The Catholic Record. London, Saturday, March 10, 1900

DEPLORABLE INDIFFERENCE.

During this season Catholics are reminded that the way to heaven is not so broad and easy as some people would have them imagine. There is when we consider that the world we know, the men about us who are kind and courteous, recognize no necessity for penance and are yet to all seeming betimes better citizens than many who observe Lent. This natural virtue is apt to lose its brilliancy through contact with the world, but it is nevertheless a source of danger to many of us. tion with individuals who have no

are not under Catholic auspices. We land takes his stand on the broken do not mean that aught derogatory to arches of London Bridge, they will Catholicism is mentioned by the professors of these institutions. They are, decay, not a mere antique, but full of in the main, too courteous to be guilty vouthful life and vigor. of ungentlemanly conduct, and, besides, it would not be business to wound the religious susceptibilities of any pupil. ive iron hammers of the world-are the We mean that the indifference that very cream of civilization. You have lurks in the atmosphere, that looks out been passed through the purifyfrom the text books, and is heard in the words of the pupils, does more harm-silently, it is true, but none the less effectually-to Catholic faith than any amount of reviling. about you, but you, despite your arrog-Parents are reminded of this when they confide their children to the care of Protestant institutions. They friend, and were be alive and in the laugh, of course, as if such a thing full strength of his power he would could possibly happen that their sons or silence and stiffe all this pretty cackldaughters could become bad Catholics. ing about your prowess and imperialis Well, they ordinarily become worse than that-if they become polished imitators of ungodliness or the most des- a religion that is good enough for show, picable thing of all, the easy-going but not for work; that you are in fact Catholic who patronizes his Church and the proud possessor of a new brand of has a great respect for all denomina- infidelity. "We English," he remarks,

Daring this season we are exhorted to get face to face with our duties as Christians. We are commanded to tion about it-only He cannot rule. subdue our lower appetites by mortifi. His orders will not work. He will be cation so that the voice of God may be heard in our souls. And that voice will tell us that the one thing we have to do with our faith is not to minimize preach it by a truly Catholic life.

and effete dogmatism."

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scientious work should equip himself it. You do not seem to notice this beto be a producer of honest and con intellectual progress, and then he could with some semblance of decency undertake to say something. onward and upward trend of the cen take care to talk intelligently about that welled up in the eyes of maid and the markets, and even in the discussion mother all over England, but there of questions of party politics he will was more cause for shame that a free have moments of lunacy; but where people should have been driven into a Catholicism is concerned he will know needless and bloody war. nothing and learn nothing. To him,

tions, sophisms, calumnies, mockeries, sarcasms and invectives with which Catholics are to be assailed. This blind, unreasoning hatred is what welds all the grotesque parodies on Christianity into unity. "Heresy and scepticism and infidelity and fanaticism may challenge them in vain ; but fling upon the gale the all the more necessity for this teaching faintest whisper of Catholicism and they recognize by instinct the presence of their connatural foe." And the editor must assume the role of prophet, and depict with facile pen the swaying and toppling down of Catholicism never more to cumber the earth before the dread figure of science. A great many have made the very same prophecy, but We know of men who are thoroughly they died unfortunately before it indifferent to the practices of their came to pass. Back in the days of faith, on account of constant associa- St. Augustine, some individuals talked pretty much like the modern editor, creed, and are, nevertheless, respect- but they also were disappointed. And able members of the community. if any of the scribbling gentlemen are Much harm is done in colleges which around when the artist from New Z:afind that Catholicism remains not in

> And so you Angle Saxons—the massing alembic of the ages and behold you are the concentrated essence of all that is good and noble and glorious. That is what your admirers say ance, have not parted with common sense. Ruskin was your very good tic mission. He was not even sure you were a Christian. He says you have have put the matter of God in an entirely new light."

There is a Supreme Ruler-no ques

quite satisfied with euphonious and respectful repetition of them. Execution would be too dangerous under existing circumstances, which He ceror to conceal it, but to defend it and tainly never contemplated. This is a very serious accusation, and makes one believe it would be much better for you to give your Bibles to home-Just now a few editors are, in their dwellers instead of sending them by comments on the Mivart case, playing the shipload to the Chinese who use fantastic tricks before high heaven, them largely in the making of fire They know as much about the head crackers. And this is all the more and point of Mivart's offending as important when you consider that there about the Catholic Church, and yet are thousands of you in the they must sit down and write reams heart of London who are in dire of rubbish on "scientific advancement need of the ministrations of the individuals who circumnavigate the We think that anyone with a desire globe to make a convert and then circumnavigate it again to tell you about with at least some elementary know. cause your business of teaching civilledge of the question at issue. He | | z ation to new-found sullen peoples remight commence by learning the de quires all your time and attention. finitions of science and faith, the You have a good many black marks, attitude of the Church towards records of rapine and treachery and cruelty opposite your name in the annals of history, but the laudatory words of the wise and elequent have caused But he will not do it. The editors who you to forget them. But the other day are in quest of sensational news pounce you waxed hysterical when you upon Dr. Mivart's case and serve it red heard how your warriors had hot to their readers. Their effusions been out-generalled and beaten will abound in references to "Romish by a lot of despised Dutchmen hostility to science and will conclude Perhaps they were using the "open with a display of rhetorical pyro- Bible "at the time, and you were not technics anent free discussion and the but the fact remains that a London mob howled out its grief for very tury to perfect emancipation from shame of the thing. There was, ir priestly power and influence." He will deed, just cause for grief for the tears

And why did you cry out : "It is not as to others who have been upreared the loss of a battle and the annihilain an anti-Catholic atmosphere, the tion of an army that begins the fall of a Church is a barrier to the advance prople: a people dies only by the rement of humanity. We do not expect laxation of its morals, by abandoning the editor to write glowing panegyries its manly habits, by the effacement of about us: but we have the right to demanded fair play—an honest and in-telligent exposition of our doctrines.

In your present frame of mind you mistake the tootings of locomotives for blasts from the horn of civilization. There was a time, however, when you looked higher than the smoke from Christ, His Resurrection and Ascenlooked higher than the smoke from your factories, and when you had a sense of the supernatural. That was in the days of Merrie England, when you created all the things that have given you a high place among the sons of men.

The "utterly unredeemed villains' who robbed you have not given you Mr. Mallock :anything in return. You have their memory, but no respectable man wants that. Without saying anything more in this strain we wish you to remember that the foundation of your greatness has been laid by your Catholic ancestors. Your charter of liberties, your literature, your halls of learning, have sprung into being under the creating touch of Englishmen who were proud to be loyal children of the Vicar of to be loyal children of the vicar of christ. Your cathedrals with "their Him. . . . unique authority disvaulted gates, trellised with close leaves; their window labyrinth of tinted tracery and strong light; their misty manes of multitudinous pinnacle and diademed tower " were not made by men -to use a word of Carlyle's-'who were victims of a horr!ble, restless doubt, and, still less, a far more horrible cant."

The editor of the Presbyterian Review is, we are afraid, a member of that class that learns nothing and forgets nothing. Just at present he is in a very befogged condition about the Mivart case. He intimates that the to show-which it does very effective learned scientist would meet in Catholic countries with something far worse than mere condemnation; and so the esteemed editor has not yet done with Review. the nursury tales that were dinned into his ears in the long ago.

If the Paulist Fathers whom he admires would undertake to give missions to Presbyterian editors they would be rewarded with an abundant harvest.

AN ABSURD AND ILLOGICAL

We referred briefly last week to the remarkable paper on "The Logic of Non-Dogmatic Christianity," which that scholarly Protestant writer, Mr. W. H. Mallock, has in the current issue of the Fortnightly Review. There are so many strong points in this article that its full force and value are only to be felt by those who read it in its entirety, and whoever does that will be compelled to admit that Mr. Mallock has made a categorical and comprehensive exposure of the sophistries of the alleged Christians

he refutes. Mr. Mallock in this paper delivers against his opponents are those where by he lays bare in all their absurdities the glaring inconsistencies between the principles which these modern "Christians" advance and the language which they use in defining and attempting to defend them. Foremost among the principles of these new moralists are their assertions that Christ was a mere man, extraor dinarily gifted, it is true, and wonder-fully noble and pure in His character, but still human only : and that His System, consequently, which we call Christianity, is merely a "human reality." Nevertheless, they claim that their system of Christianity, while rejecting all dogma and miracles, admits that there is a great deal of vital truth in Christ's teachings, which we should assimilate by con forming to certain rites and ceremonies

had asked his friends, as he drank the cup of hemlock, to drink on the anniversary of his death a cup of wine to his memory, would Mrs. Ward maintain that for a Greek in subsequent ages the drinking of this cup of wine ilation of the vital truths which animated the Socratic teaching? Would she venture to speak of it as ' the food of some mystical union?' She obviously would not. She would reject such language as an expression of the grossest superstition. Why, then, if Christ was a mere man like Socrates, can our drinking to day a cup of wine in His memory be in any way essen-tial to our following. His moral ex-ample, or be a vital assimiliation of Christ's views of God? How can it be 'the food of any mystical union 'with Him any more than it could be the food of some mystical union with

tent himself with the traditional fic-tions, sophisms, calumnies, mockeries, nation.

Another glaring inconsistency between the principles and the language of these neo Christians is pointed out by Mr. Mallock very strikingly when sion, they nevertheless maintain that He Whom they place in heaven, but merely as a man, will then receive from all His followers "a humble account" of their earthly lives " after the darkness and storm of the great change," which is their grandilcquent way of referring to death. Inquires

"Why is it more reasonable, less dogmatic and less marvelous to say that all the human race will be judged by an ordinary human being than to say that it will be judged by the Word Who was with God from the begin-Is there any more evidence ning? for the former assertion than the latter?" As soon," says he again, alluding to these rational Christ's divinity, ists' rejection of "as we deny to Christ any miraculous and superhuman character, the Him. . . unique authority dis-appears. His authority suffers the same kind of change that was suffered by the travels of M. de Rougemont, when it was discovered that never been in the regions which he professed to describe.

The whole article-which will well repay perusal-is a remarkable one to come from a writer of Mr. Mallock's religious views. Bearing strong, if indirect, testimony to the reasonableness and logical character of true Christianity, its main purpose, of course, is to expose the absurdity of non-dogmati and illogicalness Christianity, or, to take a phrase from Professor Caird's newly published "Fundamental Ideas of Christianity," ly-that such a religious system is not light, but darkness.
an unintelligible dogma, a burden and not a help to faith."—Sacred Heart

MADE IN ENGLAND

Star ling Revelations of Romanism. Heard by One Hundred "Elderly Females.

London Catholic Times.

Oa Tuesday evening, in connection with St. Mark's Protestant League, a Baptist preacher named Minifie, Bradford, gave a lecture entitled Startling Revelations of Romanism in St. Mark's school, Preston. Notwithstanding the startling title and that the admission was free, except some reserved seats at threepence, only about one hundred persons were pre sent, including the members of the choir and committee. The audience was mostly made up of elderly females. It is an old saying that "heresy be-gets strange bed/ellows." The lecturer was a Baptist, the vicar of the par ish (St. Mark's) calls baptism a "Popish superstition," and the chairman (vicar of All Saints') holds that baptism is es whose absurd system and statements sential to salvation. However, there was one thing all three held in comfrom flying at each other's throats dur-

ing that evening.

The following "gems" from the lecture will illustrate what kind of a made him for man Mr. Minifie is: "Romanists left spoke to him out the second commandment in a great many catechisms. Romanists believed that the Pope could commit no sin, for infallibility meant that! The term Catholic Roman Church was a contradiction in terms! The Church of Jerusalem existed before the Ro man Church! The 'Catechism of Catholic Doctrine,' third improved edition printed by Benziger Brothers and having the imprimatur of Cardinal Gibbons, Archbishop of (sic) New York, stated that no one could be saved outside the Roman Church, page 104. Page 339, 'all non Catho. lies die in their sins and are damit stituted by Him. Addressing himself to Mrs. Humphry Ward as one of the high priestesses of this new religion, Mr. Maliock, asks:—

"Suppose Socrates (to whom these modern 'Christians' compare Christ) had asked his friends, as he draph the ned.' Romanists believe that Livingthe first Saturday after he died ! Romanism was the Prime Minister of Satan," etc., etc. Mr. Minifie during the evening put a scapular round his neck amid laughter and jeers from the audience. Sometimes he exhibits pictures, crucifixes, images and wafer

The following story is worth repeat ing: His (Mr. Minifie's) "learned friend," Dr. Grattan Guinness, on his visit to Rome went into the hall of the Inquisition, and gazing upon all the cruel instruments of torture around him addressed a "cowled monk" as follows: "If you had the power to-day to put all this machinery of three hundred years ago in motion would

you do so?"
"Don't you know," replied the
"cowled monk," that Rome never changes ?"

Mr. Jefford prosecuted the priest, or not for their crime, and Protestant audiences never ask awkward questions; they swallow every statement unhesitatingly.

HIS CATHOLIC AUTHORITIES. Mr. Minifie, holding up some books, said he had quoted purely from Catho lic authorities giving the author, chapter, page, edition, printer, etc., and what more could Romanists ask? A well known Catholic journalist sitting at th reporters' table and close to the lecturer asked permission to examine Mr. Minifia replied the books. They are for the lecturer's use only However, the Catholic journalist still pressing to see the "Catholic authorties," Mr. Minifie, visibly disconcerted, handed one of the booklets, and to his amazement the reporter found the He sees it and reveals it to us. author to be the notorious ex - convict, Widdows, who was convicted at the Old Bailey by Lord Justice Smith of a books were those of Slattery, Riordan. alias Ruthen, Chiniquy and Protestant Aliance tracts. At the close of the lec-ture the vicar of All Saints said there could be no doubt that Mr. Minifie had proved up to the hilt all his charges against Rome! We may add that it was Mr. Minifie who introduced Slattery to Bradford audiences as a "Protestant minister of good stand ing" when he lectured in that city along with "Sister Mary Edzabeth. In his lecture in Preston Mr. Minifie spoke of "some priests who had more coat than character." Possibly he was referring to his old acquaintance, Slattery, who has fallen foul of his worthy nephew, who acted as his se-cretary. When a certain class of people fall out, another class of people come by their own.

THE INADEQUACY OF PRIVATE JUDGMENT.

The development and activity of what has come to be called the Higher Criticism have forced upon the attention of thinking men the radical and far-reaching difference between the Catholic principle of authority and Protestant principle of private judgment as the rule by which the re-vealed truth and will of God can come to us with that degree of certainty necessary to make them the law of our lives, and not a mere subject of academic discussion or philosophical

speculation. He who wills the end wills the ne cessary means to it. He who, while willing the end, fails to will and provide the means, sins against the law of supreme wisdom and gives evidence of intellectual imbecility. The Infini-tely wise Being willed that man should know His will and know cetain supernatural truths that could not come to him by the light of reason alone. In fact, He gave man his reason that he might be capable of receiving the knowledge of that will, and those truths as the guide of his conduct in this mortal phase of his existence. It is this gift of reason, this capacity to receive a divine communication, as from intelligence to intelligence, that distinguishes man mon, viz, hatred of Rome, and this bond of union served to keep them is an essential condition of revelation, Y. Freemans Journal. and is pre-supposed by it. God gave man reason that He might communi cate with him intellectually; He made him fit to speak to before he

Willing that man should know the end for which he was created, and the means to that end, the Creator made a revelation to him. He made it not directly and immediately to each individually, as he spoke to Adam, but mediataly, through chosen men, who were commissioned to proclaim it to all men as they come and go in the course of time.

We need not here discuss why the Creator selected this mediate manner of communicating His will to mankind, instead of directly to each person. is enough that He did select it. And the fact is sufficient evidence that in view of the whole range of the divine purpose in regard to man, it was the wisest and best.

The immediate end of revelation is

that man should know with certainty the things revealed, for to know without certainty is not to know.

As we have seen, the law of supreme wisdom requires that the means or medium to an end must be adequate to that end. The end being knowledge with certainty, what attributes should the chosen medium possess to be ade quate to the end? He is said to be a wise man who, in constructing an instrument to do a certain work, so con-structs it that it will accomplish the work perfectly when the conditions are placed. To fall in this argues lack of sense to understand what is necessary to do the work, or lack of ability or power to construct the instrument to do

The work to be done in the case under consideration is to bring to the knowledge of man with certainty the truths and will of God in so far as it has pleased Him to reveal them, and so present them that the receiving mind will apprehend them in the sense of the Even that will be denied us because the average editor is as densely ignorate ant-of Catholic faith and usage as is the average preacher, and he will cct.

Whinds." You may think that the Socrates? How in any way can it be above quotation is aside the mark, but more essential to the Christian religion than eating plum pudding at Christ mas is essential to Christian good-will, it is not received in any other sense of the divine revealer; for in so far as revellation is received in any other sense it is not received at all. Observe, we do mas is essential to Christian good-will, priests there had tried to poison their not say that the chosen instrument, to be

water! Mr. Minifie didn't say whether | perfect, must bring the revealed truths to the mind in such a way that man can comprehend them; for many of those truths are in their nature incomprehensible to the finite intellect, and are for that reason called mysteries. Take, for instance, the mystery of the Holy Trinity, that " there is one God in three divine persons." Understanding each term in it, we apprehend clearly the meaning of the dogmatic proposition to which the assent of faith is required, but we do not comprehend or take in that infinite reality announced by the proposition. Faith requires us to believe the proposition is true, but it does not require us to comprehend or see the truth it appounces in its intrinsic nature, as God alone can see it, because He is it. We believe it because merit and firmness of an act of faith depend not on seeing the intrinsic nature of a revealed truth, in knowmost revolting crime and sentenced to ing "how" it is, but in knowing ten years penal sevitude! The other that it is, and knowing it on the highest possible motive of credibility,

the divine veracity.

The instrument, then, by which revealed truth comes to us must, to be perfect, present the revealed truth in the sense it is revealed, and in such a way that the mind can have no reasonable grounds for refusing assent. Only an infallible instrument fills the conditions. To say that God, in establishing an instrument through which to speak to mankind, -would establish one which, through incapacity or evil motive, could present as His word what is not His word, or in such a manner as would justify a reasonable refusal of assent, is equivalent to denying His Infinite wisdom and goodness, or His justice.

Either He established no means of knowing His will or He established an adequate, perfect means; an instru-mentality worthy of Him, and so stamped with His approbation and authority that to reject it would be to reject Him.

No one familiar with the contradictory doctrines - whose name is legion -presented by private judgment as the word of God, can seriously and understandingly believe private judgment to be the instrument designed by God to make known His truth and will

The way of authority alone remains When God sent Moses and the Prophets they went with authority, When He sent His eternal Son He came with authority; He was the When at his departure authority. He established His Church and said : Go teach all nations whatsoever I have commanded you, and lo, I am with you to the end of the world, He He sent her with authority, and she set out with it, and journeys on through the ages with it. She proceeds not as the philosophers, who propose problems for speculation and discussion, but as her divine Founder who "taught as one having author-

ity."
In the last resort there is but the alternative of accepting the truths of revealed religion on authority or rejecting revelation altogether. The latter is the drift of the so-called Higher Criticism, and of those scientists who mistake their own imagin-

CONVERSION OF THE MARQUISE LANZA.

An American Girl who Married an Italian Nobleman.

The New York press announces the reception into the Catholic fold of the Marquise Lanza di Mercato Bianco. This information will occasion surprise, for it was generally believed that the Marquise did not favor the Catholic faith. In one of her novels-for she is an authoress-she makes a hero of a

priest who becomes an apostate. Miss Clara Hammond was the maiden name of the Marquise. She is the only daughter of the late Dr. William A Hammond, once surgeon general of the United States. She was married in 1877 to the Marquis Manifredi Lauza di Mercato Bianco, a member of one of the oldest noble families of Italy. He was estranged from his father and in 1871 came to this country from Sicily. He battled with fortune for a time with indifferent success, and finally obtained employment in a slik house. to the position of confidential clerk, and eventually made his way into society like that to which he had been accustomed at home. He died in 1895 in Washington.

In his boyhood the Marquis had been a page to the Queen of Italy. He en tered the army before he was twenty one, and so distinguished himself that he won honorable mention. His two sons are now in the army of the United States, one in the Pailippines and the other in Puerto Rico. Both of them have been wounded and both have been commended for bravery. sons, in accordance with the marriage contract, were brought up in the Cath olic faith.

Cardinal Rampolla, a cousin of the late Marquis, has sent to the Marquise a rosary of garnets and pearls mounted in gold. It has been specially blessed by the Pope.

y other sense it | Sorrow is the sister of Joy, and they walk Observe, we do the world together closer than many think, instrument, to be | —Father Ryan.



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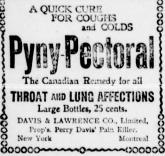


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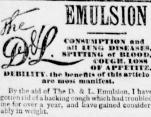
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tion of "Witch Burners

Charlestown, an event which, in

catalogue of historic crimes, ranks

side by side in its horritying infamy

with the Boston massacre of 75

in vain for a chance to make repara-

tion. The Bishop, no mercenary man, threw back their effers in scorp, de-

claring that the convent's ashes, dear

as a martyr's wounds, would remain a

nore fitting memorial than the finest

structure a builder's hand could up

1854, contains the account of the blow

ng up of a Dorchester chapel by

morning of the 4th. Authority con-

nived at these terrible misdeeds, and

upon occasions even encouraged the

wealth, from the sands of Hull to the

lawns of Williamstown, had sunk it

ingism. The Knowkothing ticket was tremendously sustained. They elect-

self in one dense erebus of Knownoth-

ed the Governor and his lieutenants:

they swept the entire State Senate.

from its first man to its last; and in

the House, every successful candidate,

It was at this epoch that George

McElherne, just ordained and back

oriest on what was called the Ridge

He was originally a Delaware boy,

east :" nine tenths of the men who os

days of old Cartier, two centuries

and brains well fitting him for the

hardships of a pioneer apostolate. He

was blessed by those who welcomed his

coming, he was frowned on with dark

evil eyes by others, the latter only con-

sidering that he was the Catholic

Startling events were happening.

In New Hampshire, upon the 5th of

July, 1854, a mob of infuriated zealots,

parading the Orange banner of King

William, resented the claim of a Man-

chester priest to American citizenship.

In their madness they tore down the

Stars and Stripes from the threshold of

his dwelling, burst into his church,

and left the sanctuary strewn with

8.h, at Bath, in Maine, the little Cath-olic church was burnt to the ground by

the Knownothings. At Bangor vio

lence was feared and men with guns in

their hands waited in the church all

night long, ready to die resisting any sacrilegious onset. In Boston itself, the

New England Metropolis, a hundred

Catholic children were expelled in a

body for refusing to participate in Pro-

testant prayer. Some time later, too, there came up a strange case in the

Boston docket. The case was that of a young pupil, Thomas J. Whall. It

caused great excitement, and in the

wreckage. Three days later, on the

oledged and partisan Knownothing.

showed that that entire Common

erpetration.

The elections of 1854

The Boston Transcript of July 5

cite the Ten Commandments. He gave them according to the catechism of his ing about turning my back, so when I faith. She insisted on the arbortive formula of the King James bible. The young here absolutely refused to com"Very good!" exclaimed Dr. Hol-Story of Knownothing Days. young hero absolutely refused to com-ply, and McLaurin Cooke, the princ-The pines of Maine were dark in the fiftles. pitch dark in places, with the ipal, summoned to interfere, publicly polar gloom of an abiding rancor. It logged the recalcitrant on both hands was the era of that fanatical fever for thirty minutes. Arrested on the charge of inhuman violence, the principal was discharged by Judge Maine; which under the name of knownoth ingism, spread with such havoc across the region of the Penobscot, poisoning the vitals of many a native landsman pity and indignation, did more than an

> foster fair play in the schools of Boston. In the Pine Tree commonwealth persecution assumed a fiendish form. At Ellsworth a priest, Father Bapst, was actually taken out of his dwelling, was stripped of his raiment and then tarred and feathered. It was a crying ignominy, and its parallel is scarcely to be even in the annals of that tarnished period.

opposite verdict would have done to

Often the rector of the Ridge Mission received threats and warnings. One night a rain of stones came pouring against the window panes of his cottage udy, and hardly had he repaired the shattered casement, when next evening another fusillade shattered it anew.

