Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, MARCH 18, 1899.

NO. 1,065.

The Catholic Record. London, Saturday, March 18, 1899. CATHOLICITY IN FRANCE.

The Buffalo Union and Times has in an editorial on the death of President Faure a few words which should not pass unchallenged. It says that "It is well enough for French women to go to church, but for men they have no time for such nonsense. Three or

four times is enough for them-viz. when they are baptized, make their first communion, are married, and when they are brought there dead." Such statements are food for the

anti Catholic press.

Would the fact that some Americans do not go to church justify us in placing all American Catholics in the same category? We know that some Frenchmen have thrown aside all religion, but we know also that many Parisians even are as loyal and devoted to the Church as any Catholic in Buffalo. Masonry has banished God officially-but the heart of France is as Catholic now as when she gained the title of Eldest Daughter of the Church. She heads the list of contributors to the Propagation of the Faith, and her sons and daughters are in the very forefront of the army of civiliza-

We deplore even as our esteemed contemporary the evils that tarnish the fair fame of that country, but we should like to estimate its Catholicity by some thing better than by those who have proved recreant to the faith of their

A VERY DEAR FRIEND.

One of our dearest friends is an old man grey haired, but with heart as young as in the golden olden days of his boyhood. And when we are tired and worried, heart-sore with buffeting and struggling, we seek him out, and his very presence tones us up and serves to make us braver and stronger. He has seen much, but he is a very child in simplicity: he has suffered much, but there is not a trace of cynicism in his nature. A kind thoughtfulness bred of charity is his, and withal a terse, direct way of speaking that bespeaks the man. He has one thing which he cherishes as his dearest possession. It is an old violin picked up during his travels, marked with many a quaint devise and tracing and bearing here and there inscriptions on its sheeny surface. And how the old man handles it! He fondles it in his arms us that it speaks to him of many things and brings up before him visions of the long ago and awakens sleep ing memories. And we believe that, for we heard it speak to him.

We watched him as the hand moved over the strings. His face was afire with enthusiasm-and the music welled up from the old violin-music that at times wrung the heart for its It may not become popular, but it will sadness and at others seemed as if every note were bathed in sunlight and burdened with peace and happiness. Sometimes its voice spoke with a sharp yearning and then died away crooning, it seemed to us. The old characters are not limned as distinctly man seemed to sleep. Then he put it as one would wish, but we forget in, the case and sat silent for a few that in the reading of one of the most moments. We were about to thank him fascinating and scholarly novels that for the pleasure he had given us when he said: "We are like old violins. There is a wealth of music locked up in us-music that could set this world dancing with joy. But we keep it shut up within us. There are hundreds who want to hear it. The music is before us and we leave its harmony untouched. God's fingers sweep over our soul strings and we give no sound, because they are limp and rotten with cowardice or selfishness or pride."

NOTES BY THE WAY.

Lord Charles Beresford has come and gone, leaving behind him some desultory utterances on the Alliance question. It was strange that he should come on such a mission, but the Beresfords have been doing brainless things for many a long day. He was accorded a very gracious welcome by the people of Chicago. He was interviewed and dined and wined. He was so extulled as a great soldier and statesman that decent citizens closed

The fact that one of their daughters is the wife of the Vicerov of India may account for it, but it will not excuse their attitude of servility before "Fighting Charlie," who has done ab solutely nothing, either as warrior or statesman, to merit commendation. He ran the Condon under the guns of the Alexandrian forts, but this does not entitle him to a place on the roll of fame. He was eloquent on the "open door policy"-that the door of Chinese trade be held wide open so as from the middle ages, with a harled down in adoration of that stupendous to give free way for the entrance of British goods. The Americans will of course enjoy equal rights, but we venture to say that some time will elapse before they have any leisure in the East to busy themselves with commer-

The Right Reverend Ordinary of Duluth says that the Indians who are educated in the secular schools soon become the prey of the "meanest of all white men, the whisky seller." It is a hard saying and who can bear it. It will be remembered and oftimes quoted and it will grate on the teeth of the individuals who are a menace to the prosperity of a nation. We feel a sincere pity for the young men who give themselves to the business. There is nothing in it to uplift or ennoble them ; but there is everthing to debase them.

cial schemes.

To pass one's days amidst the fumes of liquor-to dole it out to sons and fathers-to listen to maudlin talk-to know and feel that the curse of the wife and child is upon it - is the most pitiful life that can be imagined; and yet there are some young men who go into it for the sake of a few paltry illimitable possibilities of life, and step into the ranks of those who are pledged to fight the army that bears business. It demands no physical or mental exertion save the mixing of various kinds of rum and counting up the profits, and arranging their wares so as to attract the foolish and unwary. No wonder that the Bishop called the whisky-seller the "meanest of all white men."

" THE TWO STANDARDS."

"The Two Standards" is the title of the new book written by Rev. Dr. Barry. The reverend author is not unknown to the reading public. It will be remembered that he gave the New Antigone to the world in 1887 and has since then been a frequent conas if it were a thing of life. He tells tributor to the leading magazines in both Europe and America. Some very good people were, if we may believe them, rather startled by the New Antigone, and these will, if mental worry over their neighbors has not brought them to a premature death, look ask ance at "The Two Standards."

But it is a brilliant work, worthy of the high reputation of the author. be appreciated by all who know aught of the vigor and beauty of the English language. Many of the passages are literary mosaics, carved and chiselled with a master hand. Some of the has come into our sanctum for many a long day. The heroine, Marian Greystoke, is a young girl of nineteen, proud," chafing under parental rule and longing for a glimpse of the great world. She marries in time a million aire, without loving him. The gayeties of London pall upon the young wife, and the indifference to her husband develops, upon the discovery of a bundle of love letters written to him years before by an Italian actress, La Farfalla, into hatred. They part, and she becomes infatuated with a musical genius named Gerard Elven.

"Marian sighed for life that should be free from commercial taintneither coveting nor in want of it. And since the religion in which her experience had been so futile was no more than a dead language to her, she felt blindly about, as one might grope after food in the dark, feeling hungry to desperation, and not knowing where to look for a light."

In conversation with Elven,

hear people speak is one thing; the be a fountain of life and healing to us, German of our poets is another. I it is on condition that we our eyes towards it, and upon it with faith and hope. -not much, at all events. Goethe is a is why the Church sets up the crucifix mellow pipe, playing soft pastorals, clear as that blue sky and almost as passionless. 'Werther' was a tropic. al spring soon past. Lessing blows Son; that He spared not His only be great martial music out of brotze- gotten Son, but delivered Him up for classic bronze; he borrowed from the us all. This is why she veils that Romans and is beyond imitation. Then solemnly unveils it on Good Friday, there is Heme-golden armour stolen that we may gaze upon it, and fall quin's jacket to damp and perplex the mystery, and then approach gleam, and a Hermes' wand wreathed
spirit kiss the feet of our crucified Lord.
This, again, is why the Church enabout with roses and deadly night- courages her children to assist at

Elven on an operatic tour to America.
This scheme is thwarted by a brother of Elven, who believed in keeping the infatuation on platonic lines, and Marian, tion by attentive reading and devout under the name of Mde. Jasmin, went alone. While in Chicago she hears that her husband has been reined by Latimer, a disappointed suitor. La timer had sworn on the day she discarded him to devote his life to the exposing of the dishonest schemes of Harland. He keeps his word and has the bearing the trials of life. satisfaction of seeing his rival branded can as a common felon. Then Marian bellious seeks him out and gives him the love humbling Himself and becoming obeshe denied him in the days of her dient unto death, event he death of youth. She supports him, too, for Harland's wealth has disappeared and his speakable love which the Infinite God sojourn in prison, robbing him of health and mental vigor, has placed him without desiring to respond to that beyond active work.

And so Marian learns on the eventide of life that peace and happiness come only from war with oneself-from fighting the base and corporeal appedollars! For this they throw away the tites that euchain the spiritual ele ment. She had given her allegiance to the world's standard and had gained everything that it could give her; and the standard of Christ. It is a lazy then found only by the bedside of a higher life the answer to life's riddle.

"The first great truth upon which all else depends, is that a man exists for a certain, definite, unmistakable purpose; that he has an end or meaning, and consequently a task which he is sent into this world to fulfil. What is that end? The Saint (Ignatius) replies, 'Man was made that he may praise God, do Him reverent service, and thereby save his own self. Ali an ordered world of which God is the explanation, the First and Final "The Boss Blasphemer of the Age Cause."

majestic diction, and fragrant with the in the knows the world, even its seamy side, and leaves its judgment to God.

It is a book to buy and to keep and to read and to remember.

Published by the Century Co., Union Square, New York.

THE CENTRAL FACT IN THE HISTORY OF RELIGION.

The devout contemplation of the Pas sion of Our Lord is essentially a good Lenten practice. The Passion of "perverse, wilful, obstinate and Christ is the one central fact in the history of religion. It was foretold, prefigured and described under the Old Dispensation; it is the one stu pendous mystery we are ever commemorating under the New. people in the wilderness began to be weary of their journey and labor, and murmured against God and Moses for keeping them out of Egypt to die in the wilderness, God sent among them of Gibraltar into spasms. "When Col. Ingersoll d fiery serpents, which bit them and killed many of them. "And when Moses prayed for the people, the Lord said to him, 'Make a brazen serpent, 'His charity and set it up for a sign; whosoever being struck shall look on it, shall live.' Moses, therefore, made a brazen serpent, and set it up for a sign; they that were bitten and when looked upon it they were healed." The once as he never wants to be tackled brazen serpent which Moses set up in the desert was declared by Our Lord virtue must be looked upon as a snare virtue must be looked upon as a snare to be a sign and type of Himself, Who like that of the profligate who talks of was to be lifted up on the Cross and to virtue to his intended victim. We bear our sins in His body on the tree, in order that we, who had been bitten and wounded with sin by the infernal we relegate him to that disreputable serpent might not perish, but, by looking on Christ crucified, might attain ployment to detectives and policemen. eternal life. By His Passion we are reflattery and mendacity. Our cousins makes answer in makes answer in makes answer in makes answer in deemed; by His death on the Cross we base coin, a counterfeiter, a fraud. ''I do not quite follow you, sir, in deemed; by His death on the Cross we base coin, a counterfeiter, a fraud. ''I do not quite follow you, sir, in statement; your remark about a sixth sense; for Maria.

come unduly elated over a live lord. exquisite music: "The German you we are healed. But if that death is to he is not to be trusted; he is unscrupuand look the daily commemoration of that great Marian finally resolves to accompany sacrifice, and to dispose themselves for ence with which Oar Blessed Lord endured pains of body and mind beyond all conception, and not experience some desire to be more couregeous in cherish proud and thoughts after templating the adorable Son of God

love with some degree more of generosity than heretofore? Who, in fine, think as he kneels before the crucifix, of the price that has been paid out for our salvation, without being convinced of the value of a human soul and the importance we ought to attach to the work of its salva-

tion?-Sacerdos, in American Herald. INGERSOLL.

man whom she might have won to a Howard Saxby, the Well - Known higher life the answer to life's riddle. Writer, Scores the Blasphemer.

Catholic Columbian. The foul-mouthed Ingersoll delivered his much-advertised "latest lecture" in Cincinnati last Sunday evening. From printed reports, this so-called lecture must have been one of the most indecent and vulgar effusions that ever disgraced the Grand Opera There was a time when it was House. considered "smart" to hear Ingersoll, when he made some pretence at argument and oratory. But to listen at other things whatsoever — sickness, the present day to his filthy ravings, health, poverty, riches, life and death is enough to stamp one as belonging to the disrespectful and vulgar class. In brief, 'Abstine, Sustine,'— the ancient stoic rule, is the rule of better pen-picture of the notorious inreason, if we know ourselves to be in fidel was ever written than that by an ordered world of which God is the Howard Saxby, in the Cincinnati Com-

has come and gone. His manager as-This is a very brief outline of a sures us this will be the last time he fascinating story told in graceful and appears in Cincinnati. If this is true, our city is liable to be better and purer No mother future. odor of most delicate appreciations of thanked Ingersoll for any word he has music and literature. It is the work uttered; no pure woman ever shook of a scholar—but it is also the work of a man sensitive and tender-hearted who good he had done her sex; no child will ever cherish his memory, nor will any good citizen ever welcome him to midst again.

"He is a Disturber, a diabolical De former and the only star the devil has on the platform, either on a certainty or on a percentage. Ingersoll does not aim to do good; his only object is to aim to do good ; blaspheme his God and to draw ducats from simple-minded, sordidouled, conscience stricken soreheads. His smartness is satanic, his wit inane and his illustrations incestuous. Why? Simply behe is catered to. cause he has sold himself to the devil and people are only too eager to grasp the hand of an imp who, for money, has taken upon himself the task of beittling his Maker and caricaturing his

"Ingersoll has abused the Roman Catholic Church, but his revilings against that oldest form of Christian religion have about as little effect as the efforts of a flea to tickle the rocks

"When Col. Ingersoll dies his demise will be a blessing to the community, and his putrid plagiarisms will be in-

"His charity is charlatanism, his so-called big heart is but blasphemous blubber, and his alleged cry for liberty is the only way he can earn a liveli-hood for his loricated self.

"Father Lambert tackled Ingersoll once as he never wants to be tackled

lous as a logician and metaphysician; he is beneath contempt ; he is a mere galvinizer of old objections long ago refuted; he is theologically ignorant and superficial-full of gas and gush he is a philosophical chalatan of the first water, who mistakes curious listeners for disciples and applause for ap-

"The glib little whiffets of his shallow school pretend to admire him be-cause they are too insignificant intellectually to admire anything else.

Denial is a two-sdged sword. "Ingersoll seems to have taken it into his head that Christian admit any thing and everything that brings grist to his infidel mill.

"The Christian grants Ingersoll nothing. But why waste peu, ink nothing. But why waste peu, ink and paper over such a professional Ingersoll's aim is to do poltroon ? harm. He loves to lessen the latitude of the true liberality of man; he delights in destroying the dictates of conscience; he revels in making religion as revolting as possible whole life is taken up in robbing mankind of honor, hope, honesty and holiness. He has been called liver orations over the bodies of infants fathered by fanatics and mothered by miserable malad justers.

"Never has he been known to say a kind work to the most benighted beg gar unless he has received a fee in ad vance, and given a receipt therefor. This very oration over his own broth er's ceffin was written with a view to light, would it make any difference, future publication, and worded with do you think?" the language of an advance circular.

"He is passed on the railroads, and deadheaded by hotels because his demoniacal demonstrations are listened to by brainless idiots and low-browed bunglers who try to follow in his mud-

dy footprints.
"Ingersoll has mistaken his vocation. His life has been a failure.
"No one respects him; none really believe a single word of his miserable May he live long, for mutterings. when he dies it will be a gala day in

hell, and a picnic in heaven. hell, and a possession much for Ingersoll. "Howard Sanby."

FAITH, A GIFT.

"My New Curate," a serial running in the American Ecclesiastical Review, is not only an interesting and amusing recital, but a wonderfully clever one The author seems equally at as well. home in those light and delicate touches which depict character and in the serious discussions concerning matters of faith and of the weighty problems of life. We quote a conversation between Father Dan and Mr. Reginald Ormsby, a well disposed young man who is walk ing in the darkness of atheism, though he would fain see the light:

"My heart is with you; if only my head would follow," Ormsby had just

remarked.
"Even that won't do," I said.
"The head might follow and you might be as far from us as ever."

"I don't understand," he said, in a bewildered way. "Surely all that's wanting now is a conviction of the

truth of your teaching. "There's your grave mistake," I replied; "conviction is not faith. There are thousands of your countrymen filled with conviction of the truths of Catholicity; but they are as far outside the Church as a Confucian or a Buddhist. Faith is not a matter to be acquired by reading or knowledge. It is a gift, like the natural talent of a great painter or musician-a sixth sense, and the pure gratutity of the All-Wise and the

This appeared to him to be a revelation which he could not comprehend it seemed to be such an inevitably logical sequence-conviction and profes sion.

"I am attracted by everything," he said, "in your Church. The whole thing seems to be such a well-connected scheme, so unlike the religion in which I was born and educated, where you had to be forever searching after a missing link. seems to be founded on love-love of a supernal kind, of course, and al-most unintelligible; but it is the golden chain in the golden chain in string of pearls. You will have noticed how rapidly sometimes the mind makes comparisons. Well, often | ings of fast young men. at our station over there, I Protestants look at God through the large end of a telescope throw Him afar offand make Him very small and insignificant; whilst you look at Him through the narrower end, and magnify Him and bring him near. Our God—that is, the God in whom I was taught to believe—is the God of Sinai, and our Christ is the historic Christ; but that won't do for a humanity that is ever querulous for God, and you have found the secret."

I was quite astonished at the solemn, thoughtful manner in which this young fellow spoke, and his words were so full of feeling and self-sympathy for his great privation. He was silent for a long time, smoking freely, whilst I was pondering many things, mostly in humility for our slow appreciation of the great gift of divine faith. At last he

this is not a question of sense, but of

We were not getting into deep water, and when an old gentleman hasn't opened a book of philosophy for nearly thirty years, he may be well excused for a certain timidity in approaching these deep questions. But the metaphorical" has always been a great rule of mine, which never failed

"Let me explain," I said. "Have you ever been to an ophthalmic hos-pital or a blind asylum?"

"Yes," he replied, "principally abroad

"Well," I continued, "you might have noticed various forms of the dread disease of blindness. Some are cases of cataract; in some the entire ball is removed : some have partial sight behind the ugly film. most pathetic case to my mind is that of the young boy or girl who comes toward you, looking steadily at you with large, luminous eyes, the iris perfectly clear, the pupil normally distended, and even the white of the eye tinged with that delicate blue that denotes perfect health in the organ, but in one moment the truth flashes upon you—that poor patient is stone blind. Now, where's the disease?

"The optic nerve is destroyed." he

answered, promptly "Precisely. And now if you were to pour in through the dark canal of the pupil the strongest sunlight, or even the flash of your electric

"None," he said, "so far as sight was concerned; but it might possibly paralyze the brain.'

"Precisely. And if you, my dear young friend, were pouring till the crack of doom, every kind of human light-philosophical, dogmatic, controversial-upon the retina of the soul without the optic nerve of faith, you will be blind, and go blind to your

Somehow this appeared to be a relief, though it looked like discourage-

"that the fault is not altogether my own. But," after a pause, "this demands a miracle.

"Quite so. A pure light from God. And that is the reason that my excellent curate is storming the citadels of heaven for you by that terrible artil-lary-prayers of little children. And if you want to capture this grace of God by one tremendous coup, search out the most stricken and afflicted of my flock -Bittra has a pretty good catalogue of them-and get him or her to pray for you, and very soon the sense of faith will awaken within you, and you will wonder that you were ever

"Ten thousands thanks," he said, rising; "I had no anticipation of so pleasant and instructive an evening.

OUR UPSTART FAST YOUNG MEN.

New York and Brooklyn are cursed with a useless class called "fast young men," who try to make vice fashion-able and sin respectable. They are, for the most part, the sons of parents by industry and frugality, amassed wealth. An investigation of the causes which makes the respectable boy become a "fast young man" will show that there is something wrong in the system of training up the youth in this country. The want of that solid instruction which can only be given at the fireside and in the daily acts of parents and guardians, that inculcates the duties each owes, first to his Creator and next to his fellow-man, has led to the penitentiary many a man, who, had he devoted his youth to some useful purpose, would be an ornament to The petted boy is in danger of de-

veloping into a fast young man. Having every want supplied, gratified, he soon loses his balance, associates with vicious companions, frequents the theatre and the gambling hell, and before manhood swears like a rever searching after a trooper and wallows in the mire of im-And then your Church purity. He looks on his father as an old fogy," and is not a little ashamed of his origin. Late hours, vicious companions and dissipation complete the his character, and he is ready for any You will have crime. The local columns of the daily press are constantly filled with the doample of this class is working unutterthought, as I searched the sea, that we able injury to society. Parents and those who have the care or guardianship of youth should never permit "a fast young man" to enter their houses. We fear that parents too frequently the duties they owe to their children. We would remind them that, though the civil law does not take cognizance of a dereliction of duty in this respect, there is a higher, holier law, before whose dread tribunal they will have to render a rigid account placed under their care. - American

It is probable that Americans will soon have the opportunity of judging for themselves the musical genius of the young priest-composer, Perosi. The words of his "Resurrection of Lazarus" have been translated into English, and will shortly be heard, with the music, in this country. manner is said to resemble that of the sixteenth-century masters. — Ave



man who
prowled about
the streets of
medieval London, with a lantern in his
hand to proclaim his coming, and who
aunounced

modern policeman does not proclaim his coming to the evil doer by shouting or by carrying a lantern. He does his work more quietly and effectively than the old-fash-ioned town watchman. oned town watchman. It is thus that in all the walks of life and

edge and efficiency increase. In this respect medical science has kept pace with the advance in other lines. Physicians and chemists have grown rapidly more skillful. There are medicinal preparations now-adays that cure diseases that were a few years ago considered absolutely incurable. The final triumph in this respect is Dr. Pierce's Golden Medical Discovery. It was first given to the world thirty years ago, and has stood the test ever since that time. It cures 96 per cent. of all cases of consumption, bronchial, throat and kindred affections. Thousands who were hopeless sufferers, and had been given up by the doctors, have testified to its marvelous merits. It is the great blood-maker and fiesh-builder. It makes the appetite hearty, the digestion and assimilation perfect, the flesh-builder. It makes the appetite hearty, the digestion and assimilation perfect, the liver active, the blood pure and rich with the life-giving elements of the food, and the nerves strong and steady. It acts directly on the lungs and air-passages, driving out all impurities and disease germs. An honest dealer will not try to persuade you to take an inferior substitute for the sake of a few pennies added profit.

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Early Accidents Cause Lifelong Suffering. A Case that is Causing Talk.

When a lad about eight years of age I When a lad about eight years of age I fell into a ceilar a distance of ten feet, striking on my head, and causing concussion of the brain. I was taken to a London, Eng., Hospital, the first seven days not recovering consciousness. I am now 35 years old and from the time of my accident until I began taking Dr. Ward's Pills five months ago I had been subject to fainting snells, never being more than two fainting spells, never being more than two weeks without an attack of fainting. A I grew older these spells became more frequent, lasted longer, and left me with less vitality. I was weak, had no strength or stamina, always very low-spirited and down-hearted; imagined that every thing and every person was going against me and life only had a dark side for me. My appetite was poor most of the time, am now happy to say that, since taking Dr. Ward's Blood and Nerve Pills, I have Dr. Ward's Blood and Nerve Pills, I have only had one fainting spell, shortly after I began taking them, so I have no hesitation in saying that Dr. Ward's Pills cured me. Before taking these pills I always looked for a fainting spell not more than two weeks apart; now, I would be greatly surprised at a recurrence of these spells. Life is now bright—the constant, morbid, down-hearted feeling is gone, being replaced by a content-—the constant, morbid, down-hearted feeling is gone, being replaced by a contented, hopeful feeling. I feel like working. My appetite is good, and in every respect Thave experienced the health and strength restoring properties of Dr. Ward's Blood and Nerve Pills. They certainly have proved a great blessing to me. Yours truly, (Signed), Thomas Stanton, Brigton, Ont.

Dr. Ward's Blood and Nerve Pills

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SOLITARY ISLAND

A STORY OF THE ST. LAWRENCE. By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor." "Saranac," etc.

CHAPTER XXIII .- CONTINUED.

The poet made his morning meal in silence and constraint. It reminded him forcibly of many meals he had eaten in the same room while sharing the hermit's hospitality. The circumstances were little changed. Although the day was cold, the sun shone through the red-curtained changed. Although the day was cold, the sun shone through the red-curtained window with a summer brightness, the log fire glowed in the hearth, the savory smell of broiled fish pervaded the little room, and Florian, a wonderful likeness of his father, sat eating sparingly, silent but not gloomy, save for the sad shadows occasionally flitting over his face. The contrast between the placid manner and the feverish countenance was odd, but not silent-man and the ambitious politician.
Paul gave up speculation as a hopeless task, and rightly judging his present temper, plunged abruptly into the matter of his visit. so forcible as the difference between this

"You may be aware of the circumstance which led to my stay on Solitary Island," said he for a beginning. Florian regarded him placidly, without a trace of the old feeling in his looks. Paul thought it pretense; but it was real. The great man had no feeling towards him. "I am not aware of them," he replied.

"Strangely enough, our resemblance was the cause of it," said Paul. "The spy, who pursued you because of your resemblance to your own family, pursued me for the same reason, drove me out of me for the same reason, drove me out of all employment, and, with the aid of in-judicious friends, brought me to the verge of poverty and death. Your father saved me, and, for reasons quite plain to us both, took me in and earned my everlasting gratitude for himself and his son." A faint flush spread over Florian's face in the pause that followed.

in the pause that followed.

"I must ask your pardon," he said humbly, "for my guilty share in your sufferings. I was your friend, and I should have aided you; but I was led to believe you stood between me and Ruth, and again between me and Frances Lynch. I was glad you suffered. I regret it sincerely now. I trust you will forgive me."

