his crutches upon the wall of the little chapel. Numberless other crutches also hang there, trophies of the powerful intercession of Our Lady of Liesse.

Illuminated by the scene I have witnessed, I now clearly understand why, without any merit of my own, such mercy has been shown to me.

The Christian woman, full of faith, whose fervent prayers gained the miraculous cure of her incurable son, whose crutches were left upon the walls of that church as he walked forth strong, well, buoyant, and full of a vigor that gave him eighty-four years of life, that venerated woman whom Our Lady of Liesse thus blessed, was my great grandmother. Through one generation, her descendants, transplanted to America, and deprived by their environment of religious succor, had lost the faith.

Through her intercession our Blessed

Lady has led me back into the one true fold.

How simple, how natural it all is! We are told that for the sins of the fathers the children suffer to the third and fourth generation; so likewise may the children of those who fear the Lord and serve Him, hope for mercy.

The youth who had been miraculously healed, left France in dismay after having witnessed the taking of the Bastille, and other excesses of the awful French Revolution. He emigrated to America, where by his environment he was deprived of all Catholic influence.

This French family thus situated lapsed first into indifferentism, and finally, two generations later, at the period of my birth, having drifted away from the practice of religion, some members of it embraced Presbyterianism.

My mother died in my infancy, and my only recollection of any Catholic practice was that my pretty, dainty French grandmamma would make me kneel at her knees every evening and say one "Ave Maria" in French.

And I fancy that the reason why I recall this prayer, which was unaccompanied by any instruction, was that I always objected to its recital in French, insisting that I was to be allowed to say my prayers in English. Having been duly and repeatedly punished for this continued obstinacy, I never forgot that I had been taught this prayer, and the recollection was not a pleasing one.

It is a good thing to enforce obedience, but it is a bad way to make unnecessary points. Poor little children are often made to suffer from the want of discrimination of their superiors. I must confess that I sympathize with their helplessness.

It is pitiful to think of the unheeding tyranny of parents, who mean to do what is just, and right, but who never seem to realize that their children are, in great part, bundles of inherited peculiarities.

After all, the wisest way, outside of religious instruction, is to watch temperament, and discriminate so as to direct natural inclinations into safe channels,—so it seems to me, now that I am a grandmother.

I was an only, and, from infancy, a motherless child, and my father, a very busy man, continuously in Congress.

After the death of my maternal grandmother, which took place when I was eight years old, I was subjected to very opposing influences.

First, for one winter with the good Sisters of the Visitation at Georgetown, with the express request that I was not to receive religious instruction; then a pensionnaire in a fashionable French boarding school, where my manners and my mind were carefully attended to.

At fourteen, on account of my health it was thought best to give me a year of absolute rest, and at the earnest entreaties of my aged French grandfather I was allowed to remain with him.

It was a rambling old house, and we two were its sole occupants, except the servants.

My grandfather was most indulgent, and I was allowed to do precisely what ever I wished.

My one absorbing passion was books. There was a deadly store of the writings of the infidel school,—Rousseau, Voltaire, Volney, and others of the same stamp.

During the long winter evenings, and far into the night, alone and uninterrupted I read eagerly, and without a guide.

Metaphysical and philosophical disquisitions had a strange fascination for me. It never occurred to me: What is the soul, what is its destiny? But the subtle operations of the mind I was most curious to understand, and the vague and cynical speculations of Voltaire never pleased me. I had absolutely no criterion to judge them by, so that I was not shocked at their infidel teachings. But I was not interested, and doubtless at that tender age I was spared much harm through not properly understanding what I read.

My avidity as to reading rather resembled the ravenous appetite of the gourmand, that impairs digestion. Perhaps, from a similar reason, *La Nouvelle Héloïse* and *L'Emile* did me no special harm.

Jean Jacques Rousseau failed to captivate, but Volney had a singular fascination. The Oriental investigations were new, and interesting. To this day it is a matter of surprise, when I think of it, why this mass of irrelevant works, skimmed over without a guide, did me no serious injury. I shudder as I think of the mortal peril of that year of indiscriminate and omnivorous reading, and the nature of the range of French books I feasted upon. I can never be sufficiently grateful for being protected at that impressionable age. Had I as guardian angel a sainted ancestress? So far as I can recall the direct effect, this mass of infidel speculation seemed too vague to be satisfactory. The special influence upon my mind, however, was to awaken a love of metaphysical disquisition, which has lasted through a lifetime. Then youth and innocence encased me in protecting armor against the poison of these French revolutionists.