It happened one morning that as he was passing out he found a dagger ended by a cord from the upper sill of his doorway ; and impaled on its blade was a message written on white notepaper in letters of human blood. This was the wording :

Mr. MacPriest-You are going to catch it to-night. A committee of four will wait on you, and give you a dose like your brother got at Ellsworth. Dan't refuse your medicine."

The young man did not greatly heed the warning. It was an annoyance minute men, retraced her steps at this but it was an anonymous notice and period to the darkened traditions of therefore was best answered by being ner colonial cruelties, -a new generaignored. It did not frighten him; and in the afternoon when a sick call came sprung up, ready with the torch saying that two poor wood choppers willing even, too, with the were deadly sick in the cabins of stroke of murder. In the height of tant log settlement, he had something this free zied outlawry occurred the sad more worthy to engress him.

barning of the Ursuline Nunnery at At the door of the rude wood cabin he met old Doctor Holcomb, who waved him back. 'Young man, you cannot come in

Knownothingism, itself, for once in Father McElherne's muscular fists its career, grew ashamed, and pleaded clinched involuntarily. " Doctor,

he said, with intense determination, 'I shall see these men, or I'll know the reason why.' The reason why! Why, they've

got the deadliest of small pox. I would be suicide for you to come in. "Oh, I guess not," said the new omer, with a pleasant tone in his words, and a smile on his lips. The doctor made no further efforts to re

press him but even extended a friendly hand of greeting, as George stepped in:
'You are the first parson I've

shaken hands with in twenty years,' the doctor added as they turned in together to the stricken men. The moments were on. Before that

priests and that physician left the palets, one of the men had already died and the other's case gave no promise of prosperous issue. It was only a question of a few more hours, the doc or said, and the man would be dead. It was in the dark of the evening hat they walked villageward home, priest and physician side by side. Somehow in the sort lapse of that meeting, an intimacy had sprung up be ween them. The doctor was a well from Innsbruck, began his career as a

to-do man, and, among practitioners, one of the ablest at that time in th Mission, in the lower counties of State. In his earlier days he had had quarrel with a minister; and the outcome of the difficulty was that for and had made his first long studies at Georgetown. There were many twenty-five years thereafter, the only worldly reasons, yes, and spiritual reasons, for him to remain and entered a church was upon the day of his wife's funeral. Current report set serve among the clergy of his native him down as an infidel, a man of no diocese. Going outside, too, it was strange that he should go "down religious belief; he swore great oaths at times; he studied a great deal in the early morning and late again at tracize themselves to the labor of the night, and church going folks said mission priesthood turn instinctively westward. George, however, was wedded to anomaly from his very youth : -he was always doing things that no one expected of him; he would cut up his shirt, like St. Martin, to give half to a beggarman.
With a figure stalwart as an athelete's, and a heart kindly as a woman's.

that he was alreadys reading infidel works. With a faded Kossuth shading his temples, and a cloak of Castillian felt slung over his back, he would wander out over the hills and seemed to take a great deal of comfort in his walks. One thing was conceded by all-that in the time of trouble no one could have a better friend than Doctor he came to the work. Never since the Holcomb. His only son, Henry, was a promising young man ; the latter had back, had a priest ministered to the ust taken his degree at Bowdoin, and population of the Ridge Mission; and the doctor was proud of him. George McElherne had body and soul "Are they giving you much

trouble?" inquired the doctor, as he strode along home with his companion. " Who? "The people who might be expected

to annoy you?"

You mean the Knownothings?" "Well, if you give them that name

"Oh, sometimes they let me know

that they're alive.' nat they're alive.
"It's strange," said the physician,
fter a pause. "Folk who are always after a pause. yelling and howling for liberty don't want to see others draw a free breath.

Do they ever actually molest you?"
"Well, slightly. I was in Bangor "Well, slightly. I was in Bangor the other day, and I met a fellow bold enough to step up and slap me public. ly in the face.

'You don't tell me!" "Indeed I do. He called me, too, by a name that wasn't very sweet to an ordinary Christian.

"Did you shoot him, or knock him down? I know I would. "Well, I thought I'd carry the Scriptural advice for once in a case like that; so I turned him my other

cheek.' "That settled him, I suppose." " No ; he struck me again.

"And how in the world did you stand it ?"

But, mind you, the Scripture said noth-

comb, halting in the road to laugh. "Very good!" I see you have pretty espectable biceps, tco. I wish to the Lord that my son Henry only had the half of your physique. You walk like a soldier.

"I often imagine I am one." " How so?"

"I don't know ; the thought of duty, the idea of devotion, and all that, suppose 'I saw that you were not afraid to die.

"You saw? And so blind to fear yourself !

"Blind, you say? Oh, no, my young friend, I am not blind exactly but it takes me a long time to open my eyes. I am beginning to see more clearly every day. It's strange that my sight should improve so with age. I have lived a long time. I suppose could tell you a great many things.

"And perhaps I could tell you good many more," replied the priest very quickly.

"I have no doubt, you could. We'l meet again. I'll hunt up your rectory, and remember that if you care to cal over at my office or my home, there's hour of the day or night that wil find you otherwise than heartily wel

They parted at the cross-roads, and Father McEtherne made his way on to his little cottage-dwelling. He turned the bolts and entered an apartment which served both as his dining-room and study. Hardly had he lit his lamp when he was startled by the abrupt en trance of a dark form behind him at his door. Three others followed at once, all bounding together toward the priest to grapple him. He remember pered now the words on the blood stained paper.

"Gentlemen, keep back!" he ex claimed, and he dodged behind the

"Keep back! Oh, no; we've got you. You may as well give in," cried one, and he clutched the priest's coat-sleeve. Father McElherne shook him off as if he were shaking an insect. "You are endangering your lives, I

tell you," cried the priest. back It was too late to add more, for they had tightened their hands on his per

"You can't do much, now," said on of the men tauntingly.

The priest still struggling to fr himself. "Let me go !" he pleaded. "If you love your wives and children, let me

One of his assailants struck him say agely on the forehead. How dare you, you Roman shavel

ing, mention our wives and our chil-But I have just come from the bed-

side of two poor men," the priest spoke out in loud protest. What is that to us?"

"They were dying with small pox The party who made up of four indi viduals : Clarke, Harris, James, Tillinghast and Dwight Harrington. They fropped their victim as if he were so much hot tron, and they fell back in haste through the open door. One of them, Dwight Harrington, the eldest of the group, lingered a moment at the

threshold. "I believe you are lying," he exclaimed, looking back. "If you are -" he did not finish the sentence but shook his clinched hand meaningly to-

ward the priest. The latter shrugged his shoulders in foreign way, but said nothing. "I tell you that I think you are

lying," repeated Harrington, speaking out very deliberately.

The priest looked at him as if he

pitied the contemptible man.
"Go and ask Doctor Holcomb," he answered. "He is of your own blood and race; perhaps you may find it

easir to take his word.

The second of the patients at the wood lots died during the night, and both bodies were cast away quickly into abandoned graves, and proper measures were taken to do the work of disinfection. At the end of the week, however, there was consternation right in the village centre itself :- the two children of James Tillinghast, the one a fine young fellow of fifteen summers. the other a bright girl, two years younger, were taken down with the

terrible malady.

Dr. Holcomb attended them. "It's not the fault of the poor children," he was heard to say-and no devotion that he ever showed was more marked than his care of the two Tillinghasts. The boy died after a few days; the sister came through successfully, but hide-

ously disfigured for life with the marks of the white sores

Suddenly another house, the finest on the street, was put under the quarantine bans. Dwight Harrington himself was stricken with the dreaded symptoms, and the groom and the two domestics fled in arrant horror from

the quarantine limits. He had long

been the select man of the place, twice

he had sat in the Legislature, but now he was left alone in the great house, abandoned by all but one faithful attendant, his daughter Bertha. When Doctor Holcomb heard that Harrington was sick the physician became With a mighty thump he pitiless. pounded his desk-top. "I swear by this and by that," he exclaimed, "that Dwight Harrington will beg that

attend him." Stheeperstre, the latest wringers, Mangles, Cutlery, etc.

Cutlery

and the doctor's proudest hopes were bound up in the happiness of the two. He called them alike his children; he had a tender heart-he was dearly proud of Henry, and Bertha, too, he had known ever since she was but a clear-browed child with flaxen curls on the bench of the primary school.

son, Henry, labored. but all in vain, to move his determined parent. "Father, you must go!" he cried, piteously; "you cannot be so, so cruel; you cannot mean what you

say."
"When he asks forgiveness like a man-I shall go," answered the father, calmly, but with a definite tone. And not before.

A half hour later Bertha had broken through the quarantine and burst with nervous hurrying into the Doc tor's rooms. "Oh come, Dr. Holcomb," she pleaded with pitcous appeals. "He is calling for you! He is crying out for you! Oh, doctor, how can you be so cruel? He is all alone, and he is suffering terribly. doctor, how can you refuse

Will you not come even for my sake?' "My child, Bertha, I love you," he answered. "But I cannot break my word for you. I wouldn't break my word," he added, with blasphemous emphasis, "for anyone—not even for God Almighty.

"How can you speak so—you who believe not in God?"

"My child, I do believe in God, and in more besides. I believe in life's duties, and sometimes humility is one. Go to your father and tell him that. Within an hour the dector's battle was won. Father McEiberne and him self were sitting together in the room of the sick man, allaying the latter's fears, and nursing him with remedies The day wore on, and though he grew worse there was nothing in his sick ness that boded other than an eventual recovery. The doctor was as caring as if the patient were his own brother and Bertha watched Lear him like a heroine, scarcely reposing by night or by day

At length a morning came, and Bertha was no longer near him. The doctor waited by and said that Bertha had grown exhausted but that on the next morning the nurses would be

" Is Bertha sick ?" the father asked faintly.

"You must not ask questions. She is tired out, as you known she must oe; but she is all right, and in a few days more you'll be ail right yourself. Harrington, however, grew greatly distressed. His condition became suddenly worse, and in the late hours of the night it became alarming. Henry and the priest were in the sick cham ber, and by turns they kept the patient night watch. In the afternoon suc eeding, two Ursulines arrived from Boston, but when they reached the house to nurse him, Dwight Harrington was dead. Upstairs, lay Bertha tossing in the height of her feverish

In the dead heart of the midnight, Harrington's body was carted away, and hurried by public officials to its tomb of quick lime in the old cemetery Days went by, and in the great hous the Ursulines kept their devoted vigil over the girl they had grown to love. The malady passed its term and disappeared. Bertha had been a woman of great beauty; and that beauty even the dire visitation was kindly enough to respect. When she rose from he bed of sickness, there was not a mark of the ravages. The face was yet a face of loveliness; it shone with a luminous sublimated beauty. Disease and sorrow had only brought her

light. Two years later there was a bright knelt at the open altar . gate, and the priest who stood there before them had happy gleam, and perhaps a tear of joy, in his round brown eyes. When it was all over, a bearded man, with a broad felt hat in his hand and a dark cloak over his shoulders, stepped into the main-aisle, genuflected very slowly and walked around to the vestry where Father McElherne was disrobing. Instinctively their hands met in a hearty clasping, and the doctor's voice with a

rang out and uttered the words "It is just as you said. There were many things you could tell me. Thanks be to God!"—Joseph Gordian Daley, in the Sacred Heart Union.

strength which age had not lessened.

THE ATTRACTION OF THE EUCHARIST.

It is certain that there is no force or earth that attracts men to the true Church of God so powerfully as the Blessed Sacrament. No Catholic bur must rejoice when he sees in non-Cath No Catholic but olic bodies, interest, discussion, study and inquiry on this most precious por tion of the Christian inheritance. But it must never be forgotten that the Blessed Sacrament is in the hands of Its own faithful children. It has no earthly voice, no earthly servants, no earthly heralds, except so far as priest and people speak for It and proclaim It. Therefore It works Its wonders in

the world in proportion to the devotion of Catholics. What, then, ought not to be our earnestness, our devous frequentation of Mass and of Holy Communion, our love and our observance in all that relates to this most wonder ful of the gifts of our Redeemer ! us all enter into ourselves, and stir up our Catholic feeling, that so, both in the public worship of our churches and Catholic priest's pardon before ever in the private devotion of our own John Holcomb goes in to his bedside to lives, there may be strenuous effort lives, there may be strenuous effort and sustained resolution to honor the

IMITATION OF CHRIST. Right Use of Our Faculties.

If we engage in the spiritual combat, with no other weapons than a diffidence of ourselves and a confidence in God, we shall not only be disap-pointed of the victory over our pasions, but must expect to con greater oversights very frequently. is therefore necessary to employ likewise a right use of the faculties both of body and soul, the third means we proposed as requisite for attaining

Let us begin with regulating the understanding and the will. The under. standing must be exempt from two great defects under which it frequentlabors. The one is ignorance. which prevents its attaining truth, the proper objects of its inquiries. By frequent use of it, the darkness surrounding it must be dispelled, that it may clearly discern how to cleanse the soul of all irregular affections, and adorn her with the necessary virtues. The means of executing this are as follows:

The first and principal is prayer, by which is asked the light of the Holy Ghost, who never rejects such as seek God in earnest, who delight in fulfilling His law and in all occurences submit their own judgment to that of

their superiors The second is a continual applica tion to examine seriously and diligently every object, in order to distinguish good from evil, and form a judgment not from outward appearances, the testimony of our senses, or the notions of a corrupt world, but suitable to the

idea the Holy Ghost annexes to it. Thus we shall clearly discern that what the world pursues with such eagerness and affection is mere vanity and illusion ; that ambition and pleas ure are dreams, which, when passed, are succeeded by vexation and regret : that ignominy is a subject of glory, and sufferings the source of joy; that nothing can be more noble, nor approach nearer to the divine nature than to pardon those that inure us, and return good for evil : that t is greater to despise the world than to have it at command; that it is in finitely preferable to submit to the meanest of mankind for Gcd's sake, than to give law to kings and princes; that a humble knowledge of ourselves surpasses the sublimest sciences; in fine, that greater praise is due to him who curbs his passions on the most trival occasions, than he who takes the strongest cities, defeats whole armies or even works miracles and raises the dead to life.

WHAT ARE YOU GOING TO DO?

There are few who realize the neces sity of penitential work, although divine wisdom tells us that unless we do penance, we shall all likewise perish. We are saved by the redeeming Blood of Christ, it is true. He is our Mediator and Ransom, and yet the whole dealing of God with the world proves that while God forgives the guit of sin. He almost invariably requires some reparation on our part for our offenses. This reparation must be made. It is a debt that every man who has been guilty of sin mu Until it is satisfied, the gate of heaven remains closed. Penance must done on earth-or satisfaction made in purgatory. It is a merciful dispensation on the part of Almighty God to call our attention to this important truth by the mouth of His divine Very few would enter uninvited the Way of the Cross, and when the call comes at this Holy Season every one who is able to take up the wedding in Father McEiherne's little cross of penance should rejoice in bechurch. Henry Holcomb and Bertha ing one of those who are walking in the footsteps of his Divine Master.

In a selfish way men look upon Lent as something to be dreaded, and there are some so short-sighted and wanting in faith that they rejoice if some pretext of poor health or hard labor can be found to free them from its burden of fasting and self-denial. are able to keep Lent strictly should rejoice that no impediment stands in the way of reaching fountains filled with such rich treasures of grace. Those who on account of health or other sufficient cause cannot keep the law of fast, should remember that they are nevertheless bound by the law of penance and should substitute some other means of satisfying it, such as additional prayers, deeds of mercy and almsgiving, or attending the public Lenten services. It is folly for any Catholic to be responsible for the bless ing of a sea on of prayer and good works like this, and find himself at the end of it with his hands empty and nothing worthy to offer God. emn admonition of Ash Wednesday. Remember, man, that thou art dust, and unto dust thou shalt return, should go with every earnest man into

his daily calculations for keeping his daily calculations for keeping Lent. What is the reader going to do to consecrate these forty days to something better than the world and sin? - Cath olic Universe. Cannot Recommend it Highly Enough.

Cannot Recommend it Highly Enough.

Miss Ethel Hildman, of West Lake, Ont., says: "I am pleased to say that Catarrhozone has given me the best of satisfaction. No other remedy has been able to do as much for me as Catarrhozone has done. It has cured a hacking cough—the result of pneumonia—and I feel I cannot say too much in its praise. It is everything you guarantee it to be." Catarrhozone is warranted to cure Catarrh, Asthma, Bronchitts and irritable throat. Sold everywhere. Trial outfit sent for 10c, in stamps by N. C. POLSON & CO., Kingston, Ont., Proprietors.

The Japs Did It.—They supplied us with the mentrol contained in that wonderful D. & L. Menthol Plaster, which relieves instantly backache, neuralgia, rheumatism and sciatica. Manufactured by the Davis & C. Lim Lawrence Co., Lim,

THE ETERNAL CITY.

Father Yorke's Brilliant Paper on

Rev. Father Yorke of San Francisco

spent several months in Rome during his recent trip abroad. He has contributed a brilliant paper on Rome to the San Francisco Examiner, which is in part as follows :

Byron was inspired by the spell of Rome when he sang, "O Rome! My Country! City of the soul!" With the poet's insight, he penetrated the mystery of her power. She is the city of the soul. Other cities, it is true, are also cities of the soul-nay, in some sense, every city is a city of the soul. We recognize in objects and places that which we bring to them. The charm comes not in at our eyes. Like all good things, even the kingdom of heaven it is within us. Everywhere we see only such meaning as we know

Herein is the pre emmence of Rome. There is no city with such a history and such associations. There is no city whose name is so widely known, city whose influence has been so deeply felt. There is not any system of education that can ignore her, and there are few of us who, from youth, have not heard or read of her grand eur. Within her walls every street, every square, teems with memoriesmemories not of one sort, nor of a sin gle interest-but memories as varied and complex as are the classes and

conditions of men. She has been a stage on which the world has played its part. For ove two thousand six hundred years th flood tide of life has roared through he ways. The baser passions, lust an hate, greed and evil, ambition, hav built their monuments thick on he seven hills. But the higher things of the soul are there to balance and over balance the bad-patriotism and self sacrifice, justice and courage, temper ance and great-mindedness, with re ligion high and secure above them al Athens, Carthage, Florence, Jeru alem, they are harps of a single string Reme is the great organ that respond to every mood of the player's soul, ar never proves unequal, no matter ho nigh the theme, no matter how skilft the master's touch. When the empire was at the heig

of its power there came a poor Je fisherman to the Eternal City and too up his abode with his own people acro the Tiber. He taught a strange do trine that he had learned in a fa eastern land-a doctrine that struc at everything the Romans reverence or held dear. Blessed are the poo blessed are the meek, blessed are th that mourn, blessed are the mercifi went among the Romans-ay even amongst the nobility-and authority that was in him drew m after him and his teaching. It was not long until he was accused of d turbing the peace, and they arrest him and cast him into the Tullianu Helev in the lowest dungeon, a c cular cave, to which there was no e trance but a manhole in the re There he was bound in chains, a without air, without light, he endu the weary hours in a chamber of st loathsomeness and filth that even i pagan and cruel age voices w raised to condemn its horrors. one day he saw the sun at last. dragged him out of the noisome and hauled him through the city, side the walls of Nero's circus, bey the Tiber, where they crucified

head downward between the goal With all their cruelty the Rom respected the dead. No matter great the crime, no matter how he the death inflicted, the fri could ransom and safely inter the mains. Oace interred, it was a sa

lege to disturb their dead. So Peter's body was taken down the cross and borne by his friendlittle way outside the circus, who few tombs by the roadside mark

cemetery on the slopes of the Val. Hill. There they laid him. Year by year, on June 29, the s versary of what in their strange sion they called his triumph, the ciples came to visit his grave. humble monument erected over i known as his confession, for was: by his confession of Christ that he his crown? Some years, indeed disciples came not, for the hand o Emperor was heavy upon them an by one his successors' martyre mains were laid close to his. Poo humble that little cemetery wa nettles grew rank before it an

thorn bushes circled it round abo But at last there came a day pagan Rome gave up the battle the Milvian bridge Constantine p champion to flight and entere gates, the first Christian Em The days of concesiment were end. The Christians might now to the tombs of the martyrs to do honor, and above all to his tomb they called their Moses, the lea

the people God. The Emperor himself decree fitting honor should be paid grave of the Prince of the Ar The Christians inherited the Romans' respect for the dead, ar considered it a sacrilege to distu sacred bones.

Therefore, out beyond the w the side of the Vatican Hill, a church arose, built after the m the law courts and called by the name-Basilica. The tomb Apostle was untouched, the E contenting himself with laying en cross upon the sarcophagus it an altar was erected, on wh sacred mysteries were celebrat the tomb and altar bore the older the confession of St. Peter.

For 1,200 years the Basilica

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When the empire was at the height of its power there came a poor Jew fisherman to the Eternal City and took up his abode with his own people across the Tiber. He taught a strange doc trine that he had learned in a far eastern land-a doctrine that struck at everything the Romans reverenced or held dear. Blessed are the poor, blessed are the meek, blessed are they that mourn, blessed are the merciful. He went among the Romans-aye, even amongst the nobility-and the authority that was in him drew men after him and his teaching. It was not long until he was accused of dis turbing the peace, and they arrested him and cast him into the Tullianum. He lay in the lowest dungeon, a cir cular cave, to which there was no entrance but a manhole in the roof. There he was bound in chains, and without air, without light, he endured the weary hours in a chamber of such pagan and cruel age voices were raised to condemn its horrors. But one day he saw the sun at last. They

respected the dead. No matter how great the crime, no matter how horrible the death inflicted, the friends could ransom and safely inter the remains. Oace interred, it was a sacri-

lege to disturb their dead. So Peter's body was taken down from the cross and borne by his friends a little way outside the circus, where a few tombs by the roadside marked a cemetery on the slopes of the Vatican Hill. There they laid him.

Year by year, on June 29, the anniversary of what in their strange delusion they called his triumph, the disciples came to visit his grave. The by his confession of Christ that he won his crown? Some years, indeed, his disciples came not, for the hand of the Emperor was heavy upon them and one Emperor was heavy upon them and one by one his successors' martyred re-mains were laid close to his. Poor and bumble that little cemetery was the nettles grew rank before it and the thorn bushes circled it round about

But at last there came a day when pagan Rome gave up the battle. At the Milvian bridge Constantine put her champion to flight and entered the gates, the first Christian Emperor. The days of concealment were at an end. The Christians might now flock to the tombs of the martyrs to do them honor, and above all to his tomb whom they called their Moses, the leader of

the people God. The Emperor himself decreed that fitting honor should be paid to the grave of the Prince of the Apostles. The Christians inherited the ancient Romans' respect for the dead, and they considered it a sacrilege to disturb the

Therefore, out beyond the walls on the side of the Vatican Hill, a stately church arose, built after the model of

again and again 'ooted the palaces of the Caesars. The power of old Rome was broken and the arms wherein she trusted. The new influence that arose from the Tullianum needed neither weapons nor soldiers to enforce its au thority. It was a spiritual power that and infidels.' was mightiest when it seemed most

weak. As in ancient days the legions marched forth to the conquest of Kingdoms, so now the Roman legions of a new warfare marched forth to the conquest of souls. Patrick to Ireland, Au gustine to England, Boniface to Ger many, we see them coming weary and battle stained to invoke the blessing of Peter and setting forth stout hearted to change the face of the earth.