It was the poet's turn to blush at this humility.
"Don't mention it," said he. "Peter

"Don't mention it," said he. "Peter Carter was the cause of all these troubles. You are not to blame. I am not sorry for them. They brought me in contact with your father."
"And I hated you for that," Florian went on in the same tone, "because your worthiness won a privilege which my crimes desrived me of. I spoke to you crimes deprived me of. I spoke to you

once under that impression in a manner most insulting. I ask—"
"Hold on!" said Paul, jumping to his feet with a red face. "No more of that, Florian. I cannot stand it. If you are really sincere in this change that has come over you keep your apologies for Frances and others. But I do not understand it. I expected something like this, but not so complete and astounding a revolution."

Florian offered no remonstrance to this

blunt suspicion, but after a little pointed out to the grave with such a look in his face! then back to himself.
"Behold the murderer of his father," he said in a sudden burst of sobs, as he repeated the Count's telling words. could apologize to HIM as I do to you, a shall do to all the others. Alas! what numiliation is there greater than that?' "He's on the right track," said the

satisfied poet, wiping his eyes in sympathy and thinking joyfully of Frances.
"It's all cleared up between us, then, Flory," said he cheerfully, as he clasped the great man's hand. "My business is made the easier for that, and it will send me back to New York with a light heart. Come, I have some spots of interest t show you about the old house. Your father loved me, Flory. How proud I am of that honor! But, ah! not as he loved of that honor! you, his son. I was his confidant in ife and the explanation of its oddities Flory, your father was a saint, of princely soul as well as princely birth.

He lifted a trap-door in the floor of the bedroom, and led the way, holding a

lighted candle, into the celler.

nighted candle, into the celler.

'It is not a cellar," he explained, flashing the light on the rocky walls, "but a cave. Here is a door concealed in the rock very nicely. We open it so. Now enter and here we are."

They could hear the sound of running water in the cave, but Florian paid it no

water in the cave, but Florian paid it no attention. His eyes were fastened on the attention. The eyes were lastened on the new discovery. A set of rude shelves took up one whole side of an almost square room, and was thickly crowded with books. The general character was devotional and mystical, but the classics were well represented, and astronomy and philosophy had the choicest volumes. A philosophy had the choicest volumes. A ough desk below contained a wooden rough desk below contained a wooden carved crucifix, a few bits of manuscript, and writing materials. From a peg in its side hung a leather discipline, whose thongs were tipped with fine iron points. A few sacred prints hung on the walls. Except healt and bissed first the crucifix iorian knelt and kissed first the crucifix and then the discipline.

Rev. J. N. Vanatter, of Albion, Wis. WRITES A LETTER ON

DR. CHASE'S OINTMENT.

**** W W

He says: My wife was nost terribly affilicted with rotruding piles, and complated a surgical operation. A friend of ours recomended the use of Dr. Thase's Ontment, and less han one box effected a complete with the complete of the complete

above address obtain full particulars regarding the great cure.

MAMA

pues and skin disease.
Dr. Chase's large-size recipe book, cloth-bound, sent to any address on receipt of 50 cents, by addressing Dr. Chase's Company, **公本金本** nto or Buffalo, N.Y.

25 years I suffered

"This spot," said Paul reverently, " is a secret to all save you and me. When I first came here, broken down and disheariened—it seems a beautiful and fit sanctuary for the disheartened—I was sincerely disposed to lean more heavily on God for the support I needed. After a little the prince took me into his confidence, and I beheld such a sight"—the tears of emotion poured from his eyes—
"as I had never dreamed of seeing this side of heaven. Long meditations and "as I had never dreamed of seeing this side of heaven. Long meditations and prayers, mortifications such as that discipline hints at, unbounded charity for all men, are virtues common to all the saints. They did not impress me as did the glimpses of his soul which I received. Ah! such an overpowering love of God. Ah! such an overpowering love of God It seemed to burn within him like a rea flame and to illuminate the space about him as does this candle. I would have feared him but for the love and strength heared him but for the love and strength these very qualities gave me. I knelt here with him often, and when I was strong enough tried to stay by him in his vigils. I know the angels often came to him visibly. I saw wonders here and dreamed real dreams. And no one knew it save myself. Who would have believed it had they not seen what I saw?"

it save myself. Who would have be-lieved it had they not seen what I saw?"
"Blind, blind, blind!" murmured Flor-ian. "We all caught glimpses of his glory, but my love was not as sharp as hate, and my soul too low to look for such a manifestation of grace. My sin is a

The last time I saw him," continue Paul, "was in this spot, kneeling where you are kneeling. He had a premotion of his coming passion, but it was lightened by the conviction—perhaps it had beer revealed to him—that out of it would come your salvation. 'Tell my son,' he said, 'that I died because of him.'' "'Behold the murderer of his father,'

Florian murmured to himself. "Tell him also not to despair, but with a good heart, and without haste or great grief for anything save for his sins, to be-gin his penance." You see he know and gin his penance.' You see he knew; and when I asked him if he were about to die, when I asked him if he were about to die, 'God holds all our days,' said he, 'who knows but this may be our last?' I never saw him again in life. God rest his soul, if it has suffered any delay!'

There was again a short pause as Paul

waited to review that last scene and to ecall the tones, the feelings, the incidents of a most pathetic moment. Florian still knelt at the desk with his fingers about the it is all over," he said to the

kneeling figure; "let us go. You notice the dry air of the cave. It is beautifully ventilated and very safe for such a place. Your father loved it. Come, my friend. Or do you wish to remain here?

Florian rose and they returned to the room above.
"I have finished my work—almost," said the poet, putting on his hat, "and now I am going. Can I be of any help to

My father's friend and mine," Florian replied, "I have need only for your pardon and the renewal of that affection you once had for me."

"And never lost, Florian. You have

it still, and the pardon which is always yours beforehand. After a little you will return to New York?"
"Yes, after a little," he replied slowly,

"but not to remain. Here is my home in the future. I have my business to close up and a great act of justice to per-

After that my solitude. It was on the poet's lips to dissuade him from so extravagant a course, but he thought better of it and said nothing, preferring to leave so delicate and dangerous a matter to time and good providence of God. Florian walked out with him as far as the opposite shore, a smile of joy lighting up oddly the sad lines of his face. He seemed, however, singularly destitute of the power of self-reflection. His thoughts were ever fixed on what he had seen and heard of his father, without much attention to their effect on himself. He was smiling, not for joy, but in obedience to some hidden impulse which he

woods.
"Until I see you again," said the poet,

Clasping his hand.

Clasping his hand.

That was a miserable day for Ruth
Pendleton which witnessed the vulgar
outbursts of Barbara Merrion and showed
to her the real character of the woman in whom she confided. There was nothing to prevent her telling Ruth's story to the whole world; and in her heart there was the dread of its reaching Paul's ears, as it must if he remained long in the town, or if Barbara encountered him. She was compelled to believe that Paul thought no more of her than of any other woman, in spite of Barbara's gossip. His manner had always been cordial, respectful, and distant. He had never sought her out, and he so near; had never presumed to any of a lover's familiarity; had always been as distant as a polite acquaintance could be, and talked of New York and his visit to her convent as common things, which they were not to her. Was the bit of Bristol board a fancy then? She looked at it many times a day. How it would amuse him when Barbara re-lated its history! Her cheeks burned at the thought of the humiliation. The

quire assured her that he had arranged t with Barbara nicely. Ruth was fain to be satisfied, but could not trust Barbara until she Paul had also departed from Clayburgh, It was a delicate and thoughtful act on the poet's part, and well deserved its intended effect. Ruth rejoiced over it from

Knowing the double meaning in his words he watched her confusion with secret de-light. "The island has another solitary."

She cast a startled look at him.

"Florian has come back a penitent, thrown up the world and its honors, and proposes to live and die, as did his father, in the obscurity of that island."

"I am dazed," she replied; "I cannot understand such things."

"They are as they seem. Miss

"They are as true as they seem, Miss Pendleton. This evening I shall explain them. Florian is on the island, has been there for ten days, and Mrs. Merrion has married a Russian count and gone to Europe. You are still more surprised. Let me say good-day to you, and do me the honor of being at home this eve-

Ruth was again deceived. This visit Florian, she thought, and consequently there was no reason why she should fear that Barbara had exposed That night when Rossiter called drifted into the usual channels Paul related the circumstances which had led to Florian's flight to the island, and gave Ruth a description of his experience with the penitent that morning.

"It is a wreck you have seen, not Florian," she said, with tears in her eyes; "but out of it the old Florian will come back to us. Thank God! I hope Linda and the prince know this day of joy."

and the prince know this day of joy."
"It is quite impossible," said Paul,
"that he should take up the life his
father led. Yet it fits him wonderfully and to see him you would think the prince was revived."

"We shall leave Pere Rougevin to settle his future. He will make it easy for him to resume the old life without

"I shall have the honor of accompany

ing you," said Paul, " if you have no ob jections. I am going to the Island my ections. I am going to the Island my self. My two reasons for coming her _I wished to make certain of what and happened to Florian for the sake of "Poor girl!" said Ruth, "she will be

his salvation yet."
"Indeed she will, Miss Pendleton. believe his heart turns that way still. No great heart like his could ever find content in such a creature as Mrs. Mer-rion. And my other reason was to re-move any misunderstanding between you " Misunderstanding!" said Ruth, great

'I have loved you a long time, Miss Pendleton—fully eight years. I have tried to keep it a secret, to bury it forever from your knowledge, and yet I could not I could not leave you without having spoken. Gol knows if I might not have made a mistake in so doing! It would be an eternal regret to me, and so I wish to know from your own lips, Ruth, if I must part from you forever. It rests with you to give me the greatest happi

ness or the greatest sorrow of my life.",
"I shall be compelled to give you.",
She hesitated, for her emotion was
strong, and she dreaded an exhibition of Paul trembled in spite of his con

fears. Faul trembled in spite of his confidence in Barbara's story.

"I shall be compelled to give you," said Ruth calmly, after a time, "what you call the greatest happiness of your life." And she laid her hand in his for an ingreat while their eyes met and exan instant while their eyes met and ex changed the thoughts too true and swee changed the thoughts too true and sweet for expression. His face was radiant, and he made no demur when she begged to be excused and withdrew to her own room. God had been very good to her. In the very moment of her resignation to His will He had honored and blessed her beyond belief. The Squire's heart fell when Paul made a formal demand upon him for his daughter. him for his daughter.
"I had thought Ruth's idea of marry

ing was over," said the Squire sadly "but, if you've made it up between you

I have only to say yes."

Florian easily guessed the relation existing between the two who visited him did not think of analyzing.

"Why do you look so pleased?" said the next day. Rath's manner was always so clearly marked in its modesty and reserve that her intimates might the poet to him.

"Do I look pleased?" he asked, with a puzzled expression which silenced the puzzled expression which silenced the new hermit accepted the position quietly and without so much as a single reflection. tion on what might have been. He did not look for any surprise on the part of those who came to see him, nor did Ruth manifest any. It was as if he had been there ten years. Paul gave them an

there ten years. Faul gave them an opportunity to talk alone.
"I congratulate you," said Florian gravely, "on your present happiness. You are every way deserving of it." "And I congratulate you on yours," id Ruth. "Our island seems destined

to have a tenant always.' to have a tenant always."

She would have wept, had she been alone, at his sadly altered appearance, stooped, pale, hollow-eyed, and the firm lips quivering. But better that way and dearer to God than in the pride of his physical strength and political glory.
"Yes, this is a place for happiness," he said, looking around the homely room.

It healed my father's heart-"And it will heal yours," she added for him as he left the thought on his lips un-expressed. He smiled as if she had re-

proved him.

"I hope so. You have not known all my wickedness, Ruth. I deserted Fran-

"I know it all. Florian. Do not distress yourself with recounting it. Your repara-tion will be all the sweeter to her, poor

girl."
"How can I make it?" he said humbly. "I have put a shame upon her which only marriage can take away; yet I could not ask her after the wrong I have done."

"Do not think about it at all," said Ruth with emphasis. "Go to her, tell her after the wrong I have some sequentions."

turned from it. May God and my saintly father help me; but indeed, Ruth, I am a most miserable man!"

most miserable man!"

His cheeks flushed while he was speaking, and Ruth's tears fell slowly. It was his second outburst of feeling in mortal presence since the night his crime was fixed upon him. He bowed his head upon the table and wept in silence.

"Thank God, as I do, for these tears," she said. "Yours is a strong nature, Florian, and once turned from the right it would require just such means to bring you back. I am not sorry for your sins, since I see your repentance. Your father

since I see your repentance. Your father cannot regret his sad ending, nor your share in it, when he sees your tears fall-ing into the hand of God. O Florian! be of good heart; all your sins are forgiven

It was a haggard face that he presented on rising.
"I know they are forgiven. I am very

fortunate. Pardon me for intruding thes things on you. It is not a day for tears. The sun was shining maliciously or the helpless snow, whose white fingers clung in vain to the spruce trees and the rocks, and with much weeping lost their hold and fell out of sight. Patches of gold color lay along the ice, and big shadows stole around the islands, retreating from the sun. The air and earth sparkled. the sun. The air and earth sparkled. A soft wind blew from the south in gusts and filled the narrow channels with music It was not a day for tears, as Florian had said, but the sight of that lonely grave upon the hill was ever in his eyes and the beauty of the world lay under its shadow. For him the sun rose and set behind it, and beyond it he saw heaven and hell, the eternal truths of religion, and the path that led to heaven. He could not but be a little gloomy, and the presence of men augmented the gloom. His friends parted rom him with many kind wishes and hopes for the future. Like his father, he said nothing and watched them until they were out of sight. What was he thinking were out of signt. What was he thinking
of? The poet thought it might be of the
days when the rights now exercised by
another over Ruth belonged to him. The
poet was wrong. Florian was wondering
if his repentance would bring him the
peace of heart which attached to the former hermit of Solitary Island!

CHAPTER XXV.

The oldest inhabitant of Clayburgh, mindful of that day, years back, when Florian had received a public reception from his townsmen, and particularly moved by the physical and moral grand-eur of the man at the time, had he seen the figure which one lone April day walked to the depot, would have been overcome with resentment and shame. Still pale and emaciated, stooped and shambling in his walk, as plainly clothed as a workman, Florian proceeded through the streets of the town as calmly as if it was a custom with him so to do. People stared at the stranger and wondered at his likeness to "their boy," speculated as to who he might be, and were mystified when no one knew him. Florian was more than disguised. It was another person who walked the streets that day on his pil

grimage of reparation.

He took the morning train for New York, buying his ticket with the Squire's startled eyes fixed on him fearfully. Was this a ghost? the Squire asked himself. He did not venture to address the figure, and Florian did not observe him, while and Florian did not observe min, white the more he looked at the undressed beard and the lean form the less resemblance could he see to his famous boy. The eyes of New Yorkers were not so easily deceived. Passing through the streets to his long-deserted office, he met a few acquantances, and all recovmet a few acquaintances, and all recognized him, offered him their sympathy for the illness of which they had heard nothing, and wondered at the odd manner in which he accepted their condo ences. Just then he was a political cip-her and was not troubled with the pres-ence of old adherents. A paragraph in the paper announced his return to the metropolis, and brought fear and trepidmetropolis, and brought fear and trepid-ation into the De Ponsonby household, but in no other circle did it create any excitement. No one had any idea that Florian would visit the boarding-house soon after his arrival in the city, and Paul was counting on that supposition to get madame into a reasonable frame of mind. All were surprised when the serv-ant one day laid Florian's card in the mistress' hand, and they heard his

Send him up," said madame, promptly, while Paul rose to go. "No," she continued, "you may remain. This matter is as public as was his engagement. I wish it to be so."

The poet sat down disturbed in mind.

Frances was in a state of agony utterly beyond her will to control, but madame never once alluded by word or look to her nervous manner. It was a formidable court before which the penitent present-ed himself. Yet Florian entered as in-differently as if he were in the lonely island cabin, and, after saluting the thre island cabin, and, after saluting the three gravely and politely, sat down. His appearance astonished madame greatly, and drew a quickly smothered sob from Frances, but all signs of emotion were presently buried in a dead calm, which grated upon Paul's nerves like saw-sharpening. He was bound by circumstances, and could say nothing and do nothing to alter the condition of affairs. The battle lay between madame and true love. If Fiorian suffered from any emotion it was Fiorian suffered from any emotion it was visible only in the long interval which followed his entrance before speaking. Like a true and determined enemy, madame said not a single word while wait ing for the parley to begin, until Paul in his hard indignation felt that a battery would not be too much to bring to bear of

unworthiness. I beg of you not to mis-understand my motives."

Madame never hesitated in her reply, although while Florian was speaking she caught the petitions of three appealing faces, the third being now visible through the half-open door, where Peter was list-ening, impatient and interested.

"I do not pretend to know your mo-tives," she said calmly, "but your offer we reject for good reasons. It is quite impossible that my daughter should ever again consider marriage with you."

impossible that my daughter should ever again consider marriage with you."

The face of Frances grew pale as death, but her lips were pressed tight in deter-mination. Paul growled and Peter started forward, then drew back. Madame crushed these signs of rebellion by her proud and confident indifference.

proud and confident indifference.

"Perhaps it is best," Florian said after a pause. He had received her answer without any surprise, as if he considered it a very proper thing. "There have been many changes in my life which might not be agreeable to you. In no way am I the same as when I first had the honor of preposing for your denwiters. the honor of proposing for your daughter's the honor of proposing for your daughter's hand. I will never again be the same, I trust. I have done all that I know how to do in atoning for a great injury. You have forgiven me. It would be a great pleasure to know that in your opinion I have done all that is possible."

His wistful gaze and simple words disconcepted mademe considerably.

concerted madame considerably. She was half-convinced that the man was acting, but his motives were hidden, nor could she discover them. There was no adequate motive to explain this You could not have done more," she

answered steadily in a tone that closed the interview. Florian rose and bowed his farewell. A rumor crept through pol-itical circles in the metropolis that Floritical circles in the metropous that Fior-ian was closing up his legal business on the point of retiring to a more congenial field of labor. It was only a rumor, and before it could be verified the great politician had utterly disappeared from the sight of men. A reporter was knocking his door out of shape for an interview at the very moment which saw him approaching Clayburgh on the etrain. Thus the world could knock at the doors of his heart. again would they open to any of its emissaries, and his joy had something fierce in it as he reflected that, God willing, he was entering Clayburgh from the distance his burnt ships were smouldering—his fame, his power, his wealth, his memory, his love! Men would nevermore see them in their proud beauty sail rough seas towards glorious harbors! If they heard of him—and he prayed they would not—it would only be to hear of would not—it would only be to hear of the season would not be the season was entering Clayburgh from the south his conquests over himself; and probably they would wink, and smile, and touch their foreheads knowingly to insinuate his mental weakness, a fact which pleased him greatly and drew a smile world mistook wisdom for folly.

He jumped from the train before it reached the depot, and made his way across the fields to the river. It was now the first week of May and the ice was gone, but the chilly air blew sharply across the water, and the shore resounded under the breakers. He stood on the hill inder the breakers. He stood on the hill for a moment with his eyes fixed on Linda's resting-place, where the tall monu-ment pierced the sky. His resolution had been to look no more to the past, to leave its sad reflections in the grave, and to keep his eyes on the future, while his thoughts engaged the present and made what they could out of it. At this moment it was impossible. Back went his recollection to the hour when Linda was in the meridian of her health and beauty when he was young and full of hope and unstained by sin, when Ruth was his by love's clear title. The intervening years were like a nightmare-ignorance at the beginning, murder at the end, and mystery everywhere. Was he not dreaming At a convenient spot along the shore he found a boat, whose he knew not, but used it as if it were his own. It was a long and weary pull against a north wind until he reached the shelter of the longer and wearier across Eal channel: Bay to the anchorage below the cabin; and the night reminded him of that blus tering, raw evening when with Ruth he had first set foot on this island. First to the grave and then to the house! He lit the fire and drew the curtain, fondled Izaak Walton, and settling close to the log blaze, felt himself at home. His log blaze, felt himself at home. His home! He was cut off from the world at last and forever.

Ruth quickly received word of his re-turn and the events preceding it, and had a long conversation with Pere Rougevin touching the new hermit. As a part of a plan which she had conceived, and the Pere improved and perfected, the Squire was informed of Fiorian's presence in Clayburgh.

Clayburgh
"Where is he stopping?" said the old
man, doubtfully. "What's he doing here
at this time of the year? What's he

"He is living by himself on Solitary Island," said Rath. "For the rest you had better ask himself."

had better ask himself."

"What!" murmured the Squire, and he said a queer word under his breath, "have you Jesuits got hold of him again?"

"The news came from New York," Ruth replied indifferently; "I know nothing more aboutit, pans." ing more about it, papa."

TO BE CONTINUED.

COMPLETELY PROSTRATED.

Quebec Farmer Tells How He Was Restored From Almost Hopeless Suffering to Complete Health.

tended effect. Ruth rejoiced over it from one point of view. It was hardly probable that he had mel Barbara. It so, and she had told him, there was no dread of meeting him again in this world. Her dream faded into the children of meeting him again in this world. Her dream faded into the children of meeting him again in this stronghold, and site bore this sorrow as stronghold, and site bore this sorrow as sweely as site had borne many others in her placid life. The winter wore away, until blustering March began to hint at the warment of spring. Then walking out one day she met at the post-office Paul, hearty and load from a consciousness of the happiness to come. It was:

"Miss Pendleton, are you not glad to see an old face to-day?" and "Mr. Rossiter, this is an unexpected pleasure," with bows and tremblings and beart-bears innumerable, and many inquires abort, more home of the more handly and the world have been afaithful to reason better wait?" she said

"You may wonder at all, notil Paul said:

"You may wonder at my return in this rough season, but I come on a matter that concerns us both."

"I merely wished to give you a hint," he said, "I merely wished to give you a hint," he said, "I merely wished to give you a hint," he said, "I merely wished to give you a hint," he said, "I merely wished to give you a hint," he said, "I merely wished to give you a hint," he said, "I merely wished to give you a hint," he said, "I merely wished to give you a hint," he said, "I merely wished to give you a hint," he said and the seed and the seed of the second of the season, but I come on a matter that concerns us both."

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THE PRE - REFORMATION CHURCH OF SCOTLAND.

Rev. D. M. Barrett, O. S. B., in American French

PART I. In a letter remarkable for the pastoral solicitude and tender charity to-wards "all the churches" which mark side by the present occupant of the Papal one risi the Hierarchy of Scotland on the sub ject of the re-union of Christendom. with more particular regard to "our separated brethren " in Scotland. beheld, After alluding to the seeds of Christian grand ity sown by St. Ninian—sent from Rome work, 200 years before Augustine came to beautif England-watered by St. Columba and were ri other holy missionaries, and fostered ons. by the saintly Queen Margaret, the everyw Pope reminds Scotsmen of the advan the pi tages bestowed upon their land by the numerous Catholic Church when she reigned ficent of supreme there. It is proposed in this ed glas paper to take a giance at some of these | the we advantages, in order to show the loss in heig which Scotland sustained, over and cet lig above the loss of the true Faith, in by a what Leo XiII. terms "the terrible the en storm which swept over the Church in of the

the sixteenth century."

Anything like an adequate review than the sixteenth century. The of the thousand and more years during which Catholicity grew and flourished in Scotland would be an evident impossibility in an article such as this. It see it, would, therefore, seem more to the point in fore to take our stand at the period which its min was the apogee of its external greatness its pio and power — the early part of the six teenth century—and thence view in detail the benefits bestowed by the Church upon the nation at large. It was a time when the power and prestige of the Church were most conspicuous; since, although heresy had dared now and again to rear its head, it was rivalle scarcely regarded yet as an enemy to monas be feared.

Glancing from our standpoint down the vista of past ages, we come in sight of many a saintly figure. Faith ful Ireland had sent her missionaries ments -Columba, Drostan, Brendan, and a ful sp host of others, to evangelize the land. Danfe Scotland herself gave birth to others. Serf, Mungo, Ternan, Blaan, Natha lan, Duthac-to carry on the holy work. The blood of national martyrs | rival, of Donnan and his companion monks, of Maelrubha and Adrian and Magnus Chest -watered the soil; thousands more, the secret of whose sanctity is known only to Heaven, pleaded for the country, and enriched it with streams of grace. Through their prayers and paven merits religion has flourished, and the thirte Church has grown up to be a mighty lofty tree, whose branches overshadow the walls,

the Catholic Church energizes through thirteen episcopal Sees. Stately cathedrals, monasteries, collegiate and par ish churches stud the realm. God is worshipped within them with a magn - ficence of ceremonial not fully realized, dicting and scarcely appreciated in a nine teenth century, when ritual is often bound to give place to practical utility. Prelates, distinguished not only for wisdom and holiness, but often by noble, and even royal blood, uphold the Church's dignity; in the primatial See alone, no less than six of royal pedigree have occupied the episcopal chair during a century. In Scotland, as every-where and at all times, the Church has ever been the nursing-mother of learn ing and science, the patron of the eral and mechanical arts, the faith ful guardian of the rights of her children, defending them against oppression, relieving their hunger with lavish ishing the sick, providing, as far as lay in her power, for all their wants, both spiritual and temporal. It is the attempt of these pages to show in de tail how, through all these channels,
— splendor of fabric and ritual powerful prelates, learned men, tender and sympathetic lovers of their kindshe was the truest benefactor Scotland ever possessed.