But while these books represented a revolutionary era, the English authors at my disposal were more wholesome, and I was much pleased with such literature as I could obtain. The *Spectator* was carefully read with something of the same sort of awe I used to feel when I heard my father discuss grave topics with the statesmen of the day, and I had Pope, Mrs. Hemans, the early dramatists, Shake-

peare, of course, and Ossian. Of all the books, this poem of McPherson induced, by its wild imagery, a state of exaltation of the imagination that gave to my fancy a tinge of color that time has never dimmed. It pleased for me a new world with the grandiose forms of Scandinavian heroes.

I could never describe the fever of agitation it produced at the time, arousing a poetic faculty for which I could find no expression. How, with Ossian in my hand at dead of night, I would open the windows of my room to apostrophize the moonbeams, the stars, the clouds, the whispering winds or the majestic flow of the noble river near the house! I seemed to have found a key to the voices of nature. To this day Ossian is a treasured friend.

I dwell upon all this to point out how dissimilar were the influences of my early life.

A year later, my father placed me under the care of his sister, an excellent aunt, the wife of a highly respected physician, and whose first husband was a New England Presbyterian minister. It was a curious and sudden change. The minister and the elders of the Presbyterian church of the village were welcome and constant guests at my aunt's house. I was thus suddenly transplanted into a rigid Puritan atmosphere. And now the first religious training I had ever received was commenced.

We had morning and evening family prayers, prefaced by the reading of a chapter from the Bible; a blessing was asked at each meal, which, if a certain deacon happened to give it, embraced the heavens above the earth, the sea beneath, and all that they contained. Then we had sewing societies for the making up of garments for the destitute heathens of the foreign missions, and there were, as a mild exhilaration, weekly prayer meetings at the houses of prominent members of the church, as well as the evening meetings in the basement of the church.

I must say that the entire life, the busy day-school I attended at "The Female Seminary," as it was called, and the strict discipline of the home life, was just what I needed at that time as an antidote to the dangerous influences of the preceding year.

My aunt was very decided in her ideas of duty, but she was unselfish and affectionate, and the two years as a member of her family were very happy ones.

But that which I wish to speak of here, was the effect upon my soul, of the sincere, painstaking, and earnest religious instruction I then for the first time received. By a most surprising process, thanks be to God! it led me eventually to the light of faith.

TO BE CONTINUED.

CHRISTIAN MORALITY.

The reason we ought to believe all the truths of religion is that God Himself has revealed them by Jesus Christ His Son, who teaches them to us with infallible truth by the ministry of His Church.

The principle of morality is no less divine, and the reason we should faithfully observe the commandments of God, and His Church, practices Christian virtues and lives according to the rules of the gospel is that God Himself so wills, and that His supreme glory will be made known to us most clearly through Jesus Christ and His ministers.

The word morality means the moral law; in Latin, *morum lex*.

To be moral, or righteous, is simply to live in accordance with that law which comes from God and which is the expression of His will. To be immoral, or unrighteous, is to follow the natural inclinations in preference to the will of God, and to be ruled by the passions, and not by the divine law. Conscience is that inward light which reveals to us our duty, and applauds our obedience when we have the courage to listen to the voice of God, and to prove ourselves true Christians.

But just as there is in the world false money, which is easily mistaken for gold, unless it is closely examined, so is there a false morality, which is, also, very prevalent, and which entirely results from ignorance and unbelief—a morality which does in no way suffice for the accomplishing of the will of God, and yet which many people content themselves with practicing.

There is nothing more convenient nor more elastic than this false morality. It might be summed up in two negative commands: Thou shalt not kill. Thou shalt not steal. This marvelous moral law goes no farther, but leaves everything else wrapped in a vague uncertainty, which must be peculiarly soothing to those who are drawn by inclination toward some action of doubtful morality. It is true that it commands its votaries to be good fathers, good sons, good husbands, and good citizens; but if we enter upon the question of the daily duties of life, and rules of conduct, morals, and temper, or methods of subduing vice, evil habits, selfish instincts, it has not a word to say; it forbids nothing and tolerates everything. Having this law for his only rule of rule, a man might be a gambler, a drunkard, and a profligate; he might be quarrelsome and selfish, a spendthrift or a miser, at will; he might be utterly destitute of love of any one except himself, and

devoured by idleness, pride, or sensuality. That pure Christian morality which He Himself has given us is the law by which He will hereafter judge us; and it is no more within our power to modify it than it is in our power to change the course of the stars, or to alter the laws of nature. Very different from the morality of rationalists is that Christian morality resting entirely upon the religion of which it is the practice. Its foundation, to which it refers everything, is the love and service of our Lord Jesus Christ: the gospel, with its divine maxims, is its code, and it teaches us first the necessity of penance, of self-renunciation, of brotherly love, of humility, and chastity; of purity of heart, and gentleness, of detachment from the world, of obedience to God and to His Church; in one word, the practice of the Christian life and Christian virtues. It must be acknowledged that there is some difference between this rule of conduct and the unmeaning maxims of the good father, the good son, the good husband, and the good citizen. The most such maxims as these are capable of, as was wittily said by St. Francis of Sales, is to save us from being needy, and to gain us the esteem of those who neither look below the surface, nor scrutinize too closely.

