At the intersection of the roofs of the nave and transept there is a circle of eight windows, each of which is painted with groups of angels.

The Stations.

Around the nave of the church are arranged the Stations. In panels with handsome frames of stucco work, painted and gilded, whose dimensions are 10x22, are placed oil paintings on canvas representing the most significant events of the Passion of Christ. These paintings were imported from Europe and are of artistic merit.

Statues.

There are also arranged about the church in niches, canopied and supported by groups of cherubs, two- to three-foot statues of saints, seven feet high and painted in life colors. In the nave of the church are the twelve apostles and on either side of the choir gallery the patron saints of music, Saint Gregory and Saint Cecilia.

In the transept on the gospel side and in range with those of the apostles are Saint Joseph, Saint Agnes, Saint Lawrence O'Toole, Archbishop of Dublin, and Saint Catherine the placard canonized. On the epistle side of the transept are Saint Patrick, Saint Francis of Assisi, Saint Mary Magdalen and Saint Columbkille.

The Altars.

The altar is a beautiful structure, the facade of which is thirty feet in height, made of wood handsomely modeled. In each of the four corners of the altar are two small altars on either side of the main altar. On the main altar are placed statues of the Sacred Heart of Jesus and the Immaculate Heart of Mary. There are also eight niches holding statuettes. The statuettes are grouped as follows: Saint Michael, Saint Anthony of Padua, Saint Aloysius, Saint Joseph and the Child Jesus, and Saint Augustine. On epistle side, Saint Stanislaus of Kostka, the Blessed Virgin and Child, Saint Ann teaching the child Mary, and Saint Cecilia.

Stained Glass Windows.

There are eighteen stained glass windows. Over the altar there are five representing the patron saints of the Church: Saint John the Evangelist, Saint John the Baptist on either side the Sacred Heart of Jesus, the Immaculate Heart of Mary, the Blessed Virgin Mary, and Saint Joseph.

The rose windows on either side of the transept are of antique stained glass, 24 feet high and 6 feet wide. Each of these windows has the presentation of the child Mary in the Temple, with a grouping of forty-seven figures. On the epistle side the subject of the window is the marriage of the Blessed Virgin Mary, with a grouping of a great many figures. In the nave of the church the subject of the window on the gospel side is the apostles at the tomb of the Blessed Virgin Mary. Angels are grouped over the apostles and still higher other angels appear in procession. On the epistle side of the nave the subject of the picture is the Assumption of the Blessed Virgin Mary by angels and the constellation of the Virgin, Son, and Holy Ghost, with a half-circle of angels and cherubs still higher. In the panels are flowers, birds of paradise, etc. The windows in the transept under the gallery are in the following order:

On gospel side—
1. Saint Peter, Saint Catherine of Alexandria and Saint Cecilia.
2. Saint Peter in centre on the right side, Saint Louis and Saint Teresa.
3. Saint Paul in centre, Saint Anne and the Child and right and Saint Lucy on the left.

On epistle side—
1. Saint John the Evangelist in centre, Saint Mary Magdalen on right and Saint Agnes of Rome on left.
2. Saint Patrick in centre, Saint Bridgid on right and Saint Catherine of Siena on left.
3. Saint Agatha in centre, Saint Aloysius on right and Saint Stanislaus on left.

There is a large rose window over the organ gallery, the subjects of which are the Blended Virgin Mary, Saint Cecilia, Saint John the Baptist and two cherubs.

There are also stained glass windows over the doors of the side entrances.

The church is lighted by 710 gas burners.

Capacity.

The church has a seating capacity of 1,500. The spire of the church is 150 feet high and is surmounted by a large cross, which is an object of interest to travelers passing through the town.

As may be judged from our poor description, St. John's Church in Clinton is a most beautiful edifice; one of the most beautiful in our land, and rivals in beauty and style of the great churches of our land.

For many years the pastor has labored most diligently to accomplish this great result and the people have always seconded his efforts and responded generously to his calls. In all matters of church and parochial function the people have stood side by side and together they witnessed the consummation of their labors in the consecration to God and his service of this noble structure which shall always be an enduring memorial to the anxious toil, sacrifice and untiring zeal of the present pastor and people of St. John's parish.

Historical Sketch.

Perhaps a sketch of the early beginning of the Church in Clinton may be of interest to the reader. Like nearly all the towns of eastern Massachusetts the first Catholic service ever held in Clinton was said by Rev. Father Gibson, the pioneer priest in these parts. For a time some Worcester priest would come once a Sunday and celebrate Mass. Then Father John Foley came and was the first priest who drove to Clinton regularly every month to say Mass at the house of some parishioner.

By degrees the little flock increased in numbers and it was deemed advisable to build a church, which was done in 1849, the church being called...
Saint John's, and located on South Main street. Here services were held for twenty years.

Father Boyee was succeeded in 1862 by Father J. J. Connolly, the first resident parish priest, who was in turn succeeded in 1863 by Father James Quinn. In May of 1868 Father D. A. O'Keefe came, but he died the following October. Father O'Keefe was very much beloved by his people. He was a young priest at the time of his death but 28 years old. The funeral services were performed by the late Bishop O'Reilly, who was then pastor of St. John's Church, Worcester, and the sermon was preached by Father Baptist, S. J., of Boston.

Rev. R. J. Patterson, the present efficient pastor, was then appointed by Archbishop Williams to this field, where he has since labored so zealously. He came from Pittsfield in November, 1868, and at once took steps towards the erection of a larger church which should be more centrally located.

The site selected for the new edifice was on Pleasant street. This church was built in the summer of 1869 and was occupied for the first time November 21st of that year.

The dimensions of the church were 70x84 feet, and the church had a seating capacity of 900. The cost was about $15,000.

The town of Lancaster formed, at that time, an important part of the parish, and a neat little church was erected there by Father Patterson, in which Miss Mass was said every Sunday.

The parish still kept pace with the town in its growth, and later the idea was conceived by Father Patterson of building a church adapted to the wants of his people which should be a temple worthy of the worship of God.

The lot at the corner of School and Union streets was selected and purchased. Plans for a new church were submitted by Architect P. W. Ford of Boston. These plans were accepted and work immediately commenced upon the church.

The Corner Stone of the new church was laid August 8, 1875. Bishop O'Reilly performed the ceremony and Father E. H. Welsh, S. J., of Boston, preached the sermon. More than 4,000 people were present.

Work was pushed on the basement until its completion, after which active labor was suspended until 1880, when work was again taken up and completed. The church was dedicated July 2, 1886, by Rt. Rev. P. T. O'Reilly, assisted by Very Rev. J. J. Power, V. G., of Worcester, Bishop of Chalcedon; Rev. P. J. Garrigan of Fitchburg and Rev. T. J. Conaty of Worcester, deacons of honor; Rev. J. Maher of Stockbridge, deacon of the Mass; Rev. M. J. Coyne of Adams, subdeacon; Monsignor Griffin and Rev. Father Galvin, masters of ceremonies.

The sermon was preached by Rev. C. H. McKenna, O. P., of New Haven, Conn.

The School.

The old parish church is now used as a parochial school. It is situated on Pleasant street. There are ten classrooms and a large and well-fitted hall.

The school is in charge of the Sisters of the Presentation Order, who came to Clinton in August, 1888, opening the school the following September. There are twelve teachers, having under their charge more than 300 children.

We had occasion, recently, in our Fitchburg memorial number, to give an historical sketch of this distinguished religious Order, and to call attention to the exceptional ability of its members as teachers.

An addition was built to the old church in 1886 and 1887, which serves as a convent.

The basement of the old church is still occupied for religious services, the weekly morning Masses being said there. It is in the meeting-place of the sodalities, and confessions are heard there also.

St. Flavia Domitilla, W. M.