David I., whom Scots love to designate "Saint," though a less generous whe successor to his throne styled him "a by sair sanct for the crown," was the first of a series of pious and enlightened rulers sprung from St. Margaret. To this great King Scotland owed not only a host of monastic foundations—Dun-fermline, Kelso, Lesmahago, for Benedictines; Melrose, Newbattle, Dundren-nan, Kinloss, for Cistercians; Holyrood and Jelburgh, for Austin Canons Torphicen, for Knights Hospitallers, and the rest-but she was also indebted to him for the introduction of method and order into the parochial system. His enthusiastic biographer. Aelred, the saintly abbot of Rielvaux, says that David found only three or four dioceses existing and left nine behind him these further multiplied in succeeding

To attempt any adequate description | poe of even one of the cathedrals of these not dioceses, as they appeared in the sixteenth century, would be vain in so brief a review as this. The primatial wif See of St. Andrews boasted of a church | sac 358 feet long, with a lofty central spire, numerous decorated pinnacles, and ria copper roofs blazing in the sun-its interior resplendent with polished eye pavements, carven images, and costly windows of painted glass. Then there was Glasgow Cathedral, enshrining in its unrivalled eastern crypt the body of ma St. Mungo; Aberdeen, with its granite church—the only cathedral in the world | inc ouilt of that material—and its exquis- an ite wood-carving, of finer workmanship im than anything of its kind in Europe. To enumerate would be tedious, but at liv the risk of trying the reader's patience we cannot forbear a more detailed description of Elgin Cathedral—"The ive bore the palm.

It was 282 feet long and 87 wide, Ma

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PRE - REFORMATION CHURCH OF SCOTLAND.

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

In a letter remarkable for the pastoral solicitude and tender charity to-wards "all the churches" which mark the present occupant of the Papal throne, Leo XIII. recently addressed the Hierarchy of Scotland on the subject of the re-union of Christendom. with more particular regard to separated brethren" in Scotland. After alluding to the seeds of Christian ity sown by St. Ninian - sent from Rome 200 years before Augustine came to by the saintly Queen Margaret, the Pope reminds Scotsmen of the advantages bestowed upon their land by the Catholic Church when she reigned supreme there. It is proposed in this advantages, in order to show the loss storm which swept over the Church in of the choir.

sibility in an article such as this. would, therefore, seem more to the point to take our stand at the period which was the apogee of its external greatness and power —the early part of the six teenth century—and thence view in detail the benefits bestowed by the Church upon the nation at large. It was a time when the power and prest ige of the Church were most conspicuous; since, although heresy had dared now and again to rear its head, it was scarcely regarded yet as an enemy to

Glancing from our standpoint down the vista of past ages, we come in sight of many a saintly figure. Faith ful Ireland had sent her missionaries -Columba, Drostan, Brendan, and a host of others, to evangelize the land. Scotland herself gave birth to others— Serf, Mungo, Ternan, Blaan, Natha lan, Duthac-to carry on the holy The blood of national martyrs of Donnan and his companion monks, of Maelrubha and Adrian and Magnus -watered the soil; thousands more, the secret of whose sanctity is known only to Heaven, pleaded for the country, and enriched it with streams of Through their prayers and merits religion has flourished, and the Church has grown up to be a mighty tree, whose branches overshadow the

At the period we are considering, the Catholic Church energizes through thirteen episcopal Sees. Stately cathedrals, monasteries, collegiate and par ish churches stud the realm. God is worshipped within them with a magn ficence of ceremonial not fully realized. and scarcely appreciated in a nine teenth century, when ritual is often bound to give place to practical utility. Prelates, distinguished not only for wisdom and holiness, but often by noble, and even royal blood, uphold the Church's dignity; in the primatial See alone, no less than six of royal pedigree have occupied the episcopal chair during a century. In Scotland, as every-where and at all times, the Church has ever been the nursing-mother of learn ing and science, the patron of the liberal and mechanical arts, the faith ful guardian of the rights of her chil dren, defending them against oppres-sion, relieving their hunger with lavish marriage humanity is simply one das consistent Catholics, in order to reishing the sick, providing, as far as lay in her power, for all their wants, both spiritual and temporal. It is the attempt of these pages to show in de tail how, through all these channels,
- splendor of fabric and ritua powerful prelates, learned men, tender and sympathetic lovers of their kindshe was the truest benefactor Scotland

David I., whom Scots love to designate "Saint," though a less generous successor to his throne styled him "a sair sanct for the crown," was the first of a series of pious and enlightened rulers sprung from St. Margaret. To this great King Scotland owed not only t of monastic foundations - Dunfermline, Kelso, Lesmahago, for Benedictines; Melrose, Newbattle, Dundren nan, Kinloss, for Cistercians; Holy rood and Jelburgh, for Austin Canons Torphicen, for Knights Hospitallers, and the rest-but she was also indebted to him for the introduction of method and order into the parochial system. His enthusiastic biographer, Aelred, the saintly abbot of Rielvaux, says that David found only three or four dioceses existing and left nine behind him these further multiplied in succeeding

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Its architecture was in the purest early English style, with later additions in French flamboyant. The great western doorway, under a beautifully carved and moulded arch, was divided by a central pillar to form a double entrance. It was flanked on either side by a massive square tower, each one rising to the height of more than a hundred feet. A fine central tower and spire at the junction of the transepts measured twice that height Entering the great nave, the visitor beheld, dividing off the choir, the grand Rood screen of carved wood beheld. work, painted and gilded, with its beautiful crucifix above. Beyond England-watered by St. Columba and were richly carved stalls for the canother holy missionaries, and fostered ons. Minute and exquisite carving everywhere abounded; beautifying the pillars, the window-tracery, the

numerous lateral chantries, the magni ficent octagonal chapter-house. Stain ed glass filled the windows; that over paper to take a giance at some of these | the western entrance measured 27 feet in height, and a unique cluster of lan Scotland sustained, over and cet lights in double tier, surmounted above the loss of the true Faith, in what Leo XIII. terms "the terrible the entire wall-space at the eastern end the sixteenth century."

Anything like an adequate review speaking two hundred years earlied than the sixteenth century, called it speaking two hundred years earlier of the thousand and more years during "The special ornament of the land, which Catholicity grew and flourished in Scotland would be an evident imposs strangers and foreigners who came to "The special ornament of the land, strangers and foreigners who came to see it, a praise and excellency of praise in foreign countries for the number of its ministers, its sumptnous decoration, its pious worship of God, its lofty belltowers, its splendid furniture, and countless jewels." What, then, must have been the beauty of this vast building when two centuries of further

benefactions had still more enriched its

and stood on a cruciform ground-plan.

splendors " But the glorious cathedrals were rivalled and often surpassed by monastic and conventual churches cattered over the land. Some seventy abbeys and priories of monks and nuns about a hundred houses of canons and friars, and forty collegiate establish-ments presented a varied and beautiful spectacle of architectural display Danfermline - the "Darham of the North "-sheltered under its massive arches the shrine of St Margaret, its first foundress. Arbroath, its glorious rival, possessed a splendid church of rose-red sandstone, built in the style of Chester and Lichfield cathedrals; it stood on a wind-swept height, over looking the sea, and its nave and choir stretched to the length of 268 feet. while its roof rose 67 feet above its Kelso had a church thirteenth century style, with graceful lofty arches, rich areadings around its walls, and beautiful windows. Then Melrose was conspicuous for lace-like tracery and delicate carving; Sweetheart-the memorial of Devorgilla's wifely affection and of her husband' heart enshrined within it-had its noble clustered pillars and graceful Of all these Bene wheel-windows. dictine and Cistercian churches we will single out one for more minute de-

TO BE CONTINUED.

MATERIALISM IN MARRIAGE

We present in another column a most interesting compilation on the ever pertinent marriage question. Our long - repudiated, newly - adopted cousins over sea are fond of publicly discussing what might be called whole sale family topics. A multiplicity of like individual interests speedily becomes one general interest. great family, eager to contri and means of match-making. to contrive wave The redundant sentiment of the eigh-

teenth century, a sentiment as often meretricious as wholesome, has given place to a practicality which in these losing years of the nineteenth century manifests itself in a mercenary spirit of calculation admirably adapted to the conduct of commercial matters, but totally out of place in affairs of the heart. Dan Cupid cannot very well soar high when his plumy wings are weighted by money bags and "prospects." Love's prospectus! Who can set down perfect happiness in figures of black and white? Truly, "I were but little happy if I could say how much." Call it sesterii, ducats, piastres, thalers, francs, pounds sterling, dollars de-cimal, scrap-iron or what you will, realth, so our Babel-tongued wisemen of all ages have advised us, is no pur chaser of happiness. Time's tested wisdom is verified in the cold, hard eye and the miserable empty heart of the money lover, in the bliss of a sanctified and contented poverty, which, though bare of larder and scant of purse, may be overflowing with the highest happi ness God-given to man. Love at its best is not to be depicted by tongue or pen; its definition has escaped poet and philosopher. St. Paul does not hesitate to use a lofty figure of speech when he speaks of matrimony, likening the husband to Christ, and the wife to His Church. "This is a great wife to His Church. sacrament, but I speak in Christ," the Apostle, reverently. Love in mar-riage is a consecrated estate, its hallowed precincts invisible to profane

Materialism is common-sense run mad. The craze for evidence of worldly prosperity tends to loveless marriage or selfish isolation, warranted extravagence and dishonest indebtedness, Comfort is sacrificed to an appearance of luxury, happiness is immolated on the altar of unworthy ambition. Plain, simple, cheerful living and provident frugality, though most material to present and future comfort, are despised by the progressive materialist-to whom it is forbidden to say Thou fool!

One cannot serve God and worship Mammon ; one cannot at one and the

marriage as a sacrament. Its prelude should be reverent. Money considerations, personal beauty, family con-nections, distinguished talents, have little to do with making marriage happy. The loving husband looks upon his wife as perfect, even though she be as unattractive as Dr. Johnson's idolized spouse; the devoted wife considers her husband a model of manly worth; the very faults of each are by the other condoned into endearments Happy marriage is first of all a union of souls; its temporal affinities are

We are surfeited with Malthusianism, success worship, progressivene and a score of cults mental and physi cal, the latter often insultingly dis-The reaction is about due need a return of healthy, old-fashioned, unreasonable sentiment. Truly wise people still love and marry and live happily ever after in the good old way. These that remain single from worldly materialistic motives, or that marry with the same sordid views, de serve to be miserable, and usually get what they deserve. — Standard and Times.

WHERE ARE OUR YOUNG MEN.

The re-reading of that admirable life of Frederick Ozanam, founder of the Society of St. Vincent de Paul, by Kathleen O'Meara, has brought home to our mind with great force the im-portant question: Where are our Catholic young men? Ozanam was a model Catholic layman. He was no mere formalist. His religion was not a cloak to be put on or laid aside at There was in him no convenience. compromise with the world. He was a devoted, whole hearted Christian. He clung to his faith with undoubting unyielding tenacity, and he was fired with a noble ambition and an earnest, unselfish enthusiasm to defend that faith from the attacks of infidels, to re vive it in the hearts of tepid brethren and to recommend it to the world outside the Church.

Ozanam lived at a period when the Church was suffering from the disastrous effects of the French Revolution of 1830. In contending against the prevalent infidelity, St. Simonianism (which was very popular among the young men at that time) and the idity, lethargy and ultra conservatism of Catholics, he gathered a small com pany of kindred spirits about him, and they commenced a determined campaign of opposition to all these adverse Ozanam was only seveninfluences teen years old when he silenced the public attacks of the famous infidel Jouffroy, who could not help respect ing the extraordinary talent, Christian zeal, independence and devotion of his youthful antagonist.

But the general hostility continued, and Ozanam became convinced that the need was for actions, not for words. "It is all very well," said he, "talking and arguing and holding one's own against them, but why can we not do some-thing?" The St. Simonians, who claimed to be a sort of Christians, glorifying the past history of Church but maintaining that it had done its work and was no longer adapted to the spirit of the age in its present form, taunted the young enthusiast with "Show us your works." The result was the Society of St. Vincent de Paul, whose history we need not stop to give at the present time. became thor it that Ozanam ed as consistent Catholics, in order to re-vive the spirit of piety in others, to save their own souls and to recommend the Church to the outside world, was to engage in works of active, practica

charity. The originators of the Society of St Vincent de Paul were young men. As the Society spread, it, of course, embraced all classes, but the active, ener getic element of the Society in France, as well as in other countries-for it ha spread throughout the whole world-is and always has been, the young men; of every station in life, indeed, but principally the more intelligent and educated class—the students, profes-

sional and business men.

But how is it with the Society in this country? We do not know how it may be with other parts of the country, but so far as our experience and obse vation go, in this region the young men are conspicuous by their absence.
Where are they? What are they Our educated, college-bred doing? men, our professional and business men, who are constantly multiplying and occupying leading and influential positions in society, where are they is there any good reason why they should not engage in practical works of charity for their own souls' good and for the recommendation of Holy Church to outsiders? Why should we be less zealous and disinterested, less selfdenying and devoted to our religion than the young Frenchmen? We have the same faith, the same motives, the same duties and obligations; and we have the same high ideals, the same promptings to noble and disinterested possible that all this is being overlooked and forgotten by our young men; that they are so absorbed by the business and pleasures of life the ambitions and struggles for mere wordly prosperity and distinction—that they have no time or inclination for all that appeals to the higher instincts and nobler and more spiritual aspirations of youth? Have they no sympathy with their kind, no charity for the poor, no desire to contribute by personal effort to relieve some of the untold misery by which we are sur-rounded and to elevate our suffering brethren in the social scale?

We may well ask, too, have they no

same time be a Catholic and a mater- loyalty to the truth, no ambition to be ialist. Catholics are bound to regard instrumental in extending the blessings of their faith to those who are deprived of them, by setting an attractive example of the real spirit and atm of our holy religion? beautiful example of Ozanam and his zealous young companions, why should we not be ambitious to emulate their example and follow in their footsteps If there are any special reasons why our young Catholics generally should not be members of the Society of St. Vincent de Paul we are not aware of them, and we confess we should be glad to see that glorious, beneficent society rejuvenated by a liberal infusion of young blood .- Sacred Heart Review.

IF SHE HADN'T SAID IT!

They were hurrying along the street, those two young women, and as they passed a man one of them was saying "I'd give the world if I hadn't said it, 'or now-

O those quick tongues of ours Those sharp tongues of ours that wound our own and make bitter memories for those we ought to love! When will keep them in check? When will When will we make them very slow to utter unkind

That girl would give the world now to have put a restraint on herself when she blurted out the remark that now she regrets; but then, in her quickness whatever came into her head, she let fly the cruel utterance that stuck fast in the heart of a friend and that can never be plucked out.

She is not alone in having let her tongue do mischief nor in now regretting its evil work. There are others. There are millions of others whose speech has wrought suffering to others and brought sorrow to themselves.

Blessed are they whose words are weighed in the balance of charity and used only to promote the welfare and the happiness of all concerning whom they speak!—Catholic Columbian.

LIKE CHILDREN.

Sir Brasil, a brave knight, was very ired on one occasion, having hunted the entire day. The falcon that rested on his wrist was tired too; and so the knight, when he sat down to rest, released the bird. There was a crystal stream of water issuing from a rock near by, and Sir Brasil, making a cup of the bugle he wore, filled it from the spring and would have carried it to his lips, but the falcon, with sudden spring, dashed it from his hand. Again he filled the cup, and again the falcon prevented him from drinking. Enraged at this, he cried: "I will wring thy neck if thou dost that again!" Then he filled the cup a third time, and a third time the falcor threw it to the ground. At that Sir Brasil struck his feathered friend, and he fell dead. Then, looking up, the knight saw that a large serpent was dropping venom from its fangs into the spring. "The falcon saved my life," said the knight, sadly "and I

have deprived him of his.' We often rebel when some cup is withheld from our lips, not know-ing that it is kept from us out of the purest love ; like children, unaware of what is good for us; or like Sir Brasil, enraged with him who would instruct and save us. - Ave Maria.

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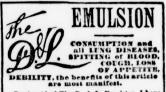
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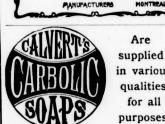
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Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa, and St. bishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peter-borough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

throughout the Dominion.

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

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

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

London, Saturday, March, 18, 1899

ARCHBISHOP GAUTHIER.

It is announced that his Grace Arch bishop Gauthier of Kingston will wear the pallium for the first time at the Mass of Mauuday-Thursday in Holy Week. There will be no special cere mony in connection with the event.

HON. EDWARD BLAKE.

A cable despatch from London to the Toronto Globe denies the story which was cabled to Canada on Feb. 20th, to the effect that the Hon. E Blake intends to return to Canada, and, of course, to resign his position as a member of the Irish Nationalist party. We are now informed that Mr. Blake has no intention to leave the National ist party, and that he has not fixed a time for his permanent return to Canada. It was also stated that Canadian Liberals had appealed to him to return in order to regenerate the Liberal party of the Dominion. This is also denied. While on the one hand we would welcome Mr. Blake to Canada, we would greatly regret his severance from the Irish Nationalists, to whom his services have been most valuable owing to his ability, long parliamentary experience and acknowledged integrity. His departure from the Nationalist thought might take in as much of the ranks would be a great loss to the cause of Ireland.

WILL SOON RETURN.

It is announced that the Budget Committee of the German Reichstag has adopted the proposals of the Centrist or Catholic party which were offered as a half measure toward meeting the demands of the Government for an increase of the peace footing of the infantry and cavalry of the army. This is regarded as indicating the great influence wielded by the Catholic party in the Reichstag, it being the most numerous and most homogeneous of the parties into which that body is divided. This may be also a prognostic of the assured success of the Centrists in securing the receal of the last of Bismarck's persecuting laws, namely, that by which Jesuits are still forbidden to reside in the Empire. The Reichstag has several times voted for the repeal of this law, but it has not been repealed owing to the opposition of the Bundersrath. It is generally expected, however, that this body will now consent to pass a repealing law, and that the Jesuits will soon return to their houses throughout the country.

CHURCH EXEMPTION FROM TAXATION.

The Toronto Mail and Empire reports that the Rev. Father F. Ryan had occasion a few days ago to call upon the Attorney General for Ontario, whereupon a reporter of that journal, in the hope of hearing something on the question of exemption of churches from taxation, obtained an interview with the Rev. Father. He was informed that the visit to the Attorney General had no connection with public matters : nevertheless Father Ryan informed him that the religious denominations are for the most part united in opposition to the bill of the Toronto Council proposing the abolition of ex emptions. He added that it is expected that the bill will be defeated on the second reading. Should this not be the case, the Government will be asked to use its influence for the purpose of

defeating it. In reference to this same subject, the Rev. Mr. Langtry, of St. Luke's Anglican church, addressed a meeting of the Ministerial Association, saying that if the bill at present before the Legislature should become law, Ontario will be in the unenviable position of being the only country in the world which taxes churches.

We understand that in Persia such a tax is levied, but it will not be creditable to Ontario to find it following the example of an uncivilized country mule driver of Mecca.

FORBIDDEN TO OPERATE.

Both houses of the Legislature of Oklahoma, U. S., have passed a bill forbidding the Christian Scientists from employing their pretended method of healing by faith. It is expected that the Governor will assent to the bill, and that thus it will immediately become law. In view of the fact that there have been numerous sad deaths owing to the practice of this improperly named Christian Science, this action of the Legislature in prohibiting it is to be highly commended. It is neither Christian nor is the Christian Science mode of procedure a science in any sense. It is merely a fantastic folly.

The Christian Scientists will not al low a physican to prescribe remedies for patients, but Christ Himself has said: "They that are in health need not a physican, but they that are sick." (St. Matt. ix, 12 : St. Mark ii, 17 : St. Luke, v. 31.

In Ezechiel xlvii, 12, it is declared that God giveth the fruits of trees for food, and leaves for medicine. The use of medicine, totally rejected by the Christian Scientists, is

therefore approved by God. To expect to be restored to health by a miracle when the ordinary means of recovery by the use of medicines which have been created by God as remedies for sickness, are neglected, is that tempting of God which Christ so emphatically condemned when He said to the tempter: "It is written: Thou shalt not tempt the Lord thy God.' (St. Matt. iv. 7.)

THE NEW CATECHISM OF THE FREE CHURCHES.

The new Catechism of the Free Evangelical Churches of England and Wales is exciting about as much controversy as the all absorbing topic of Ritualism in the English press, and it would seem that this new channel for the effervescence of Evangelical flow of religious enthusiasm of English non-Conformists as the fervor of the Ritualists has caused.

The Congregationalist of New York says the "Czar's proposal of peace among the nations is not more remark able in its way than the proclamation of peace among the denominations with which the present year began."

The Chicago Presbyterian organ, The Interior, says also:

"The days of schism and polemics having passed away, and the period of reunion and reconstruction having come, the surpris is that there is so little to do in reconciling differences. With this catechism as a basis, and the toleration divinely commanded as the policy, evangelical Christendom will present a solid unbroken front to the world and take a new and mighty lease of power from on high."

These are some of the favorable on inions expressed in regard to the newly issued creed, and what do they amount to? Simply to this, that by passing over all the points on which the various sects differ, there are found some few things on which they agree, and these few things can be expressed in fifty two answers to the same number of questions which are in the catechism under consideration.

But others of the Church organs peak very differently of this expression of Protestant unity. The Cincinnati Baptist Journal and Messenger says of it :

"It is to be a rare conglomerate. It is to Presby-Bapto-Melhodist. And what a kxure is that! Each element good and eful alone, but a nauseating pill when txed. 'I would that thou wert either cold hot' said He amid the candlesticks. And seems 1 us that the mixing of the three aments to make an undenominational. nts to make an undenominationa ism has produced a most insipid, luke

The Evangelical Messenger of Day-

ton, Ohio, savs: "There is no intimation of a state of grace beyond conversion. Have our Wesleyar riends in Britain abandoned that distinctive triends in Britain abandoned that distinctive doctrine that we can be saved in this life long before we die? If not, why this silence? Hence we say that while we as a Church could heartly subscribe to all that this catechism contains, we would have to subscribe to more if we would be true to the feith of the Courle are how aversight if the faith of the Gospel as we have received it and

The fact is that this new Catechism

is not intended to be a declaration of the Christian faith as it is understood and believed by the sects which have done the work, but is merely an attempt at putting together of those teachings on which they all agree But in this even it is a dismal failure. It does not concede anything to the Quakers, the Unitarians, the Universalists, the Mormons, or the other sects which have not a considerable following in England. It has not thought of the Cumberland Presbyterians of America, who believe it to be a sin for

form of Protestantism. Should it ever be requisite to receive these denomina. tions into the union the creed will have to be changed to suit the circumstances. It is certainly a strange state of affairs that Christianity and its doctrines are to be changed year after year to suit the whims of men, and be dubbed, as they occur, truer and more Catholic forms of Christianity than have hitherto been believed.

WYCKLIFF AND THE CHURCH OF ENGLAND.

Our attention has been called to a report of a lecture on John Wyckliff and his Bible which appeared in a recent issue of the Peterborough Review. having been delivered in St. John's Church, Peterborough, by the Rev. W. H. A. French of Grafton.

It is customary with Protestants of nearly all shades of opinion, including Anglicans of Low Church proclivities, to laud Wyckliff and his work, simply because he opposed the authority of the Pope, and the Rev. Mr. French follows the same course. This is equivalent to assert ing that Christ has made the denial of the Pope's authority as sufficient to make a good Christian. We might well ask, where in Holy Scripture is such a doctrine as this to be found. But in thus praising Wyckliff and his work, Mr. French overlooks the fact that he thereby concedes that the modern Church of England is not the Church of England of pre-Reformation times. Mr. French admits that Wyckliff directed his energies "to reform the Church of England." He says:

"All must acknowledge him a remarkable man, remarkable for the purity of his life, the singleness of his aim, his devotion to truth, his courage under the attacks of his enemies, and for his great influence over the English nation — influence shown by the fact that during the latter part of his life in every district where he was known, one man out of every two was a Wycliffite. Whatever one may think of his doctrine, all must remember that it was for the Church of England that he worked. It was not to reform the Church of Rome, but that of England, for which he labored." which he labored.

It is true that Wyckliff succeeded in gathering about him a number of discontented priests who hoped to profit by the confusion they were able to create in the minds of the people, and that they obtained many followers, though not so many as Mr. French represents to have been the case but Wyckliff was condemaed by the Convocation of Bishops of England, which assembled three times at Lambeth to consider his case.

The first convocation, held in the be ginning of 1378, was broken up by a mob, but the second, which was held by order of the Pope, enjoined on Wyckliff to refrain from preaching his erroneous doctrines. The third | convocation issued a similar decree. The fact that the Pope directed

these proceedings to take place shows the relations of the Church in England to the Pope at this period, and that the Church in England formed part of the great Catholic Church throughout the world, having the Pope for its head. The very fact that Rev. Mr. French takes his side with Wyckliff shows that he believes that the Church in England was part of the Universal Church, which is identical with the Catholic Church in communion with the Pope and the See of Rome.

The Church in England was called the Church of England, not as a separ ate organization like the modern Church now so called, but as that part of the Universal Church which was in England. In the same way it was customary to speak of the Church of France, of Spain, of Germany, and other nations. Mr. French takes advantage of this usage to make it appear that the modern Church now called the Church of England was in existence before the Reformation. Thus he asserts in the passage above quoted that it was the Church of England which Wyckliff attempted to reform, and not the Church of Rome, as if these two were distinct organizations, and not parts of one great whole which was spread throughout the

world. Farther on he says:

"Many people imagine that the Church of agland began with the Reformation. To England began with the Reformation. To believe this is to evince great ignorance of English history. He then quoted Sir Wil-liam Dawson as "an authority on the an-tiquity of the English Church."