As it is absolutely necessary for the salvation of our souls that we obey the law of God, and live in accordance with His will, it is most important, it is even necessary, to have a clear knowledge of Christian morality in order to be able to practice it.—Sacred Heart Review.

On Devotion to St. Joseph

FROM THE WRITINGS OF ST. TERESA.

1. It seems to me as if God grants to other saints the grace to help us in certain needs; but I know by experience that St. Joseph helps us in all.

2. Our Lord permits St. Joseph to help us in all, as if He wished to show that, as on the earth this Saint occupied the place of father to Him, and was so called, in like manner He cannot refuse him anything now in heaven.

3. I know of no one that was truly devoted to St. Joseph, and who showed it in his actions, that did not advance in virtue.

4. Persons that are devoted to prayer should cherish a particular affection for St. Joseph.

5. I do not remember ever to have prayed to St. Joseph without obtaining something from him.

6. The experience of the graces granted me through the intercession of St. Joseph makes me wish that I could persuade everybody to have a special devotion to this great Saint.

7. I do not think that, for several years past, I have asked in vain anything from St. Joseph on his festival day (March 19).

8. I took the glorious St. Joseph for my patron and intercessor, and recommended myself much to him; I have since found out that on that and other occasions this great Saint was more prompt and generous in helping me.

A Protestant Bishop on Divorce.

Bishop Nicholson, of the Protestant Episcopal Diocese of Milwaukee, has expressed himself in strong language against the growing laxity in reference to divorce and the remarriage of divorced persons. This is one among other things that is undermining our social stability, peace and prosperity. The Bishop is quoted as saying: "The Protestant Episcopal Church in England takes precisely the same attitude in the matter as that maintained by the Roman Church both in Europe and America. In making the canons for the Protestant Church in America an effort seems to have been made to conform more nearly to the common usages of this country. This I believe to have been a mistake. It has been my custom to refuse to marry divorced persons under any circumstances. I expect to continue the practice. I am strongly in favor of the adoption of a law of the Church which shall be quite as rigid as that of the Church in England and that of the Roman Catholic Church."—Christian Oracle.

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MARCH 6, 1897. FIVE-MINUTE CHRISTIAN. Quinquage... "If I speak with angels, and have not a sounding brass... I should be as a tinkling cymbal... I should be as a tinkling cymbal... I should be as a tinkling cymbal... We see from... is indispensable... we shall never... heaven. Nothing... the place of it... charity? Charity... love? The charity... the same as the... love God, or w... Him for all eter... Blessed Saviour... first and great... Thou shalt love... all thy heart and... thy strength." But what does... stat in? It cons... faithfully God... When the young... "What shall I do... the answer was... ments"; and St... Holy Ghost, says... (or love) of God... mandments." This being so... meaning of my t... speak with the... angels and do no... ments of God, I... ing brass and s... Yes, we may talk... sible about the... religion, and pro... at the same t... mandments, or a... fully, then we ar... love of God is no... noise. The love... wrought feelings... phrases, but to... obedience. Whe... stand in the leas... should desire to... the same as po... good, and to obe... that is, keep H... well as we can... of God, although... of the feeling... naturally to our... like. If we faithful... mandments we p... and worship—suc... Him and worthy... the one who say... shall enter the... but the one who... Father who is in... let us not deceiv... decided, for Go... Many seem... thinking they ar... in the place of... mandments. On... will go to Mass... while I am there... but I will contin... get intoxicated f... out doubt, but G... tion, will not b... will forgive thi... says: I am temp... to indulgence in... this up; it is too... I will sin from... pray. I will g... Communion occ... overlook it. Ye... You have not en... charity all the pr... all the confession... munion in the... nothing. Another says... give alms; I will... and schools; I w... I cannot give up... addicted to. Th... that God will no... gain with you... that sin; you n... from every mort... day or a week... life. Let all yo... tasting, all your... thoughts, all yo... holy season of L... end and joy of... charity of God, w... without fail to... heaven, where y... love to God and... pression for the... ity. Lent has com... years. But of... ing years if the... also?—Fabr. Not... Scott's Emulsion... stomach as other... the contrary, it... strengthens the s... immediate and pro... Some people ha... Canadian cholera... and have to use g... the disease. Chan... green fruit, is sur... Do such persons w... D. Kellogg's Dys... best medicine in t... complaints. If a... water when the s... further trouble wil... The superiority o... exterminator is sh... the children. Pur... a trial. Unqualle... M... gna, Ont., writes... recommending D... for bleeding pr... them for nearly f... most everything... Some of them wou... lief, but none wou... now been free from... for nearly eight... continue to recom... The only True H... in the public eye... Therefore get

FIVE-MINUTE'S SERMON.