It is worthy of note and special mention that in the basement of the old St. John's Church there is venerated the body of one of the early martyrs: Saint Flavia Domitilla, Virgin and Martyr, of Rome, whose feast is celebrated on the 12th of May.

She was baptized by Saint Peter and received the virginal veil from Saint Clement. She was niece to the consuls and martyrs, Saint Flavins Clement, being the daughter of his sister, as Eusebia testifies in Book 3, Chapter 18. Consequently she was little niece of the Emperor Domitian, who having put to death her illustrious uncle, banished her for her faith into Paula. There she lived with her holy cousins, Nereus and Achilleus, in exercises of devotion, they all dwelling in separate cells, which remained standing 300 years after. Saint Jerome tells us that Saint Paula, going from Rome to Jerusalem took this island in her way, visited them with respect and devotion, and by them was animated with fervor. The acts of Saints Nereus and Achilleus say that she returned to Terracina and was there burnt under Trajan because she refused to sacrifice to idols. She was martyred at the age of 18. Her relics were kept, together with those of Saint Nereus and Achilleus, in their church at Rome until the year 1575. In that year Rev. Father Patterson, visiting Rome, procured from the Cardinals and from the authorities of her own church in Rome the relics of the martyr, Saint Flavia Domitilla, and brought them to Clinton, where they now repose under the altar of the Blessed Virgin, on which Mass is said daily.

(For further information see Butler's Lives of the Saints.)

Rev. Father Patterson is at present very ably assisted in his labors by Rev. W. C. McCaughan and Rev. Denis Mullen.

Such is the story of Catholicism in Clinton, a record of which the pastor and people of this Massachusetts town may well feel proud. Within a comparatively short space of time, and under the Providence of God, has been begun a work that in other places it has taken many years to accomplish. Such an achievement merits attention also, we have sought to direct attention to it in these pages. It is a glorious work and the Catholic congregation of Clinton, while they take a pride in reviewing the past, may well look forward to the future with an amount of confidence measured only by time and the zeal and wisdom of its members.

Regulations of St John's Church.

The hours for Sunday Masses: 7:00, 8:30, and at 10:30 high Mass and sermon. In Lancaster 10:30 and at the women's reformatory 8:15 and Benediction at 3, Week-day Masses in the main chapel, 6:45 and 7; in the convent, 7.

Hours for Baptism: On Sunday at 3 and 7 p.m. and on week-days the hour arranged for. Marriages at 9 in morning or at whatever hour arranged for.

Confessions are heard every morning before the Masses, on the first Thursday of each month, beginning at 6 p.m., every Friday and Saturday from 3 to 6 and 7 to 9:30.

Sunday-school at 3.

The Young Ladies' Sodality meeting every Tuesday evening. At 7:30, recitation of the office of the Blessed Virgin Mary, and instruction, Officers of Young Ladies' Sodality of Arbeitshaus.

Parochial School, St. John's Parish, Clinton, Mass.
ATTENTION!

The Star Grocery House

Is the place to go if you want

BEST QUALITY GOODS
At Rock Bottom Prices.

The trade that has come to us during the past four months assures us that our efforts to please our customers have been appreciated.

Watch our Ad. each week for prices, and we will do you good.

Telephone 38—1.

FYFE, FAY & PLUMMER,
Clinton.

Where Did I Get This Elegant

Spring Overcoat?

I bought that at C. W. FIELD & SON'S, where they have a very select line of Spring Overcoats for 1895.

Also this new

Spring Style Hat,
and they have the largest assortment of New Spring Shapes that I ever saw in Clinton.

To prove to you that such would be your opinion only needs to have you call on them, and you will be courteously treated whether you wish to buy or not, and see their assortment for Spring.

C. W. Field & Son,
7 High Street,
Clinton.

Call and be convinced.

S. R. MERRICK,
INSURANCE AGENT and BROKER,
Fire, Life and Accident Insurance
In Standard Companies.
BRIMHALL'S BLOCK, 70 High St.,
Clinton.

The New Furniture Store
Headquarters for Bargains,
Special attention given to

Picture Framing,
UPHOLSTERING and REPAIRING.
E. E. GILSON & CO.,
FITCH BLOCK, 56 Church Street,
Clinton.

First Class Millinery

Don't forget to call on

Miss T. NUGENT,
13 High Street,
Clinton.

Ladies,

No matter what your figure may be you can improve it by wearing the

"IMPROVED KOBO CORSET."

For which we are the sole agents.

It is cut by French model, and is in particular its equal at very much less money.

They come in White, Black and Drab, and the prices are as follows:

No. 350, 99c.
352, 99c.
353, $1.25

And every pair warranted for one year.

Yours respectfully,

H. W. GREENE & CO.
Clinton.

When looking for

Easter Millinery.

Come in and see the New and Choice Creations in this line, right from the New York markets. Stylish and elegant. We will give you a hearty welcome.

MRS. J. W. FORRESTER,
COR. HIGH AND UNION STS.,
Clinton.
Editorial Notes.

Why Don't People Go to Church?

It would be amusing were it not so serious and painful a subject to witness the discussions of our Protestant friends of every class, of what is evidently a barning on them with them. Why do not the people go to church, now? Our esteemed contemporary, the Congregationalist, in noticing Mr. Edward Bok's article on the subject in the Cosmopolitan for January, says:

"Many speakers and writers have of late demonstrated in their own satisfaction that the church which the people need does not exist. They have shown that the churches do not represent Christ or his teachings, and that ministers as a class are culpably ignorant of human nature and fitted for their work. It is demonstrated that rich people do not go to church, that working men are indifferent to it, and that the intellectual classes find nothing in it to satisfy them. Young men, also, have generally turned their backs on the churches."

"Ministers, too," it is said, "are out of touch with the life of our time." "Church people are selfish, exclusive, intolerant, inconsistent, impractical. They seek to build up their own church and not the kingdom of God. Therefore has it been objected that ministers and churches are the well-disposed multitude without from the salvation and the Saviour which they earnestly desire."

Our esteemed contemporary acknowledges, frankly, that there is a degree of truth in these assertions, and that various schemes have been suggested for the cure of the evil. Some go so far as to say they need a new kind of churches, as for instance the "labor" churches which have been established in England, but which, it seems, have not fulfilled the expectations of their projectors. To us, of course, all this is but an indication of the decay of Protestantism. The old-style Protestant churches have failed, they must have a new style. They do, indeed, need a different style of church and we will take the liberty of indicating to them the essential features of the church which they need.

First, it must be a church with authority to teach the Christian doctrine inerrantly, so that the people may know without doubt or misgiving what to believe. They are now losing all faith in Christianity. Second, it must be a church in which the Real Presence of our Lord dwells and attracts us with all-powerful, irresistible attraction for the masses of the people. The cool, bare walls, with nothing but a human preacher for attraction, will never answer. Where such a church can be found we need not indicate.

Invitation Rejected Again.

At the end of their long mission the Paulist Fathers were determined to hold a week's supplementary mission exclusively for non-Catholics. Their great church, the largest in New York, was filled night after night, and the sight of the vast throng of persons, not members of the fold, listening eagerly to the remarkable discourse was a proof of prevailing and significant one.

The devotions, the singing, the prayer, impassioned talks — all formed an impression not soon to be effaced.

And immediate results followed. No less than thirty souls signed their desire to be prepared for reception to the Catholic Church. A permanent outcome, also, has been the establishing of a class, to meet once each week, for the study of the truth.

To these instructions all non-Catholics may go without that sense of having committed themselves, from which feeling so many earnest minds shrink, naturally enough if one remembers the existing prejudices and misrepresentations.

A very happy feature of this new and sensible venture is that the class is to be under one who, being a convert himself, appreciates the intellectual and accidental difficulties encountered by the "post of believing." Neglect has wrought its wasteful purposes so long that millions of those separated (merely by the chance of birth and education) from the Church are hungering for positive truth. That they will listen when the Church speaks to them, the multitudes in the Paulist Church go far to prove.