We shall not assert that Mr. French is ignorant that the Church of England of the present day is a modern institution. It would be difficult for any one who knows even a modicum of history their adherents to accept office under to be ignorant on this point; but if he so godless a government as that of the is not ignorant in regard to it, he must United States, and even condemn those have been attempting a gross fraud who vote to elect members of Congress; on his audience in maintaining the neither does it give room to the English or the Episcopalians of the United of the Mormon Church that polyon the Episcopalians of the United of the Mormon Church that polyon the Episcopalians of the United of the Mormon Church that polyon the ages back to the time of the fact; and, indeed, other leaders the fact is all that the sas follows:

And yet when any move is made to improve the administration, no less a person than the Pope himself, at the instigation of the much earlier the fact; and, indeed, other leaders the trustees of the church, who are which adheres to the teaching of the Church people of England and Canada, throughout the ages back to the time of statement is known to be contrary to

The Christianity brought by both Christianity of Rome. Both these illustrious missionaries were sent by facts from the Gentiles as far as pos-Popes, namely, by Eleutherius and Gregory the Great, and both the Britthat all the changes undergone should ish and Saxon Churches recognized the supreme authority of the Pope, though it occurred from time to time that worldly-minded kings endeavored to weaken that authority so that they might give free rein to their passions. The testimony of Venerable Bede and the British historian Gildas is decisive on these points.

In the year 314 three British Bishops were present at the Council of Arles, and there were British Bishops also at the later Councils of Nice and Sardica. who subscribed to the decrees of these Councils, among which were decrees recognizing the universal jurisdiction of the Pope over the whole Church. The Rev. Mr. French's theory of a pre-Reformation Church of England, identical with the modern Church now called by the same name, is therefore a ridiculous fancy, invented for the purpose of deceiving weak minded people. The very fact that such a theory has been invented is an acknowledgment that the Church of Christ should have continued to exist from the time when Christ built it upon a " rock against which the gates of hell shall not prevail," to the end of time, inasmuch as He promised to remain with it forever, and that it should continue to do the work of teaching all nations, as He had commanded.

All this is fulfilled only by the Catholic Church, which alone has continued thus to exist. The promises of Christ were not given either to the Church of England or any other sect which came into existence only after the preaching of Martin Luther during the sixteenth century, fifteen hundred years too late to have received the commission given by Christ.

MORMONISM AND ITS PECU-LIAR INSTITUTION.

The election of Mr. Roberts, who is said to have three wives in Utah, as one of the Senators of the United States, has given rise to a movement the object of which is effectually to put an end to the continuance of polygamy in that

At the present time, under the Constitution, Utah, having been received as a State, has the sovereign right of governing itself without interference in its legislation on the part of Congress, except in such matters as have been already ceded to Congress by the various States as its sphere of action.

The question of marriage, as well as those of divorce and polygamy, do not come under this category; hence the difficulty of dealing with the peculiar

institution of Utah. subject to legislation by Congress, but now it can legislate for itself, and there if possible. is no obstacle to its legalizing polygamy should its Legislature so will, notwithstanding that Congress prohibited polygamy while the new State was but a territory.

Utah was made a State on the understanding that polygamy was to be made illegal, but the election of a polygamist to the Senate has opened the eyes of the American public to the extent of the danger that it may become a legalized institution, and the puzzling question now is how this may be prevented.

To meet and avert this danger a bill has been prepared to place before the people of every State a constitutional amendment which will settle the difficulty, and the proposed amendment has been approved by the House Committee on the election of President and Vice-President. It provides that "Polygamy States or any place subject to their jurisdiction, and Congress shall have power to make all needful laws to enforce this article and punish its viola-

tion." It would appear that legislation to case. Once passed, this amendment drawal. would empower Congress to invalidate the election of Polygamist members of that body, and otherwise punish those guilty of the crime. However, a considerable time will necessarily elapse before such an amendment can become law, as it must be adopted by twothirds of the States before this will be

It has, indeed, been asserted by the

duced among the ancient Britons the truth: besides, there is a mass of toward the close of the second century. testimony which puts the matter beyond dispute, that the practice is en-Fugatius and Augustine was the couraged by the Mormon Church, though efforts are made to conceal the

sible.

Apostle Woodruff stated at a public conference held last July at Castle Dale, that belief in polygamy is as much a part of the faith of the Mormon Church as ever it was, and he condemned the Government for prohibiting it. He admitted that it is taught to the young as a dogma which must be accepted as a revealed truth, though he stated also that, in obedience to the law, it is not should constitute a deputation to wait now practised. Other speakers on the same occasion made similar statements, and defended polygamy on its merits and by quoting passages from the Old Testament.

It is clear at first sight that the asticed is but a blind. On the other hand, this assertion is refuted by testimony which cannot reasonably be doubted.

It will be a wise measure to adopt the constitutional amendment which Congress has at present under consideration, and, once adopted, it is to be hoped that it will be vigorously en- enterprises which bring any profit to

CHURCH EXEMPTIONS.

A meeting was held on Monday, 27th ult., in St. George's Hall, Toronto, with the object of discussing the best course to be pursued to prevent the passage of the bill which has been brought up before the Ontario Legislature which proposes to abolish the exemption of churches from taxation. The first move toward preventing

the passage of this bill was made at a conference of the Anglican clergy of the city on the 14th ult., when a committee was appointed to take steps to obtain a general opinion on the question, and an invitation dated 21st February was sent by the Anglican Bishop of Toronto to the representatives of all the religious bodies, colleges and institutions of learning in the city to attend the meeting of the 27th ult.

We are pleased to notice that the response to this invitation was very general, nearly all the religious bodies of Toronto being fully represented at the meeting of the 27th ult. by both the clergy and the laity. Catholics were well represented by Rev. Father F. Ryan and several lay gentlemen of the city.

The provisions of the bill now before the Legislature were discussed, and it was generally understood that it would still exempt places of worship, colleges and private school buildings from taxation, but that the land occu pied by such buildings would be liable to be assessed for taxes for local improvement and all other purposes. I was agreed, however, that the bill is While Utah was a territory it was objectionable and that lawful means should be taken to meet and defeat it

> The Rev. Father Ryan said that the proposed legislation "is of a new and strong character, and dangerous as well. He was of opinion that it is the duty of the State to encourage and aid places of worship, and to provide for the education of the people for its own protection and safety. In all countries, even Pagan, such provisions are made, and it would be a step backward if these provisions were abolished in a Canadian province." "Religion, he said, "is necessary for the welfare of the State, if not for its very being. It seemed clear, therefore, that the proposed law was devised in favor of non-Church-goers, and, if enacted, it would place a double tax on church going people."

Other speakers took a similar view. The Rev. Wm. Frizzell, Presbyterian, of Leslieville, stated that at a meeting shall never exist within the United of his congregation, last week, a resolution was passed condemning the owing to the statement made on the letter which was read at the meeting | whole municipalities in which there is saving that the General Conference of not a single adult male person who the Methodist Church is opposed to the this effect would adequately meet the religious bodies to obtain its with-

A Baptist clergyman who was present at the meeting was very non consome years ago passed resolutions against the principle of church ex- Perhaps, the most astounding stateemptions, and offered to pay the munihave been levied on the church if it and is as follows:

THE CHRISTIAN SCIENTISTS States to enter into the proposed united period when Christianity was intromunicipal authorities could not accept their offer; nevertheless it may have been made in very good faith. We have not heard, however, that it was very strongly pressed when it was refused in the first instance. We presume that the Baptist clergyman who was so non-committal at the Exemptions Defence meeting, desired not to appear as directly opposed to the opin. ion which had been so strongly expressed by the Baptists of Jarvis street.

> It was agreed at the meeting that all those who were present, together with some others who were added, upon the Municipal Committee of the Legislature to secure the withdrawal of the bill by the Committee, and as it is pretty well understood that outside of Toronto and a few other cities of the Province, there is a pretty sertion that polygamy is not now prac- general sentiment against the taxation of churches and school-houses, it appears to be almost a certainty that the bill will be withdrawn.

> > We have said that the general sentiment of the people is supposed to be in favor of the exemption of churches and schools. It is felt that churches as well as schools are not commercial church goers or children who attend the schools, other than the moral and secular education received therefrom

We are spending annually large sums of money, and we do it cheerfully, to promote education. Why, then, should we not rejoice at the voluntary spending of money for these purposes by church goers and those who support private schools? The least we can do is to encourage such institutions by exempting them from taxation, so that they may not be harassed or impeded in their work.

It was well remarked at the meeting by F. J. Roche that the proposed bill emanated from the Toronto City Hall, being promoted by the wise ones there whose ideas of economy is to shift taxes from one shoulder to the other.

The taxing of churches, being levied not on any lucrative business, but upon those who have already paid taxes on all their sources of income, is simply a double taxing of Churchgoers to confer a premium on those who do not go to church at all.

The notion of taxing churches originated in Ontario in a desire of certain parties to impose extra burdens upon Catholics; but when it afterwards dawned upon those who were agitating the matter that it would bear more heavily upon Protestant denominations, opinions on the matter have changed greatly, and since then the agitation has been kept up for the benefit of the considerably numerous class who do not go to church at all. Numerous as these may be, however, they are a small minority of the population. It will be a curious phenomenon if they succeed in inducing the majority to tax themselves doubly, for heir benefit.

EDUCATION IN QUEBEC.

The Presbyterian Review, of Toronto, is very much offended because we characterized as a "wholesale calumny " its statement that " Rome is as much opposed as ever to the education of the people, and will keep them in ignorance as long as possible." To prove its statement, it asserts that the Roman Catholic Church, for over two hundred and fifty years, has had in its hands the education of the people of the Province of Quebec. There has been little foreign immigration to disturb its system. The practical result is that, according to the census returns, it has by far the largest percentage of illiterates of any Province in the Dominion. More than once it has been proposed to make it a necessary qualification of school commissioners that they be able to read and write. The proposal has had to be dropped, bill, and the Rev. J. F. Ockley wrote a floor of the Legislature that there are could comply with the requirement. bill and would co operate with other In the face of this fact it is to little purpose that figures are quoted regarding the number of schools in Catholic countries in the old world or the new. There are schools in Quemittal when called upon to speak. It bec, but they are too often conducted will be remembered that the Baptist in such a way that the children learn congregation of Jarvis street, Toronto, little and soon forget what they have learned."

ment of the Review is in the next and cipal authorities the taxes which would final sentence of the editorial note,

When Archbishop Bruchesi was in Rome, there was indeed a telegram sent by him, as a Canadian citizen and one of the chief representatives of Catholic opinion, requesting that the proposed Education Bill should be withdrawn for the time being, so that certain features which appeared to be likely to lessen the influence of the clergy in school matters should be reconsidered and revised, but there was no intention to prevent any real improve ment of the school system, in regard to which his Grace certainly feels at least as deep an interest as any citizen of the Province of Quebec can possibly entertain. But the Archbishop is un doubtedly opposed to any school law which would impede the teaching of religion or lessen the importance of religious teaching as part of the school curriculum. But the Review must be aware that though a cable despatch did state that the Archbishop's despatch was really from the Pope, another despatch immediately afterward acknowledged that this was not the case, so that the Pope did not send any mandate on the subject to the Quebec Government, as the Review asserts. From this falsehood the reliability of our contemporary's other statements may be judged.

Oh what a tangled web we weave When first we practice to deceive

We must now say a word in reference to the alleged illiteracy of the Province of Quebec. It is true that the census reports show a somewhat larger number of adults there who do not read or write than in the other Provinces, but this certainly does not arise from any effort of the Catholic Church to keep the people in ignorance, as the Review represents, for it is well known the efforts of the clergy have always been directed toward keeping the schools of the Province in an efficient condition, and they have succeeded to such an extent that the proportion of those who receive a higher education has been greater than in Ostario. But there have been causes at work which made it more difficult for parents in Quebec to keep their children at school, the chief of which have been the comparative poverty of many of the people which compelled them to adopt precarious modes of earning a livelihood, large families, and the scattered population in many districts. It must, besides, be remembered

ing been established only within the last fifty years. It is to the credit of Ontario that it has had a good start in this educational race, but it would be pharisaical to boast that the reason for this is its superiority in race or religion, and, besides, it is not at all sure that Ontario's lead is a fixed and per manent fact, for the school statistics of the Dominion show that the average attendance of children at school in Quebec at this moment is very much better than in any of or in all the Prov inces of Canada. From the Dominion Year Book we find that whereas the average attendance of children at th Pablic school in Quebec last year cam up to 70.7 per cent. of the registered attendance, in Ontario the average wa only 56.3 per cent. For this reason the actual attendance at school was greater in Quebec, in pro portion to population, than i every other province, and this ha been the case for many years pas We can safely say, therefore, the whatever start in the race Ontario ma have. Quebec is in a fair way of catel ing up, if not of taking the lead in the matter before many years pass.

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A SECULAR PAPER'S TRIBUT (From the Buffalo Commercial, March 1.

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It must, besides, be remembered that the Public school systems now in vogue are comparatively recent, having been established only within the last fifty years. It is to the credit of Ontario that it has had a good start in this educational race, but it would be pharisaical to boast that the reason for this is its superiority in race or religion, and, besides, it is not at all sure that Ontario's lead is a fixed and per manent fact, for the school statistics of the Daminion show that the average attendance of children at school in quebec at this moment is very much better than in any of or in all the Provinces of Canada. From the Dominion Year Book we find that whereas the average attendance of children at the Public school in Quebec last year came up to 70.7 per cent. of the registered attendance, in Ontario the average was only 56.3 per cent. For this reason the actual attendance at school was greater in Quebec, in proportion to population, than in every other province, and this has been the case for many years past. We can safely say, therefore, that whatever start in the race Ontario may have, Quebec is in a fair way of catch ing up, if not of taking the lead in this matter before many years pass.

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A SECULAR PAPER'S TRIBUTE

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ABBE PEROSI.

News comes from Romethat Lorenzo Perosi, the great Italian priest composer, is to go to England in the spring for the first time since his newly ac quired fame suddenly made him one of the men everywhere talked about. No foreign visitor has in recent years been awaited with greater interest. said to be small and insignificant in appearance except when seated at the organ, or conducting the performance of one of his oratorios. Then his face lights up, and one sees the indications of the genius which has lately made

him prominent in Italy. His own country looks now to him, as it once did to Mascagni, for its renaissance as a musical land. Perosi is twenty-six years old, and was born at Tortona, where his father led the choir in the principal church. He studied music along with, and for the sake of music went to Rome. It is said that he also studied for a while in Germany He was selected for the post of choir-master at St. Mark's in Venice, and while there composed his first oratorio He still lives in Venice in quarters situated in the Cardinal's house, although he is soon to go to Rome to undertake the duties in the Sistine Chapel to which the Pope has assigned

Perosi is short, and conducts always streets by Italian priests.

"STRIKE, BUT HEAR ME"

Archbishop Keane's glad and prompt appreciation of the Pope's letter on "Americanism" makes opportune the following extract from the first sermon delivered by him as rector of the Cath olic University. He said: "Politicians may, for their own ends, denounce our Holy Church as inimical to our country's institutions-as they have done of late on both sides of the water -and many of our fellow-citizens may be inclined to believe them. We wil find comfort in remembering that our dear Lord was also reviled as an enemy of the public peace; and from our country's prejudices we will appeal to our country's common sense by an argument which will not fail to be appreciated-in our practical lives we must show that we are better citizens than our slanderers.

"Our country may think us unfriendly because we tell her of her mistakes-because we warn her that, by a system of Godless education, she is training generations that, for want of proper religious moulding and principles, will be as unfit to be good citizens as to be good Christians. Wedded to their views and plans, she may denounce us as enemies for our ad-Our conduct and answer must be like that of the Lacedemonian hero, Themistocles. At the opening of a great battle he respectfully offered his commander-in chief an advice contrary to his plan, but on which the fate of the contest clearly depended. The commander, enraged at receiving an unwelcome advice, approached threateningly, as if to strike him. 'Strike,' said the hero, 'strike, but hear me! So must we act and answer."- Sacerdos, in American Herald

RIBLE READING.

Following is the text of a Brief re cently issued by a Roman Congrega-

100 : His Holiness Leo XIII., at an audience on December 13, 1898, with the undersigned Perfect of the Congregation of Indulgences and Relics, made known that he grants to all the faithful who shall have devoutly read the Scriptures for at least a quarter of an hour an Indulgence of three hundred days, to be gained once a day, provided that the edition of the Gospel has been approved by legitimate authority. Furthermore, the Sovereiga Pontifi grants monthly a Plenary Indulgence to all those who shall have read in this way every day of the month. It can be gained on the day of the month when, after confession and Communion, those who have fulfilled the conditions shall have offered up the customary prayers for the intentions of the Holy See.

This creates an interesting situation. At the very time when Bible reading going out" among non Catholic the Holy Father seeks to make the Word of God the daily spiritual food of the faithful. And, curiously enough, the means which he employs is Indulg ences-one of the bugaboos of Protest antism, and, historians say, the chief occasion of the "Reformation" From this timely decree non-Catholics may learn two important lessons, once for all: first, that the Church is the best friend of the Bible; and, secondly, that Indulgences are not bought but earned by spiritual effort. Doubtless these lessons will be missed by many; bu we may expect to hear on all sides the imbecile statement that "Rome has hanged her front," that "Modern thought is permeating the Vatican, etc., e'c., ad nauseam . - Ave Maria.

SORRY FOR SATAN.

Mr. Tollemache tells in the Spectator of London the following story of a little girl, which he had, he says, at only one remove from her own father: The child once went in great distreto her mother, saying that she had committed a sin which could never be forgiven and which was too bad to be repeated. By dint of a little coaxing she was induced to make a full confession, which was in this wise: so sorry for poor Satan and wanted to give him a little comfort; so I got a class of cold water and poured it down a little hole in the kitchen floor.

Many an outcast from society, many a Magdalen without Magdalen's repentance, many a swindler, nay many a murderer, can trace their fall to the evil influences of the devil's pen in the "yellow journals."-American

PROTESTANT BIGOTRY IN ENG- once; but it is evident that the awaken- the Bishop of Rome to be Universal LAND.

Prejudice and Intolerance Still Reign A Review of the Subject.

From the impassioned outburst of insane religious bigotry now raging in Protestant circles in England, it is evident that the cruel spirit of the penal laws had never died out in that land of error and prejudice. slumbered underneath the surface where it had been driven by the ad vance of civilization and intelligence belonging to this advanced age of the

The vulgar and brutal classes in Britain inherited the evil taint from ancestors whom no civilizing power could influence or enlighten; hence the astonishing rapidity with which the flame of Protestant ignorance and brutality has overspread the country upon the bare mention of partial just ice to the Catholics of Ireland in the matter of university education But this is not the only pretext for the wild outcry of hatred and intolerance The ritualistic scene has also inflamed the minds of the intolerant bigots in the higher circles in and out of the Church. It is the cause and misfortune of error, and imperatively of re-ligious error, that it should bring con fusion and unrest upon its hapless victims. English Church clergymen have been feeling the dreadful consequences of their errors for years past, but they had neither the grace nor the courage to openly confess their unhappiness and error, with a view to repentance and reconciliation to the one saving fold -the Catholic Church.

They felt the stings of remorse and the painful uneasiness that springs from a conviction of deceit and wrong doing; but they would compromise with their conscience, their belief and They would keep friends their honor. with the world while pretending to draw nearer to God by introducing into their religious worship some of the Catholic practices. In a word, would serve God and mammon at one and the same time-a thing which the Redeemer Himself declared to be im-They would not abandon possible. their wives and rich livings and parsonages, but they would decorate their altars after Catholic fashion, and not only recommend confession, but make it compulsory. The reverend Angli-cans who act in this way are rather to be pitied than blamed, for in this Catholic belief striving towards they are actuated by the moving spirit of grace which naturally draws all nen to the saving principle of truth. But the reverend strivers are handicapped by the weight of error and unbelief transmitted to them from erring ancestors, and from their own inherent power they are not able to grasp the truth all at once. But having taken the first steps Romewards, as many of them as are sincere, according to their lights, will get grace to go forward until they are privileged to kneel at the very foot of the altar steps of the true Church. This, of course, will be reserved for those who are really con-trite of heart and spirit, and who pray for the dispersion of the erroneous de-

lusions from their minds. The half hearted compromisers will stumble and flounder in the sea of religious illusion and deception until rescued by a ray of light from the throne of mercy itself. At the time Lord Halifax made his desperate efforts to induce the Pope to recognize ministry, many weak kneed Catholic laymen thought that the Pontiff had been too frank in declaring the absurdous Henry VIII. and Elizabeth, and that such frankness would stop the onward march of the ritualistic army in England: on the contrary, it has had very opposite effect, and logically and naturally so, for if men are sin cerely looking for spiritual truth and guidance, they don't want to be deceived in a matter pertaining to everlasting happiness or else eternal re-

The Pope could not shift his ground an inch to please or conciliate kings, notions or sects if he had to do it at the expense of the sacred deposit of the faith, confided to his keeping as the lawful successor of the Fisherman, who had received it direct from the sacred hands of the Saviour Himself. Error is a pernicious thing under any condition, but is it not horrible to think of its misfortune when it comes to the blinding of men who are in search of

the way that leads to salvation? To tell a man who is going in the way of evil that he is nearing a ruinous precipice, is but pure charity, if the knowledge of his danger can save him from certain destruction. Protestant England has a black record answer for, but it were better not to recall the horrible deeds of the penal rather to join in the supplications for her conversion and return to the Church which she once wantonly dea heinous crime to have to answer for, but the blackest guilt is washed out by true and sincere repentance. Those hundred or more of Anglican parsons who have declared their intention of sticking to the lighted candles on the altar, of saying Mass ac-cording to their own fashion, and inacculcating the necessity of confession, will not draw back under the threats of parliamentary edicts or the frowns of episcopal rulers. They will rather go forward in their religious strivings. and that hundred will induce another hundred to do the same, and the good work will go on until religious illusion

ing has come, and the more the delusive and dangerous doctrines of manman made forms of worship looked into the more dreadful will they appear, and consci-entious seekers after the true faith will no longer rest in peace in the posses sion of their errors, much less face the shores of eternity weighted with such soul-destroying crimes unatoned for. In regard to the wild outburst of pre judice against Catholic Ireland, that will subside, too. She may not get her Catholic university now, but it will come in time, as will Home Rule itself, and then the people will be able to erect their own educational institutions, as they will be able to make their It is com own laws and governments. ing to that in spite of Britain's perfidy and treachery to the dependent nation The local Government measure, late applied in Ireland, gives the people a foretaste of what Home Rule verily means, and having once tasted its benefits they will not rest contented full measure with less than a of self-rule. John Dillon's resignation paves the way for uniting Nationalia all the forces in Ireland and in the House of Commons, and this being once effected the representatives of the country wil be able to demand justice for people. The bigots of Ulster and the landlords of the country will oppose any scheme for the relief of their fel low-countrymen, but the voice of in tolerance and prejudice will be silenced by the overmastering voice of four fifths of the people calling for the concession of simple justice so long denied

POPULAR CHURCH HISTORY.

them. - Wm. Ellison in Buffalo Union

and Times.

Mr. Nye's Church Defence publica tions have already received some at tention in an article by Mr. Round in The Contemporary Raview. The following is from the current issue

of The Saturday Review : The Church of England has no worse enemies than those too ardent champions whose zeal, unchastened by ade quate knowledge, associates her defence with perversions of fact and the in terests of fanaticism. If the "popular" literature of "Church Defence" is represented in style, temper, and substance by the works of Mr. C. H. F Nye, we think the Church has good cause to pray for salvation from her friends. We ourselves yield to none in our loyalty to the Church of England which we value as the most bene ficent of the national institutions, and revere as the true representative in this country of the historic spiritual society founded by the Apostles. For this very reason we resent the degra dation of the Church's cause involved in the circulation by authority of such publications as this "Popular Story of the Church of England," which has now reached its eightieth thousand.

The pamphlet attempts to give a consecutive history of the National Church, from the earliest times to the present day-a millennium and a half in ninety-one pages. The style is loose and declamatory, and the standpoint that of a half-educated High Churchman, who impartially hates "Roman ists" and the Liberation Society. We might excuse the style in consideration of the exigencies of " popular " com position; and the standpoint is so naively confessed and so constantly view, that we can hardly the validity of Anglican orders in the escape blame if we omit to make the usual allowance. Our censure is provoked by the perversions and, even more, the suppressions of fact, the ity of the claim of the followers of the utterly false perspectives of the history, religion manufactured by the adulter the wrong impression left on the reader. These faults are only justly estimated when it is remembered that the persons for whom this pamphlet is designed must be supposed to be quite unable to criticize or correct its state Wherever Mr. Nye has the good for

tune to get hold of a sound text-book he keeps fairly straight, but once bereft of this guidance, his historical incapa city comes promptly into view, and we must add, wherever he allows himself the luxury of commenting on the facts, or what he thinks are the facts, sinks into the crudest partizanship. Dr. Bright's "Early English Church History" preserves him from the worst blunders during the first chapter, al though he succeeds in seriously derang ing the proportions of the history Perhaps it follows from the necessities of popular writing that the picturesque should always overshadow the important. On page sixteen we have the statement that the Diocletian persecution raged in Britain on a great scale. though the precise contrary is asserted by the fourth century authorities, and no modern historian allows more than small local disturbances which Constantius, then governing the island, could restrain. Mr. Nye, however, is days of persecution and slaughter, but much influenced by architectural consideration. We gather from a credit-able "Pen and Ink Sketch by the author," which adorns the beginning spoiled, robbed and desecrated. It is of the pamphlet, that he himself is an artist, and we attribute to the fact his curious subordination of narrative to architecture. Thus, instance, he has in view a description of St. Alban's Cathedral. The legend of St. Alban, the still more shadowy legend of Aaron and Julius, and the fiction of a general persecution under Diocletian, are but steps to this end.