Year by year the Christian conquests of Rome extended, and larger and larger grew the crowds of pilgrims that came to visit the Apostle's shrine. After one thousand, two hundred years the Basilica built by Constantine showed signs of decay, and Pope after Pope searched Italy for men of genius to build another that might be worthy of the city and of its patrons. They

succeeded. From where I stand I cannot see the dome-the vast and wondrous dome to which Diana's marvel was a cell.' self into the sky. It is the type of the new power and the new Rome's grand eur and aspiration-the Forum is old ings of Providence as himself. Rome : let the dead bury their dead.

IS IT WORTH THE WHILE?

to the time of their death.

Between these two extremes there is, to be true, interjected the series of Lenten discourses and an occasional nent lawyer received not many years week of mission sermons. The numthe columns of Catholic papers is small; and the number who reap books of instruction and piety is lamentably

smaller. The question presents itself then, is it not due to lack of sufficient, not to speak of thorough, instruction that so many lead careless and indifferent manifest during sermons at times and the few who are willing to attend High Mass, another question presents itself, is it worth the while to attempt to correct the evil of indifference by increasing the number of instructions and the

opportunity of hearing them.

It has been contended in some quarters that there is too much preaching to the people, and accordingly devo-tions are increased. But devotions without sufficient instruction is an unsafe means of salvation and often proloathsomeness and filth that even in a duces in the lives of those so conditioned something very much akin to

superstition.

It is true that many of our people which to preach the great moral truths for the correction and development of the lives of Christians. Our Blessed Lord's last charge to His Apostles was a command to preach all the things

which He had taught. In connection with these thoughts, it may be interesting to note the out come of the movement which awakened them. A city paster and his assistant priest have begun a continual course of semi weekly evening instruction for the people upon the sacraments and the principal truths of religion. The effort is a good application of zeal, and while the attendance may humble monument erected over it was not perhaps be large at any time, be-known as his confession, for was: it not cause of all that must be overcome, we

lowing to say : "Unfortunately it is to be feared danger of being more or less affected nated with Protestant prejudice, skep-ticism and doubt. Their principal reading is of the secular papers, which,

great distinguishing feature of their religion? The minds of our young men, especially, should be fortified against the insidious and dangerous reasonings and objections of skeptics and infidels."

Dr. Bernard O'Reilly warns Catholics against uncharitableness towards their Protestant neighbors. 'Judge the course of that ing campaign: "I do not presume to members of your own Faith. Ba

TO MAKE CONVERTS.

A Clear Statement of the Duties of Catholies Towards Those Outside the

From the Almsnac of the Diocese of Mait-land, Australia)

Every Catholic layman, as well as priest, ought to be concerned about the conversion of non Catholics. He knows that he holds the truth : that his Church alone was instituted by Christ, that Christ obliged all men to belong to the true Church, and that as a conse-quence those outside the Foldare, to say ne least, running a great risk of losing their souls. He, of course, very well understands the difference between being outside the Fold voluntarily and being in good faith, as they say; still, taking into account the frequent carelessness in the administration of baptism by the Protestant sects, the ab-sence of the many Catholic aids to The capitol hides the view. But as I wards salvation, especially the Sacra turn away from the silent Forum and ment of Penance, the exterior right walk to the west end of the gardens it cousness which Protestants seem only breaks upon my sight. With good to look after, and making all allow eousness which Protestants seem only eyes one can see the gigantic statues that look down from the facade, and anxious even about those whose sincerabove them the great blue mass lifts itity is undoubted. Charity will thus eat blue mass lifts it ity is undoubted. Charity will thus
It is the type of the urge him to do something for those who have not received so many of the bless-

HOW TO MAKE CONVERTS, But how will a Catholic proceed to get converts? The means which Almighty God sometimes adopts to bring Aside from the Progress.

Aside from the hastily spoken words of the earlier Masses, the mass of people receive no religious instruction from the time of their first Communion of the conversion to the true Faith. Cardinal Gibbons gives a very strick-ing instance of the ways of Providence in this matter: "The wife of a promi-

week of mission sermons. The number of those who receive any good from to her from a neighboring city. ber of those who receive any good from to her from a neighboring city. made use of for wrapping. They pre-sented somewhat of a novelty to the lady's eye, and she laid them aside for persual. It so happened that one of the papers contained some lines relative to Catholicism, which awoke in her intelligent mind a desire for further lives as Catholics. And, on the other hand, when one beholds the weariness

The great difficulty one meets in the work of conversion is the result of prejudice. Protestants have formed cer-tain ideas about Catholic teaching which have no foundation in fact. They learned these false notions of Catholicism from their parents, or more generally from Protestant preachers. Of the latter Cardinal Moran writes the following: "No words can be found too coarse or too violent for some Protestant divines when combating the Church's teaching. They build up one day he saw the sun at last. They dragged him out of the noisome pit and hauled him through the city, outside the walls of Nero's circus, beyond the Tiber, where they crucified him head downward between the goals to make a Roman holiday.

With all their cruelty the Romans respected the dead. No matter how

> built up erroneous views are: Davo-tion to the Blessed Virgin Mary, Infallibility of the Pope, the Sacrament of Penance or Confession, Indulgences, Veneration of Statues and Images. The Protestant notions about the religious life that were so common in days gone by are now removed for-ever by the presence of the devoted nuns in every town and in many of the country districts. Many Protestants are now convinced that their daughters can nowhere learn the lessons of virtue as well as in Catholic convent schools.

bulk around it.

Better than the most earnest missions to Protestants, is a thorough instruction of our own people as a means of spreading the truth and bringing light to the minds of those would recommend the following. GIVE THEM CATHOLIC LITERATURE.

means of spreading the truth and bringing light to the minds of those outside the Church.

Speaking of this subject, the Sacred Heart Review of Boston has the following:

"Faith of Our Fathers," by Cardinal Gibbons; "Catholic Bellef," Short Cut to the Catholic Church," End of Religious Controversy," by

Dr. Milner. We will give an instance related by that too many of our own people are in Cardinal Gibbons of conversion danger of being more or less affected brought about by perusal of the latter munity. Nor is it very much to be wondered at. The mass of our people have not been thoroughly instructed in the grand, distinguishing feature of their religion. They are Catholics, as it were, by inheritance. They are living in a Protestant community, they breathe an atmosphere impregnated with Protestant prejudice, skeptiles. life they heard the true statement of the Catholic doctrine. They sent afterwards to New York for other Caththe side of the Vatican Hill, a stately church arose, built after the model of the law courts and called by the same name—Basilica. The tomb of the Apostle was untouched, the Emperor contenting himself with laying a goldent concentration the teast of the confession of St. Peter.

For 1 900 were the Basilica was olic books, which brought conviction to the confession of St. Peter.

"What is the lesson that this state of lowed. Some of their descendants or coldly and thanklessly accepted as a lower from the confession of St. Peter.

The confession of St. Peter.

"What is the lesson that this state of lowed. Some of their descendants the lesson that this state of lowed. Some of their descendants sheer matter of course. Miss Nightin-

or ridicule your religion; when this happens, your only resource lies in making no answer whatever and in not manifesting anger or resentment. Your edifying conduct will be the most effectual means of dispelling their prejudices - prejudices which are those of birth and education."

REWARD FOR HELPING ON THE CONVER

SION OF OTHERS. He who brings non Catholics to the truth extends the Kingdom of Christ, and will be amply rewarded by Almighty God. But even the converts themselves think they can never do enough to acknowledge their grati-We who have always belonged to the Catholic Church cannot realize the feelings of joy of those who leave a Protestant sect to enter it for the first time. Their feelings of gratitude to those who were the means of their conversion will be commensurate with their joy. Two notable converts of the present century will tell us how they appreciated the truth when God called them to it. "The convert to to the Church," said Brownson they appreciated the truth when God called them to it. "The convert to to the Church," said Brownson is the prisoner liberated from the Bastile; a weight is thrown thrown from his shoulders, the manacies fall from his shoulders, the manacies fall from his hands, and the fetters from his feet; he feels as light and as free as the fresh air, and he would chirp and sing as the bird." Newman's words ought to inspire us with much zeal towards the conversion of our non Catholic neighbors: "Oh! long sought after, tandily found, desire of the eyes, joy of the heart, the truth as after many shadows, the fulness after many fore tastes, the home after many storms; come to her, poor wanderers, storms; come to her, poor wanderers, and has been shown to gerat any and said a most series character. In some of the hospital commenced with the armoured train disaster of the 15 hor flowember, when twenty one cases were received. The Willow Grange fight brought about seventy wounded men to the wards about seventy wounded men to the wards. The practice has been to deal smartly with all the wounded men sent in, and as soon as they are fit to travel further they have been sent down to one of the base hospitals, leaving only the more serious cases belind, and some of them have required the most careful mysing and most constant attention; but this they have had, in a manner that reflects the intervent of the case being of a dangerous character. In addition to this the hospital has a few would chirp and single thrown to see the first around the properties of mysingle that around the around the around the men sent in the Sandard train affair, the average fight brought about seventy wounded men to the wind one bundred and forty seven men were received. The Willow Grange fight brought about seventy wounded men to the wind one bundred and forty seven men were received. The Willow Grange fight brought about seventy wounded men to the would one bundred and forty seven men were received from the big but the around any seventy wounded men to the storms; come to her, poor wanderers, for she it is, and she alone, who can unfold the meaning of your being and the secret of your destiny.'

FATHER McSORLEY A GIFTED WRITER.

Father McSorley writes a pleasing article in the Catholic World Magazine for February to prove that nature worship is a pagan sentiment. Some months ago he treated us to as pleas ing and article on nature-worship as a Christian sentiment. The reverend author must be a master of the pen who delights in showing his skill in the use of it to defend at will a thesis or its contrary, or he probably would not thank us if we would say that he is a lightening change artist now in this role and now in that. Anyhow in the current issue of the Catholic World Magazine he makes a good point when he insists that the pagan nature-worship is only another form of pantheism, and that pantheism is a fatal error because it robs God of

evident consequence; what is more, it preys upon the very flower of human possibilities, man's power of attaining

reaching as it does into the very innermost recesses of man's spirit? The hour of pain is the acceptable time for the uplifting of our souls, the mement when we can make great leaps toward perfection, if properly urged and as-sisted. But what sort of consolation or betterment is to be gathered from the blind fatalism of nature-worship— Oriental, German, or American— when the knees are bowed with grief

and the heart heavy?
"What does he know who hath not been tried?" asks Holy Writ; and many a philosophy of "sunshine-and-flowers" has vanished into thin air at the sunshine and the correcting touch of pain or grief. Which one of us, foreseeing the likelihood of woe some day entering into our own lives, will be tempted to embrace a religion whose last word is the assur-ance that the blessed dead are on their rounds through the 'cyclical marvel, at present a bird, a vegetable, or a beast, mayhap? Yet no more comforting prospect can be held up to those for whom love of Nature touches the outer margin of positive creed."

FLORENCE NIGHTINGALE AND THE NUNS.

New Zealand Tablet. In South Africa as in the Crimea and found some inglories varlets-even clergymen-who sat in guilty comfort in their easy chairs in England and in pamphlet and newspaper railed at and ridiculed their admitted devotion to the sick and wounded soldiers of the Queen. The undoubtedly valuable services of Miss Nghtingale were made the theme of song and story. Those of the Sisters of Mercy were either passed over in obsolute silence

monument of the first Pope. During these years great changes have taken place. A new Rome has arisen by the Bosphorous and the barbarlans had been in charge of the Sisters during the course of that sublimely blunder

ing campaign:

"I do not presume to express praise or gratitude to you, Rev. Mother; because it would look as though I thought you had done this work not unto God but unto me. You were far above me in fitness for the general superintendency in worldly talent of administration, and far more in the spiritual qualifications which God values in a superior; where done you was my misfor. my being placed over you was my misfor tune, not my fault. What you have done for the work no one can ever say. I do no presume to give you any other tribute bu

my tears. HOSPITAL WORK AT ESTCOURT.

On the evacuation of Colenso (says the Natal Mercury), and when it became apparent that hospital accommodation would be required nearer the front than Maritzburg, the Red Cross flag was hoisted on the buildings of the Roman Catholic Sanatorium, and a medical sistf installed. Since that time the work that has been done at E-tcourt has been very heavy and very valuable. Major Dowman, R. A. M. C., is the military medical officer in charge, and he has the assistance of Dr. Neale, of the Natal Volunteer Medical Corps, and Dr. Napier, as well as fouriem members of the N. V. M. C. This corps has been little heard of during the war, but at merits more recognition than it has yet had. Practically the whole of the nursing has been done by the Volunteer Corps and the devoted Sisters, while Dr. Neale's skill as a surgeon has been shown to great advantage in a number of major operations of a most series character.

The work of the hospital commenced with

this they have had, in a manner that reflects the highest credit on the N. V. M. C.

Since the armoured train affair, the average daily number of cases in the Sanatorium has been fifty, and although, as we have said, many of the most serious cases have been taken there, the mortality has been wonderfully small. All who have been in the Sanatorium, either suffering from wounds or disease, are loud in their praise for the attention they have received, the skill shown by the medical staff, and, above all, the nevereding patience, gentleness, resource, watchfulness of the reverend Mother and the nursing Sisters. What they have done for the sick and suffering only those who have come under their care or see them can realise. Many a soldier in the days to come will remember with everlasting gratitude the Sanatorium at Estcourt, genial Father Follis, and the devoted Sisters of the Sacred Heart.—The Cape Argus, Jan. 17.

"The Strength of Twenty Men." When Shakespeare employed this phras when Shakespeare employed this phrases he referred, of course, to healthy, ablebodied men. If he had lived in thes days he would have known that men and women who are not healthy may become so by taking Hood's Sarsaparilla. This medicine, by making the blood rich and pure and giving good appetite and perfect digestion, imparts vitality and strength to the system.

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ature

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Arears must be paid in full before the paper above.

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

wendon, Saturday. March 10, 1900. MATCH - MAKING FOR MONEY.

It is stated on the good authority of a young American lady who was her self experimented on that a regular business is carried on in France and some other countries of Europe by ladies of high social position, to secure wealthy American brides for impecunious continental men of title. A heavy fee is given should the negotiations prove successful. Through these a considerable number of marriages have been brought about, and it is often found that the American brides while securing the titles they lock for

A SIGN OF THE TIMES.

An effort is to be made to make Good Friday a statutory holiday in the State of Massachusetts, a bill to that effect baving been introduced into the Legislature by State Senator Kelliher. We cannot of course prognosticate what will be the result of the proposal, but the fact that such a thing is con templated suggests to us some thoughts on the irony of faith. Among all religious sects, Presbyterians and Puritans, who are the progeny of Presby terianism, are the most opposed to the observance of any holy days but Sundays, as being against the sixteenth chapter of the Westminster Confession. It will be something remarkable if the Paritan State by excellence pass a law appointing a Catholic day of special devotion to be a legal holiday.

A FICTITIOUS JESUIT "CON VERTED.

There has been some boasting in the American religious papers to the effect that " a Jesuit priest in good standing," by name the Ray. Theodore Mc-Donald Stuart, has been received into the Protestant Episcopal Church. This is taken to be an offset to the conversion of the Rev. B F. de Costa from Episcopalianism to the Catholic Church It is significant that it has not been stated where the conversion of the Rev. T. McDonald Stuart took place, wherefore, in order to discover the facts it is necessary to look into the lists of the Catholic clergy which are regularly published in the Catholic directories, being furnished officially by the Diocesan Secretaries. In these lists the name of Rev. Theodore McDonald Stuart does not appear, from which fact the conclusion is inevitable that there is no such priest in good stand ing in the country, and that consequently no such conversion has taken place.

THE STATUS OF CATHOLICS IN THE TRANSVAAL.

There has been a considerable amount of discussion in regard to the manner in which Catholics are treated under the laws of the Transvaal Republic, and the Rev. Father J. De Kanter of St. Joseph's Church, Spokane, Wash, accordingly wrote to Dr. Leyds, the Transvaal envoy to Europe, to ascertain authoritatively the truth of the matter. Dr. Leyds answers the Rev. Father's letter most courteously, giving the following facts as exhibiting the actual state of the case :

There is no truth in the assertion that Roman Catholics are barred from voting or holding office in the South African Republic. In 1894 a resolu tion was passed by the Volksraad that no Roman Catholics in future should be appointed as officials, but it was with drawn in 1896 According to the Con stitution, members of the Volksraad. and the President, and the Secretary of State must be members of a Protest ant Church. During the last session, his Honor the President has proposed to do away with this restriction.

This puts the position of Catholics in the Transvaal clearly before the public view. That the restrictions on Catholics have not vet been removed. is clear from Dr. Leyd's letter, as he reports that their removal has merely been proposed by President Kruger.

This being the case, the inference

Kanter reasons thus:

"The Boers have seen their mistake and are willing to correct it; and in that regard they are more intelligent than the English. The South African Republic has existed only twenty years, and discovered in those few ears that such a law was an injustice; whereas it took the English Government a few hundred years to repeal the law whereby Catholics were from entering Parliament or holding office. After that restriction had been taken away, the English Constitution is more narrow minded, as it requires the head of the Government, to be a member of the Episcopal Church of

Surely, it will be time enough to lavish superlative laudation on Boer tolerance, in comparison with English intolerance, when the Boer laws shall be brought at least to the same plane with the tolerance of the laws of England, which is not as yet the case. The Rev. Father is evidently carried away by his personal, and perhaps national prejudices It is true, he may and actually does say the Boers are about to make the requisite change in their constitution ; but it does not necessarily follow that this will be done because their President proposes it, for that is not the way in which Republics manage their ousiness; and at present, even according to Dr. Leyds' letter, members of the Volksraad or Parliament cannot get worthless husbands by the same be Catholics. There is no such disqualification as this under British law, nor has there been during more than two generations.

We have not a word to say in defence of the unjust treatment of Ire land by the Government and Parliament of Great Britain ; but neither must we forget that many of the hardships under which Ireland has suffered have been moderated, and we vet have hope that the reunion of the Irish Nationalist factions will be a great step toward securing the full justice for Ireland which she demands; and it is still possible that this justice may be obtained before the Boers remove the religious disabilities now found in their constitution, even if, after the close of the present war, they retain their practical independence.

There are, it is sail, only about six thousand five hundred Catholics in the Transvaal, and if these be placed upon a level with their Protestant fellowcitizens, we shall then give due credit to the Boers for that act of justice and for their spirit of toleration. But it is as yet premature to go into an ecstasy of admiration in their regard.

ANGLICANISM AND ITS FOUND-ER

"Never forget that it was the Church which in 1531 petitioned the King to do what the Church itself could not do-to decline the payment of first fruits to the Bishop of Rome, and to say that the Pope had no longer any jurisdiction over the Church in England."

We learn by the Montreal Star 21st Feb. that this was the chief point insisted upon by the Right Rav. A. Hunter Dann, the Anglican "Bishop false one, as he had acted under a of Quebec," in a lecture delivered in royal patent permitting him to do the Parish Hall of St. John's Church. Montreal, on the 20th ult., the subject of the lecture being "The Need of the Reformation of the Church, and How it Really Came About."

The pre reformation Church of England, which was simply that part of the universal or Catholic Church which was in England, had not and another supreme authority over the Church, or any portion thereof, than that which was divinely instituted and universally recognized.

The Council of Sardica, at which British Bishops were present, in A. D 347, declared that it was within the duty of the Bishops of Rome, as successors of the Apostle Peter, to appoint judges to review the judgments of all other Bishops. This was no more than the authority always exercised by the Popes, and it is evident that good order in the Church required that no local Church has the right to take away the authority which the whole Church re- Church." cognized as existing in its supreme head. The Council of Arles, at the Bishops to submit to this tyranny, which there were also British Bishops, toward the beginning of the same century, as well as the General Council of Nice, also acknowledged the Pope's universal jurisdiction.

It is no easy matter to follow, or even to enumerate, all the absurd theories on the origin of the Church of England, which the divines and dignitaries of that Church put forward in justification of its rebellion against lawful authority in the sixteenth cen the Church of England of the ages authority.

this to be the case surpasses in effrontery anything we have hitherto met of this nature. Let us examine the real history of the matter.

As early as the year 1528 Henry VIII. made his demand of Pope Clement | cruel king." VII. to dissolve his marriage with Queen Catherine. The Pope in that year despatched Cardinal Campeggio to England with full powers to examine the case and to pronounce judg ment in accordance with the laws of God and of the Church.

The Cardinal, in conjunction with Cardinal Wolsey, made a careful investigation into the matter, but it be no doubt, and yet being fraught with consequences of the gravest character, he would not take the responsibility of pronouncing judgment, so he referred the whole case back to the supreme authority of the Pope for a final decision.

Cardinal Wolsey was blamed by Henry as being the cause of the fail ure of his scheme, and was in conse quence bantehed from the court.

He was not left more than a fer months, ho vever, to the peaceful performance of his archiepiscopal duties, after which he was arrested on a from the scaffold only by his death on the 29th of November, 1530

After Wolsey's death, Henry found convenient tool in Thomas Cromwel to bring his wicked designs to a successful issue. Cromwell's creed was simple.

It was to ride to wealth and power by doing the behests of the king, but to the restraints of morality and religions he was an utter strauger. It was at the suggestion of this pan-

derer that the king assumed the title and prerogatives of "Head of the Church." Cromwell reasoned :

" Is it to be endured that so great a sovereign should be thwarted in his by the authority of Rome? Germany has thrown off that authority and why not England? Let the king himself head of the Church within his own realm, for so long as the Pope is master England is little better than a monster with two heads.'

We do not deny that even before Henry VIII., especially during the century previous, laws had been enacted by Parliament which infringed on the lawful authority of the Pope, but we do emphatically deny that any parliament in any country has the right to interfere with the divine constitution of the Church of Christ. Such laws were. therefore, of no more authority in conscience than the laws of Nero or Domitian, which required Christians to renounce their faith, or to offer sacrifice to idols or false gods.

Underone of these laws, Henry VIII., at the instigation of Cromwell, determined to force upon the clergy the acknowledgment that he alone was supreme head of the Church in Eag-

Under the pretence that Wolsey had unlawfully acted as the Pope's legate, he was convicted. The pretence was a this : but he had abstained from pleading, in the belief that with such a tvrant against him, it was more prudent to throw himself on the king's mercy.

Wolsey's conviction was made a pretext to charge the whole body of the clergy with a misdemeanor for having recognized him as the Pope's legate. The Bishops offered Henry £100,000 could not have the right to substitute for a pardon, but Henry refused to grant this unless they declared in their offer of the money that he was "the protector and only supreme head of the

Church and clergy of England." For three days they held out against matter by adding the clause "in so

far as the law of Christ will allow. It is evident that with this clause the recognition of Henry's supremacy was nugatory. Yet this is the whole basis for Dr. Dunn's assertion that "the Church petitioned the King to take from the Pope his supremacy over the

We admit that it was a weakness for but the terrorism to which they were subjected would be enough to invalid ate their act, even if they had the right to do away with the laws of the universal Church, to say nothing of the divine constitution of the Church. But it is clear they have no such right. King's pretensions, amongst whom

warranted by the facts. Father De But this effort of Bishop Dann to show prove that his statement of the case as quoted above is a distortion of history ; for a little lower down he admits that "the actual throwing off of an un-Catholic yoke was due to the shameful and cruel action of a shameful and

> It was, in fact, because Henry's only hope to be allowed to give free rein to his lustful passions was that he should have a Church completely under his thumb ; and he succeeded in his pur pose by establishing the royal supremacy, an act in which Bishop Dunn glories as having made the Church of England the "Catholic Church named in the Apostles' and Nicene being one on which there could Creeds. The new fangled Church thus constituted, of course, gave Henry all the permissions required when he wanted to be free to marry a new wife, whether by divorcing or murdering the one by whom he was already en

> If there were no other reason to show that the whole Church of Christ requires a head whose authority is not limited by any national boundaries, that very page of history to which Bishop Dunn so confidently appeals would be sufficient to demonstrate it beyond cavil: and as no one but the Pope has ever claimed such authority, charge of high treason, and was saved it must follow that he alone possesses it

cumbered.

THE BROOKLYN REVIVAL.