"Local Parkhursts."

Every now and then attention is drawn to some new specimen of the very new genus of preacher-politician and all-around professional reformer. Enterprising newspapers are as eager to discover them as enterprising, half-educated apostles to non-Christians are anxious to be discovered. Accordingly any Monday morning the world must be prepared to learn that a new Jeremiah has appeared, scourgé in hand, and that at the Rev. Mr. Blunt's church one may look for a series of Sunday evening talks, hot and spicy and calên-dered in their import with a view to awakening in the hearts of the poor, a wooden of his prophetic white tie and mustache, and our "local Parkhurst" is a made man.

Now all decent Christian men will rejoice in any purification of the social, civic and municipal life of a community, but have we not gone far enough in the matter of taking seriously and effectually the cause of righteousness (not merely as a sensational press) are the plagues of all towns?

Catholics the Real Liberals.

The New York Times, though favorable to exclusively "unsectarian" schools and deprecating the contest between Catholics and Protestants on the school question, makes, however, the following frank confession:

"In the course of events, however, it is not the Catholics who have been most in fault. Things went on pretty smoothly until the Protestants obtained a working majority in the Manitoba Legislature, an event which they represented by the suggestion that the Catholics should not have any share of the school fund for their parochial schools, but that the schools supported by taxation should be compelled to conduct religious instruction. A thing of Manitoba rightly or wrongly regarded as a Protestant propaganda. By the decision of the Privy Council, giving the Parliament of the Dominion the right to interfere for the relief of the oppressed Catholics, the question becomes one of general Canadian politics."

This confirms what we have always contended for, that Catholics are really more liberal than Protestants. The Legislature of Catholic Quebec has always been more liberal than that of Protestant Ontario. We are not surprised to learn that the Protestant majority of Manitoba propose to take their own time in complying with the decision of the Queen's Bench. It is just like them.

An Episcopalian Peep.

Is not our esteemed contemporary, the Independent, rather hard on its brethren, the denominational press? Consider how the following account of a supposed establishment of an archbishop with a splendid cathedral at Washington, D. C.? It uses very strong language and condemns the whole plan and its "unconfessed reason." It declares it is against the very spirit of Christianity.

"Now it is of my own words," it says, "for the Protestant Episcopal Church—Protestant still and Protestant to remain—to try to ape the Roman Catholic Church. . . . It will not be for all the dignity of the Protestant Episcopal Church to be setting up and popes, to be making the Church of Benet's model and copies it in doctrine, service and organization. It has no use for such an instrument to give authority to him. His dignity will be a hollow one, even the power of enforcing anything—a dignity of title and vestments—nothing more. Now, in part, do not object at all to our left-handed movements carrying out their ornamental imitation of the Catholic Church. Of course it is complimentary to the Church, and, then, the closer the imitation the better will the intelligent members be prepared to appreciate the reality of something so beautiful in form when they come to see and feel how hollow and unsatisfactory their imitation is.

Science and Religion.

There can be little doubt that a revision is going on in the scientific world in favor of religion. The doctrine of evolution, which was at first so popular and so generally associated with Agnosticism, is undergoing a gradual but inevitable change. Leading scientists now acknowledge that man is something more than a developed ape or chimpanzee.

Spite of the recently announced discovery of the remains of a veritable missing link we choose to believe that a doomed ape or chimpanzee. There is even the opinion that the missing link never has been and never will be discovered. Intelligent thinkers and investigators are becoming more and more convinced of the inadequacy of mere material science to satisfy the wants—the longings and aspirations of the human soul.

However fascinating to a certain class of minds the investigations and speculations of science, they utterly fail to give satisfaction when the great question of the origin and destiny of the human race is seriously entertained. Man must and will have a religion. The principle of reverence, worship and an instinctive apprehension and belief in the supernatural are deep-seated in nature and the dry husks of material science can never satisfy them. Science is good in its place, but it can not be made a substitute for religion.

Mission to Non-Catholics.

It is said that the recent remarkable mission to non-Catholics given by the Paulist Fathers, in their own magnificent church, was attended by a number of Protestant ministers among them. It is pleasing to know that the Rev. James M. King, Methodist preacher and active member, secretary and agitator of the notorious Anti-Catholic society—the National League for the Protection of American Institutions—was several times present.

What his motives was we have, of course, nothing of knowing, but the worst wish we could possibly cherish against him would be that while, perchance, he came to scoff he might have been constrained to remain to pray. That he attended several times would seem to indicate that he was interested and we can not doubt that he learned there some things both of the teaching and spirit of the Catholic Church that were a surprise to him. Would to God his heart might be changed from one of worship to one of love for the Church whom he has so long and so unjustly vilified.

The Congregationalist remarks that there is a prospect of the repeal of the unjust, tyrannical, and iniquitous law banishing the Jesuits from Germany. And yet it talks eloquently of the sacred cause of civil and religious liberty—for Protestants.

But consistency still was a part of his plan—"He's been true to one party, an' he's himself."
THE SACRED HEART REVIEW.

The Importance of Truthfulness.

To tell a lie is not only sinful—It is mean, disgraceful and degrading. A habitual liar is a real nuisance in any community. Some men—and some women, too—seem to be natural liars. It appears to be impossible for them to tell the truth. Instead of taking a straightforward course and always representing the case just as it is—in the simplest possible language, they endeavor to draw upon their imagination, and go in a roundabout, circuitous way in telling their story. They exaggerate, varietate and embellish with false colors. They seem to be all-conscious of anything wrong. They act on the impulsion of the moment, and they desire to please and astonish their auditors. A constantly indulged habit increases the propensity till it really becomes a second nature. These persons require a reputation without being aware of it, of course—which, if they could be made to realize it, would fill them with astonishment and dismay.

"Who told you that extraordinary story?" asks one friend of another.

"Why, it was Mrs. Blank," replies the other. "Oh, Mrs. Blank, was it? Well, we know how much importance to attach to her representations. She always knows the right thing to say. You never know what to believe when the story comes from her. She uses the brush altogether too freely."

Well, how is it with the rest of us? Not as bad as that, we hope, still we may, perhaps, say, "Let him (or her) that is without sin cast the first stone." They tend to deceive, and to astonish their auditors. It is a difficulty we do not realize the sinfulness—the heinousness—of the habit of lying. Some people indulge freely in what they call "white lies," when, in fact, they are very black. The lie—the lie—is the characteristic in condemnation of this great sin. We shall quote here some of its most striking passages against this too common vice. "Lying lips are an abomination to the Lord; but they that deal faithfully shall he beloved." A deceitful witness that uttereth lies, the Lord detesteth. "A thief is better than a liar: but both of them are abominable destruction." "The just shall hate a lying word but the wicked cometh forth and shall be condemned." A lying witness shall perish." "The mouth that belieketh the soul." "Thou wilt destroy all that speaketh lies: they are a blight upon the soul, and yet it will be continually in the mouths of men without discipline." "Putting away lying speak ye the truth; every man to his neighbor: for we are members one of another." "Be not willing to make any manner of lie."

"Ye shall not lie, neither shall any man deceive his neighbor."

This vice of lying is so common even among Christian men, in other respects, of exemplary life, that we fear our words may fail to carry conviction. We therefore rest the whole case on the words and teaching of God himself and the Holy Scriptures. We repeat these words, to this teaching, belittling attention.