ANTI-ROMAN PREJUDICE The worst feature in the pamphlet is the anti-Roman prejudice which always colors and often distorts the "history." "Romish corruptions, and the errors of the Papacy, which we call Popery, are of comparative [sic]

Bishop was entirely unheard of for eight hundred years after Christ." 'The claim of Papal infallibility was not made until the present generation. These, and many similar statements which are freely distributed over Mr. Nye's pages, are worth anything to the Roman controversialist. They con tain an element of truth : some Romish corruptions were subsequent to St Augustine, and St. Gregory did repudiate the name, though certainly not the substance, of a Universal Episco pate, and the dogma of Papal infalli bility only dates from 1870, though the claim is far older. But they are more false than true: and they convict the writer of the ignorance which incapacitates, or prejudice, or both. action of Rome in the earliest stages of English Church history is minimized and often ignored. Theodore of Tarsus, we are shortly told, "was che Archbishop:" we are not told that he was chosen by Pope Vitalian, and consecrated with great solemnity by that Pontiff: nor are we reminded that the Archbishop carried out his great work of organization under the authority of, and with constant reference to, Apostolic See from which he received his commission. Theodore describes himself in the preamble to the canons passed at Hertford in 673 as "ab anos tolica sede destinatus Doruvernensi Ecclesiae Episcopus." Mr. Nye is care ful to relate the disastrous fate which befel Wilfrid's appeal to the Pope, and to draw a grotesquely excessive inference (p. 36). He can hardly be acquitted of dealing dishonestly with his eaders when he keeps back other facts which absolutely prohibit the conclusion to which he desires to lead them : viz. "that, up to this time, the Church was independent of the inrisdiction of the Pope of Rome. His ignorance is the less excusable since bis authority, Dr. Bright, very care fully discusses, in connection with Wilfrid's appeal, the actual relations between England and Rome at that time. We doubt whether Mr. Nye altogether appreciates the meaning of the words The Conqueror's refusal to uses. do fealty to Gregory VII. is alleged as proof that "up to the time of the Norman Invasion the Pope had no jurisdic tion over the Church or Crown of Eng We learn that during land "(p. 39) that period the Church "was wholly independent of the jurisdiction of Rome," and not "in organic relationship with the See of Rome." (p. 41 What would Alfred have said to such a statement, or Dunstan, or the long series of English pilgrims — royal, noble, and obscure-who thronged the ways to Rome, and died in the sacred city, or the missionaries like Boniface, himself the protagonist of extreme Papal claims, or the scholars like Bede and Alcuin? This will not do. It is the worst advocacy of just Anglican

claims. Mediæval history is still more crudely treated in the same spirit. no gradations of light and shade. Always attention is fastened on Papal oppression, never directed to Papal The Popes are presented as services. the habitual tyrants of the National Church, which maintains a precocious Protestantism. Stephen Langton is the opponent of the Pope's assault on English liberties; we are told that he was himself the Pope's nominee (p. 41.) Anselm is not mentioned at all, and "Becket" is dismissed in a half-conemptuous paragraph. Yet both were champions of Papal power and national iberty, causes which, in the twelfth century, were not so incompatible as Mr. Nye supposes, though we freely judgment on the Becket controversy, and the remarkable conclusions to which Dr. Abbot has arrived on the same subject. The sooner English Churchmen wash their hands of a theory of Church history which exalts Rufus and Henry II., and Edward III. as the exponents of the national con science and consigns to obloquy S An selm, S. Thomas, S. Edmond-indeed all the honored churchmen of the middle ages-the better for their own reputation as historians, and their own suc cess as "Church Defenders."

THE CHURCH OF ENGLAND AND THE PAPACY. Mr. Nye's account of what he calls

the "Re-formation" is handicapped by his grotesque theory of the mediæval English Church. He imagines that the Church of England always claimed independence of Rome, "was never at any time a part of the Church of Rome.'
The truth is that the position of the Church of England toward the Papacy was in no respect different from that of the contemporary Church of France or other continental churches, save only for various reasons, the Papal authority had a rather a freer hand here than elsewhere. That the noman theory of the Papacy has undergone a portentous development, which would not have received the acceptance of mediaval theologians, is true, but to draw a distinction between the English Church and any other within the Roman supremacy in the Middle Ages is a vain undertaking. Indeed, Mr. Nye proves as much, for he oscilates between assertions of Anglican independence and descriptions of Roman tyranny. The whole account is a very strange performance.

We have scraps from a speech of Mr. Gladstone, and a pamphlet of Professor Freeman, and a controversial work of the late Lord Selborne, a glowing account of the "Morning Star" of the Reformation, and a curious version of the Reformation itself. When John Wycliffe is condemned, and his Bible burned, we are bidden to execrate the recent date, and had no existence in obscurantist zeal of "the Romanists" and error shall not have a leg to stand upon. We are not sanguine enough to hope for this glorious result all at Augustine" (p. 25.) "The claim of leges and schools is narrated, we are

reminded that "the Church was foremost in the education movement" (p. 53). It never occurs to Mr. Nye that the munificent William of Wykeham was a member of the hierarchy that condemned Wycliffe, and is known to have joined in the action against the Reformer. Perhaps the oddest passage in this very odd "history" is the ac-" is the achistory count of Henry VIII.'s action :

The King, who was much younger than his wife, was greatly disappointed at having no son to succeed him, and he therefore declared that his marriage with his brother's wife was an illegal act. There was another lady attached to the Court who expressed herself ready to marry the King if she could only do so legally, thereupon the King asked the Pope to release him The Pope from his marriage tie. could or would not consent. The cere-mony had been blessed by a former occupier of that See, and it was a delicate matter for his Holiness to interfere with, and the messengers sent to Rome by Henry came back with various ex-The clergy and people, groaning under Papal intolerance, threw their influence on the King's side, and eventually the King proposed that the lergy should acknowledge him to be the protector and only supreme head of the Church and clergy of England next to Christ.'" (p. 54) We can imagine no better fortune for Roman controversialists than to have such a theory of the Reformation placed by authority before the people of England. It is, indeed, lamentable to find such inconsequent and ignorant work commended by the majority of the English Bishops. The concluding chapter of this pamphlet sustains the historia character of those preceding, with this difference, that the Non conformists take the place of the "Romanists" as victims on the altar of "Church Defence." The last ten pages are little more than an expanded and rhetorical version of parts of the "Church Year Book." Work of this kind published in the professed interest of the National We yield Church must be repudiated. o none in our desire to maintain the Church of England in full possession of her status and endowments, but we cannot degrade the cause to the level of such "history" as Mr. Nye's. It may be popular, but it is not honest, and we will have none of it. tali auxilio, nec defensoribus istis. -London (Eng.) Tablet.

CONVERSIONS.

"I shall never be a Papist," said Dr. Samuel Johnson, "unless on the near approach of death, of which I have a great terror." When death came, the doctor, like many another who postponed his conversion, had not the grace to become a "Papist;" but his dread of God's judgment was Mr. Percy terrible to his friends. Mr. Percy Fitzgerald, writing in The Month, records his answer to one who sought to allay his fears by reminding him of his services to religion and virtue, of the good his writings had done, etc. "Every man," roared the anguished doctor, "knows his own sins and what graces he has resisted! And am I, "knows his own sins and what who have been a teacher to others, to castaway?' ecome a Catholic tendencies - his defence of prayers for the dead, the invocation of saints, etc., -are well known, as is also his comparison between converts from Protestantism and those who leave the Church. "A man who is converted from Protestantism to Popery may be sincere; he parts from nothing, and he is only superadding to what he had. But a convert from Popery to Protestadmit they became widely enough antism gives up so much of what he parted at a later date. We advise Mr. Nye to read the Bishop of Oxford's tains—there is so much laceration of antism gives up so much of what he mind, that it can hardly be sincere and lasting." And once when he heard that a certain clergyman had sacrificed his prospects to become a Catholic, he exclaimed, "God bless him!"—Ave Maria.

FATHER CHINIQUY.

The following question and answer are from the New York Sun:

"Did the Pope of Rome during the Civi War of 1861 issue a statement that he was in favor of the Southern cause and thereby cause about one half of the Sixty ninth Regiment to desert? James Connolly."

The Pope did nothing of the sort. Half of the Sixty-ninth did not desert. More than a

the rope and nothing of the sort. That of the Sixty-ninth did not desert. More than a thousand of its men were killed, wounded and taken prisoners, and the Sixty-ninth lost more men in action than any other New York Regiment. To these might be added a few more

questions and answers which might be worded somewhat as follows:

Q -Seeing that this story of the Pope's declaration in favor of the Confederacy is an infamous lie, what would you call the man who invented

A .- Obviously, an infamous liar Q. - Who was that man?

A.—Charles Chiniquy.
Q.—What does The Presbyterian

Witness call Charles Chiniquy? A .- A "dear old saint.

-Can a man who is an Infamous liar be a "dear old saint?"

A. Evidently, in the opinion of the Witness he can, provided his infamous lies be directed against the Pope and the Church of Rome .- Antigonish Casket.

There is so much wretchedness in the world that we may safely take the word of any mortal professing our assistance : and even should we be deceived, still the good to ourselves resulting from a kind act is worth more than the trifle by which we purchase it .- Hawthorne.

The human mind is capable of great things, but unaided by intellectual grace and revelation, it cannot solve the mystery of its own being.—Amer-

How do we act, when insulted, viled and contemned? Are we, it Jesus, immediately prepared to it give? Have we, for our enemi only words of love and reconciliatio could this be said of all Christian But, how often is not the contrary case! We call ourselves disciples Christ and have solemnly promised be faithful, and yet, at the least inst our proud soul blazes forth like the of the forge, when acted upon by bellows, and the tongue is ready to with still greater invectiv But, sad to say, are there not degen ate Christians for whom it needs l an inconsiderate word or a harm! oke to transform them into furi animals, so that they break forth curses and maledictions against the fenders of their dignity, and for wee and months they nourish the deep hatred in their heart, seeking to jure them by calumny, injustice a nalice of every description.

O, revengeful Christian ! must y not blush for shame when you consid the meekness of Him Whom you c your Redeemer? Are you, poor s ner, greater than the son of God. thrice holy? You curse, your Savid blesses, you wish to annihilate yo enemy, and Jesus preserves and h stows benefits on him! What can y expect from God in life and in dea when, by revenge, you trample und foot the divine precept of loving vo enemies, that most important and violable commandment, which oblis ou, under pain of eternal damnation Behold, then, you deprive yourself the grace, the love and heir-ship God, you transform your heart int detestable abode of Satan. Then, es of your prayers becomes an abomition before the Lord, every confession every Communion a sacrilege. In have, in one word, no longer a cla on God and Heaven, since, by yo deeds, you make an irrevocable cho of the flames of hell.

Oh! be, therefore, warned the words of the wise ma "He that seeketh to rever himself, shall find vengeance fr the Lord, and He will surely ke his sins in remembrance. Forgive neighbor if he hath hurt thee; a shall thy sins be forgiven to t when thou prayest. One man keep anger against another, and doth seek to be healed by God? He hath mercy on a man like himself, and d he entreat for his own sus-is but flesh, nourisheth anger, a shall obtain pardon for his sins? member thy last things, and let mity cease. Remember the fear God, and be not angry with thy nei bor." (Eecli, 28, 1-9) Behold, the are the words of God! Oh, let the not only be heard, but let them to the heart. Forgive the insult v your whole heart, forget what has h pened, for the love of our Lord Je Christ. Pray often for your enem salute them friendly, do good to the whenever an occasion is present

over your repentance and conversi Fortify yourself also for the fut with the armor of holy meekness, whenever you are insulted, should be tempted to take revenge, take mediate recourse to prayer, strug exert yourself, look at your crue and pray with heart and mouth: love of you, O Jesus, I will forg with my whole heart. Though brother be unworthy of forgiven yet, for your sake, I will pardon h you also forgive me my si

and the angels in Heaven will rej

A NOTABLE CONVERT.

Hon. Walter McHenry, son of Ju W. H. McHenry, of Des Moines, Ichas been received into the Cath Church. The McHenrys are a fau distinguished fer their mental end They can trace their ances back to the famous Patrick Henry Revolutionary fame. Walter Henry, who last week entered the fold of Christ, is a young man in prime of life and a rising star in legal profession. His conversion noticeable from the fact that all early associations and youthful c panions were trained in a school ale to the faith of the Apostles.

Hood's Sarsaparilla is the One True Purifier, Great Nerve Tonic, Stomach Flator. To thousands its great merit is kn

Bacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXV.
The period of the English history between 1688 and 1714, at which latter date the House of Hanover came to the throne, was a period of transition, po-litically and religiously. In England and Scotland it was, on the whole, a transition from worse to better politically, though not religiously. In Ireland, as most of my readers know only too well, it was a plunge into darkness. The laws of William and Mary are in e respects the most odious example of inhumanity and intolerance in the history of later Christendom. I do not forget St. Bartholomew's Eve and the Dragonnades; the fierce and bloody outbreaks against the Waldenses; against the Marranos of Spain; against the Anabaptists of Austria, Bavaria and Switzerland. Yet in the Irish Protestant laws of the last century, there was a deliberate hard relentlessness which might not very unreasonbe called more diabolical even than these, while in Elizabeth's time the English ravages were, as Mr. Lecky says, fully equal to the cruelties of Alva in the Netherlands. It is true the French Government of the later date, in its treatment of the remnant of the Huguenots, was equally relentless, and more bloody. Yet such a policy pursued towards a whole race and nation, and not merely towards a fragment, naturally rouses peculiar effect of these Irish laws cannot be familiar words: "They did not destroy life, but they were aimed to make life not worth living."

Doctor Killen of Belfast is an intense Ulster Presbyterian, yet in his Church history of Ireland he expresses towards this abominable legislation the unre indignation of a generous He neither excuses nor palli ates it. Far different is Froude's feel Mr. Lecky, whose Protestantism, as we know, is peculiarly pronounced after reciting the cruel and degrading provisions of these laws, remarks that Mr. Froude does not seem to find the least fault with any part of them. indeed, so far as I have learned, his only objection to them is that they were not carried out inexorably enough In particular, it is said, he was discontented that the law banishing all the Bishops was not executed. Had it have died out with it. Yet surely it was not the will that was lacking. The Bishops were not banished, because they could not be found. I once heard Mr. Froude himself, in New York, de clare from the platform that no inquisition of the Government could wring from the people any betrayal of the places in which their prelates were hid.

Even could all the Bishops, at any one time, have actually been expelled, how could disguised Irishmen have been restrained from crossing to the Continent, receiving episcopal consecration, and returning to ordain? If they could have brought back the old days before the Synod of Kells, when there were three hundred Bishops or more in the little island, many of them distinguished by no outward sign or superior breeding from common priests. Doctor Killen describes the strange precautions which the Bishops sometimes had to take, so that the new priests might not be able to bear wit ness, if examined, who had ordained them. But all these things are more familiar to most of my readers than to

Mr. Froude, to do him justice, is not much inclined to reproach the Church of Rome with her intolerance. He expressly declares that where there is intense conviction there will be intolerance, and that where there is toler ance, this is a sign of lukewarm belief. I hold this to be a very inadequate statement. Assuredly, the tolerant Talavera was not one whit less profound in his Catholicism than the in tolerant Torquemada; the tolerant Innocent XI. than the intolerant Pius V. the tolerant Fenelon than the intolerant Lewis XIV.; the tolerant Reginald Pole than the intolerant Philip II. Tennyson's line, saying of Pole:

"He'll burn a diocese to prove his ortho

is a singularly gross calumny. This high-minded son of the high-minded Margaret of Salisbury, last of the Plantagenets, had all the imperial noble ness of his martyred mother, and of her kingly line. Yet in him it was refined into a singular mildness of I do not undertake to Christian love. instify his willingness to bring into England a foreign army to coerce Henry VIII. It is true, Henry was only his second cousin, and was the murderer of his mother. It is true, he was daily making havoc of the lives of pious men, and casting down things that to Reginald were most holy. is true, we are wont to praise Mary the Second and her husband, who, a century later, came into England with a foreign army to drive from the throne, on account of religion, a king who was the father of the one and the uncle of the other. From our present point of view we need not strain ourselves to justify or condemn either undertaking. We may leave the facts to speak for themselves, although, of course, all Protestants, and many Catholics, are pleased with the results Yet surely the earlier and abortive enterprise may easily be swallowed up and forgotten in the huge moral dubiousness of the later slander, was carried on in treachery, two daughters rose against their father

and the nephew against his mother's brother, and when the elder daughter, on the very morning of her coronation, publicly reproached her husband that, instead of letting her father go, he had not shut him up in that strict prison which in those days was, for fallen princes, a common prelude to a speedy grave. We need not excuse Reginald Pole's projected but unaccomplished crusade. Yet, compared with Wil-liam, Mary and Anne, he and his purcrusade pose shine as white as snow.

Turning from these confused and uncertain intermixtures of religion and state policy, to personal character, all know Reginald Pole's singular benevolence, devoutness, unworldiness and disinterestedness. The tiara itself, floating just above his head, left him unmoved. When the Cardinals, at evening, waited on him to do him reverence as Pope, he sent them their cells until the morning. He knew that in the conclave a receding tide seldom comes again to flood, and, availing himself of this law of chances, he evaded, without actually refusing. the weight of the great mantle As to his tolerance, he could not hold the fierce hand of his cousin Mary, for even her husband could not do that, when for purposes of his own he tried to check her burnings. Yet during the four years that Pole was Legate in England, he had no complicity with any persecutions. The Queen seems to have found some way to check appeals to him, but when three condemned here tics did appeal, he set them all free Doctor Thomas Fuller, whose kindly humor is invincible, remarks that th Cardinal could sometimes be dragged into burning a dead Protestant but no a living one. Yet Froude, who hates Pole with that ignoble hatred which might be expected of a worshipper of Reginald's butcherly kinsman on the throne, acknowledges that he was wholly absorbed in his devotion to the Roman Church. Like Fenelon after him, he showed how a profound attachment to the Apostolic See might be wholly compatible with rooted aversion to persecuting those who dissented from

Of course the term "intolerance like all other terms, is continually contused and misapplied in popular controversy. In one sense Rome acknowledges that she is intolerant. She holds and teaches, that Our Lord Jesus Christ has chosen Peter, and the Roman Bishops after him, as the central, and in definitions Bishops was not executed. Had it been, he said, then, as the priesthood would have died out, Catholicism would would have died out, Vet swell it. is either true or false. Let us suppose t false. Then the question arises, Has any one the right to hold a mistaken opinion? Is the answer, No? Then we have intolerance incarnate, concen trated and double-distilled. Then no one has a right to hold any opinion whatever unless he is infallibly cartain that he is infallibly right. Let any one take this position—and multitudes of Protestants do in fact take it in matters of religion—and there is no use in talking any more of the intolerance of Compared with such preter-Rome. natural oracles. Rome is lukewarm and faint-hearted.

> Say, however, that any one has o believe, after sincerely weigh ing evidence, that a certain opinion is true. Then he certainly has a right to believe everything essentially in volved in it. Now if Our Saviour really constitutes the Pope the chief teacher and guide of the Church, it is plain that every one who does not receive him is very much out of the way. He is losing a vital guarantee of truth, right living, and salvation. If Rome trinity, it should not concern us in the and Roman Catholics have a right to hold the premise, they certainly have right to hold the conclusion. s no intolerance here except the in tolerance necessarily involved in seri ously holding a very important opin-ion. If it is true, then the opposite is a very serious and very injurious error.

Take some positions now on the other side. One school of Congrega-tionalists holds that Our Lord has authorized every Christian congregation to govern itself, according to its best illumination in the Holy Ghost, but that He does not restrain it from joining in closer union with other congregations as a Presbyterian or Epis-copal Church. These may be called ow Church Congregationalists. Others again, and not a few, affirm that Christ equires every congregation to main tain its independency. Then if it becomes Presbyterian or Episcopal, it deviates from the Divine pattern, incurs the Divine displeasure, and restrains the graces of the Spirit, so that even the following generations, while personally guiltless, can not enjoy, at least corporately, the full blessings of Christ's presence in the Church. Now is such an opinion intolerant? Certainly not. We may call it narrow-minded (as in my very decided judgment it is), but how is it intolerant? It does not imply any thought in these High Church Congregationalists of compelling other Christians into their model. It simply signifies that they hold themselves in conscience bound to live by it. Yet in what essential respect is this either more or less in-tolerant than the Roman Catholic position? Apparently in none.

In like manner High Church, or Jure Divino, Presbyterians, or Episcopalians, hold that their systems, res pectively, are Divinely constituted If they are, then those who are not living under them are deprived of very vital means of grace, at least for corporate action. Inasmuch as the world is coming very slowly to Christ, and and successful one, which opened with great masses in the nominal Christendom are turning away from Him and was finally accomplished when (although I believe the Positivist Barthelemy St. Hilaire has declared

the ultimate Christianization of the planet inevitable), certainly universal evangelization, if not to be very long postponed, requires the use of the very long postponed, requires the use of the very best means. Now the great Doctor Chalmers, that glory of Scottish Presbyterianism, a man so far from Rome that he founded the Evangelical Alliance to work against her, has nevertheless remarked on the unimaginable blessings that might redound to the world if the Spirit of Christ should take complete possession of "that vast episcopacy" whose heart is on the Tiber. That the Spirit of Christ has full possession of this body of Bishops and priests is what no one would contend. That the Holy Ghost finds his work, in the breast of everyone, from the Pope down to the least priest, checked and encumbered by human selfishness and lack of faith, is what every one, from the Pope down to the least priest, would gladly proclaim. But here, says this great Presbyterian, is a "vast episcopacy," closely knit together, and eminently neet for the Master's use, if it will only yield itself fully up to Him. Now i his declaration, from Chalmer's mouth intolerant? Of course we laugh at such a question. Why, then, is it intolerant from the mouth of a Roman

Froude, however, seems to be per suaded that no one can hold strong opinions, on an important matter, with wanting to apply physical coercion against all contradiction. He seem to have made out of his own case a rule for the world His own tolerance sprang largley from religious indefin teness, and he seems to have thought that tolerance could have no other root I think I have given examples of no

mall weight against him. Returning from this discussion of tolerance—to be resumed on occasion et us next inquire how religion Catholicism particularly, fared in Great Britain from 1714 to 1829

Charles C. Starbuck. Andover, Mass.

THE LIFE AND PURPOSES OF CHRIST.

Very Rev. Dean O'Brien, of Kala mazoo, Mich., has begun a series of Sunday evening lectures at St. Augustne's church, in that city and the seating capacity of the sacred edifice was axed to the utmost on Sunday evening. In the course of his remarks the Very

Rev. Dean said: "I would ask my audience if it is fair that false asser tions should be hurled at the Roman Catholic Church by ignorant and skep tical non Catholics of this enlightened age? Our people are accused of not being loval Americans : of placing the ed Virgin before Christ; of hav ing to pay to get their sins pardoned of thinking it is no sin to break faith with Protestants; of paying idolatrous worship to saints and images; of thinking the Pope is equal to God; of obtaining indulgences to commit sin

"These and many other malicious assertions are commonly made by lead ers and guides of organized Protest They are monstrously un antism. true! Is it charitable to give acceptance and currency to such views with out ascertaining what the accused can say in defense? Americans have the reputation of being fair-minded. Do they not owe it to God, their neigh are so towards Catholics? Propagat ors of such ideas break the eight com mandment: 'Thou shalt not bear false witness against thy neighbor.

"If the Ruler of the Universe has least. We are not capable of delving down and penetrating the mysteries of His infinite workings. The Catholic Church teaches that there are many things we cannot understand, but we must believe His word as God Himself has revealed it. We believe that God promised a Redeemer; that He was to e born at Bethel, and that His name was to be Emanuel (meaning God with

us), the Redeemer of all Israel.
"Over three hundred years after His birth, Arius sought to demoralize the belief of Christ's divine origin, but in time truth conquered and the dwindled away. Later on, and even in our own time, a sect of people followed the Arian doctrine; but the be lief in Christ has only grown stronger during the centuries that have passed

away since His departure. "The principal proof of the people in the days of Christ had concerning His divinity and which we now believe, were: His unparalleled sanctity; His God-like precepts; the manner in which He lived, and His wondrous miracles. He uprooted settled customs and estab lished the belief that He was the Son of vary, forsaken by the world He had come to save. Later, by His own power He arose from the grave. To all Christians accepting the Revelations, these assertions prove that He was divine.

"In the time of Augustus Caesar He was born in a manger; while angels and archangels heralded the glad tid ings and sages conveyed to Him gifts of precious stones, frankincense and myrrh. He lived for thirty years in comparative quiet saying and doing all He could to make the world better. We conclude that Jesus Christ is the real God, who promised to build a Church, and this promise, like all others

real God, who promised to build a Church, and this promise, like all others made by Him, was fulfilled.