Quite a storm was created in the teapot of Evangelicalism in Brooklyn by the announcement of the Ray. Lan. G. Broughton, a revivalist from Georgia. to the effect that a revival which was begun about the end of January would be specially directed toward the over throw of Unitarianism, as the most dangerous enemy to real Christianity at the present time.

This announcement made by the leading preacher of the re vival created considerable ill-feeling, and as Unitarianism is practically preached in many New York pulpits outside of those which are professedly Unitarian, it may be imagined that the revivalists found the cold shoulder turned to them in many quarters in which Evangelicalism is supposed to be the staple spiritual nourishment furnished to the congregations, and in some of the Churches of these congre gations the revival was bitterly attacked.

The Rev. Mr. Broughton, however was not so easily to be turned from his purpose, and he announced in some of the New York papers his reasons for his course in the following strong

of Infidelity and sin. Before God Infidelity is the most damning sin of all. Jesus said: 'He that believeth not the Son, the wrath of God abideth within The rejection of Jesus Christ as him. the Lamb of God that taketh away the sin of the world' is the one sin for which men go to hell, because it includes and

fosters all other sins. . . . Now Unitarianism is only one form of In fidelity, but it is the form which just mittedly implies His divinity. His neath the heavens stands for so much now poses under the guise of culture divinity is, however, still more clearly honor as the Union Jack. . . . Many and religion, and through pulpit and press during recent months has been inculting believers in the deity of Christ by asserting that there is little need of multiplying Unitarian Churches, because orthodox Churches are full of such unbelievers.'

In another statement, issued to the ress after his former announcement had been unfavorably commented upon, he took an equally firm stand,

saying: "I repeat that the man who believes in Unitarianism and sticks to it will go to hell. All sinners are Unitarians All Unitarians are sinners, because hey deny the deity and divinity of Christ and His atonement by blood. Unitarians would go up Calvary's hill and tear down the cross of Christ itself. I don't run much on scholarships, this in spite of all threats, but at last a but place my theology on the Bible.

majority reluctantly compromised the I claim to be as broad as my opponents But I am narrow when it comes to the upholding of the Word of God.

To the minister who says that I am one of those sleepy Southerners preaching mediæil theology, I will say that I preach to more people in one night than he does in a month. He says I am asleep, does he? Well, let him folow me and I'll keep him awake. I'm in this fight up to the chin, and I repeat that the man who denies the di-

vinity of Christ cannot be saved." Another of the Evangelists announced plainly that the reviva! would be a campaign against Unitarianism, and the gauntlet thus thrown down was taken up not only by the Unitarian ministers and papers, but even by some of the Evangelicals as well as the secular press, and for the most part the public Several of the Bishops refused most sympathy is on the side of the Unitarheroically to the end to admit the lans. The Literary Digest gives in a recent issue extracts from a number were Archbishop Warham, and Bishops of prominent papers which show the Gardiner and Fisher, of whom the last general trend of public opinion in the tury, and to show that the modern named was executed on the 21st of matter, and from the symposium fur-Church of England is identical with June, 1535, for maintaining the Pope's nished, we may readily draw the inference that the Unitarians who make the drawn by Father De Kanter is not preceding the so-called Reformation. But Bishop Dunn's own admissions boast that their teachings have per- cup. Now that they find it bitterer

by no means over confident in their view of the case.

The Ray. Charles H. Eston, a New York Unitarian clergyman, to whom their kird should pray for peace, as Mr. Broughton refers in his allusion to ome one who had said he was asleep,

"Ministers of the Southeran type have been asleep while the world has moved forward, and the weapons used by them would be about as effective, in the light of modern warfare, as the gun of Rip Van Winkle, and its watchtogmas about equal to Rip's deg Said-

The Brooklyn Eagle and the Boston Transcript also take side with the Unitarians.

We must say in regard to this controversy, that we fully agree with the Revivalists in the opinion that Unitarianism, notwithstanding its profession that it is a form of Christianity, does not in its unbelief fall at all short of absolute infidelity. But what remedy for it can Protestantism afford? It is a logical sequence of Protestantism, and owes its existence to the same principle on which all Protestantism is founded, the supremacy of individual or private judgment as the arbiter of all controversies of faith.

The scriptural proofs of Christ's divinity are no stronger than those which sustain many Catholic doctrines which Protestants reject, and to which they apply such opprobrious names as ' superstition and idolatry." But constant tradition coming down from the Apostles, and the living voice of an intallible Church instituted by Christ, establish equally the Unity and Trinity of God, the Incarnation of God the Son, and our redemption by His blood. But these testimonies to the "faith once delivered to the saints." are equally strong and decisive in establishing the real presence of Christ in the Holy Eucharist, the Catholic priest hood, the Sacrifice of the Mass, the re verence due to the Biessed Virgin Mary and the Saints of God, the efficacy of prayers to the saints to obtain their intercession, and other Cath. olic teachings. Thus the great St Leo expresses the faith of the Church of all the ages, when in his sermon on the Passion of Christ he says :

" Because Thy cross is the fountain of all blessings, the cause of all graces, through which strength comes to be ievers out of weakness, glory out of reproach, life out of death. Now also, all carnal sacrifices coming to an end, one offering of Thy Body and Blood for as Thou art the true Lamb of God who takest the sins of the world, and so makest all mysteries complete in Thyself, and as there is now one sacrifice substituted for all victims, so of all "The revival is a war on all forms

nations there must be one kingdom. The essential unity of Christ's Church, the Sacrifice of the Mass. Christ's real presence in the Eucharist. are here taught just as plainly as the efficacy of our redemption through the shedding of His Blood on the altar of the Cross, a doctrine which also adand directly asserted by numerous other passages of the carliest Fathers.

"ON DECAYING NATIONS."

We have received from the Rev. L S. Hughson of the Baptist Church. Lindsay, the following reply to some comments of ours on a recent sermon of his which appeared in the Watchman Warder:

To the Editor of the CATHOLIC RECORD : Sir-By your courtesy, I have received a copy of the CATHOLIC RECORD in which reference is made to a sermon that I preached recently. I do not wish and I do not suppose permit me to discuss your article, but I wish to correct a mis-statement of my position.

I was treating of some of the perils that at present threaten the Empire, and mentioned the war in South Africa, intemperance, the luxury of certain of the aristocracy, the anarchism of certain enthusiasts and the ritualistic movement in the established Church.

In referring to the war, I expressed

my opinion that it was not at first a political necessity, but had been pre cipitated because neither side had used a patient diplomacy. Chamberlain and Kruger both were unfitted for correct diplomacy by natural temperament and from former personal antagonism. They brought their Governments into war. In this they erred, but that is no reason why England should now repeat her costly magnan imity under Gladstone and avoid the herrors of continuing the war by yielding everything to the Transvaal ing chose to fight for the interests at stake, Britain must not take her hand from the sword just because her armies now be cowardice and a confession that she was wrong, not simply in the method of her diplomacy, but in the matter of her contention as well. In continuing an injustice. England and the Transvasi chose to drink the bitter his profession are usually so fond of

meated Protestantism of all forms, are than they expected they must yet drink it to the dregs. For the wrong in be-ginning war, both peoples are being terribly scourged by the wounds and death of their sons, and all who love soon as it may come honorably. one cannot stop alone. Hence England must go on till by war they have accomplished what they did not effect in peace. Will you permit me to refer briefly

> countries where Romanism prevails? In my sermon I discussed this with expressed regret. I take no satisfaction in contemplating the utter fall of Spain, once the mistress of the seas, but whose best fleet could not stand an hour before that of our youngest nation. Italy is less de cayed, but what is she compared with Imperial Rome when she embraced Christianity! The signs of decay in France are less conspicuous, but, without effrontery, we may feel that they are real. Surely she is in the beginnings at least of the throes of dissolution when her generals sink honor in their zeal to maintain the outward honor of her army and when for her abandonment of Christianity she is With regard to England you have not assailed my position that her greatness has been attained under Protestant rule, and so I need not refer to that. Kindly publish this and permit me to free myself with all my one which I do not possess self with all my faults from

L. S. Hughson.

The Rev. Mr. Hughson evidently sees the immorality of the code of ethics which would urge the continuation of an urjust war, and he therefore now finds it convenient to deny that he took such a stand in his lecture, saving that we mis-stated his position on this subject. We will, therefore, quote the words of his lecture, which are as fol

"It is necessary now that this war shall be carried to its end. The war was not necessary, and the objects for which it is being waged could have been attained in peaceful ways. That is my opinion-possibly I am Not till diplomacy has been exhaused is it was not exhausted by Chamberlain and Kruger. . . In South Africa these people (the Boers) through no consent of theirs, came under the Brit ish rule. They did not like it, and withdrew, but the ever restless and active Empire followed them. They moved again and crossed the There the British followed them, and now there is no place left to go, and they have turned at bay. Much that has been are ignorant, reactionary and stubborn-the British soldiers are finding that out-and they do not want to be put under our institutions. pathize with them, but are glad at the same time that British rather than Boer ideas will prevail in South Africa. I believe that but for Cecil Rhodes' idea of a Cape to Cairo railway, there would have been no war. However, it is on, out the Empire is not in danger. If England is being punished for her sips, as Dr. Carman was incorrectly

reported as saying, I believe she will come out at last successful, for I do not believe Providence will cause her to yield to any other nation in the world. must die, many homes be desolated, nuch money and time wasted, but Britain will come out of this victorious.

unless complications arise. Of that there is no whisper at present." It is plain that Mr. Hughson here

maintains that the Boers, looking for a quiet home, were harrased by the British in their greed of territory, until having been penned in a corner from which there was no further means of escape, they at last turned to bay, and hence came the present Transvaal war. What greater injustice than this

could be inflicted on a people? And vet Mr. Hughson declares "it is necessary now that this war shall be carried to its end," and asserts the monstrous proposition that "Providence" will bring victory to the oppressor as a reward for her insatiable pride and that the war should go on lest England should be accused of cowardice !

This is the morality we condemned. Messrs. Chamberlain and Balfour pointed out a few days ago that some of the Liberal leaders in the British Parliament had taken exactly the same stand, and justly ridiculed such morality as that of the highwayman.

We are not greatly surprised that Rev. Mr. Hughson should fall into such an ethical cesspool, for his religion has no fixed moral code, any further than to leave it to each individual minis er to find in the Bible such princip'es as may suit his own fancy, and at the same time be acceptable to the leading members of his congregation for the have met with reverses. That would time being. But we, certainly, did not misrepresent him, and we had no destre so to do. We must remark here, however, that this there is no immoral advocacy of Rav. Mr. Hughson maintains thus the very doctrine which gentlemen of falsely attributing to the Jesuits, th " the end justifies the means." The Rev. Mr. Hughson returns

his contention that Catholic country are decayed and degenerate, but puts his assertion in a new form. speaks now as a prophet saying :

" Degeneracy awaits country where Romanism prevails.

We shall not delay to make rema upon the rudeness of applying ni names to the great Catholic Church nineteen centuries, but we would to know whence he obtained the sp of a prophet.

The subject of the degeneracy Catholic nations we already treated some length, showing the prosperit some Catholic countries, and give reasons why in some cases the poral prosperity of nations may be terrupted for a time. This we plained in the case of Spain, as ing out of the foreign and dom wars into which that country has plunged almost continuously for a than a century.

The temporal prosperity of a cou depends upon many complic causes, upon which it would tak much space to dwell here, yet we mention one which has frequent considerable share in producing i is that a people completely ignore and devote themselves entirely t worship of Mannon. This prod the wealth of Imperial (Pagan) of which Rev. Mr. Hughson spea enthusiastically. Does he forge at that very time the Jews, who the people of God, were passing the a period of temporal affliction lasted over six centuries?

In fact, under Christianity, at God has made no promise of ten wealth as the reward either nations or individuals who serv faithfully. On the contrary, a ing to Christ's oft-repeated tea the rich are in that most perilou tion which requires the special position of divine Providence to about their salvation, for "it is for a camel to pass through the a needle than for a rich man to into the Kingdom of Heaven. Matt. xix, 24) It is true, he ex immediately afterward that it sible for God, though impossi man, to bring this about, yet it tainly not what we would expe a minister of the Gospel to so riches as to make them the on by which the true religion in

known. Nevertheless there are severa olic countries which stand in th rank of nations as far as to prosperity is concerned, such gium, France, and Austria, by no means make this fact t of the truth of their religion. and morality are a more sure t we say repeat what we have quoted from Mr. Thieblin's l

"The total of prostitution the number we can daily mee leading street of London, or New York or Chicago migh have been added.

The same author says:

"The comparative perceiprofessional vice and of gene ness of morals is much lower than in any other country in

THE FEDERAL GOVER AND CATHOLIC A MENTS-HISTORY H ING ITSELF.

An Ottawa correspondent the following letters, the fir by Professor Goldwin Smi Globe in January, 1895, and from Mr. G. L. P. O'Hanly which appeared in the Emp 12:h of the same month. Goldwin Smith's letter to

is as follows : SIR JOHN MACDONALD AND P

To the Editor of The Globe:
Sir.—You quote from Mr. Mainteresting article in The Canazine on Sir John Macdonal.
Sir John was timid unto deation; had to be bullied into it committed to it by others. I thought it grown, he used it areach the power he liked to wield Sir John Macdonald was in medays before the election of Italking of his prospects. He hime, and continued till after the keep Protection at arm's lengulared only for Readjustment, attention to the fact that some porters were holding Proteguage, and ventured to point or while the United States, with twaried are of production, and it home market, might not suffer the Protectionist system, that never do for Canada. "No," we reply, "and you needn't fearing to get into that hole." mately declared for Protection belp rallying him on his consumed for him that he had to for Protection."

It was curious that in his seem of the protection is seem to be for the election he seem to be for the least in he seem to be for the least in he seem to be the seem of the least in he seem to be for the least in he seem to be seen to be see To the Editor of The Globe:

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surprised that d fall into such is religion has further than idual minis er ach princip'es cy, and at the to the leading gation for the certainly, did m, and we o do. We however, that aintains thus gentlemen of illy so fond of falsely attributing to the Jesuits, that " the end justifies the means."

The Rev. Mr. Hughson returns to his contention that Catholic countries are decayed and degenerate, but be puts his assertion in a new form. He speaks now as a prophet saying :

" Degeneracy awaits countries where Romanism prevails.

We shall not delay to make remarks upon the rudeness of applying nicknames to the great Catholic Church of nineteen centuries, but we would like to know whence he obtained the spirit of a prophet.

The subject of the degeneracy of Catholic nations we already treated at some length, showing the prosperity of some Catholic countries, and giving reasons why in some cases the temporal prosperity of nations may be interrupted for a time. This we explained in the case of Spain, as arising out of the foreign and domestic wars into which that country has been plunged almost continuously for more than a century.

The temporal prosperity of a country depends upon many complicated strance causes, upon which it would take too much space to dwell here, yet we may mention one which has frequently a considerable share in producing it. It attesting the causes of the changed atis that a people completely ignore God, titude of the Catholic electorate of and devote themselves entirely to the worship of Mannon. This produced the wealth of Imperial (Pagan) Rome enthusiastically. Does he forget that at that very time the Jews, who were the people of God, were passing through a period of temporal affliction which lasted over six centuries?

God has made no promise of temporal wealth as the reward either to nations or individuals who serve him faithfully. Oa the contrary, accord ing to Christ's oft-repeated teaching the rich are in that most perilous posttion which requires the special interposition of divine Providence to bring about their salvation, for "it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." (St. Matt. xix, 24) It is true, he explains immediately afterward that it is possible for God, though impossible for man, to bring this about, yet it is certainly not what we would expect from fault." a minister of the Gospel to so elevate riches as to make them the one sign by which the true religion is to be known.

Nevertheless there are several Cath olic countries which stand in the front rank of nations as far as temporal prosperity is concerned, such as Balgium, France, and Austria, but we by no means make this fact the test of the truth of their religion. Virtue and morality are a more sure test, and we say repeat what we have already quoted from Mr. Thieblin's book on

the number we can daily meet in one leading street of London, or Berlin, New York or Chicago might easily have been added.

The same author says:

"The comparative percentage of professional vice and of general loose. ness of morals is much lower in Spain than in any other country in Europe."

THE FEDERAL GOVERNMENT AND CATHOLIC APPOINT. MENTS-HISTORY REPEAT. ING ITSELF.

An Ottawa correspondent sends us the following letters, the first written by Professor Goldwin Smith to the Globe in January, 1895, and the other from Mr. G. L. P. O'Hanly of O:tawa which appeared in the Empire on the 12 h of the same month.

Goldwin Smith's letter to the Globe is as follows :

SIR JOHN MACDONALD AND PROTECTION. To the Editor of The Globe:

To the Editor of The Globe:

Sir.—You quote from Mr. Maciean's very interesting article in The Canadian Magazine on Sir John Macdonald the words, "Sir John was timid unto death of Protection; had to be bullied into it, led into it, committed to it by others. But when he thought it grown, he used it as a bridge to reach the power he liked to wield."

Sir John Macdonald was in my house a few days before the election of 1878, and was talking of his prospects. He had up to that time, and continued till after the election, to keep Protection at arm's length, and declared only for Readjustment. I called his attention to the fact that some of his supporters were holding Protectionist language, and ventured to point out to him that while the United States, with their vast and varied are of production, and their immense home market, might not suffer so much from the Protectionist system, that system would never do for Canada. "No," was Sir John's reply, "and you needn't fear that I am going to get into that hole." When he ultimately declared for Protection I could not help rallying him on his conversion. His answer was that "Protection had done so much for him that he had to do something It was curious that in his conversation with

pected, by some friendly influence then at work, to be made solid in his favor.

Goldwin Smith.

Toronto, Jan. 3, 1895.

Catholic electors. History sometime⁸ repeats itself.

We have heard much concerning the

Mr. O'Hanley's letter sheds some light upon the reason for the almost total detection of the Catholics from the Reform cause in 1878. He says: Empire, Jan. 12, 1895.

SIR JOHN MACDONALD'S MEMOIRS. To the Editor of the Empire:

To the Editor of the Empire:

Sir—In Dr. Smith's letter of last Saturday's Globe occurs the following passage:

"His chief reliance seemed to be on the Irish Catholic vote, which he expected, by some friendly influence then at work, to be made solid in his favor." This reminds me of a conversation in 1878 with the "Chieftain." He said, in substance, if not in the exact words below: "The first rift in the thick and lowering clouds of the 'Pacific' disaster was the publication of the Marlborough House resolutions. I saw at a glance that when the Irish Liberals of Ontario, always so loyal and fathful in adversity, were kicking, the 'Grit' camp must not only be in a state of rebellion, but in a state of disintegration. When I saw such names as O'Donohoe, McKeown, Carroll, yourself and many others, whom I knew never swerved in their allegiance in the worst days of George Brown and The Globe, in arms in revolt, I concluded that I had not only a certain, but an easy victory."

I may remark that the now historic first "Marlborough House Meeting" was held on the 24th of May, 1875. While the proceedings were not published until March, 1877, after Mr. Mackenzie's final refusal to redress their grievances. On that occasion he scarcely listened to their respectful remonstrances, and seemed to go out of his way to

their grievances. On that occasion he scarcely listened to their respectful remonstrances, and seemed to go out of his way to insult the delegates.

Ottawa, Jan. 8. These letters are now of interest as Ontario towards the Federal Govern- his ideas of his relations to God are ment between 1874 - when they warmly supported the Mackenzie Adminisof which Rev. Mr. Hughson speaks so tration-and 1878, when their hostility to that Government was of the most

G. L. P. O'Hanly.

pronounced and active character. From professions made by Mackenzle and other Liberal leaders the Catholics were led to expect fair and liberal In fact, under Christianity, at least, treatment at their hands. But these professions of liberality did not survive promises were disregarded, and no consideration was given to the representations or remonstrances of their Catholic supporters.

TheGovernment having secured their votes, all consideration for them vanished until the next election, when the "professions" were louder and if possible, more emphatic. But the Catholies wisely said: "He who deceives me once, that's his fault ; but if he deceives me the second time that's my

Sir John Macdonald possessed keen political instincts and realized the effect of the change that was impending, and discerning with that foresight-which was one of his great attributes-that the turn-over of the Catholic vote would form a most important factor in returning him to power, immediately took advantage of the situation. That turn-over, combined with the great change effected amongst the manufacturers by the introduction of the National liament in 1874 with a majority of nearly one hundred, and four years later Sir John Macdonald resumed power with a majority of sixty-six at

his back. Outside the ministers themselves and their personal friends and political opponents, upon whom the bounties of the Government had been bestowed, there was not the slightest regret that such

an end came to such a ministry. And apropos of the conduct of the present Government in bestowing the patronage on political opponents. Our correspondent encloses an excerpt from an editorial in the O:tawa Citizen of 18th Dec. 1897, which is exceedingly well put. It says: "There is no vice much baser than that of ingrati. tude, and it is but natural that the friends who are passed over in this way should complain if the offices they desired are given to men who have . no claim to them. The man who forgets his friends in his desire to placate his enemies does not make friends of his enemies as rapidly as he makes enemies of his friends." A Government guilty of this ingratitude generally get an opportunity to rely on the support of those they have been so anxious to benefit.

Although it was patent to many, particularly in Western Ontario, that the Catholics were lining up in array against the Mackenzie Government, there was not a member of his Cabinet possessed of sufficient sagacity to realize the position. Then, as now, advice was given and remonstrances made; then, as now, we were told that

We have heard much concerning the reception accorded the Catholic delegation from Toronto by the Premier at O:tawa, and also as to the remonstrance lately made to Sir Wilfred by the Young Liberal Association of Toronto. These we will deal with in a future

We understand there will likely be a Catholic Convention held either in Ottawa or Toronto some time in May, when united action will likely be taken. We also hear that a manifesto will be issued by leading Catholic Conservatives immediately after the pro rogation of Parliament.

AM I PREPARED FOR HEAVEN

We all hope to go to heaven when we die. Even the unbeliever in Christianity, unless he be a thorough materialist, indulges the vague hope that somehow, in the world of spirits to which we are all hastening, he will find a place of happiness as unending-ing as his existence. What that happiness will consist in, he, perhaps, never stops to consider, though, if his real wishes and highest aspirations were known, it would probably be found that he hoped for a sort of paradise such as Mohammed promised to his faithful followers. He believes in God, of course, though

very vague and indefinite. But a moment's thought should convince him that as we are dependent on God for our existence in this world, so our happiness in the world of spirits must depend upon a more intimate union and communion with God. True happiness in our social relation is general iy derived from assimilation of character. The exquisite pleasure of true friendship is derived from such assimi-lation. The truly good man can not unite with or take any pleasure in the beyond the ministers reaching the Company of a profane, corrupt and wicked man. And the feeling is fully reciprocated on the part of the wicked man. He has no sympathy with the good man. He may admire him at a distance, but he takes no pleasure in those things which the good man loves and delights in. He is uneasy and uncomfortable when brought into his presence and asked to participate in those things which are the source of the

> prayer and praise and worship in God's holy Church.
> Here in this world, the ungodly man, left to his free will, can banish the thought of God from his mind and resolve not to think or care for Him. Bat would it not be well for him to con sider that in the world of spirits he will be brought into immediate contact with God in such a manner that it will be impossible to forget or ignore him? Now, if he has taken no pleasure in the thought of God in this world; if, on the contrary, he has deliberately ignored Him and gone counter to His will, how can he expect to take pleasure in the thought of God when brought into His immediate presence? St. Paul derives great consolation from the thought that though in this world we do not know exactly what we shall be in the next, yet, as the sons of God, we are assured that when He shall ap-

highest joy to the good man-such as

the character of God. What then, the important question arises, is our duty and our highest wisdom iu view of these facts and considerations? Is it not, manifestly, to seek first the kingdom of God and His justice, and consider every other interest of secondary importance? kingdom of God on earth is His holy Church, the very design of which is to aid us in the great work of transformation and assimilation to the divine nature, that we may be prepared to enjoy Him forever in the world to come. This she does by proposing to us the example of the God Man, our Saviour Jesus Christ, Who is said to be in the likeness of God and the express image of His person. She also pro poses to us the example of that trans cendently beautiful, glorious being, the Immaculate Mother of the God-Man, who is the model of purity and all virtues and the mother of perseverance. She also brings before us, in regular succession and with stated observance, the lives of the great saints of God who have fought the good fight and finished their course and are now reaping the reward of their fidelity in the full fruition of the joys of heaven. This is indeed a great and difficult

It involves on our part, first, a reso lution to save our souls at all cost; then courage, perseverance, self-de nial, due restraint of our unruly ap netites and passions, a constant fear and love of God and steadfast purpose never wilfully to offend Him, and a never ceasing effort to conform our selves to the holy will of God and to please Him in all things. To aid the weakness of our corrupt

nature our holy mother the Church provides us with a wonderful system of helps in her life giving sacraments and worship. To test our sincerity in the desire for heaven we may well ask ourselves whether we are really in earnest in making use of the indispens-

safe path that leads to heaven. If not -well-may the good Lord have mercy on us. - Sacred Heart Review.