The only adequate remedy for the evil is careful instruction. The heinousness of the sin of lying and the necessity of telling the truth on all occasions must be impressed upon the consciences and grounded in the hearts of the youthful community. It must be laid upon line and precept upon precept. Lying and dishonesty—stealing—go together, and both should be attacked at the same time and with the same weapons. The children must be taught to 'tell the truth and shame the devil.' They must be held to a strict account. And boys should be made to realize the great importance of integrity and truthfulfulness in order to succeed in life. We have known more than one case, and sad indeed they were both to employers and the parents, where boys, when placed in situations where the opportunity of being guilty was presented, yielded to temptation, and lost their situation and their character.

We can not do better than close our remarks with a characteristic quotation from Cardinal Newman's Apologia. He says—

"As to the Catholic religion in England at the present day (we may add in America, too,) they will, I trust, find the truth, which is to answer right out, when you are asked; that the wisest economy is to have no management; that the best prudence is not to be a coward; that the most damful folly is to be found out shuffling; and that the first of virtues is to 'tell the truth and shame the devil.'"

The Spirit of Prayer.

Many a time we would gladly cry to our Blessed Lord in hours of peace and sunshine, as did the disciples of today's gospel on Mount Thabor: "Lord, it is good for us to be here! If thou wilt, let us make here three tabernacles, one for thee." It is so easy to think our Lord is with us, and to rest peacefully upon him, while all is peace and quietness and happiness in the lower nature. Have we ever sufficiently recollected that he is with us in trouble and darkness, and that he can make failure gain, and loss success? Yes, he is as truly with us in the darkness as in the transfiguration, and in either case we can truthfully say: "Lord, it is good for us to be here."

Saint Francis of Sales once asked the searching question: "At the birth of Jesus, while the shepherds enjoyed celestial music and a glorious heavenly vision, Mary and Joseph in the stable beheld only the tares of the Divine Infant through the obscurity of the night. Yet who would prefer the conditions of the latter? Or who would not prefer to be with Jesus, Mary, and Joseph, though in the darkness of obscurity, than to be enraptured with the shepherds, though their joys were angelic?"

And an unknown poet has sung in stirring verse:

"Keep holy watch, with silence, prayer and fasting,

While morning break, and all the heaves play.

Unto the One, awake from everlasting.

Dear are the winners; thou art more than they.

Far from them is aught but sleep, and peace thou gost,

Flushed with desire, and glorious in mail;

Blessings supreme on men unborn thou seest,

O knight divell! O soul, unclad to tell!"

Yet if we can but gain what this month's instruction asks, the spirit of prayer, we are on the way to a spiritual Thabor where it is indeed good, and fair, and pleasant to be, and we are building in our souls true tabernacles, one and, dear Lord, for thee! This seeking for a real spirit of prayer has its trials; but then, how sweet the reward! No other delights equal it. There is a very simple plan to help us in it, which, possibly, very few of us have tried; it is the hearing by heart, as we call it, lines of religious poetry, the rhymes of which sing smoothly through our brains with a soothing effect, as such is produced by the slipping of our rosary beads through our fingers, and which, under the influence of the breath of life, unite our hearts to God. Let us take an instance for hours of discouragement:

I.

"Throughout the ceaseless round of daily duties,

Whose very sameness wearies thee the more,

Remember this, and thou shalt not bear:

Take courage then, and bend thee to the soar.

So, walking in the world, and yet not of it,

Hold ceaseless converse with thy Lord above,

In him thy meanest and most earthly actions

Forever upwards with an act of love."

II.

"And trusting even in thy adding sorrows,

And offering more for Christ than for thy soul,

Forget once more the things that are behind thee,

And press with vigor on towards thy goal."

And in thy poverty and in thy labor,

Onwards and upwards till thy work is finished,

And thou shalt win the wages of thy faith.

III.

"Oh, when thy heart is dear and lonely,

With none to sympathize and none to love,

Oh! lean thyself upon the One Beloved,

Whose eyes are bent upon thee from above,

His will in anything, his power in all things,

The love that looks beyond earth's shadows dim,

The pure free love that bends ever upwards,

Onwards and upwards till the soul is won.

IV.

"For even now the golden light is streaming

About the portals in the Jsapar wall,

And on thine ear, if only thou wilt listen,

The holy strains of the morning psalms are sung.

The tears of his human heart have known,

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.

Onwards and upwards and onwards, and onwards,

Onwards and upwards till the soul is won.

The spirits of his human heart have known.

O! lift my heart, my Lord, to thee in heaven,

To the spot where thy sacrifice was made.
In his recent letter to the American hierarchy, the Holy Father, Leo XIII.,—with that perspicuity and simplicity and that genius for pointing out the needs of the hour which distinguished his writings—says:—"It is obvious that in the existing keen competition of talents, and the widespread and, in itself, noble and pressing passions of the human heart, Catholics ought to be not followers but leaders. It is necessary, therefore, that they should cultivate every refinement of learning, and zealously train their minds to the discovery of truth and the investigation, so far as it is possible, of any new truths. Whether or not, in every age, has been the desire of the Church. Upon the enlargement of the boundaries of the sciences has she been wont to bestow all possible labor and energy.

These sentences are used in direct connection with a reference to the establishment of the Catholic University at Washington, five years ago, They not only contain a wise and timely counsel to Catholics concerning one important branch of their duties, but also serve to call our attention to the very remarkable strides made by Catholics in the last centuries, within recent years, along the broad and ascending path of intellectual and literary activity.

A while ago it was the fashion among non-Catholics—a fashion which is happily and of necessity becoming obsolete—to speak of the Church in this country as having little or nothing to do with the progress of the human mind in its various studies and investigations of the world around us, outside of purely spiritual interests and the life of the soul. The impression conveyed by this hitherto of speech was, of course, very superficial. The people who attributed it need not, however, trouble themselves to find out what was going on in Catholic American society, or to examine the work it was doing. All the while the work was performed just the same, quietly and industriously. Free schools were erected and paid for; colleges were established; the best and soundest of the best of theological, scientific, and literary periods. In addition to the learned Eclesiastical Review we have the Catholic Quarterly Review, which, for breadth and variety of topics and depth of thought or discussion, surpasses all our non-Catholic quarterly or monthly reviews. Then, too, there is the Globe Review; edited, conducted and written by gentlemen, who, without endowment or factitious aids, has won its way to popular success. It would be impossible in a few paragraphs to enumerate and give due credit to all the meritorious Catholic publications which at once rise before our minds. We will mention, however, a few periodicals in which, without endowment or factitious aids, has won its way to popular success. It would be impossible in a few paragraphs to enumerate and give due credit to all the meritorious Catholic publications which at once rise before our minds. We will mention, however, a few periodicals in which, without endowment or factitious aids, has won its way to popular success. It would be impossible in a few paragraphs to enumerate and give due credit to all the meritorious Catholic publications which at once rise before our minds. We will mention, however, a few periodicals in which, without endowment or factitious aids, has won its way to popular success. It would be impossible in a few paragraphs to enumerate and give due credit to all the meritorious Catholic publications which at once rise before our minds. We will mention, however, a few periodicals in which, without endowment or factitious aids, has won its way to popular success. It would be impossible in a few paragraphs to enumerate and give due credit to all the meritorious Catholic publications which at once rise before our minds. We will mention, however, a few periodicals in which, without endowment or factitious aids, has won its way to popular success. It would be impossible in a few paragraphs to enumerate and give due credit to all the meritorious Catholic publications which at once rise before our minds. We will mention, however, a few periodicals in which, without endowment or factitious aids, has won its way to popular success. It would be impossible in a few paragraphs to enumerate and give due credit to all the meritorious Catholic publications which at once rise before our minds. We will mention, however, a few periodicals in which, without endowment or factitious aids, has won its way to popular success. It would be impossible in a few paragraphs to enumerate and give due credit to all the meritorious Catholic publications which at once rise before our minds. We will mention, however, a few periodicals in which, without endowment or factitious aids, has won its way to popular success. It would be impossible in a few paragraphs to enumerate and give due credit to all the meritorious Catholic publications which at once rise before our minds. We will mention, however, a few periodicals in which, without endowment or factitious aids, has won its way to popular success.