Concerning the opinions entertained regarding Him, we find them all permeated with a belief of His divinity, even among His enemies The Pharisses said: 'He ate and drank with publicans and sinners.' Pilate said: 'I have no fault to find with this man.' Judas said: 'I have sinned that I have betrayed innocent blood!' The centure of the said of the said is a complete extinguisher.

turion at the foot of the cross exclaimed 'Surely this is the Son of God!' St.
John the Baptist remarked: 'Behold
the man of God!' John the Evangel ist described Him as the bright and morning star. Peter said: 'Christ is the Son of the living God' Doubting Thomas, whom it was so difficult to convince, cried out: 'My Lord! My God!' Paul, who persecuted our Lord, said: 'I call all things lost but my knowledge of God.' The devils of hell shrieked: 'He is the Son of God!' The heavenly hosts re-cochoed, 'Peace on earth, good will to men. Unto us this day is born a Son! While the voice of the Divine Father still resounds through the corridors of time, and will ever continue to reverberate through out endless ages: 'This is my beloved Son, in whom I am well pleased!'''

SONG FOR THE DEAD.

New World. At present, when it seems the fashion for the unitiated to discuss the advisability of using other than the Latin tongue at certain of the Church's offices, the following apology by M de Vogue may not be out of place. It was recent ly called forth by the funeral of the great French artist, Puvis de Chavannes, who had expressed the wish that no panegyric should be delivered over his remains. The Church's pray-

rs and chants were heard instead.
"These suffice," says M. de Vogue, for no language can ever equal them. in this Latin tongue, death's dead language, which brings from the depth of time to all races and to all ages the same lamentation! Great as may have een the tragedy of his or her life, the Catholic ritual admits of no personal allusion, of no condescending universal to the individual. It has the same lament for all these atoms of humanity borne away by the common stream of time. The Church's voice passes over them, eternal and maternal, ignoring their differences and remem ering only that they are of the same human family and connected with the most distant generations of men. It buries them like nothingness to raise them with like consolations. This is the democracy of the tomb, and the only true democracy. How heart piercing these liturgical chants, which have witnessed the sufferings of the Cath olic centuries and come to us weighted with their tears! And what peace in heir accents when they proclaim the Christian's hope! In combining such nuste man has grasped of the infinite as much as he could.

"A CONVERTED CRUISER"

Bears Priests to Preach the Gospel to the Natives on the Banks of the

During the late-the latest war, one heard a good deal about "converted cruisers.' but the term ought hence forth to be reserved for a new navy which our missionaries hope to float in South American waters, says the Ave Maria. A priest of the Congregation of the Holy Ghost, laboring on the banks of the Amazon, wrote last year to his superior, unfolding an ingenious missionary plan, and suggesting that he could carry it out with less than Curiously enough, at the same time the superior received a letter, placing at his disposal "the sum of \$2,000, to be applied to any mission whatever, even, if need be, to that in the country of the Amazon." The missionary went forward with his plan. A little steamer was bought in Philadelphia and fitted out as a church. was then sent down to thread the innumerable rivers of Amazonia, bearing priests to preach the Gospel and administer the sacraments to the natives who throng the river banks Thus the two great drawbacks to missionary work in that region-the scarcity of priests and the difficulty of travel-are removed at one stroke. The new "converted cruiser" is called the Christopher or "Christ bearer," and the missionary to whom it owes its conversion thus writes of it in the Anna's of the Propagation of the Faith:

"Ought we not now to be satisfied? No, not yet. We need a flotilla of Christophers; but, above all, valiant missionaries to travel on them and evangelize the populations scattered along the borders of these immens One may readily judge of the good that can be done there from the following figures given by Fathers Parissier and Cabiolier as the fruits of their first cruise: 521 baptisms, 830 confirmations, 101 marriages, with a corresponding number of confessions and communions.

ON AN OLD SLAB.

In the ancient cathedral of Lubeck. in Germany, there is an old slab, with

the following inscription: the following inscription:

'Thus speaketh Christ our Lord to us; Ye call Me Master, and obey Me not; Ye call Me Light, and see Me not; Ye call Me Light, and desire Me not; Ye call Me Life, and desire Me not; Ye call Me Wise, and follow Me not; Ye call Me Fair, and love Me not; Ye call Me Fair, and love Me not; Ye call Me Eternal, and seek Me not; Ye call Me Gracious, and trust Me not; Ye call Me Oracious, and trust Me not; Ye call Me Mighty, and honor Me not; Ye call Me Mighty, and honor Me not; Ye call Me Just, and fear Me not; If I condemn you, blame Me not."

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in price. Surprise is the name of that kind of Soap.

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COMFORTING THOUGHTS FOR here you have an appointment, made THE POOR. Catholic Columbian

Are you poor? So was our Lord, so was the Blessed Virgin, so was St. Joseph, so was St John the Baptist, so was St. Paul, so were hundreds of others who are now eternally rich in heaven. Christ chose His own lot, and selected as best for Him poverty and suffering.

Do you fret because you are poor?

As God knows what is best for you, if you are poor by the will of Divine Providence, then poverty is best foryou. You may find that saving your soul is difficult enough at the best. Don't make it any harder. If your poverty s due to your own indolence, ignorance or intemperance, don't waste breath grumbling against it or complaining of Fate, but apply the neces sary remedy - become industrious, skil ful at some useful pursuit and abstem

Every one has his cross to carry, and of the four burdens laid on the shoulders of men, poverty is the lightest. If you are poor, therefore, and have not sickness, sorrow, or shame to bear also, you are very lightly tried. God is easy on you. Possibly that you are weak and He takes compassion on your lack of stamina. If you were strong in faith, and robust in virtue. He might bless you with great afflictions. Thank Him for being tender with you and giving you only poverty to endure; but consider your own spiritual feebleness that makes Him ask so little of you, and study to grow stronger in love and sacrifice and resignation. And quit grumbling at your poverty. Accept it, if the Lord apportions it to you, and be not only contented in it, but rejoice at the opportunities that it gives you to offer up the inconveniences and sufferings it causes to you. They are treasures of value, more precious than infinite rubies.

If you murmur at poverty, God may send you sickness, or sorrow, or shame instead. Certainly if you are to have crown, you must first have a cross Which one of the four would you choose?

Early to Mass.

A young man was speaking of heatre going the other evening, and said that he hated to go in after the curtain had gone up, says The Paulist Calendar. It would be good if some of you would feel the same way in regard to coming in time for Mass. I eems strange that the person who would feel uncomfortable at the thought of missing part of a play or of a dinner would feel no concern at los-ing part of what he knows to be the greatest act of worship on earthsacrifice of the Mass.

If you have a business appointmen with some one which means advance ment to you, which puts money in your pocket, I take it you are there on the minute. If you are taking pleasure trip, and you must catch a certain train or steamer, I take it you are there some minutes before. And

ITCHING LIMBS

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and Burning Terrible. Wife Suggests CUTICURA. Uses it. Presto! What a Change.

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SAVE YOUR SKIN Hands and Hair by using CUTICURA SOAP.

by the Church of Christ, and you know it makes it for your spiritual ad. vancement if you do your part, and vet you are careless and negligent. Nay, rather going to Mass should he

regarded as a visit of pleasure, not as a task imposed, for should we not be glad of a few minutes' converse with One Whom we profess to love above all things on earth?

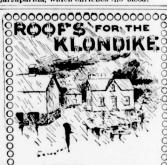
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Chase's Ointment.

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FIVE . MINUTES' SERMON.

Fifth Sunday in Lent.

JESUS OUR HEAVENLY MODEL OF MEEK NESS.

"I have not a devil, but I honor My Father.

Can human depravity go farther than we have seen in the example of the Pharisees in the gospel of to day? The innocent Saviour is told to His face that He has a devil. So great an insult is offered to Him, the All holy Son of God, who could ask His greatest enemies: "Which of you can convince me of sin?" and they had to remain silent. And yet, what answers our Lord to such a blasphemy? Does He call the lightning from Heaven, on His calumniators? Does He command the earth to open and swallow them? Had our Lord acted thus, would He not, as God, have had the power and the right to do so? But no, the Sacred Heart of Jesus knows no revenge. It breathes only love, meekness and pardon, and this love opens His lips to utter these touching words: "I have not a devil, but I honor My Father." Verily, He who can speak and act thus, and with such self denial, pardon the greatest insults, could indeed say in the sermon on the Mount: "Blessed are the meek, for they shall possess the land." (Matt

How do we act, when insulted, reviled and contemned? Are we, like Jesus, immediately prepared to for give? Have we, for our enemies only words of love and reconciliation could this be said of all Christians But, how often is not the contrary the case! We call ourselves disciples of Christ and have solemnly promised to be faithful, and yet, at the least insult, our proud soul blazes forth like the fire of the forge, when acted upon by the bellows, and the tongue is ready to rewith still greater invectives. But, sad to say, are there not degenerate Christians for whom it needs but an inconsiderate word or a harmless joke to transform them into furious animals, so that they break forth in curses and maledictions against the offenders of their dignity, and for weeks and months they nourish the deep st hatred in their heart, seeking to jure them by calumny, injustice and malice of every description.

O, revengeful Christian! must you not blush for shame when you consider the meekness of Him Whom you call your Redeemer? Are you, poor sinner, greater than the son of God, the thrice holy? You curse, your Saviour blesses, you wish to annihilate your enemy, and Jesus preserves and be stows benefits on him! What can you expect from God in life and in death, when, by revenge, you trample under foot the divine precept of loving your enemies, that most important and inviolable commandment, which obliges ou, under pain of eternal damnation? Behold, then, you deprive yourself of the grace, the love and heir-ship of God, you transform your heart into a detestable abode of Satan. Then, each of your prayers becomes an abomina tion before the Lord, every confession, every Communion a sacrilege. have, in one word, no longer a claim on God and Heaven, since, by your

deeds, vou make an irrevocable choice

of the flames of hell. Oh! be, therefore, warned by words of the wise man: He that seeketh to revenge shall find vengeance from the Lord, and He will surely keep his sins in remembrance. Forgive thy n shall thy sins be forgiven to thee when thou prayest. One man keepeth anger against another, and doth he seek to be healed by God? He hath no mercy on a man like himself, and doth he entreat for his own sins? He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? shall obtain pardon for his sins? Remember thy last things, and let enmity cease. Remember the fear of , and be not angry with thy neigh bor." (Eccli. 28, 1-9) Behold, these are the words of God! Oh, let them not only be heard, but let them touch the heart. Forgive the insult with your whole heart, forget what has hap pened, for the love of our Lord Jesus Christ. Pray often for your enemies, salute them friendly, do good to them whenever an occasion is presented, and the angels in Heaven will rejoice over your repentance and conversion.

Fortify yourself also for the future with the armor of holy meekness, and whenever you are insulted, should you be tempted to take revenge, take immediate recourse to prayer, struggle, exert yourself, look at your crucifix and pray with heart and mouth : For love of you, O Jesus, I will forgive whole heart. Though my brother be unworthy of forgiveness, yet, for your sake, I will pardon him. Do you also forgive me my sins!

A NOTABLE CONVERT.

Hon. Walter McHenry, son of Judge W. H. McHenry, of Des Moines, Iowa, has been received into the Catholic Church. The McHenrys are a family distinguished fer their mental endowments. They can trace their ancestors back to the famous Patrick Henry, of Revolutionary fame. Walter Mc-Henry, who last week entered the true fold of Christ, is a young man in the prime of life and a rising star in the legal profession. His conversion is noticeable from the fact that all his early associations and youthful companions were trained in a school hostile to the faith of the Apostles.

Hood's Sarsaparilla is the One True blood Puritier, Great Nerve Tonic, Stomach Regu-lator. To thousands its great merit is known.

OUR BOYS AND GIRLS.

Childhood. "Johnnie," said his papa one day,

'try to think where you left my spect-cle case." "Please, Pa, I haven' learned to think yet," replied the child.

Many little folk now a-days learn to think too soon, either because their parents are anxious that they should be paragons of knowledge at ten or because the canker worm of want has knawed into their very cores and ripened their reason before its time. The result is that what should have been the most charming time in their lives is a void in their memory, and when wearied by the cares and trials of life they may not refresh themselves with the remembrance of happy child

hood days when they believed in Santa

Claus, and thought that all the world was good. "How dear to my heart are the scenes of my childhood !" And why? Because they are associated with the happiest days of our lives. When we visit the old home we are stified by em-otions inexpressible in words. When we look upon the quaint old fireplace where long years ago the ash logs crackled merrily while in circle round with sisters and brothers we listened in childish wonder to some fairy tale, the tears glisten in our eyes. And why this emotion? Because those scenes awaken the recollection of the many blissful innocent hours that we spent beneath that roof. With unwilling step we leave endearing scene to view the old school-house. At a ling-ering gait we tread the well known path that long summers ago, barefoot poys, we followed at a hasty pace. We loiter by the winding brook where in company with our youthful playmates we used to stretch ourselves on the grassy bank and watch the waters ripple in the sunlight. The place is

No matter how much Fortune may favor a man he always looks back upon his childhood as the happiest time in existence. The great Napoleon when at the height of his tame was asked what day he considered the happiest in his life. All expected that he would name the date of Austerlitz or Morengo. But he answered, "The day I made my first Communion; for I was

very dear to us : for here we formed

our first friendships, which perhaps

proved more enduring than any of

then an innocent child." Few men preserve during life the innocence of childhood. It is then that the soul, free from all attachment to the world, communes freely with God. Happy the child that early learns to ove Jesus and Mary and reverence things sacred. Even years of sin will not entirely efface those first good impressions. Every beginning is important, and the beginning of life is thrice important, for

rice important, for
A pebble in the streamlet scant
Has turned the course of many a river
A dewdrop on the baby plant
May warp the giant oak forever."
F. O'S.

WANTED-A SCORE OF TIPTOP HYMNS.

When the representatives of the Y M. C. A. recently met in Memphis they had several rousing rallies at which they sang with resonant enthusiasm some of the many fine hymns that Protestants have. When the delegates to the C. Y. M. N. U. lately met in annual convention they did not sing at all, they are not used to choral singing, and they have not a full reper toire of beautiful hymns known to all neighbor if he hath hurt thee; and of them from which to make three or

> Many Catholic hymn books are pub lished bulky with pages on pages of words and music. But of hymns in account. If "Jesus, Lover of My Soul" and "I am my Love's and He is Mine," be put to one side, where are the hymns that, possessing poetical diction, sane sentiment and exquisite melody, are worthy to rank with them Have we no poets and composers who will write us a score of fine hymns lovely in language and harmonious in

Even if we had a thousand and one gems of sacred song, Catholic young men, for lack of training and practice would not sing them. Yet congregational singing is a powerful influence and a magnetic attraction for young and old; with none is it more delight-

tune?

ful than with young men. Give us the hymns and give us vocal music lessons in all our schools for boys. Then sometime in the next cen tury the national conventions of the C. Y. M. N. U., the Knights of Columbus, the Y. M. I. the Foresters, and the Knights of St. John, will be stirred and thrilled and roused to a high pitch of enthusiasm by the singing of half a dozen noble canticles, giving expression to their highest aspirations and their fairest love. - Catholic Columbian

There are many who want me to tel them of methods and systems and secret ways of becoming perfect; and I can only tell them that the sole secret is a hearty love of God, and the only way of attaining that love is by lov You learn to speak by speaking, ing. to study by studying, to run by running, to work by working; and just so you learn to love God and man by loving. All those who think to learn in other way deceive themselves .-St. Francis de Sales.

The Spring Months

Are most likely to find your blood impure
and lacking in the red corpuscles which enable it to carry nourishment to the nerves
and other organs. Therefore you feel weak,
tired and listless and are troubled with
spring humors. Relief is given by Hood's
Sarsaparilla which purifies, enriches and
vitalizes the blood. The Spring Months

Hood's pills cure biliousness. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.

God bless the cheerful person-man roman, or child, old or young, illiterate or educated, handsome or homely exclaims some one. Over and above every social trait stands cheerfulness sun is to nature, what God is to the stricken heart which knows how to ean on Him, are cheerful persons, in They go the house or by the wayside. unobtrusively, unconsciously about their silent mission, brightening up society with the happiness beaming from their faces. We love to sit beside them; we love to see the sparkle of their eyes, to hear the tone of their voice Little children find them out, oh, so quickly, amid the densest crowd, and passing by the knitted brow, compressed lips, glide near, and laying a confiding little hand on their knee, lift their clear eyes to those loving To all of which we give a fervent Amen.

To Labor is a Duty.

"Six days shalt thou work" is as much of a command as "the seventh thou shalt rest." A life of idleness is a

Don't Pick it to Pieces. You say you thought the sermon very good when you heard it, but when you came to take it to pieces you were surprised how little there was in it! How foolish, then, to take it to pieces Take a steam engine to pieces, and how little there is in it! Take your own face to pieces, and your mother will be ashamed of it. Take a rainbow to pieces, and see how much remains to be admired! We must judge by the effect of the whole, and not by pieces and sections.

Drugs and Stimulants or Exercise. Beautiful spring is coming on with its sunshiny sky, showers, balmy air, mud, malaria, and tired feeling stead of drugs to dose the sordid body or stimulants to goad the system to spasmodic efforts, the better thing is to force one's self to the gymnasium and to make the body work until perspira-tion comes, then a shower-bath and a rub down. Drugs and stimulants are only to be used in emergencies. live body, quickened, strengthened, sustained by proper foods, not gorged, blood ærated by plenty of oxygen drawn in deep breaths. Every organ vital with quickened life. The pores of the body opened in perspiration and cleansed by running water will laugh at disease, and death will stand aside until full age.

To Master the Wheel. This is the season for beginners in cycling, and here are some good sug-gestions from an instructor who is regarded as one of the best in the metro Grasp the handle bars lightly and do not stiffen the muscles of the arms or shoulders. 2. Turn the wheel gently in the direction in which you feel you are falling; never jerk it. 3. Do not be afraid to bear down on the pedals; the faster you go the more easily you will find it to con trol your wheel. 4. Always look ahead, or rather toward the point to which you wish to go; if you look you are almost sure to get rattled," and if you fix a terror striken gaze on any object you wish to avoid you are almost sure to run it

To Those Who Write for the Press It would be a great favor to editors and printers, should those who write likely to gain general editorial appro-

Write with black ink on white aper, wide ruled.

Make the pages small. Note size preferred by the printer. Leave the second page of each leaf

blank. Give to the written page an ample

margin all around. Number the papers in the order of

heir succession. Write in a plain, bold hand, with

ess respect to beauty.

Use no abbreviations which are not to appear in print. the manuscript as it Punctuate

should be printed. For italics, underscore one line; for small capitals two; capitals three

Never interline without the caret to show its place. Take special pains with every letter

in proper names. Review every word, to be sure that

none are illegible. Put directions to the printer at the nead of the first page.

Never write a private letter to the editor on the printer's copy, but always

on a separate sheet. Never roll up your manuscript.
Fold it flat and with as few doublings s possible.

What makes a Gentleman.

In all questions of manners a young man should always remember that, while politeness is a good trait to acquire, courtesy is infinitely better. Politeness is manners, but courtesy is heart. Mingling in good society can give us that veneer which the world calls a polish of manners, and true politeness is not to be made little of nor scoffed at. Politeness is a fine art, but is an art pure and simple, even at its best. Infinitely better is the cultivation of that courtesy or refinement which enters into the feelings of others and holds them sacred. want our young men to have is courtesy of manner not regulated by social code or professional censor. It is idle to say that courtesy is a relic of oldfashioned days and is no longer looked for. It is as much the current coin of good society as it ever was. More than 1 most economic

CHATS WITH YOUNG MEN. any other element or grace in our lives, it is instantly felt and recognized, and has an unfailing influence. for respect as nothing else does Courtesy of manner and courtesy of speech are the gifts a young man should cultivate.—Edward W. Bok.

> To Do And Not To Do Keep good company or none. Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of vour mind

Always speak the truth.

Make few promises. Live up to your engagements Keep your own secrets, if you have

When you speak to a person, look him in the face. Good company and good conversa-

tion are the very sinews of virtue Good character is above all things Your character cannot be essentially

injured except by your own acts.
If anyone speaks evil of you, let your life be so that none will believe

Drink no kind of intoxicating Ever live (misfortunes excepted within your income.

When you retire to bed, think over what you have been doing during the day.

Make no haste to be rich if you

would prosper.
Small and steady gains give compe

tency, with tranquillity of mind. Never play at any game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it.

Never run into debt unless you see a vay to get out again. Never borrow if you can possibly

Do not marry until you are able to support a wife.

Never speak evil of anyone. Bejust before you are generous. Keep yourself innocent if you would be happy.

Save when you are young and spend when you are old. Read over the above maxims at

least once a week.

The Piety of a Great General. The celebrated Marshal Pelissier, one of the bravest and most successful generals that France can boast of, was as good a Catholic as he was a soldier. Sometimes, when it happened that no one was at hand to serve Mass, the Marshal himself would step forward and humbly take the acolyte's place. This he often did, and with such humble simplicity and piety that it edified many and made others ashamed of their moral cowardice. - Ave Maria.

CHILDREN AND PRAYER.

How Parents Should Teach Their Little Ones to Pray Aright.

Most children are apt to perform the duty of prayer in a careless, superficial manner which is owing to their natural giddiness and inattention to everything serious. Wherefore it is the duty of parents to teach them how to pray. They should instill into them a high idea of this essential duty and show the necessity of it from our total depend ence on God as to the goods both of this ence on God as to the goods building let life and the next. For example, let must never forget to pray to Almighty God, because He is the giver of all good gifts. It is He alone who can for the press observe the following rules. They are reasonable, and both for soul and body." At other both for soul and body." At other times: "We can never arrive at the times: eternal happiness of heaven unless God help us by His grace. Now He will help us by His grace if we ask it by

humble and fervent prayer. Let them often admonish their children of their duty when going to prayer as follows: "Remember you are now going to speak to God Himself, the sovereign Lord of Heaven and earth. See that you do it with great reverence, modesty and attention. In order to impress on the minds of children a due sense of the presence and majesty of God they must first say their prayers aloud, in a mild, humble and moderate tone, upon their knees and with downcast eyes and their hands joined, and they should never be allowed to huddle over their prayers as is often the case, nor to look about here and there while saying them.

After prayer, say to them occasion ally: "Did you think on Almighty God? Was your heart raised up to Did you think on Almighty Him, to adore Him, to praise Him and to beg His blessings? Without atten tion your prayers, instead of pleasing God, will only offend Him." Parents should, as much as possible, hear their children say their prayers morning and night, and in hearing them should not be employed about the business of the house.

If they cannot themselves perform this duty, they ought to intrust it to such servants only as are truly pious and who will see that the children per form it in a proper manner. It cannot be expected that children should be duly impressed with the importance of this duty if allowed to perform it in a careless manner, or if they see their parents equally indifferent about so essential a point.

Don't Wait for the Sick Room. The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

The Brightest Flowers must fade, but young lives endangered by severe coughs and colds may be preserved by Dr. Thomas? ECLECTRIC OIL. Croup, whooping cough, bronchitis, in short all affections of the throat and lungs, are relieved by this sterling preparation, which also remedies rheumatic pains, sores brigger plays it is the property of the proper sores, bruises, piles, kidney difficulty, and is

THE DEVIL'S TEN COMMAND-

From the Christian Advocate. 1. Live to thyself. Mind thine own things. This is the first and great

commandment, on which all the rest hang and to which they serve and is the same as be thine own God.

2. Let thy will be thy law. Thou art thine own, thy tongue is thine own, thy time is thine own, thy estate is thine own; mayst thou not do what thou wilt with thine own?

Make the best of the time present and of present things. Lose not a certainty for uncertainties. Who knows what may be hereafter? and drink, for to morrow thou diest. Be merry while thou mayst, while thou hast it; make hay while the sun shines 4. Stand fast in the liberties of thy

flesh. Come not into bondage. Be not a slave to a strict life when thou mayst use thine own liberty.

5. Continue in sin because grace

hath abounded. Christ died for sinners : God is merciful. Why shoulds thou then fear to take thy course? 6. Do as others do. Go along with the multitude, fashion thyself to the

times, be not singular. Why shouldst thou think thyself wiser than others? 7. Do no more religion than needs Be not righteous overmuch. Be no Be not over forward; a little faith, a little re pentance will serve thy turn.

Do not trouble thyself about small offenses. Thoughts are free, words are but things of course. man is there that lives and sins not Why shouldst thou keep such ado about thy sins; are they not little ones?

Be not over hasty. If thou must repent, it is time enough yet ; torment not thyself before thy time. thou art old thou wilt have little else to

Be not old while thou art young. 10. Trust God with thy soul rather than man with thy body. Choose ine quity rather than affliction and Venture no farther in matters denial. of religion than thou mayst with safety.

A LITTLE FUN AT HOME.

Be not afraid of a little fun at home Do not shut up your house lest the sun should fade your carpets; and your hearts, lest a laugh should shake down a few of the musty old cobwebs that are hanging there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left at the threshold. without, they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in the gambling houses and reckless degradation. Young people must have fun and relaxation; if they do not find it at their own heartstone they will seek it at less profitable places. Therefore, make the home delightful with all those little arts parents so well understand. Do repress the buoyant spirits of your children. Half an hour of merrimen within the doors of a home blots out the remembrance of many a care and novance during the day : and the best sateguard they can take with them in-to the world is the influence of a bright home. - Sacred Heart Review.

A HOUSE DIVIDED.