LOYALTY TO THE CATHOLIC FAITH.

The very dearest friend we have on earth has a holy horror of exclusion from the sacraments. It is his only ambition to cling with the utmost loy-alty to holy faith. To a Catholic faith means not merely a dreamy or sentimental conviction of the existence of a God and of a future life, but the whole body of God's revelation, handed down, guarded and interpreted by a teaching Church, and strengthened by most practical sacramental system. There are large numbers of people in this country who do not accept any-thing like the complete circle of Catholic doctrine, and who yet call themselves Christians. We have no desire to dispute their title to that great name. When a man calls himself a Christian he does homage to Christ—and that is something. But But just as there would be some who cried out "Lord! Lord!" and who yet would never enter the kingdom of heaven, so there are those who prefer to be Christian, and nevertheless fall far short of that full, rich and ample religion which it cannot be doubted Christ intended to leave on earth. It is unquestionable, for example, that Christianity is meant to be more fertile, more precious, more useful to the spirit of a man, than Judaism. The character of American Christianity — if we might use the phrase—was said to be reverence for God, and trust in Christ. But the Jew reverenced God, and even more deeply; and, although his Messiah had not come, he trusted most firmly in God, to forgive him his sins and to save him. Surely Christianity is more than this. In one sense, it is true, nothing more was possible to the soul than such reverence, love and trust. But the par pose of Christianity is to make these things, which had been obligatory from the beginning, easier, more constant and more universal.

"Thou shalt love the Lord thy God," it was said so the Jew —as to the Christian; but to the Christian, the Babe of Bethlehem, the Boy of Nazar-eth, the Preacher, the Crucified One, was given that, by the aid of sight and hearing, he might love more heartily and more continually; for Jesus is God. "Repent of thy sin," it was said to the Jew-and to the Christian; but to the Christian there was the Cross, not to do away with the necessity of repentance, but to make repentance more real, more acute, more lasting. "Trust in thy God," it was said to the Jew, and to the Christian; but the Christian was to have the altar, the new priesthood, the sacramental ministry, to make his trust a living exercise of the heart and not a dead formula of the spirit. "Save thy soul," was spoken to the Jew, as to the Christian; but to the Christian the world was to be full of luminous teaching, symbolic rites, and striking observances, that he might the better remember his soul, and transform his whole life by spirit-

ual influence into a preparation for the life to come. This is the reason of the extended dogmatic teaching of the Church, and of her sacramental system. "Dogma" means indisput-able principles; a sacrament means say repeat what we have already say repeat what we have already so the introduction of the National see Him as He is; and the Psalmist see Him as He is; and the Psalmist says, "I shall be satisfied when I says, "I shall be sat not be a sacrament unless Christ had willed it to be one, is as certainly the touch of Christ's hand. Firm and fixed teaching is necessary to make sure of the truth on such points as God, Christ, Grace and the future life. It is not a bondage, but freedom-unless all divine teaching was bondage. A man might, in some cases, be excusable in not knowing what the Church taught; but he must always be unfortunate - uncertain, indifferent and worldly. A plant cannot hold to the earth unless it has rocts; and a soul cannot cling to God or to Christ unless it has knowledge; and knowl edge means ideas, and ideas mean teaching. Again, to live outside of the great Christian sacramental system might be the result of excusable ignorance; but it cannot help being a ca lamity. A man who misses the well in the desert may not be blameworthy, out he is very much to be pitied. Any Catholic who gives up one jot or tittle of his faith gives up the most precious of the earth's treasure. Any non Catholic who even suspected that there might be such a thing as a sacrament-al system, as the Real Presence, as the Mass, as the Church, should never rest till by prayer and searching he had found out whether it was so or not .-American Herald.

READ THE SCRIPTURES.

Cardinal Gibbons preached Sunday morning at St. Gregory's church, Bal-timore. The subject of his address was the " Holy Scriptures."

The congregation were admonished to keep in their homes good books to read and to circulate among their friends. "The perusal of one sermon friends. "The perusal of one sermon on the doctrines of the Catholic Church," said the Cardinal, "to my knowledge in a certain community resuited in bringing three hundred members into the Church. Read the Holy Scriptures," he continued, "especially the New Testament. When I

What is the origin of fasting? Under the Old Law the Jews fasted by the command of God: thus Moses fasted forty days and forty nights on Mt. Sinai, when God gave him the Ten Commandments; Elias, in like manner, fasted in the desert. Jesus also fasted and commanded His apostles to fast also. The Catholic Church, says St. Leo, from the time of the apostles, has enjoined fasting upon all the faith

Why has the Church instituted the

fast before Easter?

1. To imitate Jesus Christ, who fast-1. To imitate Jesus Christ, who fasted forty days. 2. To participate in His merits and passion; for as Carist could only be glorified through His sufferings, so in order to belong to Him, we must follow Him by a life answering to His. 3. To subject the flesh to the spirit, and thus, 4 prepare ourselves for Easter and the worthy reception of the Divine Lamb. 5 Fin ception of the Divine Lamb. ally, to offer to God some satisfaction for our sins, and, as St. Leo says, to atone for the sins of a whole year by a short fast of the tenth part of the year. Was the fast of Lent kept in early times as it is now?

Yes, only more rigorously; for 1 The Christians of the early ages ab stained not only from flesh - meat, but from those things which are produced from flesh, such as butter, eggs, cheese and also from wine and fish. 2. The fasted during the whole day and at only after vespers, that is, at night. How shall we keep the holy season

of Lent with advantage?
We should endeavor not only to deny ourselves food and drink, but, still more, all sinful gratifications. And as the body is weakened by fasting, the soul, on the other hand, should be strengthened by repeated prayers, by frequent reception of the holy sacraments, attending Mass, spir-itual reading, and good works, par-ticularly those of charity. In such manner we shall be able, according to the intention of the Church, to supply by our fasting what we have omitted during the year, especially if we fast willingly and with a good intention.

A MONITORY FOR LENT.

Ave Maria

Of all seasons Lent is the proper time for practising the holy exercise of meditation. In the ages of Faith no one ever neglected it; and there can be no doubt that the chief cause of the 7 to 13 Doane St., Boston. decay of virtue and piety, justice and equity, is this: people nowadays do not seriously reflect upon the truths of the Gospel; and though professing to believe in Christ, do not hearken to His words.

In the cathedral of Lubeck, in Ger many, there is an old slab with the following inscription, which epitomizes in an admirable way the most appropriate matters for Lenten meditation. The devotional manuals used by our forefathers in the faith abound in precious bits like this. It is a pity they are so little known, for there is more substance in these few lines than is contained in many a pretentious book. The authorship is unknown,

but the spirit is unmistakable: Thus speaketh Christ our Lord to us : Plus 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 Way, and walk Me not;
Ye call Me Lite, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Fich, and ask Me not;
Ye call Me Fich, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Noble, and serve 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.

A TOUCHING SCENE

In the center of a large crowd, some kneeling reverently, others gazing morbidly, two priests on an atternoon last week ministered to a man who had fallen near the bottom of the stairs of the uptown station of the Second avenue elevated railroad, New Yorl

A policeman sent to Bellevue hospital, and Dr. Graham Rogers responded in a hurry. While awaiting the ambulance the crowd gathered. The two priests had just come from the Green point ferry. Seeing the crowd, and seeming to grasp the situation, hurried forward and to the injured man's side. They glanced at him for a second. Then one of the priests caught sight of a little brown ribbon which came just over the edge of the man's shirt.

"He is a Catholic, Father," he said to his companion. "See, he wears a scapular.

Instantly the priests knelt beside the unconscious man. The crowd fell back reverentially, the Catholics uncovering and joining silently in prayer. It was a strange scene. Overhead the elevated trains rattled. Electric cars went clanging by. Out of half a hundred tenement windows men and women looked down upon the

HOW PERVERTS ARE MADE.

Catholics, by neglecting the practice of their religion, by missing Mass oc-casionally, by receiving less and less frequently the sacraments of the Church, by mingling too freely with heretics, gradually fall away from the advice was not given nor remon much for him that he had to do something for Protection."

It was curious that in his conversation with me before the election he seemed not to rely much on the National Policy for turning that the ideas they represented found alay in his favor: His chief reliance seemed to be on the Irish Catholic vote, which he ex-

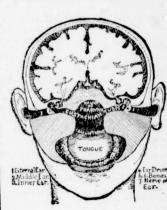
with the blessing of God and the intercession of our dear and holy mother of perseverance we may console ourselves with the reflection that we are in the safe path that leads to heaven. If not out a special grace of God To be a Catholic we must be practical and in

Still Another Testimonial to

DR. SPROULE'S

CURE OF

DEAFNESS.



TESTIMONIAL.

For several years I suffered very much from Catarrh in the head and became very deaf. I consulted doctors and tried many a vertised remedies; but found little relief until I was ed to apply to Dr. Sproule, of Bosto 1, through whose remedies, under God, I am completely cured both of the Catarrh and Deafness,

MRS. JOHN PEARSON,

Dr. Sproule's patriot'sm makes him feel specially gratified at the restoration of this specially gratined at the restoration of this lady, who has given both husband and son to her country. Her husband was Captain in the B.i.ish Royal Navy, and her son, of the Royal Canadian Dragoons, has just been ordered to South Africa to serve his Queen

Dr. Sproule makes no charge for diagnosis or advice. He leaves you free to take his treatment or not after he has told you its exact cost, which he makes as low as possible. Address DR. SPROULE, B.A.,

LITTLE FOLKS' ANNUAL 1900.

This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers. The frontispiece is "Bethlehem" leaus and His Biessed Mother in the scale of the control of the co

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MY NEW CURATE.

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Secred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXV. Philip Melancthon was of a more acable disposition than Luther, and etter inclined to conciliatory explan ations. It is a pity that he seems to have been more utterly cold-hearted towards the condition of the common people than even Luther. When Baron Henry von Einstedel, feeling burdened in conscience over the feudal exactions which the law allowed him to make from his vassals, asked Luther's counsel, the question suggests itself, what answer would he have received had he consulted the Catholic Church? There is not much doubt here. Unless he had made an exceedingly perverted choice of his Catholic counsellors, he would have been advised that all such scruples of cience were to be tenderly cher ished, and that every step taken to-wards lightening the burdens of his vassals was highly pleasing to God, ore eminently meritorous in propor tion as it drew nearer to complete

Unhappily this was not the advice which he received from the two chief German Reformers, although I think it is likely he would have received it from Bucer. Bucer, although far more fanatically cruel in his theories than either Luther or Melancthon, seems, apart from that, to have been more affectionately mindful of the con dition of the people. Luther, again, is less deliberately cold-hearted than Philip. He quiets Baron Henry's conscience as to the lawfulness of exact ing the hereditary dues from his people, but admonishes him to lay no new imposts. Melancthon, on the other hand, in a long and deliberate opinion, or rather in two, which are virtually one, takes particular and anxious pains to set this nobleman's mind entirely at ease, not merely as concerns present burdens resting on the vassals, but as concerns any future burdens which their lord might be in clined to lay on them. It is a pain-

"Your Lordship," says Melanc-thon, "should make no alteration in the old feudal services, and your con science should be entirely Such regulations in bodily things are acceptable to God, even though they are unequal, and even though they are somewhat too hard, and Your Lordship will do well to mark Paul's sentence in Romans 13, that secular regulations are God's ordinance.

Osserve now the sophism with which this opinion begins. Paul is speaking only of government, considered as an established for the public weal. Nero, in his general adminis tration, was mild and equitable, especially in the earlier part of his principate, and at the time when S: Paul wrote could with perfect truth be described as "a minister of God for good." In theory Nero was a repub lican magistrate, chosen and deposable by the senate, which finally deposed him in fact and put him to death on account of his unendurable extrava ver, none of those things had been developed in any marked measure and the Apostle could with perfect correctness describe him as so far ex emplifying very well the ideal of a worthy chief of the commonwealth It never enters Paul's mind to dispute the right of the senate to set the Imperator aside if he should cease to be e minister of God for good and beome the minister of Lucifer for evil. The whole chapter, instead of being what I once heard the late William Lloyd Garrison maliciously call it, Gibraltar of despotism, simply an admonition to the Christians not to imagine that their new spiritual dignity and enfranchisement set them free from the obligation of obeying a heathen magistrate when he uses his legitimate authority for legitimate ends for the encouragement of good and the discouragement of evil. such an end, in the year 58 Nero was still reigning, and for such an end, on

How utterly different the case of Baron Einstedel! Had he been, what he probably was not, a lord "immedi-ate of the Empire," responsible for the government of his dominions, he would of course have felt perfectly free to lay such taxes as were needed for this end His scruples show that he was asking himself another question, namely, Why am I requiring, over and above a fair rent, all sorts of services and payments from my people, purely for my cwn advantage, and by no other title than that of hereditary compulsion? not in the least a matter of the public weal that is here in question, but of selfish private advantage. The Reformation, turning this nobleman's serious questions, had it will represent, therefore, a spirit of stirred up his conscience concerning his dependants. Here was a grand opportunity for Luther and Pailip to him that, however much they might diverge from Catholic doctrine they were fully minded to maintain the Catholic tradition of beneficene and Unhappily Melcare for the people. anothon does no such thing, but, with wretched sophistry, which can hardly have failed to be transparent to his clear mind, turns to the encouragement of private selfishness and tyr-anny arguments which St. Paul uses it is necessary that one

the whole the Roman government sub-

y for the public advantage.

And indeed," he continues, "the for which it has been fighting. In orother should surrender the principle burdens of the peasants are much lightder that negation may be conciliated er than those of the authorities." A affirmation must defer to it very politesufficient answer to this would be: Why ly. When there is peace between then do not the lords exchange with faith and infidelity, it is the sort of

FIVE - MINUTES' SERMON. Second Sunday of Lent.

ings of poverty. Why then does he not exemplify them by becoming a poor man now? I believe he means to die

poor. As God has provided that he shall, whether he will of not, we own

wretched balderdash such talk is,

whether it comes from the Carnegies

and the Rockefellers, or from the Luthers and Melanchthons! Luther,

too, said that the peasants took the kernel and left the princes the husk.

He knew he was lying when he said so. Germany was full of idle, greedy, os

tentatious nobles, whose growing broods were veritable daughters of the

horseleech, crying ever more loudly,

Give ! give ! robbing the peasants by

exactions which had no other ground

than that their forfathers had been

plundering the forefathers of the peas

ants from time out of mind, robbing

the merchants by highwaymanship

practiced as a branch of knighthood filling the land with all the unspeak

able outrages and plunderings of pri-vate war. They thought they were

very merciful (and Luther backs them

up in this shamelessness of tyranny

if they only took half their subjects cattle. There is no doubt of the sev-

erity of their toils, but with the most

wards the filling of their treasure

houses, and towards making them-

selves a terror to mankind. The mild

er-tempered of them, it is true, were

content to make themselves simply a

burden to mankind, with ut making

themselves also a terror. Yet, burden or terror, Luther and Melancthon are

immeasurably mendacious in telling

the wretched peasants, with mocking insolence, that "they have the kernal

and the princes the husk." Still, this

faslehood is so scandalously plain, that

pudent bravado of the apologists of ty-

and punishments are far too light,

Therefore he takes comfort in thinking,

that there is such a happy variety of

extra imposition and taxations as in

some measure makes good the unseem

y reasonableness of the regular pun-

ishments and public burdens. Other-

wise he is sure the world would go all

to pieces My readers may think I am

caricaturing, but, except the term "reasonableness," I am copying him

He and Luther are both fond of the

amiable comparison, and he brings it

in here, "To the ass his fodder, his

load and his whip, so to the servant

his bread, his work and his flogging.

As Melancthon does not hold Ecclesi

asticus canonical, he cannot plead re-

ligious necessity for the quotation,

while it is certain that the Catholic

Church would remind her children that

the Old Testament is not to give law to

the New, and that the German nobles

were the Christian masters of free

Christian servants, servants entitled

to demand equitable wages, and not

He justifies the hardness of the Ger

man nobles, by declaring that Joseph's

government in Egypt was " much harder." Of this there is no evidence

but if it were true I should like to

potism a revelation from God? If

(like their countryman Disraeli after

them) to the monarch than to the

arche and nobles are still to be exalted

at the cost of the people? Luther and

Melancthon seems to believe this, but such a doctrine, like the doctrine of

polygamy, is far enough removed

This matter ought to be pursued

Charles C. Starbuck.

farther, to illustrate the real relation

AN AGREEMENT IN UNBELIEF.

From the New York Sun.

On Tuesday, the seventh annivers-

ry of the death of Phillips Brooks, a

building erected as a memorial of that

distinguished Episcopalian clergyman

and Bishop, was dedicated at Harvard

University, Episcopalians and Unitar-

ians joining in the exercises and speak

Brooks House is to be for the accom-

modation of all the religious societies

of Harvard, whatever their creed, and

religious unity or toleration which is

now manifested very extensively and

is likely to have a profound influence

on the course of denominationalism be

fore the twentieth century has far ad-

vanced. Unquestionably the barrier

between the different branches of Pro-

testantism are beginning to be broken

which the work of destruction is done

belief?

rather agreement in unbelief than in

to dwell together in unity, obviously

For orthodoxy and hetorodoxy

down, but is not the hammer with

ing from the same platform.

of original Lutheranism to freedem.

North Cambridge, Mass.

government

from Christianity.

All this is of no account to

was a revelation

rightfully subject to corporal chastise

Melancthon.

government

eivil

The reason, as he ex-

tion from his great principal.

the subjects.

of them these toils were directed to

him small thanks for that.

LONG, AND LABOR FOR HEAVEN.

"Lord, it is good for us to be here. let us make here three tabernacles." (Matt. So great was the joy felt by the apostles on seeing their divine Master in His glory that they had no other desire than to build habitations on Mount Thabor, and there dwell forever with Jesus. This, however, was a futile desire, for shortly after wards they were compelled to descend from the mountain, where they had seen so much glory and experienced so great a happiness, and were necessitated to continue on the thorn strewn path of life. They were again obliged to engage in the hard battle of life, and after many years of trials and persecutions, they were to end their sufferings by the death of mar-

There are thousands of Christians who act similarly to the apostles They permit their hearts to be chained to the trifling and worthless pleasures of this world, and expect to find that happiness which can be found only in Heaven. They do not consider the words of the royal prophet, "Man is words of the royal prophet, and is a shadow." (Ps. 143, 4) They will not understand that all earthly happiness is vain and fleeting; that it is like a lelightful dream, which is soon followed by an awakening to a sad reality; that it is like a bubble, one moment reflecting the beautiful colors of the rainbow, and another, bursting and vanishing into nothing. Is the against sickness? Cannot the greatest wealth dwindle into nothing? I doubt whether we can really call it falsehood. It should be called an imnot the highest honors frequently fol lowed by disgrace? Does not daily experience show us that delightful ranny. Melancthon in general is far from being an impudent man, but for once he has fairly caught an inspirapleasures are often succeeded by the greatest sorrow? Nothing is stable under the sun, nothing is certain but Melancthon, however, allows that he is not altogether contented with the death alone, which puts an end to all earthly things, and brings the sou before the judgment seat of God. Oh! state of things between the lords and folly and madness to attempt building plains, is that he thinks "the burdens tabernacles of happiness on this earth, and to forget the one, and most neces

sary duty, the salvation of the soul. How earnestly does not our Lord warn us against such indifference! How solemnly does He not admonish us in the gospel, when He says : 'Lay not up to yourselves treasure on earth: where the rust and moth consume, and where thieves break through and steal," but "Seek ye fore first the kingdom of God, and His justice : and all the things. shall be added unto you." (Matt. 6, 19 and 33) How unremittingly does not our Lord warn us to be prepared, for the Son of Man will come like a thief in the night, when He is least expected. Hence, let us not say with St. Peter, "It is good for us to be here, let us here make our tabernacles, What we build en earth has no stabl foundation. A whirlwind arises, and behold, in a moment the edifice of happiness which we erected, and which we considered so strong, so indestructible, lies in a heap of ruins, our former bliss, and the deep sorrow our former bliss, and the deep sorrow hand hanniness. "Here we have no lasting home, but we must seek one that is to come." that home above the clouds we should seek, for that we should strive, that rue eternal home, where every tear of sorrow is dried and every moan of grief has an end, where, in the midst know where we are told that Joseph's from God. Joseph was inspired, and so was David, but was David's desglory of God and partake of the happiness, "which neither eye hath nor ear heard, nor which hath entered into the heart of man." Joseph and Daniel paid more regard ing the words of divine inspiration, says Pope St. Gregory, "your hearts should be inflamed with an ardent people, is that any reason why, since the coming of the Son of Man, mondesire to be in possession of that home where you hope to find eternal happi

> It is not sufficient, my dear brethren. merely to long and desire for Heaven, you must labor, battle, make the sacrifices which God demands, for, the kingdom of Heaven suffereth violence and the violent bear it away.' (Matt. 11, 12), and St. Paul tells us that he who has fought the good fight will be crowned. This important truth our Lord wished io inculcate in the minds of His disciples when He did not immediately lead them from Cæsares Phillipi to Mount Thabor, but only after a laborious journey of six days. During a whole week, they had to undergo fatigue, suffer the hear and other inconveniences of the jour ney before they were permitted to obtain a glimpse of the glorified body of our Lord, a shadow of the glories of Heaven. In a similar manner, we too, must, during the week of our earthly career traverse the thorny path of life, until, at last, on the seventh day, on the eternal Sabbath. we shall see what God has prepared

for those that love Him. Hence our longing for an eternal crown will be in vain, our desires for the beautiful celestial home will be useless, if we allow our heart to rest idly, and presumptuously think, God is merciful and will reserve a place for us in His mansions No, we must strive, labor, battle. We must overcome our bad habits, root out our vices, and carefully avoid all danger ous and proximate occasions of sin We must, prompted by the love of God, faithfully perform the duties of our state of life, bear their ills patiently, pardon all offences, and forgive ou enemies from the bottom of our hearts in a word, we must follow in the foot steps of our Lord, deny ourselves daily, take up our cross and follow Him

say to us, it is good for us to be here our recompense is great ; our reward, glorious; our tears are dried; our sorrows are at an end; our labors are over, and all is eternal peace. Oh! imitate our example, fight the good fight; remain faithful to God; persevere unto the end, and you will as cend unto Sion, the city of the living God and the heavenly Jerusalem, to the company of thousands of angels and to Jesus, the Mediator of the New (Heb. 12, 23.) Testament. saints speak to us from the heavenly Mount Thabor. Let us listen to their voice, my dear brethren, and follow their counsel. No sacrifice will be too great, no labor too difficult, no suffering too painful, where our eternal happiness is at stake. Bless, O Lord, our good resolutions, brough the intercession of the saints, grant us the grace to achieve what we ave begun! Amen.

WHAT THE SAINTS TEACH US.