In the nature of Catholic thought that it should be abiding as well as progressive. We think it is a fact well worth noting that our people in this country have, for years past, acted upon the principle which the Holy Father now enunciates in the name of the Church, that men, if they have not been more followers, but have more and more grown to be leaders. In the intellectual movement they have not only taken an increasingly important place of late, but they have come to stay. This is as it should be. The Church, as the manifestation of the Spirit of the St. John, that body of learned men, has always been in the vanguard of genuine progress, and has been unceasing in occupying the picket lines and outposts of advanced human thought. As it has been elsewhere, so is it now in America; and to note and remember this latest demonstration of the fact is a wholesome thing for us to do.

What is Means by a "Church?"

Rev. Dr. Maxom (Baptist) is delivering a course of Lowell Institute Lectures in Boston on "the Church in the first three centuries." The Boston "Adviser" speaks highly of the lecturer and his lectures. "During the first three centuries," he says, "the religious history of the Church is one of the greatest triumphs. Then the Church was one and undivided. It draws a contrast between this happy condition and the "multitude of clashing and competing sects, all claiming the name of Christ."

The Catholic quaintly tells us that in the first two centuries there were many sects even in those days, and that the Church dealt with them just as the Church deals with the sects of our time. We wonder whether the "Adviser" knows that the Church of the first three centuries, which it so justly admires, believed in the Real Presence in the holy sacrifice of the Mass, in the sacrament of Penance, in the authority of the Church to teach without danger of error the revelation of Christ and to govern in the name and by the authority of Christ, and in all these things was infallible. The following quotation shows that its ideas of a Church are somewhat confused:—"We do not mean to say by any means that the Church of the first three centuries was faultless. This thought and style of speech lies at the bottom of all errors concerning the Church. It is nothing but a modern invention of the Church or any body else." In the following it is seen that the same spirit operates, but it is, however, not. The following quotation shows that its ideas of a Church are somewhat confused:—"We do not mean to say by any means that the Church of the first three centuries was faultless. This thought and style of speech lies at the bottom of all errors concerning the Church. It is nothing but a modern invention of the Church or any body else."
The Church Abroad.

CATHOLIC THOUGHT AND EVENTS IN FOREIGN LANDS.

[FROM OUR OWN CORRESPONDENT.]


Herr Kannengiesser, a contributor to La Correspondance Catholique, has written an admirable and succinct account of the Catholic position in the German Empire, in which he pays a well deserved tribute to the practical wisdom and fidelity with which German Catholics have conducted their affairs. We give the following extract.

"Ever since the glorious contests of the Kulturkampf, German Catholics have played a conspicuous part in the Church, and more than once has Leo XIII. deemed it fitting to hold up to the world its model of wise and pious conduct. At no time in its history has the Church been more fruitful in ecclesiastical, social, and political undertakings, more vividly alive to the great social and educational questions of the day, more active in the great movement for the promotion of true liberty. In Freiburg there are 749 students, almost as many as at Bamberg, and more than at Munich, Gladbach, and Neisse. The courses of lectures embrace the subjects of labor legislation and syndicalism, especially in their relation to the handcraft question, the protection of retail dealers, the agrarian question, Christian charity, the clergy and the social question. Labor unions are multiplying on every side and the Bannersvereine, ten of which are now in active operation, have done excellent service among the poor. At Eichstätt a priest, Father Windhorst, has created an international foreign rivalry, the inevitable accompaniment. The Reichstag Centre has not yet succeeded in obtaining the repeal of the laws against the Jesuits, who were the first to be exiled at the beginning of the Kulturkampf and who are still excluded from their country, although there is no archbishop, and the religious orders. For three years in succession the Reichstag has adopted the motion of the Centre abolishing this law, but this vote has not yet acquired the force of a law because the Federal Council refuse to sanction it.

"The retaining the merits of the German Catholics it is but fair to give the place of honor to the French, Germans, and Austrians. Almost all the great leaders in the Kulturkampf were Prussian. The salvation of Catholic Germany has come from the North. The Prussian Catholics, who are good fighters; they and well used to the combat, having endured no end of vexations and persecutions and been forced to toil from their Protestant adversaries the worst abuses of liberty. Notwithstanding the fact that they form one-third of the population, they figure as the most absurdly insignificant cipher in the ranks of the industrial classes, in a country where Catholicism, hardly twenty-five years old, is already a distinct power. It sent one hundred deputies to the Prussian Landtag. It is gaining ground daily by day. A few months ago the Rheinische Volksstimme, admirably edited by Herr Bauer, was established at Cologne; it has 50,000 subscribers. It has become the accredited organ of the peasants and artisans. The press has even aroused the Catholics of Baden. No German province has suffered such indignities at the hands of Liberalism as the Grand Duchy of Baden. The people are a great party to it, and if Catholics were dying out, such was the overbearing attitude of the Liberal Party. Thanks, however, to the impetus given by a distinguished bishop and the encouraging example of the Prussian Centre the Baden Catholics have grown ashamed of their apathy.

"In Hesse, 62 out of the 63 seats in the Chamber of Carlsuhe. In the elections of the following year they had gained 4 seats. Out of the 14 seats in the Reichstag belonging to Baden the National Liberais held 9. The Baden Catholics, although they constitute more than two-thirds of the entire population, are controlled by a contemptible minority. But since 1889 the situation has undergone a rapid change. In 1890 at the Reichstag elections all the National Liberal candidates were ousted in the Grand Duchy of Baden, and the Catholics won 9 out of the 14 seats. No less encouraging is the electoral success shown in Bavaria. In 1891 the Catholic deputies to the Chamber of Carlsuhe numbered 21 and two years later the Catholic Centre gained still further reinforcements and the National Liberal majority was totally defeated. To form an actual majority, however, the vote of the Socialists, Progressives, and Anti-socialists remains necessary. Consequently when the motion concerning ecclesiastical laws came before the Chamber last June, although the Catholics stipulated only for certain liberties essential to the welfare of the Church, as for instance the non-interference with religious ceremonies and the education of the priesthood, the anti-clerical hatred was too strong for their sense of justice and the Centre was defeated. It is needless to remark that this is but a temporary check. The Catholics, with a leader like Father Vaeck, and a figure like Father Windhorst, who has already enabled the Centre to form its programme, published by the Catholic journals throughout Germany, embraces all the questions that may be debated in Parliament. Their leaders are both intelligent and courageous, and they are making good headway in Bavaria.

"In Bavaria, where the Catholics form two-thirds of the inhabitants, where the reigning house and the greater part of the aristocracy is Catholic, both clergy and people have shown a lack of energy in defending their rights. But even a moderate body of the Bavarian Catholics have determined that the next congress shall meet at Munich. This will be an important event. A local committee has been formed under the leadership of Count Preysing. Whenever the question of holding the assembly in Munich has been proposed it has always been encountered with a great show of opposition, some alleging that the Court would object, and others that the ministry would oppose it, and no one had the courage to insist. At the Congress of Coblenz Windhorst said: "'Nevertheless we shall go to Munich one of these days.'

"Everything leads one to believe that this Congress will prove one of the most important ever held, and for Bavaria it must surely bring about very significant results.

Before closing we must not omit to say a few words of Bavarian-Darmstadt and Saxony. The Bavaric Catholics have neither great victories nor great reverses to chronicle in 1894. Mayence, the birthplace of both Catholic congresses and the cradle of the Volksverein, is their chief centre of activity; but unfortunately the majority of the inhabitants are Protestant and sectarian. All the Baptist movement against the Catholics is still in full force. In 1893 the Bishop of Mayence reported that both the French and English congregations were 250 strong. They five in peace under a Catholic sovereign, Albert Frederic, who has no direct heir. His brother George, a man already 63 years of age, is not very likely to inherit, hence the crown will probably pass to one of his children. His third child is a girl.