From the London Truth,

Although people have long grown constomed to the internecine warfare in the Church of England on questions of faith and ritual, it is still, I imagine, something of a novelty to find rival divines attempting to "prove their doctrine orthodox by apostolic blows and knocks" delivered at one another on successive Sundays from the same pulpit. This is the edifying spectacle that has lately been afforded to the congregation attending Durham Cathedral. A Sunday or so ago Archdeacon Watkins preached an impassioned sermon in vindication of prayers for the dead. He quoted many authorities in support of his views Oa the following Sunday Canon Tristram with equal fervor proceeded to demolish all these authorities and to denounce prayers for the dead as a mischievous superstition. The Archdeacon listened from his stall and in due course he will, I suppose, deliver his rejoinder.

In a recent sermon Father Yorke, of San Francisco, said: "One of the first lessons of the war is that, in accord ance with their usual habits, the political preachers are not standing by the truth when they are deliberately claiming from their pulpits that the United States is a Protost-aut nation, for out of some 75,000,000 people in that country not more than 20,000 000 go to church, and out of these 20,000,000 more than half are Cathelies.

A man who is not in his place is like a dislo ated bone; he suffers and he causes suffer



SACRED PICTURES.

We have now in stock some really nice colored crayons of the Sacred Heart of Jews and of the Sacred Heart of Mary—size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engraving), 81.50 each.

ST. ANTHONY OF PADUA
Colored pictures of St. Anthony of Padoa—size, 12½x164—at 25 cents each.
Cash to accompany orders. Address: Thos. Coffey, CATHOLIG RECORD Office, London, Ontario, Canada

Belief In Christ.

The Rev. John M. Fleming, O. S. A., of Lawrence, in a recent sermon,

said:
"You might as well expect a man to live and think whose head is severed from his body, or a dead rose bush to flourish and blossom, as religion or virtue, heroism or patriotism to endure without a firm belief in the divinity of Christ. A year or two ago a French Protestant of high literary attainments and vast erudition wrote a brief and a very commendable life of Cardinal Munning. In the closing words of his introductory, speaking of the meander ings of higher criticism, he says: presents to us an impalpable, ible Christ, a sort of twilight phantom fallen at the same time from His hu manity, without historical reality in the past, without celestial reality in the present, without supernatural reality The cup that is in the sacraments. offered to us is full of a deadly beverage. Let us reject this poison. Like the woman in the Gospel, rather than let Christ escape, perhaps it will necessary for our generation to take hold of the hem of His garment; perhaps it will be necessary for it to follow in the footsteps of His disciples, even were it only to be touched by shadow of Peter healing the sick of Jerusalem.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease. cause it relieves and cures the disease.

The People's Faith

Firmly Crounded Upon Real Merit They Know Hood's Sarsaparilla Absolutely and Permanently Cures When All Others Fail.

Hood's Sarsaparilla is not merely a simple preparation of Sarsaparilla, Dock, Stillingia and a little Iodide of Potassium. Besides these excellent alteratives, it also contains those great anti-bilious and liver remedies, Mandrake and Dandelion. It also contains those great kidney remedies, Uva Ursi, Juniper Berries, and Pipsissewa.

Nor are these all. Other very valuable curative agents are harmoniously comcurative agents are harmoniously com-bined in Hood's Sarsaparilla and it is carefully prepared under the personal supervision of a regularly educated pharmacist.

Knowing these facts, is the abiding faith the people have in Hood's Sarsaparilla a matter of surprise? You can see why Hood's Sarsaparilla cures, when other medicines totally, absolutely fail.

Hood's Sarsaparilla Is the best-in fact the One True Blood Purifier.

Bold by all druggists. \$1; six for \$5. Hood's Pills are the best after-dinner pills, aid digestion. 26.

1899 BENZIGER'S CATHOLIC HOME ANNUAL

SIXTEENTH EDITION.

Benziger's Catholic Home Annual for 1899 Benziger's Catholic Home Annual for 1895 can now be had. Year by year its publishers have added new and additionally interesting features to this popular Annual until this year it can truly be classed as the Annual par excellence, the very best Catholic writers being contributors to its pages. It contains:
Frontispiece: A Beautiful Colored Picture of the Cructifixion.
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Calendar for each month.
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Adapted by Rev. Daniel Marian.

Adapted by Rev. Daniel Marian Ameritated.

The Better Part" (Poetry).

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List of common English Christian names, with
signification and name days.
Besides other illustrated articles. It also gives
some of the notable events of the year 1897-18-8.
With numerous illustration, calendars, astronomical calculations, etc., etc.

Single Copies, 25 Cents Each. \$2.00 per Dozen.
Address: THOS. COFFEY, Catholic Record Office



SEALED TENDERS, marked "For Mounted Police Provisions and Light Supplies, Yukon Territory," and addressed to the undersigned, will be received up to noon on Wednesday, 5th April.

April.

Printed forms of tender containing full information as to the articles and quantities required, may be had on application to Superintender A. B. Perry, N. W. Mounted Police and were, B. C. or at the office of the undersigned.

No tender will be received unless made on such printed forms.

The lowest or any tender not necessarily accepted.

cepted.

Each tender must be accompanied by an accepted Canadian bank cheque gr draft for an amount equal to five per cent of the total value of the articles tendered for, which will be for-feited if the party declines to enter into a contract when called upon to do so, or if hefails to only the contract when called upon to do so, or if hefails to be deroughed the service contracted for. If the ender be not accepted the cheque will be returned.

No rayment will be made to newspapers inserting this advertisement without authority having been first obtained.

Comptroller, N. W. M. Police.
Ottawa, 21st February, 1839.

Subscriptions for "Our Boy's and Girl's Own," received at the Catholic Record office. 75c per annum

ARCHDIOCESE OF UTTAWA.

(Special to the CATHOLIC RECORD.)

Three thousand one hundred Confessions—1699 women, 1299 men and 399 children—was one of the visible outcomes of the recent Mission in St. Patrick's, preached by the Rev. Paulist Fathers Minton, Burke and Murphy, In addition 699 women and 890 men engaged themselves through signed cards to abstain from mtoxicating liquor for periods ranging from mtoxicating liquor for men's mission—and doubless the same might be said of the women's—presented a scene that will not easily effaced from the memory of those who participated: the renewal of the Baptismal rows, the bestowal of the Papal Benedictar. At the conclusion of the service the Edward farewell words. He, in his own name and in that of his companions, thanked the people of the parish for the great zeal they had child farewell words. He, in his own name and in that of his companions, thanked the people of the parish for the great zeal they had child prevailed a good part of the time; he also thanked the zealous pastor and his able assistant for the uniform brotherly kindness they had shown to the missioners. The Fathers had come to them as utter strangers, but from the very first moment they felt as if they were "at home." Rev. Father Whelan the said that that was the third mission the Paulists had given in the parish within sent years, but it was decidedly the most successful. As regarded the missioners, they were nyears, but it was decidedly the most successful. As regarded the missioners, they were nyears, but it was decidedly the most successful. As regarded the missioners, they were nyears, but it was decidedly the most successful. As regarded the missioners, they were nyears, but it was decidedly the most successful. As regarded the missioners, they were nyears, but it was decidedly the most successful. As re

ters made their Easter duty in a body of scale
day week last.
Monday, 6th inst., being the birthday of Rev.
Father Valiquette, P. P., of Hull, the reverence
gentleman was presented with an address and
handsome bouquets by the children of the parist

hand some bouquets by the children of the parish school.

Branch 94, C. M. B. A., Court No. 376, C. O. F., Sarsefield Branch of the E. B. A., and the Parish Conference of St. Vincent de Paul will make their Easter duty in a body, in St. Bridget's church on Sunday, 19th inst.

Rev. Father Guay, of Gracefield, is lying ill in Water street hosticla.

The Olive League of St., Brigid's parish purpose holding a bazaar m aid of the funds of the church, in first week in May,

St. Jean Baptiste Branch No. 58, C. M. B. A., will make their Easter duty in a body on 19th inst.

St. Jean Baptiste Branch No. 3s. Audinas, was observed in the University. High Mass was observed in the University. High Mass was observed in the University. High Mass was celebrated by the Vice-Rector, Rev. Dr. Niles, assisted by Rev. Messrs. Chartrand and Brownrige. His Grace the Archbishop presided, having Rev. Fathers Duvic and Poli, O. M. I., as deacon and subdeacon. The sermon was preached by list of the sermon was preached by list of the sermon on Sunday of last week in St. Joseph's church. Very Rev. V. G. Routhier preached on Sunday in St. Anne's church, on "The Nature of Height and the Manner of Performing Them Funfully."

The Men's Society of St. Mary's. Bayswater, to be known as the McPhail Total Abstinence, Society, have elected as officers Rev. Father Coic, chaplain; Father Lee, President; James Lunny, Secretary. John Hogan, Treasurer; Committee—Messrs, McKain, Mallory, Moylan, Gitchrist and Hatherall.

The collection purposes.

The collection at the Basilica on Sunday was for colonization purposes. The married women of the Basilica parish made their Easter duty this week. Rev Canon Campeau preached every even-ing this week in the Basilica. His subject was

Rev Canon Campeau preacuing his week in the Basilica. His subject was
ing his week in the Basilica. His subject was
ing his week in the Basilica. His subject was
the commandments.

You kee, Vicar General Routhier, through
an interpreter, preached a retreat to about
twenty deaf and dumb persons, in the Archbishop's Palace, last week.

Rev. Father Couctte, O. P., is the preacher
on the Tuesdays and Taurdays in Lent, in the
Deminican church of St. Jean Baptiste.

"Philosophy in a Sea of Troubles" was presented before a crowded audience in the
Academic Hall of the University by the studouts in Philosophy on the night of the 7th inst.,
the feast day of the great Doctor of Philosophy,
St. Thomas Aquinas. His Grave the Archbishop was present, and the College band enlivened the proceedings with several fine selections.

ons. Rev. Father Casey, of Peterborough, and Rev. ather Duffus, of Perth, were guests at the

Rev. Father Casey, on Tech so were guests at the College, last week.

Preparations are being made in many of the Irish parishes of the diocese for the celebration of St. Patrick's day. Rev. Father McPuali. C. SS. R., will preach at Osgoode, and Rev. Father Kavanagh will preach at St. Joseph's church. The tenders for the erection of the museum building in connection with the University have been opened, and the contract awarded. The lowest tender was \$35.000.

The contract for the completion of the Sacre Cour church will not be decided for a few weeks.

A retreat for the young men of the parish was begun in Hull on Sunday. Rev. Father

was begun in Hull on Sunday.

Alexis is the preacher.

A Solemn Mass of Requiem for deceased parishioners was celebrated in the parish church of Hull—Notre Dame de Grace—on Friday last. An appropriate sermon was preached by Rev. Father Alexis, Capuchin.

DIOCESE OF HAMILTON.

March 7th being the feast of St. Thomas of Aquinas, the patron saint of schools, and Bishop Dowling's patron saint. His Lordship was entertained at St. Mary's hall by a choice musical programme given by the senior pupils of the Separate schools. There were also present Right Rev. Mgr. McEvay, Chancellor Craven, Fathers Brady, Hinchey and Holden, and a number of trustees, teachers and visitors. The Bishop addressed the pupils, giving them an interesting and instructive talk, and then distributed the following certificates and rewards of merit.

Form H., certificates obtained at departmental examinations—Misses N. Cowie, K. Cumings, G. Doyle, M. Nash, E. Boyes.

A silver medal has also been awarded by the Separate School Board to the above successful candidates.

Separate School Beard to the above successive candidates.

Matriculation certificates obtained at departmental examinations—Misses M. McCabe, M. Valentine.

M. Valentine.

Form I., certificates obtained at departmental examinations—Misses J. Birrel (honors), M. Quinlan (honors), L. Byrne, M. Blake, M. Duffy, C. Dillen, A. Falahee, M. Lynch, M. Willer, K. Zingshiem, Silver medals have also been awarded by the Separate School Board to Misses J. Birrel and M. Quinlan.

Diplomas, awarded, by the School of th

M. Quinlan.

Sacrid Heart (commercial form), for booksacrid Heart (commercial form), for bookkeeping, stenography and typewriting to Miss
M. Nash; for bookkeeping to Miss M. Valen-

tine, proceedings of the Hamilton Diploma in bookkeeping from the Hamilton Business college, with which the School of the Sacred Heart is affiliated—Miss M. Valentine, Public school leaving certificates, obtained by the fellowing boys—Thos. Colgan, Michael Crane, William Jamieson, Harry Sweeney,

Crane, William Jamieson, Harry Sweeney, William Tracey.
Certificates for entrance to Collegiate Institute, obtained by the following—Boys, R. Dunn, D. Eustice, E. Goodwin, J. Pigott, H. Squibt; cirls, C. Breheny, Gertrude Brick, L. Campbell, R. Condon, M. Doyle, A. Friigiano, T. Golden, L. McKenna, F. Nash, D. Osier, R. Sullivan, I. Presnail, H. Roach, M. Rowan, M. Smith.
Gold medal, presented by Right Rev. T. J.
Dowling, to the pupil obtaining the highest
marks in arithmetic at the entrance examination, awarded to Miss Hetena Roach.
Gold medal, presented by Right Rev. Mgr.
McEvay, to the pupil in St. Mary's parish obtaining the highest number of marks at the entrance examination, awarded to Miss Lillian
Campbell.

taining the big.

trance examination, awarded to show trance examination, awarded by Very Rev. Chancellor Crayen, to the pupil in St. Patrick's parish, obtaining the bighest number of marks at the entrance examination, awarded to Miss Aurelia Fligiano.

MERIT CERTIFICATES FOR FEBRUARY.

MERIT CERTIFICATES FOR FEBRUARY.

MERIT CERTIFICATES FOR FR.
St. Mary's School.

St. Mary's School.

Form V.—W. King, P. Ronan, J. Sherring, J. Black, J. Casey, J. Keating, C. Farrell, D. Eustiee, J. Pigoti, A. Tenfsyck, J. Cosgriff, D. Barrett, G. Shelds, S. Shannon, R. Murphy, C. Hurley.

Form IV. senior division—B. Nelligan, J. Black, D. McBride, W. Grey, Junior division J. Sullivan, T. Nash, F. Brown, J. Jamieson, Sacred Heart School.

Form V., senior division—J. Birrell, M. Blake,

Sacrd Heart School.

Form V., senior division—J. Birrell, M. Blake,
M. Quinlan, M. Dufly. Junior division—M.
Fee, I. Presnail, M. Murray, G. Daly.
Form IV., senior division—A. Savage, A.
Dunley, M. Borland, L. Blake, Junior division—M. Joyce, Z. Bastien, A. Cleary, L. Patton,
St. Patrick's School.

Form IV. senior division—M. McGilivery, G.

St, Patrick's School.

Form IV., senior division—M. McGilvery, G.
Loughin, R. Blatz, M. Lahey. Junior division
—M. Lampman, G. Lahey, R. Brick, L. Blatz.
St. Thomas School.

Form IV., senior division—J. Lawlor, J.
Ronan, W. Filgiano, W. Downes. Junior div

ision-M. McKenna, J. Kcating, A. Lock, F. O'Halloran.

O'Halloran.

C. M. B. A. ENTERTAINMENT.

The local branches of the Catholic Mutual Benefit Association gave an entertainment in Association hall last night, the hall being crowded. C. J. Bird was master of ceremonies. Among those who took part in the programme were M. O'Brien, Miss M. Lovering, J. Lawlor, F. A. Flürlano, Mrs. Irwin and W. Tomes who sang solos, and Miss M. J. Hunt, who contributed recitations. Several of the performers were encored. J. F. Morrissey played the accompaniuments.

buted recitations. Several of the period accompaniments.

John Roman, District Grand Deputy: Rev.
John Roman, District Grand Deputy: Rev.
Fathers O'Reilly and Hinchey, and Chancellor Craven and others occupied seats on its platform. W. P. Killackey, of Windsor, Provincial Organizer delivered an address on the aims and objects of the erder, referring to the growth and its satisfactory condition. A vote of thanks was tendered to Bro, Killackey, on motion of M. J. O'Reilly and James Blake.

The affair was highly successful and most enjoyable.

oyable. The musical committee was composed of T. awlor, J. P. Dougherty and J. Blake.

Rev. Father Coty, of Dundalk, lectured at St. Mary's cathedral last Sunday evening to a very large audience. A collection was taken up for the benefit of the Ladies' Aid Society, and a handsome sum realized.
Rev. Fathers O'Bryan and Donovan of the Society of Jesus, Montreal, are giving a two weeks' mission at St. Lawrence church.

DIFFICULTIES OF CATHOLIC INDIAN MISSIONS.

Rt. Rev. James McGolrick, Bishop of Duluth innesota, in a circular on the Indian Missions

Minnesota, in a circular on the Indian Missions, says:

The recent outbreak of the Indians in Northern Minnesota has helped to call public attention to two facts—one, the bad treatment to which these "Wards of the Nation" are often subjected; the other, the influence for good exerted by the faithful and self-sacrificing Catholic missionaries. In various parts of the diocese, the Indians have their religious need supplied by the Benedictines, Franciscans, and Jesuit Fathers.

These good priests speak and write the Chippewa language, visit the Indian missions with all the attendant difficulties of long distances, bad roads, and inclement weather, and have succeeded in forming really good Christian communities.

communities.

It has been my good fortune to see the children confided to the care of the Sisters, growing up well instructed in the Christian Doctrine, leading pions—even holy lives—and not likely to lose in comparison with well educated white

ecple. ... In the new order of things these same schools In the new order of things these same schools are well furnished, are

the children are to be sacrificed to the craze for what are called non sectarian schools.

Long ago Senator George C. Vest, of Missouri, who made himself thoroughly acquainted with the Indian question—a man totally unprejudiced—declared publicly "that the only schools that have ever done the Indian any good are those conducted by the religious."

Though this was Wisdom crying aloud in the streets, yet the cry was to deaf men; for many would rather see the Indian ruined than that he should be saved by Catholic influences.

Sad experience had shown that without a careful religious training, the so-called cducated Indian is worse than when in his savage condition; both time and money are wasted. Some of the children come back to their homes from these non-sectarian schools well skilled in sneers at the Catholic religion and its practices, loud in their contempt for confession, and able to quote scripture for their purpose. Soon enough, though, the usual consequences are at hand; the girls become the prey of the impure white men, and the boys, the slaves of the meanest of all white men—the whisky seller. One is reminded very forcibly of Our Lord's words to the Scribes and Pharisees: "Wee to you so ribes and Pharisees, Hypocrites, because you go around about sea and land to make one roselyte, and when he is made you make him a child of hell two-fold more than yourselves." It is the fashion now to keep from the public anything that redounds to the credit of Catholicity, but to seize with avidity on every scandal and on every he that is half the truth, and to put it in glaring head-lines before the reader.

Newspaper articles, pamphlets, lectures and discourses beyond counting have told in this country and in Europe of the great success of the Epicopalians have alone in this diocese about 12 churches and 22 preachers. The Catholic Church has 8 churches and six priests. The Indians are widely scattered. They are good, practical Catholes, lovers of peace, and the late uprising. The chief, White Cloud, for forty years an

undred and seventy actions under the Indians when the Government places the Indians When the Government of United States of

der the management of United States of ers, such as are educated at West Point—me e from the taint of bigotry and prejudices of the the record has been stained and be fouled by much that is mean and dishonorabl Speaking of the Indian missions in the dioces of Los Angeles, California, Rt. Rev. Bisso Montgomery says: "Every effort is bein made to get our Indians from us. The so-calle non-sectarian school is simply a Protestar school. If the Catholicity can be taken out of the children and be kept from them, it is a that is required. The school that can do the will pass here for a first-class non-sectaria school. But while it is being done so-calle Biole Christianity is being given the children. Anishinabe Eaumiad.

Resolution of Condolence.

Resolution of Condolence.

At the last regular meeting of Branch No.

5, Penetanguishene, Ont., held Feb. 27, 1899,

It was moved by Bro, M. A. Gendron,

seconded by Bro, Joseph Maurice, that the

Recording Secretary be instructed to draft a

resolution of condolence to Bro. D. J. Shans
an, on the death of nis mother:

That whereas it has pleased Almighty God to

remove by death the mother of our much

esteemed, Brother D. J. Shanshan,

Resolved that we, the members of this branch,

hereby express our heartfelt sorrow for the

loss sustained by him, and extend to him

sad affliction. Also

Resolved that a copy of this resolution be

forwarded to Brother Shanshan, and also to

The Canadian and Carmonic Recomp for pub-

orwarded to Brother Shanahan, and also the Canadian and Catholic Record for pulication.

P. T. McDonald, Rec. Sec. At the last regular meeting of Branch No. 5, Penetanguishene, Ont, held Feb. 27, 1892 t was moved by Bro. W. J. Baxter, seconded by Bro. W. R. Parker, that the Recording

by Bro. W. R. Parker, that the Recording spectary be instruced to diart a resolution of condolence to Bro. Narcisse Dubeau on the death of his mother:

That whereas it has pleased Almighty God to remove by the death the mother of our much setteemed Brother.

R. solved that we, the members of Branch No. 75, hereby express our heartfelt sorrow for the loss sustained by our respected brother and extend to him our most sincere sympathy and condolence. Also
Resolved that a copy of this resolution be sent to Brother Dubeau, and also to The Canadian and Catholic Resolve for publication.

P. T. McDonald Rec. Sec.

At the last regular meeting of Branch No. 5, Penetanguishene Ont., held Feb. 27, 1829. It was moved by Brother Joseph Maurice conded by Brother W. J. Eaxter and unani-Resolved that whilst bowing to the will of Resolved that whilst bowing to the will of Resolved that the calling to His eternal reward the mother of our much respected Brother, P. T. McDonald, Rec. Sec., be it

Brother, P. T. McDonad, Rec. Sec., 66 ir further Resolved that the sincere and heartfelt sympathy of the officers and members of this Branch be respectfully tendered to Brother P. T. McDonald in his hour of affliction. Resolved that a copy of this resolution be sent to Brother P. T. McDonald, and also to The Canadian and Catholic Record for publi-

Barrie, March 7, 1899. At a regular meeting Branch No. 51, held at Barrie, Feb. 27, 1899, it was moved by Brothers O'Meara and Maloy and unanimously Resolved that the members of this branch de sire to extend to Brother Murray their sincere sorrow on the death of his estimable son. That copies of the same be spread on the minutes of this Branch and sent to Bro. Murray and for publication to The Canadian and the CATHOLIC RECORD.

Yours fraternally, John J. Kelly, Rec. Sec.

C. O. F.

St. Joseph Court, No. 370.

St. Joseph Court, No. 379.

The regular meeting was held on Thursday evening, March 3th.

As announced at the previous meeting, this was to be an open one, and the members and their friends attended in good numbers. The main attraction was the game of carpet balls between St. Joseph Court and Court National Canadian Order of Foresters.

Chief Ranger Cannon, after calling the meeting to order, asked the members to be as expeditious as possible, in carrying out the regular order of business, so that those in waiting could be admitted without too much delay. His wishes were compiled with, and the doors were thrown open to visitors.

Prominent amongst those from Court National were: Past Chief Ranger Thos. Hilton; Vice Chief Ranger J. H. Duke: Financial Secretary J. Knowlton; and R. Mitchell, A. Ashby, J. Bennett, E. Housberger and Ed. Knox.

After the officers of the Canadian Order had

After the officers of the Canadian Order had een introduced, Bro. U. J. McCabe, as chair-

Committee had prepared a programme for the evening, and he noticed the first on the list was a presentation to the Past Chief Ranger, Bro. J. W. Mogan.

In making the presentation the chairman said that the Court wished to show in a tangible manner the appreciation they had for the Past Chief Ranger and for the efforts he had term of office. He then, on behalf of the Court, presented Bro. Mogan with a handsome meercham pipe and case which bore on the solid silver ferule the following inscribtion:

'Presented to Past Chief Ranger J. W. Mogan by St. Joseph Court, No. 370, C. O. F.,
March 3, 1882.

Brother Mogan, in replying, said that it gratified him to know that the members held him in such high esteem; he felt had he had only done his duty as their presenting officer; and it would be impossible to do otherwise than work in harmony with uch a well-disposed body of men as composed St. Joseph Court. He was pleased to ways be associated pleasant thoughts of 370 except their nice present, and with it would palase.

Following the presentation came the game of carpet bails. This was the looked-for event of the evening. Bor, M. M. Guilla was captain for St. Joseph, while Bro. Thos. Hilton looked after the Canadia Order.

Interest in the game began when Court National score the first point, and each inning increased the of in favor of St. Joseph Court. At this point, the chairman called order, and asked that the remainder of the game be defreed and if a favor of St. Joseph Court. At this point, the chairman called order, and asked that the remainder of the game be defreed and it is a favor of St. Joseph Court. At this point, the chairman called order, and asked that the remainder of the game be defreed and it is a favor of St. Joseph Court. At this point, the chairman called order, and asked that the remainder of the game be defreed and the game and of the game be defreed and the game to the same be defreed and the game to the game be defreed and the game to the game and after each one had been satisfied soft which is

and were responded to operations and were responded to the call of Capt. McGulin.