What I assert, is that the saints, as a lass, did few things. Their lives were by no means crammed with works, even with works of mercy. They made a point of keeping considerable reserves of time for themselves and for the affairs of their own souls. Their activity was far more contemplative than we in these days are inclined to suspect They were men who were not overhidden by publicity. They were men whose devotional practices were few in number and remarkably simple in method. On the whole, their lives On the whole, their lives seem very empty of facts, disappoint ingly empty. I am almost afraid to pass on to anything else, lest you should not have time to master this statement as I should wish. It will take us years to realize the importance

But I proceed. Many saints have been made saints by one thing. The sanctity of many has been consummat ed in its very beginning. To these, conversion has been the same thing as perseverance. St. Anthony of the Desert and St. Francis of Assisi are examples of this class of saints. Hence it was that the great feature of their holiness was its extreme simplicity. St. Francis's manner of prayer by re petitions may be quoted as an instance of this characteristic simplicity. Think again, of what St. Alphonso and others say of a single communion, that it is enough of itself to make a saint, or what the Blessed Leonard of Port Maurice says of gaining Indulgences, that sanctity. We are too much given to swallowing our graces without chewing them. We do not extract from hem one-half the sweetness, onehalf the nourishment, one - half the medicinal virtue, which God has deposited in them. We are too quick with them, too imperious in the use of them. We do not develop them. I believe the clear knowledge of what grace is, its nature, its habits, and its possibilities, would destroy half the lukewarmness in the world; for I sus pect full half of it comes from impetuosity and precipitation, from human activity, and a want of slowness before

The saints, as a body, do few things. Some saints have been made saints by one thing. One Communion is enough to make a saint. These are specimens of the hidden wisdom of the saints. What it comes to is that the only important thing in good works is the amount of love which we put into them. The soul of an action is its motive. The size nor in its duration, though both tnese are very considerable matters. But its power is in its intention. An intention is pure in proportion as it is loving. Thus, you see, what we want is not many actions, but a great mo mentum in a few actions. If we could give an equally great momentum to a great number of actions, so much the better. But the fact is that we cannot. We must choose between the two; and there can be no hesitation in our One stone that we can throw into heaven is worth a thousand that less space. - Father Faber.

CHRISTIAN BROTHER. HOOD.

We are told that we should bear one another's burdens. How shall the rich and the educated and the refined bear the burdens of the poor, the ignorant and the uncultivated, if they have no personal acquaintance with How shall they enter into their lives if they are separated by any chasm from the lives of the poor or of the tollers of We cannot, by giving a small alms.

or even a large amount of money, bring about that Christian brotherhood which we ought. There must be personal communication-the society must be one which the rich and the poor, the workman and the employer-all classes, in a word-shall get know each other, and live with one another taking part in each other's lives and each one contributing that which he can contribute toward the raising and purifying and beautifying of those around him. We have, in a word, to pear one another's burdens. man has to carry not only the burden of his own responsibilities, and of his own immediate family and surroundings, but he ought to carry the burthen of those who have not had the advantages which he has had. In other words, we ought to communicate largely and generously with those that

Oar Blessed Lord Himself had made the peacety willing. Mr. Carnegie has been lately lecturing us on the blest-



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ment we have to account to Him for us that whatever has been done to the east of His little ones He takes it as having been done to Himself, because Christ is not only our brother, but He lives, in a sense in each one of us. Each one of us represents Him after being baptized and being partakers of His divine grace, so Christ in a certain way is to be found in the soul of every Christian, and what is done to that soul Christ takes as being done to Him-

Personal service is that which is needed. It is not sufficient that we should say to ourselves that our homes are respectable and we ourselves want for nothing. We must look to our brethren, and we must ask are they treated by us as brothers, whether we are sharing our lives with them, and whether we are ready to give our ser vices and our time to them .- Cardina

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A FEAST OF GOUD THINGS.

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a mournful interest for our readers, since it is
one of the last stories of one of the ablest
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ago.

Catholic writers, who died only a few months ago.

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OUR BOYS AND GIRLS.

The Children's Lent.

Even our boys and girls should lea to deny themselves and begin in Le to conquer sensuality. It will not he them to give up the use of sugar, cak and candy throughout this holy seaso If they are faithful in these little a of self denial it will train their will master their body, with God's help, Christ's sake. And when the brig and joyous Easter-tide will come it v likewise be for them a season

Lieut. Vaughar,

The youngest officer, in point army seniority, to be ordered to front, is Second Lieutenant Charles Vaughan, who is a nephew of the C dinal, and whose commission in Seventh Dragoon guards, about to bark for the Cape, is gazetted of this week. Lieutenant Vaughan captain in the Monmouthshire Royal gineers Militia, a regiment in which father is colonel, as also was his gra father, who as volunteer, served country with distinction in the Crit at the time of national distress. The Highest Pleasures.

To our boys and girls we would say the highest, the best, the most per nent pleasures of youth (and also of l life) are those which are not sou but which comes from the faithful fillment of life's " little things" wi devolve upon each of us in the shap every-day duties and obligations. eager search after pleasure any direction is always fruitless, cause it implies a condition of min which enduring happiness is a stra Selfish laziness and perfect er ment may dwell together for a t season, but the latter will soon wi away under the absorbing influen the former, leaving the unfortu possessor a wreck both in mind

Eskimo Youth.

Some children might imagine the queer little E-kimes of w they sometimes read find life dull, now that they have so sunshine and the weather is so away up there in northland. A vi among them assures us, however, they seem to be perfectly content their round little huts with conical and one narrow decrway. They strange garments made of sealsk the skin of reindeer, bears, foxes, even dogs. Beneath their outer they wear more fur cloths, with hair turned inside and stockin dogskin or reindeer skin. So yo they are quite comfortable. The and girls look almost exactly a and at this time of the year the so bundled up that about all you see of them is their eyes. In igleo" (home) a place is set apa the use of the children. There no may disturb them, and after the have dressed their dolls, whic made of wood and clothed in a story-telling time begins. Each takes a turn. When the time the first story teller takes of his j turns his face to the wall and mences. And so the play goes

each has told a story. A Good Samaritan. In the Zoological Garden at I notable occurrence took place the day. Professor A. Milne Edward eminent naturalist, witnessed i made it the subject of an article has just appeared in a French s fic journal. Two so-called sun have been for a good while inm the aviary in the garden. Thes are popularly known as Ja nightingales, though they a found in Japan, and their song way resembles that of the night They have red bills, orange and yellow wings. There hon India and in China. The two b Paris fared comfortably until a gray cardinal got into their and at once picked a quarrel.

and was grievously wounded. The poor creature found itse pled and unable to sit on the Furthermore, its feathers being it suffered greatly from cold. ous now was the sympathy ma by its companion. Every ever gathered moss and hay, with made a warm bed for the Every night it perched bes sufferer on the cold floor, it being spread out to warm its ion as much as possible. For nights it played the part of Samaritan. All its efforts w availing, and the wounded bi Thereupon the other literally to death. It refused to eat. mained crouching in the cage

the sun birds lost almost all its f

had joined its companion. Books Make People Thi The boy or girl who reads go is not likely to remain uneduca benefits of reading, observa reflection are open to all. The study of books will put youn in possession of knowledge wi motes her happiness and us Knowledge will give them ski charging the duties of life creased power in executing poses. Many a person has an inspiration from a book lifted her to a higher positi

ciety, says the Philadelphia There is no more potent st higher life than the words of and women as recorded in th ings. Books make people this the thoughtless person that re-educated. Books are a means ment and culture. The your who wishes to have a clear well stored mind and a sy heart will be helped in his p

OUR BOYS AND GIRLS.

The Children's Lent.

Even our boys and girls should learn to deny themselves and begin in Lent to conquer sensuality. It will not hurt them to give up the use of sugar, cakes, and candy throughout this holy season. If they are faithful in these little acts of self denial it will train their will to master their body, with God's help, for Christ's sake. And when the bright and joyous Easter-tide will come it will likewise be for them a season of triumph.

Lieut. Vaughar,

The yourgest officer, in point of army seniority, to be ordered to the front, is Second Lieutenant Charles J. Vaughan, who is a nephew of the Car dinal, and whose commission in the Seventh Dragoon guards, about to em bark for the Cape, is gazetted only this week. Lieutenant Vaughan is this week. captain in the Monmouthshire Royal En gineers Militia, a regiment in which his father is colonel, as also was his grandfather, who as volunteer, served his country with distinction in the Crimea at the time of national distress.

The Highest Pleasures.

To our boys and girls we would say that the highest, the best, the most permanent pleasures of youth (and also of later life) are those which are not sought, but which comes from the faithful fulfillment of life's "little things" which devolve upon each of us in the shape of every-day duties and obligations. Ineager search after pleasure in any direction is always fruitless, be-cause it implies a condition of mind to which enduring happiness is a strang-Selfish laziness and perfect enjoy ment may dwell together for a brief season, but the latter will soon wither away under the absorbing influence of the former, leaving the unfortunate possessor a wreck both in mind and body.

Eskimo Youth.

Some children might imagine that the queer little E-kimes of which they sometimes read find life very dull, now that they have so little sunshine and the weather is so cold away up there in northland. A visitor among them assures us, however, that they seem to be perfectly contented in their round little huts with conical tops and one narrow decrway. They have strange garments made of sealskin cr the skin of reindeer, bears, foxes, and is just what we might have expected. even dogs. Beneath their outer suits they wear more fur cloths, with the hair turned inside and stockings of dogskin or reindeer skin. So you see they are quite comfortable. The boys and girls look almost exactly alike, and at this time of the year they are so bundled up that about all you may see of them is their eyes. In each igleo" (home) a place is set apart for the use of the children. There not one may disturb them, and after the girls have dressed their dolls, which are made of wood and clothed in skins. story-telling time begins. Each child takes a turn. When the time comes the first story teller takes of his jacket, turns his face to the wall and commences. And so the play goes on till each has told a story.

A Good Samaritan.

In the Zoological Garden at Paris a notable occurrence took place the other day. Professor A. Milne Edwards, the eminent naturalist, witnessed it, and made it the subject of an article which has just appeared in a French scientific journal. Two so-called sun birds have been for a good while inmates of the aviary in the garden. These birds are popularly known as Japanese nightingales, though they are not nightingales, though they are not nightingales, though they are not nightingales. The set of the will be asked why it had been we want men in law who shall see that the function of the legal traternity is to build up justice and ensphere it in the will of the Nation. We want men in politics who shall see that the function of the legal traternity is to build up justice and ensphere it in the will of the Nation. We want men in politics who shall see found in Japan, and their song in no way resembles that of the nightingale They have red bills, orange breasts and yellow wings. There home is in India and in China. The two birds in Paris fared comfortably until one day a gray cardinal got into their cage and at once picked a quarrel. One of the sun birds lost almost all its feathers and was grievously wounded.

The poor creature found itself crippled and unable to sit on the perch. Furthermore, its feathers being gone, it suffered greatly from cold. Marvellous now was the sympathy manifested by its companion. Every evening it gathered moss and hay, with which it made a warm bed for the invalid. Every night it perched beside the sufferer on the cold floor, its wings being spread out to warm its compan ion as much as possible. For several nights it played the part of a good Samaritan. All its efforts were unavailing, and the wounded bird died. Thereupon the other literally grieved to death. It refused to eat, and remained crouching in the cage until it

had joined its companion.

Books Make People Think. The boy or girl who reads good books is not likely to remain uneducated. The benefits of reading, observation and reflection are open to all. The proper study of books will put young people of the proper study of books. in possession of knowledge which pro-motes her happiness and usefulness. Knowledge will give them skill in discharging the duties of life and inlifted her to a higher position in society, says the Philadelphia Times.

There is no more potent stimulus to higher life than the words of good men and women as recorded in their writings. Books make people think. It is the thoughtless person that remains un-educated. Books are a means of refinewho wishes to have a clear head, a well stored mind and a sympathetic heart will be helped in his purpose by

udicious reading. The beauty and grandeur of what is past or distant is lark to the person who does not read The person who can read with apprecia tion the work of eminent writers places berseif in contact with a spirit far larger than her own. To hold con-verse with the great and the good is possible for every one who will study

the pages of literature. The works of Shakespeare, Milton, Tennyson and Longfellow have power to promote noble sentiments, to give refinement of manner and to inspire to higher aims in the struggle of life. person can read the writings of Emer-son, George Eliot, Hawthorne or Dickens without feeling an impulse to great er usefulness.

"No!" clear, sharp and ringing, with an emphasis which could not fail

"I don't often hear such a negative as that," remarked one gentleman to another, as they were passing the playground of a village school.

"It is not often anyone hears it The boy who utters it can say 'Yes,' too, quite as emphatically. He is a newcomer here, an orphan, who lives about two miles off with his uncle. He walks in every morning, bringing his lunch, and walks back at night He works enough, too, to pay board, and does more toward running his uncle's farm than the old man does He is the coarsest dressed scholar in the school and the greatest favorite. Everybody knows just what to expect of him.

Quite a character! I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now

" All this is true, and if you wish to see Ned, come this way. Tae speaker moved on a few steps,

pausing by an open gate near which a group of lads were discussing some exciting question.
"It isn't right, and I won't have

anything to do with it. When I say "Well, anyway, you needn't speak

so loud, and tell everybody about it, was responded impatiently. "I am willing that everybody should hear what I have got to say about it. I won't take anything that don't belong to me, and I won't drink

cider, anyway."
"Such a fuss about a little fun! It

You never go in for fun.' "I told you 'No' to begin with, and you're the ones to blame if there's been

any fuss."
"Ned Dunlap, I should like to see you a minute."
"Yes, sir;" and the boy removed his hat as he passed through the gate,

and waited to see what Mr. Palmer might have to say to him. Has your uncle any apples to sell?"

"No, sir; he had some, but he has sold them. I've got two bushels that were my share for picking. Would you "ke to bay them, sir?"

Yes, if we can agree upon the price. Do you know just how much they are worth ?" 'Yes, sir.'

"All right, then. I will call for them, and you may call at my house

for the pay. This short interview afforded the stranger an opportunity of observing Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained that day, offered him.

"Because I knew you could say 'No 'if occasion required," answered his employer. "'No 'was the first word I heard you speak, and you, spoke it with a will. More people, and young, are ruined for the want of not using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast boy or girl who is not afraid to say No 'has a good chance of making an honorable man er woman.

QUEENSBURY DEAD.

"I particularly request that no mummeries or tomfoolies be performed at the grave, but that I be buried as an agnostic." This sentence is part of the last will and testament of an Eng lish aristocrat and member of the peer age, the late Marqu's of Queensberry This nobleman had a higher title to fame, however, than this feeble attempt at playing the part of Julian the Apos tate. He was the inventor of a mod us vivendi between the public con science in England and the desire of that country's aristocracy that the noble sport of prize-fighting should be perpetuated as a national feature, des-pite the fact that men were frequently beaten to death in the brutal pas-time. He invented a kind of boxing glove and a set of rules for the roped arena, to which his name has become indissolubly attached. Now his fame is secure as long as the British Emcreased power in executing its purposes. Many a person has received an inspiration from a book that has superiority. Lord John Manners should superiority, Lord John Manners should have written:

"Let laws and learning, arts and commerce die, But spare us still our old nobility."

General Debility and a "run down" state calls for a general tonic to the system Such is The D. & L. Emulsion. Builds you up, increases your weight, gives health. Made by Davis & Lawrence Co., Ltd.

CHATS WITH YOUNG MEN.

Catholic Columb

Young men admire with all their soul O'Connell and his grand fight for his native land and the faith in Ireland. They admire Windthorst and his noble, fearless, unpurchasable band in the German Parliament. They admire Ozanam the French layman, who, not withs anding that he died at the age of forty, lived long enough to win for himself in the world of letters renown as great as any French writer; and who devoted his time and talents to the defence of the Church, and who made himself the ideal of Catholic young manhood the world over, practicing what he believed with respect to Cath olic societies, so well, that he, with other young men instituted that justly celebrated society, the St. Vincent de Paul, whose members and beneficiaries and admirers will in all time revere his memory. What good would Fred-erick Ozanam have been to the world or to the Church had he basked in the sunshine of his great genealogy and had not appreciated the value of Catholic Young men work and associations? admire and should emulate such great men. There is a work for them to do in this country, a fresh, almost un-broken field of labor in writing, in speech, in good example; whose fruit will satisfy the honest enquiries of our fair country about the truths of our faith, about the civilizing influence of her teachings as portrayed in history and in every act of her existence, about her democracy, her love of liberty, her protection of the poor and weak aud her defense of the rights of all mankind, her fostering care of science and art, her fearless, unselfish, uncompromising stand for truth in all time, and her pure love for the souls of all the people of the earth. You obtain the inspiration and the material for this work by association with Catholic men in Catholic societies.

Doers and Dreamers. There are two classes of men in the and hardest work by doing it." world-drudges and dreamers; and all men who have neither any capacity to understand and appreciate the dreams and visions of others belong to the class of drudges. The man who works without vision, who is not lifted up by his thoughts out of mere material things, he is a drudge. He may ham mer on the anvil, or he may hammer on the pulpit, he may paint pic-tures or he may paint barns, he may write books or he may be a copyist of others' manuscripts, he may dig in the soi and earn a dollar a day with the spade, or he may sit in the countingroom and earn four million dollars a year, it makes no difference-the man who has no vision, and no capacity to be inspired by the vision of other men, is a drudge. There are thousands of men that are as truly machines as if hey were bits of the very machinery they are working with. One may call himself a musician-he is an automator. I do not care what his technique, if there is no object in life, no sense of au ideal which he is translating by those keys. He may call himself a painter—he is a mere looking glass if he has no sense of a truth which under lies the beauty that he wishes to impress through the palette and the pic ure. We want men of vision in our business who shall see that it is not their function merely to make money. Men made to make money ! No ! mone is to make men, not men to make money. We want men in business who shall see that this divine mecha ism of business is God's plan for dis tributing wealth, comfort, intelligence, virtue. We want men in law who ensphere it in the wili of the Nation. We want men in politics who shall see that the kingdom of God is, and that the function of legislators and govern ors is, to realize it in the republic of

universal liberty; David, who looked upon a nation of warring tribes and had a vision of national unity, and, inspired by it, coalesced them into one great nation. To day, the world needs men of vision. Go1 grant us to open our eyes that we may see, and may He then put His finger on our lips that we may speak what things

men. Dreamers! Practical men scoff at them. Still Joseph comes; still men

ery, "Behold, this dreamer cometh;

let us see what will become of his dreams." This spirit scoffs at the vis

ionary from the counting room; it

scoffs from the newspapers; it scoffs even from the pulpits and the colleges.

But look at the list of them: Moses,

who had a vision of the promised land,

and so led the slaves out of Egypt, and laid the foundations broad and deep of

we do see and know.

The idea prevails that engineering is the paying profession of the future, to which students will do well to direct their attention. It is often said that the art of electricity is in its infancy that it is destined to have a vast expansion. Electricians are to dominate the industry of the coming century. There is accordingly an ever increas ing multiplication of electrical schools and electrical students. Thousands of our young men look for-ward to their graduation as an introduction to a remunerative and responsible career. But, in the opinion of the Electrical Review, the prospects of electrical engineers are not so bright as they are commonly thought to be.
"It is time," says our electrical contemporary, "that the real truth as to
the position of the electrical graduate

Electrical Engineering.

least a few of the difficulties that they will encounter." The Review proceeds to show what

should be se; forth, and that those con-

changes have occurred in the production of electrical goods in recent years. Fifteen years ago the business was divided among numerous concerns of med-erate size. Each employed designers, engineers and other functionaries, to whom an education in electrical en gineering was an essential. Electrical engineers were rare, and their services were in demand. But after a time the small establishments were consolidated The big companies absorbed the little ones, with the result of lessening the number of electrical engineers re quired. Then followed a standardization of apparatus, a unification of de sign and the placing of the manufacture of electrical apparatus on purely manufacturing basis. The great corporations produced incomparably fine types of apparatus of almost every kind and in great quantities, so that new designs were in little request. Innumerable contracts have been filled with devices of certain types and con-sulting engineers find their practice limited largely to the choice of standand types of apparatus. To propose an improvement on one of these is to propose a large additional cost of manafacture and delay in delivery. This change in conditions has made the electrical industry prosperous and en-larged its field of operations, but it has narrowed the opportunities of those who, as the Review puts it, seek employment in "the region intervening between the constructing and consult ing engineer and the man who oils the

large salary. To day he is met with a situation similar to that of a young physician or a young lawyer. He finds the field occupied with many other and necessarily abler men - men of experience. He must gain what is impossible to gain at college—absolute ly practical experience. He must work in a shop or in a factory, or in a station. He must learn the commonest of drudgery, with small pay, may fall to those who are not specially favored by circumstances. "Notwithstanding by circumstances. "Notwithstanding this," says the Review, "our schools and colleges are turning out thousands of graduates annually, giving them engineering degrees and setting adrift with a knowledge of the interesting and valuable literature of electricity, but few of them would be able to climb a pole or solder a joint. art of electricity, it is argued, is no longer in its infancy. That stage of growth was passed many years ago. Consequently those who contemplate electrical engineering as a profession must not be surprised if, after leaving

Ten years ago," our contemporary

adds, "the graduate from an approved

school of engineering could command a

school, they find themselves compelled o work for a while as linemen or wiremen, or perhaps as dynamo tenders. Similar pessimistic observations have recently appeared in journals devoted to the interests of civil engineers in general, especially in connection with railroading. It is not unlikely that an excessive number of young men have been attracted by the engineer-ing profession. Still there is, as usual, no doubt, "room at the top." It may may be true, as the Electricity Review says, that, 'the impression widely prevalent that electricity offers an unbounded future to the young man is fallacious," but a living is hard to make in any occupa-Electricity offers about the same professional rewards as will be found after severe competition, in other and older avenues of effort. But industry and constant application tell ultimately in every occupation. The Review's warning is useful, if, instead of utterly that electricity insures him an Eldorado.

A JUST REBUKE.

The Rev. Henry Wilson-of what denomination we can not say-preach ing on "Salvation," in Berkeley Temple, Boston, was moved to remark:

I'd rather see a minister to night in this church acknowledging his sins than I'd see fifty Roman Catholies being converted to Protestantism. The latter would be but a change of religion; and if they were untrue to their own taith, they'd be untrue to ours; but the change in the minister would be a change of character, and therefore more desirable.

"It is not often," observes The Pilot, "that the walls of Berkeley Temple echo to such sound sense as this."—Or any other walls. Brother Wilson is eminently sane, and refreshingly practical, earnest, enthusiastic and outspoken. We hope he will keep on saying things like this to the brethren. Long life to him, and may the power of his lungs suffer no decrease! - Ave Maria.

MARCH AND THE LION.

MARCH AND THE LION.

Something Better Than the Old Saw.

The saying about the lion and the lamb in March often proves false, but there is another and a better one which is literally true. When March comes in and finds you taking Hood's Sarsaparilla purify, to enrich and vitalize your blood, you may expect, when it goes out, that it will leave you free from that tired feeling and with none of the boils, pimples and eruptions which manifest themselves because of impure blood in the spring. If you have not already begin taking Hood's Sarsaparilla for your spring medicine, we advise you to begin to-day. We assure you it will make you feel better all through the coming summer.

CANNOT BE BEAT.—Mr. D. S'einbach, Zurich, writes:—"I have used Dr. THOMAS' ECLECTRIC Oll. in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy has had attacks of croup several times, and one dose of Dr. THOMAS' ECLECTRIC Oll. was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house.

templating entering the profession of electrical engineering should know at

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NECESSARY with cheese—VALUABLE with soup and meat -ENJOYABLE with oysters.

As Beverages: Pure and wholesome.

Ask for "LABATT'S" when ordering.

WHAT A CHANGE!