"From this rapid review it will be seen that during the year 1894 the German Catholics have proved themselves equal to the occasion. Nearly everywhere, progress and religious victories have been the order of the day. Undoubtedly much still remains to be done; the vestiges of the Kulturkampf are still in existence both in Prussia and elsewhere, but this will not last forever. At least the Catholics of Germany will do all in their power to maintain their position in the Empire and to extend it wherever possible.
Current Religious Comment in the Magazines.

IN A BAPTIST STRENGTH.

The Rev. William B. Hale, whose previous papers dealing with the inefficiency of Protestantism in Middlebrough and its short-comings at Fall River attracted so much attention, contributes to the current issue of the "Press" an article entitled "The Baptist Church." towels to the city of W. Rater, where, Mr. Hale informs us, there are six Baptist churches, two Roman Catholic ones, an Episcopal, a Congregational and a Methodist church, besides congregations of Presbyterians, Baptists and Adventists with a theosophic society, in addition. The six Baptist churches represent two denominations, between which they are equally divided. One denomination observes Sunday as the Lord's day; the other keeps the Sabbath. The latter class of Baptists are protected by special statutes, which allow them to work on Sunday; but this sectarian subdivision does not conduce to the well-being of the community. "No device," declares Mr. Hale, "could more completely disorganize society or disturb business. The consciences of Sabbath-observing Baptists are offended on any Sunday by the behavior of their neighbors, while on Sunday Lord's-day Christians are awakened by the scream of factory whistles, go to church to the muffling music of lawn-mowers, pray and sing amid the shouts of boys at play, and listen for the benediction of a day of rest." In this respect, no doubt, the "Baptists of W. Rater" live up to the example of their brethren. This is one of the Sabbaths of W. Rater, as the trinity of W. Rater is called, which has been observed in the manner in which the worshippers were carried to Protestantism to its full length by denouncing infant baptism, a practice that is pronounced incompatible with pure Protestantism. Mr. Hale sees in the condition of things at W. Rater, which he pictures, the natural result of Protestant principles followed to their extreme. Having denied the possibility of the doctrine that books are to be fully warranted in the deduction which he draws therefrom, that disintegration is the principle product and doom of Protestantism itself.

A LARGE portion of this paper is devoted to the history of the discussions that divided the Baptists on the issue which arrayed them in two camps at W. Rater and renders all efforts for united Christian work practically useless. On this question of Christian unity Mr. Hale, towards the end of his paper, intimates that as long as our Protestant brethren retain their present name, that desirable result will remain beyond their reach. "There is much in this form of statement," he truly remarks, "and there is much in the past record. How can we propose to carry the flames into the hands of the Protestant Church by yielding to it the most noble of appellations and contending ourselves with the most ignoble? When every Christian body begins to boast of every Christian feature it can claim, and altogether put away the name which confessions Resends them greater fame, we shall be able to meet the day when at last our groaning hands will meet." All of which is undoubtedly true; but it will avail our Protestant brethren little to put away their present "most ignoble" name and assume "the most noble" appellation of Catholic unless some unselfish and worship give them the right to assume that name. Mr. Hale's declarations on this subject, although he doubtless did not intend them to prove such, are so many affirmations of the often stated truth that this Christian unity for which so many sincere Protestants are yearning can not be found outside of the pale of the Catholic Church. It is idle to look for it elsewhere, and for this reason to fast and struggle with any of the religious divisions are regarded as normal and necessary conditions of individual faith.

"THE ITALY OF THE REMINISCENCE."

In the course of an article on the above subject which appears in the "Journ" over the signature of Mr. B. O. Power, the reader will find a number of statements regarding the Middle Ages and the medieval Popes which are not apt to impress him favorably regarding its author. It is true that many of these statements are quotations from other writers, but he quotes them, his own wide range, his most precious possessions. As far as the South is concerned, he says the adoption of feudalism and the iniquities of that system were the worst possible results, for the women who could use the ballet intelligently and fairly would decline to consent to any system that be just and right and would suffer from the casting of the unintelligent and prejudiced vote, a condition of things which in Southern communities have experienced to their sorrow.

ABELARD AND ELOISE.

Annette France contributes to this month's issue of the "Cosmopolitan" an illustrated article on the above subject, in which he deals, first of all, with the collection of Abelard's letters that is preserved in the library at Troyes, in France. This collection, he says, is the copy of an older text, the "Life of the Monk of the Church of Sainte-Croix," a book that had been published some 200 years after the death of Abelard and Eloise. The letters themselves, he declares, are largely apocryphal, bearing marks, in many cases, that they were written by two hands, in which they are attributed; and hence they have no historical value whatever and are merely literary curiosities, the text being of a length, and embellished to render it attractive to the reader, who generally expects to be interested in the biography of a man who has made the most of his subject and, while he praises Abelard's good qualities, remains mute regarding his faults. He calls St. Bernard cruel because he opposed the marriage of Abelard, but conveniently omits to state that the Abbé of Chiravaux gave him every opportunity to defend himself, but that in the end he submitted to his sacrifice until he was actually compelled to do so, and, when Abelard entered upon his penance, wrote him a letter full of tenderness, commending his conduct and urging him to persevere in his good resolutions. That was a more reasonable course of action than the former, and, in consequence of St. Bernard's exhortations, Abelard, as Mr. France states, became reconciled with the abbe, imputed absolution of the Pope, retracted all his errors, and died in communion with the Church, after asking forgiveness for the scandal he had caused.

TORTURE IN OLD TIMES.

In this same magazine Mr. Julian Hawthorne, who writes on a gruesome subject, asserts that the tortures which were inflicted upon heretics and infidels were not so much in the interests of religion as in furtherance of the common welfare. In those days, he declares, religious orthodoxy was regarded as an essential condition of social order. "Heretics were invariably rivals against the human as well as the divine law. Restraints and penalties were indispensable, if the community was to be preserved. This is a matter which many of our moderns who charge the Church with brutality—holding her responsible for deeds which the civil powers permit—commonly overlook. They do not understand the sincerest criticisms against her. Mr. Hawthorne furthermore states that the Roman Inquisition, which began in 1231, was established to prevent deaths of any person whom it condemned. What deaths attended the Spanish Inquisition were deplorable, if the term is used, because they were inflicted upon those who were condemned.

AN OPPONENT OF FEMALE SUFFRAGE.

There are two articles in this issue of the "Journ" dealing with the question of female suffrage. The first presents the usual arguments which are advanced in support of that cause, and the second, the author of which is Mrs. Annie Robinson Watson, a Southern woman, while admitting the force of some of the reasons urged by the female suffragists, contends that more numerous and more cogent ones can be elicited on the other side. Mrs. Watson submits a number of such reasons, taken from letters received by her from other Southern women, who assert that property owners who hold only a small number of Southern States will lose their liberty, and, for herself, she says that she is opposed to female suffrage principally for the cause that it introduces, necessarily, dissensions into the home, and makes it more difficult for women, whose heritages are the worst, to guard the most precious possessions. As far as the South is concerned, she says the adoption of federalism and the iniquities of that system were the worst possible results, for the women who could use the ballet intelligently and fairly would decline to consent to any system that be just and right and would suffer from the casting of the unintelligent and prejudiced vote, a condition of things which in Southern communities have experienced to their sorrow.
SUNDAY, MARCH 10.