The third part of the programme, under the gudaneo of Brother J. Kenny, was then commenced and consisted an instrumental duetwich and organ by Bros. Culleton and Froman; song. M. F. Mogan; harmonics solo. Thos. Harris; song. "The Maple Leaf," Thos. Hilton. Court National; song. V. McGuire sone, the conclusion of the entertainment Capt. Hilton, Past Chief Ranger of Court National; though the members for the kind reception. At the conclusion of the entertainment Capithton, Past Chief Ranger of Court National, thanked the members for the kind reception that had been accorded his court. They had not expected to be entertained in the manner in which they had, and their members would always have a warm spot in their heart for the Catholic Order of Foresters. As they both had won a game, it would be necessary now to have the tie played off to decide which Court was entitled to the championship, and thought if a game was arranged at the meeting of some other Court on neutral ground, it would help to create a very pleasant feeling between the two Orders.

Financial Secretary Knowlton also expressed the pleasure he had felt at the kind reception his Court had received, and on behalf of Court National thanked the members of St. Joseph Court for same.

National thanked the members of St. Joseph Court for same.

Chief Ranger Canon, replying on behalf of St. Joseph's, said they were pleased to know that Court National had enjoyed their evening, and hoped they would again have the pleasure of a faternal visit from them when they would try and entertain them, in a becoming manner. The success of the meeting was due to Bro. H. Sloman, chairman of the Good of the Order Committee, who finds no duly too arduous when the members of the court are to be benefitted. When the Chief Ranger appointed Bro. Sloman to his present position he showed excellent foresight, and left that part of the Order in good, safe hands.

nembers of the committee, to the chairman. Bro. Kenny, though but a new member, takes Bro. Kenny, though the affairs of the court

great question comes forward. Bro. Cadarei, having been elected to the Board of Separate School Trustees, for No. 1 Ward, fings his sime pretty well taken up. but he can always manage to attend to any business in connection with No. 370.

High Secretary Thiele, of Chicago, who is journeying to Burlington, Vt., in connection with the International Convention, which takes place in that city, on June 6th next, will be in Toronto on Saturary, March 18th. A committee has been appointed from the different Courts in this city to make arrangements for a reception to be tendered him on this occasion.

Sion.
Provincial Treasurer Seguin, late of Ottawa,
but now of Peterborough, Ont., will be paying
a visit to Toronto in a short time,
a visit to Toronto in a short time,
With best wishes, faithfully,
M. F. Mogan, Sec.
Toronto, March 10, 1899.

WELCOMED HOME.

WELCOMED HOME.

When a young man returns home, after many years, an ordained priest of God's Church, commissioned to go forth and preach and teach and lead souls to heaven, it is a joyous occasion. Such an event took place last Sunday in this city, when Rev, John Durkin, O. P., son of Mr. and Mrs. Michael Durkin, celebrated Mass in Si. Mary's Church. It was crowded in every part, many of those present being his near relatives, and the friends and companions of his boyhood's years. After Mass a warm welcome awaited him, and it was a touching sight to witness the eager throug who presented themselves to receive the young priest's blessing. That his years may be many; that his work in God's service be crowned with every blessing; that his life be such as will add still more to the great St. Dominic, and that his life may be such as will reflect honor on his Church, on the order to which he belongs and on his family and his many friends, was the fervent prayer offered up by one and all on that happy morning.

COMPLIMENT TO MR. WATERS.

Ottawa Journal, March 9.

The CATHOLIC RECOUD of London in its issue of the 25th ultimo, reprinted in full, with due teknowledgment, The Journal's account of the new lecture by Mr. John Francis Waters, entitled "Savonarola, Saint and Martyr." The following communication from the learned Professor Starbuck, of Andover, Massachusetts, to the editor of the Recorns, peaks for itself, and cannot fall to be highly gratifying to the lecturer. Dr. Starbuck is a scholar of distinguished reputation. His articles on "Protestant Controversy" have been appearing weekly in the Record for nearly a year past:

Andover, Mass., Feb. 26, '99. Ottawa Journal, March 9.

ant Controversy" have been appearing weekly in the Record for nearly a year past:

Andover, Mass., Feb. 26, 29.

Editor of The Cattolic Record—I wish you would present my compliments to Mr. Waters for his address on Savonarola, the excellence of which appears even in the brief report you have copied. It is just the some view I have taken in the Methodist Review. Savonarola tian; it is ridiculous in us to claim him as an incipient Protestant.

Mr. Waters virtually protests against Dr. Pastor's unhappy prejudice against the great friar. Suicide, surely, as Mr. Waters says, is not included in obedience.

Yours faithfully,
Charles C. Starbuck,

It is not always the greatest philosophers, the most learned theologians, the ablest reasoners, or the most eloquent preachers, that have the most converts, or that are the most effectual in drawing the intellectual, the cultivated, and the refined into the Cnutch.—Dr. Brownson.

(For the CATHOLIC RECORD.) BALLADE OF THE SWEET GAELIC TONGUE.

To Rev Eugene O'Growney, Prince of Irish Scholars:
(After the manner of the old Irish poets.)

In Ulla's groves I wandered when the heavy night had flown

night had flown And Fairy winds had vanished from the val-leys of Tyr-Owen, All in the sad and silent dawn I heard a voice make mosn For the lost Gaelic language of Ireland. Upon a broken Ogain stone sat Erin's Genius

fair;
The tears were in her shining eyes; the dew begenmed her hair.
She leaned upon her sobbing harp and sad beyond compare
Her dirge for the Sweet Tongue of Ireland.

Oh radiant the mountain-slopes of haunted Royal Aileach the joyous sun-And soft in Royal Alleach the Joyous sub-beams fall.

The misty breeze from Arran spreads its mantle over all Bright veiling the gray towers of Ireland.

Thine ancient belfry, Devenish, stands firm as of yore ore croons a changeless song by sylvan Seanagore, But bitter woe is on me that I hear the sound

Of the Grand Gaelic language in Ireland. Ah! Past the day when Ferdiah his gleaming sword upraised,
When Finn's unrivailed warriors the foeman
yiew'd, amazed
When Niamh 'Of the Head of Gold' on comely

Oisin gazed
And murmured the soft tongue of Ireland. Behold like flashing summer sea the host of Connacht Maev. Weep Deirdre aev. and Usna's sons that fill an

Weep Deirdre, and Usna's sons that fill an early grave Thy Fairy Towers Tir-Tairngire flame o'er the Western Wave Oh mystic the stories of Ireland, What shout is it by Atha-Buidhe that makes Saxons quallerg Abu; O'Neill is there to lead the

charging Gael; Rush on ye Kerne and Galoglais—For God and Innisfall; Sublime your wild war-cry for Ireland; Alas! Where pealed that slogan-shout now reigns the Saxon Tongue reigns the Saxon Tongue
And, too, where Red O'Donnell from his
crags resistless sprung;
And thou MacMurrough-Kavanagh, where

A blight be on the cunning of the heartle A blight be on the cultuming of the according foreign knaves.

They robbed us of our heritage and left us naught but graves;

And shall they steal our language too—What! be we cringing slaves,

Rise up for the Language of Ireland.

Arise! Ye Men of Ulster, like your mountains, firm and tall, From Cavan's teeming valleys to the crags of Donegal: Ye too, oh Men of Connacht where the cloudy billows call: Arise for the Gaelic of Ireland.

Fair Leinster shall thy stalwart sons not lead Fair Leinster shall the statwart sons not lead the van-guard now; And ye in Munster's Golden Vale that guide the cleaving plow, Your stern Tipperary manhood to a nobler effort bow For the Cause and the Language of Ireland.

Tor the Cause and the Language of Ireland.

'Tis well: My country's gallant sons were never called in vain Hark to their answering voices here, and o'er the echoing main Bless 60d; from Clear to Malin Head full soon shall sound again The Songs and the Language of Ireland."

—Rev. James B. Dollard (Sliav-na-mon). St. Mary's, Toronto.

CASTLES IN SPAIN.

When the west is aglow at the close of the And the shadows are falling all ghostly and gray, Through the gates of the sunset, in spirit again We seek them at evening, our Castles in Spain! All stately and graceful those castles arise, Outlined in their beauty gainst the bright

skies With their rich blooming gardens, the poet's A realm of enchantment, our Castles in Spain

Once more, in the mystical vales of our youth, We cull the bright flowers of hone and of truth, We think not of sorrow and feel not our pain When at evening we visitour,Castles in Spain! All the dwellers of earth have their dreams of

remain To cheer us at eve with our Castles in Spain As a wayfarer lost in his journey by night
With gladness beholds the faint glimmer of
light.
So we on Life's pathway, where dark shadows
reign eered by the light of our Castles in Are ch

We hope and hope ever from childhood to age. 'Till time makes us weary and care makes us Sage, As the miser his gold, so we cannot refrain From rearing up grandly our Castles in Spa Montreal, March 7, 1899. -J. A. Sadiier.

ST. PATRICK'S CHILDREN,

For the CATHOLIC RECORD. Patrick a name revered in every land
In court, in camp, in pulpit, on the bench,
in van of war where speeding bullets drench
In blood the bravest heart, the truest hand,
With dauntless breasts, where Freedom shrieks
they stand;
Nor centuries of alien rule could quench
Their love of freedom, proved on field in
trench.

trench, In homes and hamlets of thy sea-girt strand. Thy sons to day inherit of thy best.
The sunburst of thy glory is in sight.
Hope's brightest star emblazoned on thy crest
Shines with a splendor that illumes thy night,
The Sculptor's chisel, poised, prepares to trace.
The name of Emmet—noblest of his race.

-Brother Remigius, C. S. C.

LEO XIII.'S POEM.

TRANSLATION OF LATIN HEXAMETER VERSE ADDRESSED TO NUNS, WRITTEN BY THE POPI JUST BEFORE HIS LATEST ILLNESS,

Rome, March 13. — Pope Leo, just before his illness, wrote some beautiful nexameters in Latin addressed to nuns, which, translated, read as follows: THE MAIDENS CONSECRATE.

THE MADENS CONSECRATE.

10! Christ is nigh and His delight it is
To greet you as His spouses—sweetes' name—
Who by a holy pact to Him are piedged,
Far from the clamor, He has given you,
Within the peaceful precints of your cells,
To lead a biameless life. You biossom there
Like fragrant lihes in a garden close,
Let Satan spread his nets and baleful arts.
And with his frown the timid mind o'crawe.
Jesus, who ever guards, shall fly to aid
And make the weakest powerful in the fray.
Then shall He make your love more ardent
glow, glow, And shield you closer in His sacred heart. Your souls with wond'rous sweetness gladden

and when at length your happy course is run,
And to you faithful ones Death shows himself

self
All beaming and with visage mild and kind,
Our Lord shall give you His supremest gift,
From your drear exile He shall lead you then
To the celestial shore, and bid you there
Be ever blessed with the light divine. How many sacrifice honor, a necessity, to glory, a luxury!

OBITUARY.

MR. ARCHIBALD A. MACDONALD, IROQUOIS

MR. ARCHIBALD A. MACDONALD, IROQUOIS.
Archibald Alexander MacDonald was born in 1817 at St. Andrew's. Stormount county, and died at Iroquois on Sunday, 26th February, 1899, aged fifty-one years.
He was the son of a distinguished officer in the English army, the late Lieutenant Donald MacDonald, who fought throughout the Peninsuiar War and was at Waterloo, under Wellington. Our reporter has been shown two me dais and clasps, the one bearing the names of the important battles in Spain, and the other the magic word "Waterloo;" also a parchment commission as lieutenant in the Forty. Second Regiment of Somerset, from King George III, bearing the signature of Sidmonth, the war minister; also a commission as major in the Glengarry Militia reziment in 1825, signed by Sir George Arthur, Lieutenant Governor of Upner Canada. These relies were much prized by his now deceased son, who had two brothers and one sister. He received his early education in St. Andrew's and at Alexandria and Cornwall High schools.

His life has been one of action, being merchant, lumberman and contractor. Nearly two years ago he came to Iroquois as Government inspector of canal works, in which office he works by his faithful services and urbanity of manner. About two months ago he had two bright of the works by his faithful services and urbanity of all on which finally was the cause of his early death. In 1870, he married Marcella McMillan, sister Cardinal. In religion he was a Roman Catholic. The News tenders Mrs. MacDonald and their relations sincere sympathy.—St. Lawrence News, Iroquois, March 3, May his soul rest in peace!

Mr. James McQuade, McKillop Township, sinking beneath the horizon the soul of a good

Ere the last rays of a February's sun wer sinking beneath the horizon the soul of a goo-man winged its flight to a brighter world. Patient, uncomplaining, persevering, labor Patient, uncompilating, persevering, laboring for his soul's salvation, James McQuade, of McKillop township, passed the latter portion of his life aided and fortified by the rites of his Church, which were administered during his severe illness by Very Rev. Dean Murphy, and Rev. Father Fogarty of St. Columban's, Irish town, who were unremitting in their attendance.

Mr. McQuade was born in Fermanagh county

There is no death! What seems so is trans tion
This life of mortal breath is but a suburb of the life Elysian.
Whose portal we call death.

MISS MARY TIERNEY, LONDON, ONT,

Mits, Mary Moore, Troy, N. Y.

The Troy Daily News of Friday, March 10, 1899, refers as follows to the late Mrs. Mary Moore, aunt of P. F. Boyle, Esq., of H. M. Customs of this city, wno died on Wednesday, March 8, fortified by all the rices of Holy Church and surrounded by her loving family. The deceased leaves a family of eight—one son and seven daughters: John, of Troy; Mrs. Cuneen, of New York City; Mrs. Oke, of Brocklyn, N. Y.; Mrs. Reidy, of Troy, N. Y.; and Misses Kate, Lizzie, Maggie and Winnie, of Troy, N. Y.;

BATTLE'S THOROLD CEMENT.

From the Nor'-West Farmer, July, 1898.

An industry which has made rapid advancement among the farmers in Canada during the last year or two is "Battle's famous Thorold Hydraulic Cement. This cement has been exclusively used by engineers, contractors, stone-masons, builders, millers, and hardware merchants for a period of fifty-six years, but until within the last two years the idea that any farmer would ever require a whole carload of it would have struck anyone as extremely improbable. This, however, is an age of progress, and the Canadian farmer has given his unmistakable evidence of his ability to keep pace with the rest of the world in all matters affecting his interests, and particularly in, the employment of those agents which afford economy in the management and conduct of his business. The time, labor and expense entailed in maintaining his numerous buildings in repair has led him to seek in their construction for those materials which combine the qualities of a handsome appearance, and last, but not by any means least, absolute cleanliness. In the investigation of the merits of different building material at hand he has been quick to see the advantages of the hydraulic cylentoners and the construction of the different building material at hand he has been quick to see the advantages of the hydraulic cylenatic seement barns, stabil dowing of the dairy, the ceilar, and everything else in face particularly in the construction of silose mark and basement barns, stabil dowing of the dairy, the ceilar, and everything else in face particularly in the construction of the merits of different building material at hand he has been quick to see the advantages of the hydraulic cylenatic terms, stabil dowing of the dairy, the ceilar, and everything else in face particularly in the construction of the merits of different building the dairy, the ceilar, and everything else in face particularly in the construction of the dairy, the ceilar and everything else in face particularly in the consequently being substituted f From the Nor'-West Farmer, July, 1898. sidewalks, for which I used both English and German Portland cement and some Canadian Portland; but in the water lime cement I have used mostly the Thoroid cement made by your firm and predecessors. So you will see that I have had a good deal of experience in the use of cement, having probably used more than any other single man, for his own use, in Ontario. The greater part of my cement was bought from the late John Battle. Although I have had a good many carloads from other firms, I think the Thoroid cement is the best for general purposes.

Miss Mary Tierney, London, Ont.
There passed away to her eternal reward
Mary, the beloved daughter of Mrs. P. Tierney, on Sanday, March 12, 1899, fortified and
strengthened by all the rices of Holy Church,
and surrounded by her devoted mother, sisters,
and youngest brother. Miss Tierney had been
ill for over a year with baat fairal disease consumption, every moment of her time being occupied in preparation for the final summons,
and when death came it found her fully prepared—for as she livedgo did she die. Calmiy,
peacefully, her last sigh accompanied by a
prayer to Jesus, her gentle spirit passed into
eternity.

ternity.

The funeral took place on Wednesday, when Requiem Mass was celebrated in the cathera, and the interment made in the family old in St. Peter's cemetery, beside her sister who died about eleven months ago.

Mas, Many Moore, Troy, N. Y.

Miss, Many Moore, Troy, N. Y.

The manufacturers of the Thoroid cements the best for general purposes.

The manufacturers of the Thoroid cement with the manufacturers of the Thoroid cement full and explicit instructions as to its proper use, which will be sent free to any one on application.

What is time? The shadow on the dial,—the striking of the clock,—the running of the sand,—day and night,—summer and winter,—months, years, centuries. These are but out ward signs.—the measure, not time itself. Time is the life of the soul. If not this,—ther tell me what is time!—Longfellow.

DIED

At Three Rivers, Quebec, on Tuesday, the 11th inst.—on the eve of her third birthday — Mary Muriel, only daughter of Thomas Maione, Esq., and grand-daughter of M. F. Walsh, Esq., Dept. of Marine and Fisheries, Ottawa,

MARKET REPORTS

London, March !6.—Grain, per cental — Red winter, \$1.13 to \$1.15; white winter, \$1.13 to \$1.15; white winter, \$1.13 to \$1.15; spring, \$1.13 to \$1.15; oats, \$9 to \$9c.; peas, \$9 to \$1.00; barley, \$5 to \$1.03; corn. 75 to \$0c.; buck-wheat, \$9c to \$1.00; beans, 75 to 90c.

Dairy Produce—Eggs, fresh haid, dozen, 11 to 12c; ergs, basket lot, 10 to 11c; butter, best rolls, 18 to 20; butter, best crock, 16 to 18; butter, store lots, 14 to 15; butter creamery, retail, 19 to 21c; cheese, pound, wholesale, 71 to 9c.

Farm Produce—Hay, per ton, \$6.50 to \$7.50; straw, per load, \$2.50 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, 9 to 12c.

Vegetables — Potatoes, per bag, \$9 to \$1.00; cabbages, per doz., 50 to 69c; onions, per bag, \$9 to \$1.00; cabbages, per doz., 50 to 69c; onions, per bag, \$9 to \$1.00; cabbages, per doz., 50 to 69c; onions, per bag, \$9 to \$1.25.

Yegeses, per doz., 50 to 60c; onions, per bag, 51 00 to \$1.25.
Poultry (dressed) — Fowls, pair, 60 to 90c; ducks, per pair, 70 to 80c; turkeys, per lb., 10 to 12c; gesee, each, 60 to 89c.
Meat—Pork per cwt., \$6.00 to \$5.25; beef, forequarters, \$4.50 to \$5.00; beef, hindquarters, \$5.50 to \$6.50; beef, sides, \$4.25 to \$5.25; mutton, by carcass, \$5.00 to \$6.00; beef, by carcass, \$5.00 to \$6.00; lamb, by carcass, \$5.00 to \$6.00; lamb, by carcass, \$5.00 to \$5.00; beef, sides, \$4.25 to \$5.25; mutton, by carcass, \$5.00 to \$4.00; lamb, by carcass, \$5.00 to \$6.00; lamb, by carcass, \$6.00 to \$6.00; lamb, by carcass, \$6.0

MONTREAL. Montreal, March 16,—Flour—Receipts, 900 bbls.; market quiet and unchanged.

TORONTO.

Toronto. Ont., March 16. — Wheat mark Cars of red are quoied at 67/s. to 68c and wat 68/s. to 68c. west; Manitoba grades steady, No. I hard North Bay, is quoted at and on the Midland at 79c. The flour mais steady; cars of straight roller in bils, vare quoted at \$3.20. Millfeed firm; car shorts are quoted at \$14 to 816, and bran at o814 west. Barley is quiet; No. I we quoted at 66c. Buckwheat is firm, at 52 52c. west. Rye is firm, at 56 c. west. TORONTO.

Latest Live Stock Markets

TORONTO, TORONTO,

Toronto, March 16—In spite of the ur sfactory tone of the cable advices from the Country all cattle for export was strong at orices of last Tuesday, and found a ready set at from 41 to 5c. per 1b. For picked by the Country was supported b 10 to 15c, more per cwt, was easily obtained, Light shippers sold from \$\frac{1}{2}\$ to \$\frac{1}{2}\$c, per lb.

There was also a good market for butchers' stuff, and the best beef sold at from \$4\$ to 4:c per pound. A few lots of butchers' cattle, good enough for export, sold at from \$4.25\$ to \$4.40 per cwt., but these are not to be taken as representative quotations. Medium cattle sold from \$3\$ to \$3\$c, per pound, and inferior at from \$2\$ to \$3\$c, per lb.

Stockers seld to-day at from \$3.30 to \$3.60 rer cwt. We had a fair demand.

Feeders are worth from \$3\$c, to \$4\$c, per lb., with \$10\$ to 15c, per cwt, for prime.

Milkers to-day was a fair trade, selling up to \$50\$ each for the best; good milkers are wanted.

Lambs are worth from \$4\$ to 4\$c, and for choice samples the, per cwt, more was occasionally

was \$4.10. Calves were in light supply, goodemand and stronger; choice to extra we quoted at \$7.50 to \$6.75; good to choice, \$7.29; \$7.50. Sheep and lambs—The offerings we 22 loads; prices were not quite so strong \$2.50 to \$5.45; common to fai \$5.10 \$5.10; sheep, choice to extra, \$2.50 to \$5.45; good to choice, \$5.35 to \$5.45; common to fai \$5.10 \$5.10; sheep, choice to extra, \$2.40 \$4.60; good to choice, \$4.25 to \$4.40. Hogs—loads on sale; faurly active demand and mark in good position; the opening sales were \$3.95 to \$4 for Yorkers; \$3.85 to \$3.96 for pix roughs, \$3.25 to \$3.45; stars, \$2.50 to \$3.46; the first sales the market improved, and light Yorkers advanced to \$4.10 \$1.05 good weight Yorkers, \$4.60 to \$4.05; the clowes steady at the best prices of the day.

THE CHURCH OF ENGLAND

We quote this paragraph from the London Academy. It deserves to be called a pastel, if that is the name to be given to the best writing of its kind

I had been where bitter things were spoken of the Church of England; where passion ran riot, and the hissed words "treacheries" and "traitors" were frequent as "love" and and "forgiveness" in a sermon. When I reached home I picked up the thousandth number of Blackwood's Magazine, and said: "Good! Here is something that will distract my mind from the bickerings of this flock, number of Blackwood's Magazine, and said "Good! Here is something that will distract my mind from the brckerings of this flock, who can not hear their Shepherd's voice for their own shricking." But the magazine opened on p. 437, and there I read that one bishop had remarked that the difficulty was caused by ecclesiastical maranders; another, that they had to contend with secret societies a third (an archbishop this), that there were men in the Church of England talse to their engagements. Then I flung the magazine aside, and went out into the streets; for it was a fine night of stars, and up there was law and harmony, and love too, perhaps. And I walked past the abbey, till I came to to a great open place, and in the midst of this place was the shell of an enormous building that dwarfed the neighborhood. Then I stopped a wayfarer and said to him; "What is that black thing that looms so bravely skyward?" He gazed up at the towering walls—so quiet—that seemed to challenge the strength of the still night sky that arched London, and replied: "It's the new Roman Catholic Cathedral."

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Crumlin, Ont., March 6, 1899.

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Yours, etc.,

Crumlin, Middlesex Co., Ont.

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Mention this paper. C: M: B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hau-albion Blook, Bichmond Street. James F. Murray, President; P. F. Boyle, Secretary.

VOLUME XXI

The Catholic Record London, Saturday, March 25, 189 RENE VILATTE.

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

Bishop Messner says that entire too much attention is given to this co version. After all, who is Vilat No genius, no leader of men, no b liant mind, no great man, possessi not even an elementary clerical edu tion. His conversion is no great gain for the Catholic Church than t of any other poor sinner, the gain an immortal soul redeemed by Chri

What is his following? A Rom paper stated last week that he l some 50,000 followers in the Uni States. Whatever the number of dependent Poles may be they certain are not Vilatte's followers since t got the so called Bishops of their o nationality. Of French or Belgi he never at any time had a round of hundred families.

CLERICAL AND LAY EDITOR

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

clerical editor.

We do not believe for one more that a Catholic paper should be a get of pious platitudes or a compend of sermons or moral disquisiti We fail to see, however, why a jou such as referred to cannot be edite a priest. One need not be an ac politician to understand political tions, or to be in the whirl and ru the world to give a solution to s problems. The one thing necessar the knowledge of sound principles this, it seems to us, comes more e

to the clerical than to the lay edit We have no intention of belia the efforts of many noble editors of time, and we do not forget tha names of McMaster and Hickey names not writ in water on the of the history of Catholic journalis

FATHER HECKER. In reply to a correspondent

wishes to know something about I Hecker, we beg to state that h born in New York in 1819. He obliged to leave school at an early but his ambition and desire for k edge urged him always to incres meagre store of learning. He singularly earnest lad with a for social questions, which was i years shown more plainly by his to improve the condition of the ing classes. Later on he came the influence of Brownson, w vised him to seek his fortune Nathaniel Hawthorne and the ot mates of Brook Farm. Soon, ho he left that community of del though eccentric individuals a came a Catholic in 1844. He the Redemptorist novitiate, and dained priest in 1848. Some other he differed from his su and, with unbounded confidence own judgment, decided he was and resolved to leave them, found a community which sh the reflex of his ideas. Thus the Paulists-a band of eccle sharpshooters who have r much valuable service to the Bat Father Hecker was no h verted Protestant, as the Abbe M would have us think. He was for the salvation of souls, and of spotless character. We do

the works which have come

pen are of permanent value,