The first National Gallery of England collected by Charles 1, contained nine Raphaels, eleven Correggios, and twenty eight Titians. All the pictures representing the Biessed Virgin were afterward burned by order of Parliament. (Our authority for this statement is Matthew Arnold.) What a change has come over the Puritan werld since then! Madonna calendars have been almost a fad among Pro testants for several years past; the sweet, pure face of the Mother of fair love and of holy hope new adorns the walls of countless art galleries and parlors and reception rooms ; it graces innumerable private apartments, and looks down on thousands of innocent children gathered in the rooms of public schools. Like most of their elders, though they know not why, they love to have that face so near. Thank God there are few to object to all this! Honor and devotion to Mary Immaculate are closely allied. day these strayed sheep and lambs of Christ's flock will call her blessed, and she will acknowledge them as her very own .- Ave Maria.

SAVED THEIR CHILD

Mr. T. W. Doxtater Expresses A Father's Gratifude.

HIS LITTLE GIRL WAS ATTACKED WITH HEART TROUBLE AND DOCTORS SAID SHE COULD NOT RECOVER - DR WIL-LIAMS' PINK PILLS HAVE MADE HER SOUND AND LIVELY AS A CRICKET.

From the Sun, Belleville, Ont. In a comfortable farm home in Sydney, near Belleville, lives Mr. T. W.

Doxtater, a prosperous farmer and most respected citizen. In this pleasant home the heart of a father and mother beats with gratitude to Dr. Williams' Pink Pills, because they firmly believe they saved the life of their little daughter. A reporter of the little daughter. A reporter of the Sun having heard of the case. the Sun having heard of the case drove out to Mr. Doxater's for the purpose of getting at the facts, and found both father and mother of the little girl very enthusiastic in their praise of the medicine that has unquestionably done so much to relieve suffering in this country. Said Mr. Doxtater: "Yes, we have good rea-Doxtater: son for praising Dr. Williams' Pink Pills. I think they are worth ten; times their weight in gold. When our little daughter Clara was about eight years old she was stricken with what the doctors said was heart trouble. Up to that time she had been a strong, healthy child. The first symptoms shown were fainting spells, and these would attack her without a moment's warning. We consulted a doctor, under whose care she was for a time, but the treatment did her no good - in fact she was growing worse. Then we called in another or and he frankly told us that he could hold out but little hope for her recovery. By this time she was confined and far three months was a helpless as an infant. In some of the fainting spells she was attacked with convulsions. Her appetite seemed entirely gone and she was reduced to a living skeleton. At this time I read the particulars of a cure through the use of Dr. Williams' Pick Pills, which gave me hope, and I determined that our little girl should try them. I first got one box, and when they were used she seemed brighter. Then I got five more boxes, and by the time she had finished them she was as sound a child as you could find in the neighborhood, bright and lively as a cricket. She has been going to school for the past eighteen months, and has shown abso lutely no symptoms of the old trouble. I attribute her cure entirely to the use of Dr. Williams' Pink Pills, and if any. one doubts the truth of this statement you can refer them either to myself or

my wife." Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this treat-ment, which has no equal for building up the blood and giving renewed strength to brain, body and nerves. Sold by all dealers or sent post paid at 50s. a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co , Brockville, Oat. Do not be persusded to try something else said to be ' just as good."

Don't Run Chances by taking whiskey or brandy to settle the stomach or stop a chill. Pain Killer in hot water sweetened will do you more good. Avoid substitutes, there's but one Pain-Killer, Perry Davis'. 25c. and

SLEEPLESSNESS.—When the nerves are unstrung and the whole body giving up to wretchedness, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleeplessness comes to add to the distress. If only the subject could sleep, there would be oblivion for a while and temporary relief. Parmelee's Vegetable Pills will not only induce sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness.

Are your corns harder to remove than those

NERVOUS troubles are cured by Hood's Sarsaparilla, which enriches and purities the blood. It is the best medicine for lervous PEOPLE.

nappiness.

Are your corns harder to remove than those that others have had? Have they not heen cured the same kind? Have they not been cured by using Hollaway's Corn Cure? Try a bottle.

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Y, ndon, Ont, EFFERENCE SEE e AN'S

me."

E. any of the The Chris-oth); The ; Thoughts hop Walsh of (paper)) 50 cents, C RECORD

is CAUSED by

CATARRH

Few Doctors know this. They think the trouble is too much bile.

THE BILE IS NATURE'S PURGATIVE. It is extracted from the blood by the liver and poured into the bowels. But when the Bile has done its work in the bowels, certain of its elements should go back into the blood to enrich it. This is not generally known, even by good physicians.

it. This is not generally known, even by good physicians.

Purgatives preyent the return of the Bile. They irritate the bowels so that these organs, instead of re-absorbing the bile, throw it violently out. It passes away in the evacuations, often burning and smarting on its way out. The blood becomes gradually impoverished from the drain. Each time it is harder for the liver to extract the bile from the blood. Thus stonger and stronger purgatives have to be used.

used.
The blood grows poorer and poorer. It is CLOGGED WIMH IMPURITIES. It lacks the rich life giving properties. The sufference ause of the poor state of his blood, feels dull and heavy without energy or ambition. His appetite is variable. He has a tendency to the 'blues'. And all the time the constipation grows steadily worse.

THE LIVER.

permanent.
Dr. Sproule has done this for thousands of others, who had suffered for years.

HE CAN DO IT FOR YOU.

Is your flesh soft and flasby?
Are your spirits low at times?
Is there bloating after eating?
Have you a gurgling in your bowels?
Is there throbbing in stomach?
Is there a general feeling of lassitude?
Do these feelings affect your memory?
Are you short of breath upon exercise?
Is the circulation of the blood sluggish

Are you constipated? Is your complexion bad? Are you sleepy in the daytime? Are you irritable?

Do you feel miserable?
Do you get tired easily?
Do you have hot flashes?
Is your eyesight blurred?
Have you a pain in the back?
Is your flesh soft and flabby?

The Newman Reading Circle held its regular fortnightly meeting at the residence of Mrs. shn B. Brophy, on Monday evening 27th, ulflar fortnightly meeting at the residence of Mrs.
John B. Brophy, on Monday evening 27th, ult.
Papers on the second book of "Ben Hur"
were read by Mrs. J. B. Brophy and Mrs.
John Gorman, A spirited discussion on the
matter of the essays followed, and filled up the
remainder of the evening. The next meeting
will be on 12th inst., at the residence of Mrs.
Rene Steckel, when papers will be read by
Miss Mary Cameron Doyle and Mr. Wm,
Kearns. There was a full attendance at the
meeting.

Miss Mary Cameron Measurements at the meeting. There was a full attendance at the meeting. The badge of the Olive League of the Ladies of St. Brigid's parish is a goiden dove bearing an olive branch in its brioss" was blessed and placed in position in the church of Our Lady of Lourdes. Montreal road, on Sunday afternoon-His Grace the Archishop offliciated.

The Ecclesiastical Court of Arbitration in the matter of the collapse of the cathedral of Nicolet, consisting of their Graces the Archishopoethology of their Graces the communicated to the notaries of the respective interested parties, who had each bound themselves previously to abide by the decision under a penalty of \$40,000. The Court condemned the contractors to refund the Bishop of the diocese the amount of actual outlay, \$43,299,39, but threw out the latter claim for damages, \$12,000. Botherwood the contractor's claim for \$25,000. Botherwood the contractor's claim for \$25,000. Botherwood the contractor's claim for \$25,000. Botherwood the complete of the court claim for damages, \$12,000.

Rev. Brother Ouimet, O. M. I. has been ap pointed one of the Professors of English in the University, replacing Rev. Father Cornell, ap-pointed to St. Joseph's church. The St. Patrick's Literary Association's con-cert on St. Patrick's night promises to be a

cert on St. Fairca's single positives, great success.

Rev. Father Cornell, O. M. L. of the University, has been appointed curate of St. Joseph's parish, in room of the late hamented Rev. Father Howe. Father Cornell is a native of Carleton Place. He had been editor of the University Review formerly The Owl).

DIOCESE OF HAMILTON.

The Orphans' Festival.

One of the great musical events of the year is the festival of the St. Mary's Orphan asylum and it never fails to attract an immense audience. The forty-seventh festival was held yesterday at the Grand Opera house, and both afternoon and evening immense gatherings enjoyed the programmes arranged by Rev. Father Holden. It was the old, old story, that never seems to lose interest in the telling. The evening lestival was graced by the attendance of His Lordship Bishop Dowling, a number of prominent citizens. the clerky of the city and Rev. Father Craven, of Graven Tette, H. Carscalle M. L. A. Colquboun, M. L. A. Shoriff Middlein and Adam Brown. The programme was, of a high order of merit Saleway as as sufficient of the Saleway and The Orphans' Festival.

M. I. A.; Sheriff Middleton and Adam Brown.
The programme was, of a high order of merit
and was as follows
Selection—Hibernian Bouquet, Bousquit Thirteenth battalion band.
Solo—Lo: Here the Gentle Lark. ... Bishop
Mis. Martin Murphy.
(Flute obligate by David Anderson)
Solo—The Children's Home. Cowen
Harold Jarvis.
Solo—The Exile's Return. ... Needham
Mrs. Frank Mackelcan.
Solo—Love 1s Tyrant. ... Herbert
Miss Teresa Tymon.
Solo—The Raft. ... Pinsuti
F. A. Filgiano.

Mesdames martin can.
Solo-Another Little Patch of Red
(Harrison

men: I am sorry to say that I of feel a little nervous this evening I was all right till I came on the platform, but, seeing around me so many sweet, lovely ladies, and so many fine gentlemen, to say nothing of his Lordship, and the mayor, and the aldermen, and all the rest of the best people of Hamilton, you will not be surprised that my heart goes pitty party, and, as Mr. Hooligan says, when anything goes wrong with him, My brains have actually gone wook gathering; so that I have really forgotten every word of the speech I had prepared. A good one, too, and one I am sure would have brought down the house. But now that I have forgotten the speech, perhaps it will be all the same if I tell you a story, a real nice one, and one that Mr. Hooligan says is quite true that it all happened in his own place, wherever that it.

The little crator went on to tell, in humorous language, the story of Ralph the Miser, whose salvation was brought about by a sharp began man. At the close the boy was heartily applanded.

man. At the close the boy was heartily ap plunded.

Bishoo Dowling then addressed the audience, whom he thanked for giving such grand aid and encouragement to such a deserving charity. It was a touching tableau that was before them on the stage, and he was greatly pleased at them and their benefactors, and asked God's blessing on them for their good work. During the forty-seven years of the asylum's existence many of its patrons had passed away, but the good work had not passed away, but the good work had not passed away. His Lordship wene on to speak of the lessons that were taught the children; how they were taught to love Canada as a good country that had sheltered their fathers and had good laws for their government. He thanked Father Holden for the excellent programms be had furnished. It was gratifying to have such support in view of the many calls on the public purse, especially in regard to the contributions for for the brave boys who were now upholding the name of Canada and the empire in South Africa. (Applause.)

Mayor Tectzel, after expressing his pleasure

Canada and the control of the partial of the patriotism distribution of the patriotism distribution of the patriotism distribution. Mayor Teetzel, after expressing his pleasure at being present, spoke of the patriotism dis played by the citizens. In his opinion, Hamilton, relatively, was the most patriotic city in the Dominion, judging from the moneys contributed to the patriotic funds and the mon sent to the front. On the nineteenth anniversary of Majuba Hill, Britons had been avenged; and Canadians, he was proud to know, his distance of the patriotic funds and the money of the Sisters of Charity, and closed with the hope that the forty-seventh estival night would not be the least successful. Adam Brown followed with a graceful speech, in which he paid ribute to the grand work of St. Mary's orphanage. He knew of no other similar institution that had larger claims on the charitable tion that had larger gave some statistics. Since the institution of the asylum 3,900 orphisms, and there were at present 137 in the institution. Mr. Brown closed with words of the first hope the method of the similar of praise for the good work done by the Sisters in St. Joseph's hospital.

Dowling made a touching reference to the late George E. Tuckett. His Lordship declared he had never met a more are George E. Tuckett. His Lordship declared he had never und a more generous benefactor, and said that it delighted him to do honor to the memory of Mr. Tuckett. (Applause.)

Sheriff Middleton spoke briefly tendering his congratulations to all concerned on the success of the festival.

Mr. Co'quhoun, in the course of a short speech, said that instead of Uanadians receiveng the waifs sen out by Miss Rye and Dr. Bronardo, they ought to attend to their own orphan and neglected children. (Applause.)

do, they ought to attend to their own and neglected children. (Applause.)

Mr. Carscalien was the last speaker. He had enjoyed himself thoroughly and was glad to be present. Their thoughts had been on the war, he said, and the new of yesterday's great success was greatly enhansed, and their hearts were stirred to see Lord Roberts giving high praise to the Canadians who assisted in bringrian about Cronje's surrender. (Applause). Canada was now occupying a proud position and would soon take a place in the councils of the empire. Mr. Carscalien went on to speak of the good work done by St. Mary's asylum and closed with giving high praise to Bishon McKvay, whose name would ever be remembered in kindness as that of an able and devoted pries!

bered in kindness as that of an able and devoted priest.

MATINE PERFORMANCE.

The immense crowd of children at the matines greatly enjoyed the entertainment provided for them. The programme was: Opening chorus by the orphans, assisted by girls from the Separate schools; hood drill by the orphans and Separate school girls; cantata, "R-d Riding Hood." the children, assisted by Maggie Kelly and Mary Phoenix, who sans solos.

The passion play pictures closed the enter tainment. They were much enjoyed,—Hamilton Spectator, Feb. 28.

FIF1Y YEARS OF WEDDED LIFE.

FIF1Y YEARS OF WEDDED LIFE.

On Tuesday, Feb. 22nd, was ceiebrated by Rev. Father Tiernan at the church of Our Lady of Mount Carmel, a Nuptial High Mass, being the fiftieth anniversary of the marriage of Mr. and Mrs. Robt. Lennon, of this parish. Their many friends are pleased that the Holy Year has brought to them so happy an event.

Mr. Lennon was born in Kilkenny, Ireland, in 1816. After living on the Island of Jersey a number of years he came to Labrador in 1840, where he remained three years, intending to return to the motherland at the close of the term. By an accident he boarded a ship bound for Quebec, and luckily, too, for the vessel on which he was to have returned to Ireland was never after heard of. Mr. Lennon being a cooper by trade, located in Greenwood, in the township of Pickering. In 1850 he married Bridget Murphy, (daughter of John Murphy, the miller of the village,) when a blooming Miss of seventeen. There they lived for many years being well-khown and respected by ali. Mr. Lennon was a zealous Catholic, always ready to aid in anything that could advance the cause of religion in those primeval days. His house was ever open to the poor and ne dy. Stations were held there twice in the year, and for a time Mass was celebrated every month, there being no church in the village. Nor were the children of the vicinity neglected. Sunday school was taught either by the pastor of the parish or the good man of the house, so that as the years went by hundreds of children were instructed in their religion and prepared for First Communion within those walls. Children who are now scattered far and near the world over, long since grown men and women, many of whom will ponder over those lines which will bring to them memories of pleasant days of childhood.

In 1890 the family moved to Goderich where they remained six years, after which they took up their abode in the little villa of Mount Carmina.

they remained six years, after which they took up their abode in the little villa of Mount Carm 1.

Mr. Lennon, though somewhat enfeebled with rheumatism, is still a bright intelligent man, has a fund of stories which he delights in telling, and though at an advanced age, has but few grey hairs and can read the smallest print without the aid of glasses. Mrs. Lennon, always prudent and industrious, still busiles herself with her household duties, and enjoys quite good health. She loves to tell of the pleasant "long ago," when neighbors gathered in to while away the hours with song and dance. She is of a happy disposition and likes to see the young folk enjoy themselves, and with a little coaxing will contribute to the amusements by singing. When You and I were Young, Magne," or some of the good old songs from the past.

Owing to the senson of the year it was found investible for the sons and daughters of this increase. So the sons and daughters of this coaxion, so the sense of the year it was found meet during the coming summer togladden the hearts of their dear potents. But though absent they did not forget to send letters of congratulation to the aged ones. Bright American eagles came from the United States, a dollar for each wedded year from Josephin British Columbia, the same in pure Yukon gold from James who has been for the pat two years in the Alaskan Territory.

The hosts of friends of Mr. and Mrs. Lennon, in Pickering, Goderich and Mount Carmel join in wishing them many future years of peace and happiness.

MAYFIELD.

MAYFIELD.

Mayfield has long been celebrated for its truly enjoyable and successful social events, but the gathering at the palarial residence of Mr. Hearn on Friday night last was par excellence la grands fete of the season. From an early hour in the evening until far into the night merry belis rang out their chimes as load after load of the flower of this surrounding neighborhoods arrived. To the more thoughtful and observant on looker however, a shadow seemed to lay athwart the sunshine of many a face and a mysterious force seemed to hold in check the cheerful mirth. It was the cause of that shadow and the centre of that force which

for their kind and untiting efforts when could not fail to ensure success. At the appointed hour the chair was taken and admirably filled hy Mr. Hugh Craig, who, after a few introductory remarks, called upon Mr. Jas Laidlaw to read the address, in the course of which Mr. and Mrs. Hearn were presented Mr. and Mrs. Hearn were presented with two hours of the country of the course of which was hourstrid where he was the presented. tory remarks, called upon Mr. Jas Laidlaw to read the address, in the course of which Mr. and Mrs. Hearn were presented with two beautiful chairs by Mr. R. M. Giffen and Mr. Jas. Gradv. Sorrowful, yet with heart entuned with kindly regard for his neighbors. Mr. Hearn then replied in a short 'yet feeling speech. The chair then called upon one after another of Tom so di schoolmates and neighbors some of whom in tones tinged with sorrow yet warm with affection expressed their esteem for their old friend. To others however, the impressive sadness of the occasion lay too heavily upon the heart to opermit of speech. Their silence spoke louder than words. Among those who availed themselves of the opportunity to speak their mind and heart were Messrs. T. Ingold-by, A. E. Laidlaw, M. E. Mitchell, (Oneen s hotel); P. Speirs, H. McDevitt and J. aidlaw.

The following is the address:

T. Ingold-by, A. E. Laidlaw, M. E. Mitchell, (Oneen's Hotel); P. Speirs, H. McDevitt and J. i a dlaw.

The following is the address:

Mr. and Mrs. Hearn: When a few short months ago we first learned of your intended departure from our midst, a feeling of sadness, not untinged with regret, gradually stole over us. It has been said, and rightly too, that we seldom appreciate the true worth of a person or thing until we have to part with it; so now the thought of our early separation involuntarily impresses upon us the extent of our impending loss.

Brought up from childhood together with you, Tom, sharing in common the joys and sorrows of the passing years, tender yet strong bonds of affection have entwined themselves about our hearts. Early reminiscences and familiar seems have exerted upon each of us alike their same tender and magnetic influences which have served to mould our characters and to unite us in one common brotherhood. In losing you, therefore, from our circle, we cannot but feel that we are losing a part of our selves, and that a void will remain which years can never fill.

The name of Hearn has long been associated in our neighborhood with everything that was honest, puright. Charitable, kind hearted and

ourselves, and that a void will remain which years can never fill.

The name of Hearn has long been associated in our neighborhood with everything that was honest upright, charitable, kind-hearted and true. To each of us, Tom, as we turn back the pages of memory for a few short years, there appears the manly form and kindly face of your deeply lamented tather. Few, indeed, are there of us who have not from time to time been cheered by his simd, fatherly advice. But God, in his wise Providence, took him from us when already his furrowed brow was streaked with gray, and, like you, Tom, we too felt that we had lost a father. At length however, Time, the great bealer assunged our sor row and tempered our grief, and left in their place a sad yet loving remembrance.

As years rolled on we became conscious that his mantle had Tallen upon you, Tom, and we row and tallen upon you, Tom, and we restricted see you following in your father's considering that they had admired and esterling character of the fill of the control of the contro

to fade away from our village roll! The poet Tennyson has apily said, "Tis better to have leved and lost than never to have leved and lost than never to have leved and lost than never to have leved at all." So the deeply-laid affection of the passing years will serve to unite with its mystic bonds what cruel space can never part.

And now, as a token, insignificant though it may be, of the high esteem in which we hold you, we ask you to accept these chairs, which we earnestly pray you may long live to enjoy. A new home will soon claim you for its own, fresh faces will welcome you, and other hands will grasp yours with a warmth scarcely less than that of our own. But when, in evening's shadowa, you sit in these chairs surrounded by your many robust children, whom we have also grown to love, and let your thoughts revert to the past, enshrined as it with happy recollections, you will acknowledge, we feel, that if St. Catharines holds your more worldly interests, Mayfield is still the home of your truest affections and most loving remembrances. Property and the state of the s

A POPULAR MAYOR.

Evening Star, St. Catharines, Feb. 27.

Mayor Keating has earned for himself an enviable reputation as a host, as well as a splendid record as Chief Magistrate, and this year the usual "Mayor's supper" was in the nature of a new departure in keeping with the patriolic spirit now prevalent in the community. Neat invitations were addressed to each Alderman and city official requesting the pleasure of their company at the patriolic concert in the Opera House last night, with a "rider" intimating that supper would be served at the Grand Central Hotel at its conclusion. About thirty Aldermen and officials, were ushered into seats reserved by him the Opera House has deep the seating were ushered into seats reserved by him the Opera House in a body, the audience greeting their entrance with generous applause. Each member the 4150 of his cowd, and a small Union Jacobally remarked his cowd, and a small Union Jacobally remarked his cowd, and small Union Jacobally remarked his cowd, and small Union Jacobally remarked his cowd, and small union and without any formality the pleasant task of disposing of the good things provided was entered into with a zeal whetted by the stirring events of the evening and the keen bracing air Mayor Keating presided, with Ald. Burgoyne in the vice-chair and the following gentiemen around the Board: Ald Wilson, King, Dunlop, Reed, Petrie, Norris, Varley and McClelland; Chief Riddell and Assistant Chief Chapman of the Fire Department; C. H. Connor, City Solicior; Collector McGibbon Auditors Timmons and Keyes; Street Super intendent O Neil, Park Superintendent Walker Cemetery Superinted Canter Cameron; ex-Asses ors Dolson and O'Loughlu; Police Commissioner Prior; Janitor Whitten; Dr. Goodman Chairman of the Board of Health; Shertif Dawson, Chairman of the Collegiate Institute Board; J. E. Lawwence, Chairman of the Free Library Board; C. G. McDermott and Joseph Hodgins of the Court of Appeal and Mc He boast of the not that the following nearly proposed "The Queen" in a neal, patriotic speech, an Evening Star, St. Catharines, Feb. 27. Hodgins of the Court of Appeal, and Mr. Wm. Peel Bandmaster of the Nineteenth Battallion. When the cloth had been figuratively removed, the Mayor proposed "The Queen" in a neat, patriotic speech, and the toast was heartily honored. Ald Burgoyne toasted the worthy Mayor and his wife a sentiment that was warmly responded to and then all formality was dispensed with. Everybody and every thing was toasted, and everybody had to say something. Some had a double dose, and in all about fifty speeches must have been made, and the soul stirring strains of "For He's a Jolly Good Fellow" became a perfect nightmare. Anecdote and poetry were nicely biended, and shortly after 3 oclock this morning "God Save the Queen" brought the festivities to an end. Everybody shook hands with the Mayor again and, voted him a "Jolly Good Fellow," anyway.

OBITUARY.

MRS. PATRICK CULLEN, ROCHESTER, N. Y Died, at the family residence, No 6 Saratoga Ave., Rochester, N. Y., Bridget S. Tucker, be-loved wife of Mr. Patrick Cullen, We are reminded once more of Longfellow's lines.

"There is a reaper whose name is death And with his sickle keen, He reaps the bearded grain at a breath And the flowers that grow bet ween."