Second Sunday of Lent. Epistle, 1 Thess. iv., 1-7; God hath called us unto sanctification in Christ Jesus our Lord. Gospel, St. Matt. xvii., 1-9. Jesus is transfigured before the Apostles. And his face did shine as the sun; and his garments became white as snow. . . . A bright cloud overshadowed them. And a voice out of the cloud said: "This is my beloved Son in whom I am well pleased: hear ye him." And the disciples fell upon their faces and were very much afraid. Seldom does Christ give us a glimpse of his glory and majesty. We have detailed accounts of his sufferings, his weakness, his charity, his love and goodness. We see the human, seldom the divine, side. Why does the Church in the midst of penitential season ask us to contemplate this joyous spectacle? One would expect rather that the enormity of sin, the inexorable judgment, or the everlasting punishment, would be subjects more in keeping with the season. True, but poor human nature is weak and needs encouragement. Besides, suffering is merely a means to an end. Contemplation of the end makes suffering and penance light and pleasant. How necessary this encouragement, this alleviation, will appear when we consider the extent and universality of suffering. Exacting and exhausting labor, sickness and pain, want and disappointment—this is our lot. Add to this our Lord's injunctions: "Deny yourself," "take up your cross," "Blessed are they mourning." Suffering is inevitable; not only this, it must be the Christian's choice. Here comes in the Church to lift the question from the region of theory to the domain of reality and she says we must bear it by fastings, by abstentions; by withdrawing from the usual, and at other times permitted, amusements.

To buoy us up amidst all these trials, discouragements and sufferings and to enable us to face these conditions not only with resignation but with pleasure, she invites us to contemplate the glory of the "Transfiguration." She says to us in the words of St. Paul: "That which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory." She tells us: "If you be united to Christ by sufferings, you shall be united, and share his glory for eternity."

MONDAY, MARCH 11.

In honor of the Holy Angels.

TUESDAY, MARCH 12.

In honor of St. Gregory I., Pope and Martyr.

WEDNESDAY, MARCH 13.

In honor of St. Joseph.

THURSDAY, MARCH 14.

In honor of the Blessed Sacrament.

FRIDAY, MARCH 15.

In honor of the Holy Lance and Nails.

SATURDAY, MARCH 16.

In honor of the Immaculate Conception of the Blessed Virgin Mary.

PARENTS have often times only themselves to blame for selfish, ungrateful children. They have pampered these children in their innocent youth, gratified every wish, encouraged every propensity, but have never been able to impart to them self-control; now when they are grown up they seek only their own selfish happiness. Parents too, with selfish tendencies of their children should look to themselves, and perhaps they will find there the reason.

SUNDAY.

It is better to hear injury without murmuring than to give food to numberless poor people, or to fast uselessly—BLESSED EUGENIS OF ASSISI.

If you are a Christian, do it now, not only in word, but in reality, by the deeds you do. St. Bonaventure.

MONDAY.

The safest means of obtaining God's grace is by holy indifference, and by resignation to his holy will.—St. Joseph of Cupertino.

We will never renounce the world as long as we preserve in the depths of our heart the treasure of our own will.—St. Francis.

TUESDAY.

The more a man realizes the vices, the more he need has to speak of virtue; in speaking often of virtue it comes more naturally to him, and its practice follows easily.—BLESSED EUGENIS OF ASSISI.

Body is ordained by Divine Providence for the soul's good; God sends them to you to do you good and to make you think of death; to call you from the dissipation of this life to more useful and holier thoughts.—St. Leonurd of Port Maurice.

WEDNESDAY.

We must not suffer our will to be the slave, or to be subject to any but the will of him who has redeemed it by his Precious Blood.—St. Teresa.

I said the "Our Father" with so much contrition and recollection, pronouncing every word, that though I was plunged in great anguish by the thought of my sins, I yet received immense consolation, and tasted something of the bliss God grants his beloved ones. I have never found a better way for realizing his mercy than by saying that prayer which Jesus himself taught us.—BLESSED ANGEL.

THURSDAY.

It is better for a spiritual man to suffer bodily cold than to feel in his soul the least frame of impure passion.—St. Teresa.

If you desire to obtain salvation, expect nothing from the consolation that mortals can give you. The misfortunes which arise from this consolation are greater and more numerous than those which are caused by affliction.—BLESSED EUGENIS OF ASSISI.

FRIDAY.

God wishes to be loved in himself, that is to say, with affection for his own sake, and with an unloved life. God does not desire that the heart is not given to him entirely; for that is to give him what is left after loving some creature; at least, love creatures according to God's law.—BLESSED BERNARD OF CONCLON.

He who draws us away from holiness, under some pretext or pretense, is a false prophet, a raving wolf in sheep's clothing, ready to devour what we have taken so much time and trouble to hoard up.—St. Peter of Alcantara.

SATURDAY.

However wise a man may be, he ought to seek counsel and direction from the ministers of God. St. Anthon of Padua.

Charity loves to be humble and submissive; it seeks the common good, the benefit of the many, and not its own advantage.—St. Bernard of Siena.

The best argument to convince Protestants of the truth of the Catholic religion is a plain life. If we want to convert our neighbors we must let our own conduct do the most of the preaching. Be good, and, even without knowing it, you will influence souls who see your charity, your devotion, your self-restraint.

EXTREME UNCTION.

II.

The priest first receives, over the sick person, some preparatory prayers; then he makes, with the holy oil, different anointings in the form of a cross upon the eyes, the ears, the nostrils, the lips, and the hands, and the feet of the sick person, saying at each anointing, "May the Lord, by this holy oil, have mercy on thee, and give thee health to the end that thou mayest when this time of receiving Extreme Unction it is the custom to receive also the Holy Viaticum—that is, to communicate for the last time. Holy Communion, when received as Viaticum, is distinguished by this particular, that it is not necessary to be fasting to receive the Body of Christ.

After the Viaticum and Extreme Unction, the sick person should be left to commune in silence with God; or it would be even better to help him to profit by the two sacraments which he has just received, by suggesting to him from time to time some thoughts of particular help to him, speaking some few words of prayer, such as these: **My God, how merciful thou art, I love and thank thee! Jesus, my Saviour, all my hopes are in thee, and I love thee with my entire heart! Oh, holy Virgin Mary, Mother of my Saviour, I place myself under thy protection: pray for me, a sinner; and may the aid of the Virgin Maria be at hand! May she and all the angels and souls be at peace, happy and resigned, even in the midst of bodily pains; and thus the love of God shall transform the natural horrors of the last agony and death into a calm sweet hope, a patient waiting for the life that lies beyond the portals of the grave.

Our Lord has said that there are many foolish people so foolish as to believe that there is nothing so dangerous for a sick person as to allow him to see a priest—as if the priest were not the messenger of God, charged to comfort those who suffer, to pardon sins, to drive away remorse, and to restore to the soul the beat and sweetest possessions humbly desired. But alas, too many people are so blind as the people of whom I speak, and they are not a few. For the body they spare nothing. They are not afraid of frightening the sick person by the doctor's frequent visits, or by serious consultations, although these things can not fail to warn him that he is in danger; and yet this, much more— they force upon him one remedy after another; they insist, they entreat, they weary him on the subject of his health; they spare no expense; they shrink from no difficulty, no suffering.

Now go and say to them, "Take care, your friend is growing egregious; he is beginning to feel alarmed. You must be careful to create no painful impression upon his mind; it might possibly cause or hasten his death; wait until he is worse. How quickly they would answer that the first thing to be thought of was his health, and that that was the one thing they must endeavor to do, even at the risk of frightening him, and of causing so many temporary ill effects. You would be perfectly and unquestionably right.

But for the unhappy soul it is a different matter; and yet it is often far more dreaded than the body. A soul is no more afraid of the doctor's frequent visits or of serious consultations than a sick person is himself is, and yet there seems to be but one fear, one dread,—to see the priest approach the sick. It is delayed until the very last minute. "It would have such a dangerous effect upon him," they say. "To speak to any one so ill about confession and Extreme Unction is quite sufficient to kill him at once! We must wait until he is past feeling or knowing much about it—all in good time."