Quinquagesima Sunday. CHRISTIAN SELF-LOVE.

If I speak with the tongues of men and of angels, and have not charity, I have become as a sounding brass and a tinkling cymbal.

We see from these texts that charity is indispensable. We must have it or we shall never see the face of God in heaven.

But what does this love of God consist in? It consists chiefly in keeping faithfully God's commandments.

This being so, I can express the meaning of my text by saying: "If I speak with the tongues of men and of angels and do not keep the commandments of God, I am become as a sounding brass and a tinkling cymbal."

If we faithfully keep God's commandments we pay Him true homage and worship—such as is acceptable to Him and worthy of Him.

Another says: I will fast; I will give alms; I will help to build churches and schools; I will feed the poor, but I cannot give up that sin that I am addicted to.

Not that kind. St. Thomas' Emulsion does not delimitate the stomach as other cough medicines do; but on the contrary, it improves digestion and strengthens the stomach.

Some people have periodical attacks of cholera, cholera, dysentery or diarrhoea, and have to use great precautions to avoid the disease.

Not that kind. The dog must have seemed a gigantic monster to him; but in spite of that he had not remained safe on his lofty perch.

It is said of one of the monarchs of Germany that he was one day annoyed at ringing his bell more than once without receiving an answer.

OUR BOYS AND GIRLS. A Beautiful Legend.

When the Holy Family had returned to Nazareth, and St. Joseph was following his trade in peace, he received an order to make a certain cabinet for which he needed a straight and fine piece of wood.

Early in the morning, therefore, St. Joseph took his axe and started for the house of Caius, for such was the soldier's name and the Child Jesus went with him and helped him to carry the cords with which the tree was to be bound.

Now, as it happened, Caius' little daughter, a baby scarce three years old, came trotting out in pursuit of her mother, whom she had missed, and in her tiny arms, which could barely hold it, she carried a little lamb.

Her mother thought she meant her little pet she carried, and which feeling himself released, ran nimbly off, in the direction of the falling tree, which snapped just at that moment and fell heavily on the head of the little creature.

Then the Child Jesus came forward, and gently asked her to give Him the lamb, and though the woman was inclined to refuse to allow Him to touch it she could not resist the eyes, already in childhood so beyond all others in force and mildness.

Twenty years afterwards the soldiers, Caius' legion, being stationed in Jerusalem, the mother and child, then a woman grown, followed Jesus to Calvary, amongst the few believers; and twenty years later than that the mother had died peacefully a Christian, the daughter sealed her faith with her blood at Rome, confessing in martyrdom the God Whom she had known from her infancy in Judea.

A Sparrow's Love.

I returned home from the chase and wandered through an alley in my garden. My dog bounded before me. Suddenly he checked himself and moved forward cautiously as if he scented game.

The dog approached it softly, when suddenly an old sparrow with a black breast, quitted a neighboring tree, dropped like a stone right before the dog's nose, and with ruffled plumage and chirping desperately and pitifully sprang twice at the open mouth.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart.

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CHATTS WITH YOUNG MEN. Catholic Columbian.

All work and no play makes Jack a dull young man, as well as formerly it made him a dull boy. He needs recreation. The only question is—Where, when and how shall he seek amusement? That question is no fun to answer—it is too serious.

This problem of amusements is serious enough to deserve the name of a battle. It has to be dealt with not only in the way of sober thinking, but also in the way of eager watchfulness and inflexible determination.

But amusements are not to be placed in the category of things essentially evil. With them our battle is of a different order. Its aim is not to destroy, but to regulate.

No amusement should be allowed to diminish the vital force. Ah! that word vitality—that mysterious and subtle force, compared with which steam is a bungler, and electricity a wandering tramp.

Amusement should be allowed to draw away the mind from work during the time for work. The quality of work depends on concentration.

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Good and God, springing from the same root, are the same in meaning. "Good-ye" is only "God be with you."

Lead kindly Light, amid th' encircling gloom, Lead Thou me on. The night is dark, and I am far from home, Lead Thou me on.

A Wonderful Cure. A poor widow named Wilhelmina Riehl, who lived at Neubau, in Austria, fell dangerously ill of a most painful disease, and, being confined to her bed, was unable to work to support her four little children.

Well, late one very cloudy afternoon, Johnny was coming from the druggist's with a small bottle of paregoric for the baby, who had a pain in her stomach.

At last Johnny, who was by this time a mile from home, and it was fast getting dark, asked the man what they were.

"Cakes," said the man. "Gimmie one?" begged Johnny. "No," said the man, "I don't give them to little boys."

It is a great pity that the young men of our day are so generally ignorant of the value of their own lives.

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