And with his sickle keen,
He reaps the bearded grain at a breath
And the flowers that grow between."
For on Monday, Feb. 12th, at 6 a. m., after a
brief illness, during which she manifested great
patience and bore her sufferings with true
Christian fortitude and resignation which terminated in a peaceful and happy death, surcommitted and protects and loving chidren, her sister and brothers and consoled by her spiritual and the field
and consoled by her spiritual and the chidren, her sister and true christian charity. Her life
should serve as a worthy imitation to those
whom she has left behind to mourn the blank
which her removal from the scene now renders
so sorrowful. During the summer she visited
the home of her mother, Mrs. John Tucker, at
Cobourg, Ont., but on returning to Rochester,
contracted a cold from which she never recovered. Her loving and kind husband with
tavuy friends and young children had the
prayers of the faitful, together with the Holy
Sacrifice of the Mass offered to Divine Providence for her recovery, but the Lord willed her
h ppy death,
Among the many beautiful floral offerings were a cross and pillow "Calling Mother," from her bereaved hus
band and loving young children; a starof faith from Messrs, John and James
Cullen; a cross from the Misses Brewster of
Cobourg, Ont.; a wreath of calla and lify of the
vailey from Mr. and Mrs. T. Kenny of Rochester; a beautiful cross and anchor of Golden
Gate Roses was the token of sympathy from
the A. Ol. society of Rochester to their president in his sorrow, Mr. P. Cullen, Many of
her infinate lady friends had the Holy Sacrifice of the Mass offered for her soul.

The funeral took place on Feb. 1th to St.
Patrick's cathedral, where a requiem High
Mass was offered for her soul by the Rev.
Father Burns. The good Sisters of the convening husband and f

ADDRESS AND PRESENTATION.

Mount Carmel, Feb. 28, 1900.

and family for Detroit, where they intend to make their new home.

Both Mr. and Mrs. Hall have lived here all their lives, and their departure is regretted by all, as they were a valuable acquisition to Church and seeiery, and their place cannot be easily filled. Their hands were always ready to help the poor and needy and their sympaths and hospitality were ever extended to all.

In the early part of the evening they were presented with an address accompanied by a handsome gold watch and chain for Mrs. Hal and an elaborate travelling tolic case for Mr. handsome gold watch and chain for Mrs. Hall and an elaborate travelling toile case for Mr. Hall. The address was read by Thomas Land and the presentation made by Edward Hogar and Matthew Regan. Mr. Hulteplied in very feeling terms, expressing his gratitude to the young men for their beautiful gifts, but more for the good-will which they displayed. He also expressed the sorrow which he and his family fell at parting from friends so tried and true, amongst whom they had spent all their days.

days.

Music, song and other social amusements occupied the remainder of the evening, and after a sorrowful hand shaking and the singing o "Auld Lang Syne," the gathering separated Following is a copy of the address:

Mr. and Mrs. John Hall, Mount Carmel, Ont.

Dear Friends—We, the young men of the parish of Mount Carmel, assemble here this evening to show you our love and respect as well as our sorrow for your departure from

well as our sorrow for your departure from amongst us.

Little did we think a few months ago that the ties of friendship which have so long bound us together, should be severed so soon. The severed so soon the severed so soon the severed so severed to severe the severed so soon the severe the severe the severe to severe the seve

miss your hearty greeting every time we enter the little village of Mt. Carmel. It is then the sincerest wish of us all that It is then the sincerest wish of us all that herever you go, you may be known as we now you, then we are sure you will have good iends and true friends, a blessing in the hour

And now dear Mr. and Mrs. Hall, we ask you to accept these gifts, not for their intrinsic value, but as a slight token of the esteem in which you have ever been held by the people of the parish of Mt. Carmel, and we hope that often in the future we will have the pleasure of seeing your cheerful faces and hearing your welsome voices amongst us again.

We wish you God-speed in your new home and ask you to kindly remember us who now so sorrowfully say gool bye.

Signed on behalf of the young men of the parish. Edward Hogan, Matthew Regan, Thomas Lane, Denis O'Brien and Michael M. Doyle.

AN EXPLANATION AND A RE-

To the Editor of the CATHOLIC RECORD :

Dear Sir—Allow me to thank through your journal, those of your readers who have responded to the appeal made in your columns, in favor of the Indian Missions of the Archicoces of St. Boniface. The notice being, paper will be a finder. The notice being, you will be a finder. The notice being, you will be a finder. The notice he will be a finder. In make it with a few explanations. Although this district is attached to the ecclesiastical province of St. Boniface, it is within the civil boundaries of Ontario. There are about nine hundred Indians on the Lake of the Woods, all heathers. A mission was established in their midst a little of the control of the children in the school and under the care of the Sisters and lay teachers, are Christianiz d and formed to the habits of civilized life. It is the means of preparing for baptism fifteen or wenty children a year—for no sooner are the children in the school for a few months than they bey to be admitted to baptism. The parents of those children are thereby also brought under the riting of the missionary. It is not seem that it is just to observe that the mission is not alone in the enterprise, but is a co-partner as it were with the Government. The Dominion Government recognizes and appreciates the industrial training furnished in those schools, and is willing to co-operate in their maintenance. When, therefore, there is question of establishing a school of this sort, the head of the 1c nomination interested, presents a petition to the Government asking its seancing and appropriation is generally made even for the building, but then the partners a prelimination of the sort with the contribute of the finder of the finder

ST. PETER'S SCHOOL, LONDON.

Below we give the names of pupils who stand Below we give the names of pupils who stand highest in the different subjects, and are entitled to first place on the honor roll:

S-nior IV.—Christian Doctrine, Ezra Hurley; reading, Frank Conway; spelling, Lena Mahoney; arithmetic Jas. Collins; geography, Jas. Kinsella; writing, John Loguidice; grammar, James Collins; history, Lena Mahoney; drawing, Willie Dibb; composition, Edna Walsh; literature, James Collins; physiology, lames Neville.

drawing. Willie Dibb; composition, Edna Waihs; literature, James Collins; physiology, James Neville.
Waihs; literature, James Collins; physiology, James Neville.
Legnaling, H. Pocock; spelling, Josephine Logualice; arithmetic, John Frederick; thysiology, Nellie Boyle.
Hird classes, – Senior class—Christian Doctrine, Ada O'Rourke; reading, Louie Chaffer; spelling, Nellie Kearney; writing, Irene Gleeson; drawing, Ada O'Rourke; arithmetic, Junior class—Christian Doctrine, Chaffer; spelling, Nellie Kearney; writing, Irene Gleeson; drawing, Ada O'Rourke; arithmetic, Junior class—Christian Doctrine, Chaffes Binks; reading, Madeline Burns; spelling, Mary Logualice; writing, Frances Niles; drawing, Josie Cusolite; arthmetic, Mary Logualice; grammar, Charles Binks; geography, Albert M. Garvey; iterature, Irene Dwyer.

C. M B. A. Resolution of Condolence.

At the regular meeting of Branch 177, Newcastle, N. B., held on the 27th of February, the
following preambles and resolutions were
moved and adopted:

Whereas Goa in His designs has been pleased
to remove by death Mrs. Mary Power, mother
of our esteemed Brother William Power,
And whereas in her death, a most estimable
person and one never wearied in well-doing,
has been lost to the community;
Be it resolved that this society express its
sorrow and tender its sympathy to Brother W.
Power and the members of his family:
And be it furthermore resolved that copies of
these preambles and resolutions be spread on
the minutes of our Branch, be sent to the family
of our brother and forwarded to the Canadian,
the Union Advocate, Freeman and CATHOLIC
RECORD.

NUM BOOKS

NEW BOOKS.

"The Four Last Things: Death, Judgment, Heaven, Hell," by Father Martin Von Cochem, O. F. S., just published by Benziger Bros., 36 Barclay Street, New York City, is a particu-larly appropriate book for reading during this holy season of Lent. Strong cloth binding,

printed with large type, and on good paper. Price, 73 cents.

Cold is thy stole of snow, Soggarth Aroon!

Daily for thee shall rise.
Soggarth Aroon!
Prayer and sacrifice.
Soggarth Aroon!
Homes thy dear feet have prest,
Homes thy loved voice halt blest,
Weep thee, of friends the best.
Soggarth Aroon!

ed citizen of St. John and a member of the Board of Trustees of the Catholic Mutual Ben efit Association. The Catholic Record likewise wishes young Mr. O'Keeffe every success in his new field of labor.

LONDON.

\$6.00. Live Stock—Live hogs, \$4.75 to \$5.00; stage, per lb., 2 to 2;c; sows, per lb., 2 c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00. Dairy Produce—Eggs, fresh laid, per dozen, 16 to 18c; eggs, basket lois, 14 to 16c; butter, best rolls, 22 to 25c; butter, best crock, 20 to 22c; butter, creamery, 23 to 26c; cheese, pound, wholesale, 9 to 10c; cheese, pound, retail, 13 to 15c; honey, per pound, 10 to 14c; lard, per pound, wholesale, 7 to 74c; lard, per pound, retail, 9 to 10c.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

March 8.—Wheat—Market dull, but prices fairly well maintaind; Ontario red and white, 64½ to 65c. west, and 65c. to 65½c, east; goose wheat, 69c. low frieints to New York; soring east, 65½c; Manitoba No. 1 hard, 78c. North Bay, and 79½c, asked. Flour dull; outside millers offer straight roller in buyers bags, middle freights, at \$2.69 per barrel, and export agents bid \$2.90; sales of straights in wood for local account made at \$2.85 to \$3, according to brand. Mill feed scarce and firm; bran quoted at \$15 to \$16 and shorts at \$16.50 to \$1.75 at the mill door through Western Ontario. Corn steady; No. 2 American yellow quoted at 42c, on track Toronto, and mixed at 41c; Canadian corn scarce and firm at 41c on track Toronto. Peas, demand quiet; car lots, 63c. north and west, and 63c. east. Barley, export demand keeps up, but prices a shade easier; car lots No. 2 middle freighte, 42c. and east at 43c; No. 1 quoted at 44c, ourside. Rye quiet; car lots, 50c. west and 52c. east. Oats—Hemand quiet and prices easier.

montreal quies; offering light; car lots outside quoted at 49c. to 50c.

MONTREAL.

Montreal, March 8.—Manitoba wheat was quoted at 61c, at Fort William; No 2 white oats, on spot, are quoted at 31c.; May delivery, afloat, 35c.; and in the west at 27c; peas are steady, though Liverpool cable declined 4d to 54 81 this morning, and are quoted at 73c. May delivery, afloat, and 65c. west; No. 2barley, 19c; rye, 62c; and spring wheat, 75c. May delivery afloat. Flour is fairly active and steady; Manitoba patents, at \$5.80 to \$3.90; strong bakers', \$3.50 to \$3.60; winter patents, \$3.50 to \$3.80; straight rollers, \$3.25 to \$3.30; and \$1.57 to \$1.60. In bags; Manitoba bran \$16 in bags, and Ontario bran \$16 to \$6.25 in bulk; Manitoba shorts and Ontario grades, \$18; mouille is firm at \$19 to \$20. Provisions sleady, the demand for dressed hogs now rather exceeds the supply, and receipts move quickly at \$6.69 to \$5.75 for light average, and \$6 to \$0.57 for leght average, and stoley at \$6.69 to \$5.75 for light average, and \$6 to \$0.57 for leght average and a for \$0.57 for leght average, and \$0.57 for leght average and a for \$0.57 for leght average, and \$0.57 for leght av Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

A.—The following is the range of quotations at Western cattle market his morning:

Cattle—Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$3.75 to \$4.25; butcher, medium to good, \$4.25 to \$5.95; butcher, inferior, \$2.75 to \$3.00; stockers, per cwt., \$2.75 to \$3.50.

\$3.50. to \$5.00; slockers, per cwt., \$2.75 to \$3.50; nambs, per cwt., \$3.00 to \$3.50; iambs, per cwt., \$4.00 to \$5.25; bucks, per cwt., \$2.25 to \$2.50. Milkers and Calves,—Cows, each, \$25 to \$50; calves, each, \$2 to \$10. Hogs—Choice hogs per cwt., \$5.00 to \$5.374; light hogs, per cwt., \$4.25 to \$4.75; sws, \$3 to \$3.25; stags, \$2 to \$2.25.

EAST BUFFALO.

East Buffalo, N. Y., March 8. — Cattle—Feeling strong; calves light supply, moderate demand; choice to extra, 87.59 to 87.75. Sheep and lambs, good demand; steady on top grades; lambs, choice to extra, 87.99 to 88. good to choice, 87.60 to 87.95; common to fair, 86.25 to 87.25; sheep, mixed, 86.25 to 86.50; yearlings, 86.25 to 87.75; ewes, good to choice, \$6.25 to 85.85; close strong, Hogs closed steady; heavy, 85.74 to 85.29; mixed, \$5.15 to \$5.17; Yorkers, \$5.16 to \$5.29; pugs, \$5 to 85.10; roughs, \$5.60 to \$3.70; stages, 83.60 to \$3.75. EAST BUFFALO.

HONOR ROLL FOR JAN. AND FEB. 1900, R. C HONOR ROLL FOR JAN. AND FER. 1900, R. C. S. S. NO. 1, OSGOODE.—Fourth class.—L. Doyle, N. Shields, J. Dyle, P. Lapiant and N. Doyle, Third class.—T. O'Brien, J. O'Connor, A. Kelly, M. O'Brien, T. Doyle, N. Doyle, F. O Brien, W. Dcyle and T. Laplant. Second class.—A. Kelly, Ambrose Kelly and S Shields. Part second class—L. Laplant. M. Kelly, T. Shield, E. O'Brien, L. Kelly, A. Shields and T. Doyle, Part first class.—L. O'Brien, G. Doyle and C. Laplant.

CONSTIPATION REV. FATHER HOWE. When Chronic

Beloved Curate of St. Joseph's Church Ottawa, Died Feb. 13th, 1°00, Aged 41. "How shall we mourn thee? With a lofty trust "Our life's immortal birthright from above; "With a deep faith, whose eye to track the just Thro' shades and mysteries lifts a glance of love,—

"Thro shades and mysteries lifts a glance of love."

"And yet can weep! for nature thus deplores "The friend that leaves us, though for happier shores."

Ah, thou wert dear to us,
Soggarth Aroon!
Dearer each year to us,
Soggarth Aroon!
Cheering each drooping heart,
As of thy life a part
With gentle loving art,
Soggarth Aroon!

Ah, thou wert dear to us,
Soggarth Aroon!
Dearer each year to us,
Soggarth Aroon!
When thro' the evening sky
Bright angels hov'ring nigh,
Soared with our loved, on high,
Soggarth Aroon!

Colder thy solve every control of the control of th

Mrs.: J. H. Mahon.

A PROMISING YOUNG CATHOLIC

Mr. David S. O'Keeffe leaves to day to take a

With Dr. Sproule's treatment all this is changed. The liver is gently but surely cured of the cause of the trouble—CATARRH OF THE LIVER, which prevents it from doing its work. It begins to produce bile in small natural quantities. Easy regular movements are thus established. At the same time the bowels are toned up. As a result they no longer eject the bile. They re-absorb it. It goes back in the system. It carries with it new health and strength; NEW LIFE from the food with which it has come in contact. The whole system feels the change. The dull heavy feelings disappear. The weakness vanishes. The circulation improves. The mind grows clear. The 'blues' depart. The patient 'feels like a new man.' Best of all, the cure is permanent. Mr. David S. O'Kaeffe is a son of Mr. D. J. O'Keeffe, of H. M. Customs, a highly respect

MARKET REPORTS.

LONDON,
London, March8. —Grain, per cental—Wheat
\$1 10 to \$1.12; oats, 88 to 90c; peas, 79c to \$1.63;
barley, 80 to \$7c; corn, 75 to 80c; rye, 85c to
\$1.10; buckwheat. \$1.00 to \$1.20; beans, per
bushel, \$1.05 to \$1.35.
Sects—Clover seed, alsike, \$5 to \$5.70; clover,
do., red, \$5 to \$5.70; timothy do., \$1.15 to \$1.70.
Farm Produce — Hay, \$8.00 to \$9.25; straw,
per load, \$3.50 to \$4.00; straw, per ton, \$5.00 to
\$6.00.

If you have some of the above symptoms you have CATARRH OF THE LIVER.

Mark and send the above symptoms for free diagnosis to DR SPROULE, B. A., 7 to 13 Doane St., BOSTON,

pound, wholesale, 7 to 7½c; lard, per pound, retail, 9 to 10c.
Vegetables — Potatoes, per bag, 50 to 75c; onions, per bag, \$1 00 to \$1.50.
Poultry—Ducks, dressed, per pair, 75c to \$1.00; fowls, per pair (dressed), 50 to 55c, fowls, per pair (dressed), 50 to 55c, each, 90 to 75c, turkeys, per bl. 9 to 11c.
Mest—Pork, per cw., \$1.50 to \$6.80; beef, cow., \$1.0 to \$6.50; toel, beff, beffers and steers, \$5.00 to \$6.50; veal by carcass, \$5.00 to \$7.50; mutton, by carcass, \$5.00 to \$7.50; lamb by the carcass, \$10 to \$1.50; to 10c.

TORONTO.

SHE HAD ALL THE SYMPTOMS. SHE HAD ALL THE SYMPTOMS.

My dear Dr. Sproule:

When I wrote to you first I felt very miserable. Had a constant headache, was dull, langaid, had no heart for anything. My complexion was sallow, cevered with blotches, and I frequently had bad pains in my right side. I had all the symptoms of Catarrn of the Liver. I began using your remedies and now not one of all those symptoms remains. I think it is wonderful that a person can be curred in such a short time, after trying other doctors in vain. They used to relieve me, but it was only for a time. Nobedy can shake my faith in you, Doctor, and I sincerely hope that all who suffer from Catarrh in any form will not hesitate in writing to you. I shall be giad to reply to all who wish further particulars.

Your grateful Patient, MRS JESSIE B. McKENZIE,
Three Brooks, Pictou, N. S.

MONTH'S MIND.

On Tuesday, Feb. 27, a solemn Month's Mind Requirem High Mass was celebrated in St. Mary's church, Barrie, for the repose of the soul of Mrs. Anne Lynch, late of Kilmaley, Ennis. Co. Care, Ireland.

The officers of the Mass were Very Rev. Dean Exam. Celebrant; Rev. D. Morris, P. P. Orilla, sub deacon and Rev. Hugh Sweene of Barrie, matter of ceremonies.

Deceased lady was sister of Very Rev. Dean Exam. of Barrie, matter of ceremonies.

Deceased lady was sister of Very Rev. Dean Exam. of Barrie, the very Rev. Dean Exam. of Barrie, the very Rev. Dean Exam. of Barrie, matter of ceremonies.

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The officers of the Mass were very Rev. Dean Exam. of Barrie, matter of the Counties and the Onton Territory. White oats, and the West at 32c. 59c. 12c. and east 27c. to 27c. and east 27c. to 27c. and east 27c. to 27c. the Montreal March 18c. Montreal, March 18c. Montreal, March 18c. March 18c. Montreal, Mar day of July, 1999.

Twenty per cent of the purchase money shall be paid to the Gold Commissioner at Dawson on the day of sale and the remainder within thirty days from that date.

There will be no restriction as to the number of claims which may be sold to any one person or Company holding a Free Miner's Certificate: but no hydraulic claims will be included in the sale.

or Company holding a Free Miner's Certificate: but no hydraulic claims will be included in the sale.

So soon as the purchase money has been paid in full, entries for the claims will be granted in accordance with the provisions of the placer mining regulations then in force, with the exception of the provision as to the staking out of claims, and the claims sold shall thereafter be subject to the placer mining regulations.

A survey of the claims sold shall thereafter be subject to the placer mining regulations.

A survey of the claims sold will be made by the Department at as early a date as possible, and the claims shall include ground the Government Surveyor may define by survey in accordance with such Regulations as may be made in that behalf and the decision of the Gold Commissioner shall in respect hereof be final and conclusive.

In case for any reason it is deemed impossible by the Gold Commissioner to give title and possession to any claim cisposed of at such auction sale, the Gold Commissioner will refund the decost paid at the time of sale, and no claim shall lie against the Crown in respect to failure to give title or possession.

A second auction sale under the conditions above set forth, will be held at Dawson on the 2nd day of August, 1900, of all claims nor disposed of at the auction sale of the 2nd July, 1900, and of any other claims which have in the meantime become the property of the Crown under the regulations in that behalf.

Perlex G. Keyes.

1990, and or any meantime become the property under the regulations in that behalf, PERLEY G. KEYES, Secretar

Department of the Interior, Ottawa, 21st February, 1900.

经 Binder Twine for Sale.

GEALED TENDERS addressed "The Warden of the Pentientiary, Kingston, Ontario," and endorsed "Tender for Twine," will be received until the 20th of March next, inclusive, for the twine on hand and unsold at that date, together with the output of the Pentientiary factory between that date and the 31st July next.

The twine will be delivered f. o. b. cars, Kingston, in quantities to suit the purchaser.

The twine will be delivered f. o. b. cars, Kingston, in quantities to suit the purchaser. Terms, cash on delivery. Particulars as to quality, grades, etc., may be obtained by in spection at the Penitentiary warehouse. Each tender must be accompanied by an accepted cheque for \$2,000, which will be received also if accompanied by an accepted the accompanied by an accepted cheque for \$500, on the terms before mentioned.

Orders from farmers in pursuance of the advertisement dated January 22nd will be received and flied until the 20th of March, instead of the 1st of March, as stipulated in the former advertisement.

J. M. PLATT.
Warden.

J. M. PLATT, Kingston, 26th February, 1990.

VOLUME XXII.

The Catholic Recor London, Saturday, March 17, 19

DEATH OF A NOBLE PRIE By the death of Monsignor B. Pag Laval University has lost a stau and true friend. He gave the best his years and talents to its upbuildi and its present position in the intell ual world is due in no little measur his foresight and unflagging la Time was when the path of the I versity was contested by obstacles taxed to the utmost the resources courage of these who guided its des ies. They, however, never lost hear deviated one iota from their desig

ing second to none either in mate or professional equipment. We do not imagine they l reached the high water mark of cess, but that they have laid down lines in which that success is obt able will not be denied by any fr

making the university a centr Catholic teaching and a hall of le

of Catholic education. Some of the men who have born burden of the heat and toil are st their posts. There is Mgr. Ha a profound scholar and acknowle as such, who has given the enthu tic work of years to his Alma M To know him is to know a man less, devoid of sham and prete and with the heart of a little of One could not live long with him out feeling the influence of his andChristian manhood, and we ver to say that more than one life strengthened and more than one took on a stronger cast of love and through the example of that saint man, always a priest and a ge man, who toiled on day after day sought no nobler reward than th

crease of God's glory. Monsigneur Laflamme - who not know the Professor who witty as he is learned? His labors scientific field have placed him forefront of distinguished Cana and have done much to increa prestige of Laval. Whenever we of a model professor our though back to the days when we sat us pleasant faced gentleman with m voice and a gift withal of such c line clearness of exposition of a tion that we could not but dream mineralogy was the one and only

suit of the human mind. Monsigneur Paquet was als qualified, both by instinct and tion, to take a large part in sh the destinies of a great hall of lea He could not only claim a goodly of the garnered wisdom ages, but a knowledge a human nature which strain soul of all pride and rigor leaves therein the spirit of ness. That spirit was full ofte by those from whom he had th to receive no ingratitude, but i with him always, beautifying l life and helping others to und that success worthy of the nan

be based on love and humility.

He was as true as steel to his

-true counsellor and comrade his students. Despite the time traditions of Laval, against v sin is crime unpardonable, he from being an ecclesiastical M O lick to censure when anyth perilling discipline came to was yet a ruler of wise toleration to excuse and condemn the prothoughtlessness. We oursely him much-for wise counsel as tion that never failed -- for les o'er some rough spots in the l that was filled with dreams of v aspirations that find a shelterthe hearts of all who are buck the armour for the good figh yet who, amongst the many called him Director, will not ledge him as a moral and men factor. They are all now in the ing fields of the harvest-some and colleges, others doing duty in the North-West and o sionary countries; but all w they hear he has been si home, feel they have lost a fr

JOTTINGS.

A Miss Mary Dakes, a fe pounder of the Gospel to the is not a very warm admirer o sionaries laboring in that She laments that of every do