THE SACRED HEART REVIEW.
VOLCANO

Intemperance, an evil most heinous before God, most dreadful in its results, has grown among us to gigantic proportions. In the countless homes it shoots its venom-laden fangs, and annually, aye, daily, it gathers into its coils whole heeretofore free from the poison. It is felt through the entire land, and everywhere it reveals with demence nature in sin and misery.

Intemperance, an evil most heinous before God, most dreadful in its results, has grown among us to gigantic proportions. In the countless homes it shoots its venom-laden fangs, and annually, aye, daily, it gathers into its coils whole heeretofore free from the poison. It is felt through the entire land, and everywhere it reveals with demence nature in sin and misery.

Alcohol, ocean-like, floods the land. Mild dilutions do not satisfy us; fermentation and distillation are called into service to provide it in more unmentionable form, whether it be wine or whisky, the vile art of concoction is often employed to enhance its maddening power.

With this immense consumption of alcohol, upon what a volume of evil and misery society rests! The direct expenditure of hundreds of millions for little except pleasurable excitement, is the least deplorable result. Alcohol taken bona fide, moderate does first weaken, then totally suspension, reason, Man is incapacitated for all the duties of life, and is lost, without protection, a prey to his vilest and most antinomian passions, to the.usual calamities and devastations of intemperance; it is oil poured upon their burning fire. It fills the mouth with blasphemy and arms the hand for murder. It is the deadly foe of purity. It withers all generous aspirations of the heart, and substitutes in their stead the crudest selfishness. It makes man the demon incarnate.

Now picture to yourselves two hundred thousand or more drinking-shops in the Republic, belching forth over the land their alcoholic fumes—fumes from your knowledge of two or three of them, imagine how many men in the whole country are hereby transformed into vicious, slothful, drunken men. You see the idea of the woe and sin that alcohol proclaims. All classes, high and low, offer holocausts upon the altar of intemperance. The brightest minds and noblest hearts are numbered among the victims.

Human wrecks, whose fortune it has disfigured, whose intellect it has stilled, are strewn over the land thick as autumnal leaves in the forest. Homes are devastated; hearts of mothers broken; the joys of the wedding morning turned into ceaseless mourning; children scattered as wafers through a pitiless whirlwind.

What is to be done? Anything, but something. In the name of humanity, of country, of religion, by all the most sacred ties that bind us to our fellowmen, for the love of him who died for souls. I beseech you, declare war against intemperance; arrest its onward march.

A PLEA FOR NO-LICENSE.

The gain by the "no" vote, has been a material, a moral, a spiritual, and a public gain. It has been a gain materially, for less money has been wasted in the saloons. It has been a moral gain, in that the closing of the saloons, does $12,000 were lost to the city treasury, at least twice that amount was saved to individuals and families, and therefore to the city at large; money which, instead of going into the till of the grog shops, found its way into the pockets of the grog-shops, of the miller's, the dressmaker, the eatable, the pocket, for the necessities of life and raiment.

Far less time was lost to the workers and time was converted into money. We can understand how it is that men who own desirable locations for saloons, and who have every reason to expect a "no" vote, but the good and the prosperity of the entire community, not the profits of these owners, is the first thing that citizens must consider.

The no-license vote has been a moral gain. Examine the police court records or ask the judge. The answer from both these sources of information will be that there has been a distinct moral gain to our community, in that there has been an extraordinary decrease in the number of nuisance trials, and drunkenness.

Ah, yes! there is something besides gaining liquor-license money in this world of ours; there is the gain in self-respect; in happy, comfortable homes; in law, peacefulness, and order; in a higher moral sentiment in the community, which more than compensates the loss of a few thousand dollars in license money. There is also a spiritual gain for no-license.

I can appeal to the experience of any clergyman to prove that the great obstacle, the chief hindrance to the spiritual growth of our community, poor, noble, self-sacrificing, is not only the habit of strong drink, but also the saloon, whose open doors and gilded halls entrap and entice the unwary feet of the young, the inexperienced and the gullible.

No-license is a public gain, since it tends directly to diminish the poverty, misery, vices, and drunken crimes of the community at large.

The saloon is the only business that cannot plead, in behalf of its existence, that it is for the public good.

For the sake of our common manhood, for the health and all that it means for the young, the aged, the wives, mothers, sons, daughters and fathers, let us rise in strength and in our gracious manhood and struggle this mighty serpent.

—REV. P. A. McKenna.

TEMPERANCE NOTES.

The time is coming when those who use intoxicating liquors or traffic in them will not be able to hold their ground in a Christian Church which has any good claim to elevation and purity of character. They will be as really and truly stigmatized on account of un-Christian conduct as those who are guilty of vices that are now deemed palpably disgraceful.

—PROFESSOR MASON STEWART.

INTERMITTENT DRUNKENNESS.

Fomented wine is indeed a mocker. It promises us strength and mocks us with weakness; it promises us substance and mocks us with shadows; it promises us heat and mocks us with cold; it promises us life and mocks us with premature death; it promises us intelligence and wit and covers us with visions of happiness and plunges us into the depths of despair.

—NORMAN KENNEDY, M. D. 1880.

THE SALOON AS A LANDMARK.

The saloon system is itself a league of law-breakers, whose example affords a most powerful stimulus to disorder of all kinds. It operates on the people; it disorganizes the moral and intellectual fabric of the community, and tends to produce all the results of intemperance; the degenerate, broken-down manhood, the established character.

The saloon is a large and powerful instrument of crime. It is the source of all the crimes of intemperance.

The saloon is a form of punishment. It is the principal instrument for the police in securing the safety of the public.

The saloon is the freest institution in the world. It is the truest expression of the social and political freedom of the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.

The saloon is the greatest danger to the community. It is the greatest danger to the community.
How to Get a Badge and Manual.

[J who sends in a new subscription to the Rev. Mr. pocket, on receipt of an old subscription, with two dollars for the year, will receive a badge and a Manual free.

If your parents or friends subscribe and get the badge for you, send in your name and be enrolled as a member, and sign the League promise and keep it, — that is, if you are not a Defender already.

We cannot give badge and Manual for any special or reduced rate subscriptions, but only when the full rate ($2) is paid to this office, direct.

This week Uncle Jack's page shall belong to the Pet Club. Such a lot of nice letters as the members have sent him! Uncle Jack hopes everyone of his boys and girls will contribute a little morsel of information for the entertainment of the Pet Club.

Do you have a pet of any kind, yourself, or if you know a boy or girl who has a particularly interesting pet dog or cat or goat or rabbit or pony or bird, suppose you write a nice little letter to Uncle Jack telling him all about it.

And what would you choose for a pet if you could have anything you wanted? None of Uncle Jack's nephews or nieces have ever answered that question yet. Of course nobody, not even "grown-ups," can have everything he would like, but let's play we could and see what we would choose. You remember Uncle Jack said he thought a big elephant would be the jolliest thing of all for a pet if he wouldn't eat so much. What do you think about elephants? The big cat poster will show you that elephants not only remember injuries done them, but they rarely forget anything they have been taught. Code of Elephantian Manners.

The following incident may prove instructive to some of our numerous readers, illustrating the power of memory in the matter of instruction in the code of elephantian manners. While visiting the "Zoo" some time ago, I took my children to see the elephants and to give them a ride. After the ride I wanted to give the elephant a banana, and asked the keeper to bring one for me. He said, "Salaam karo," — I.e., make a salam. The animal looked at me hard for some time, with the mouth in his hand; at last memory came to his help, and up went his trunk, and he made a most correct "salam." The keeper seemed very surprised, and asked me what it meant. I told him it was a polite way of saying to an elephant to make his trunk up to his forehead if any one was going to feed him, and that frequently elephants will ask in this polite manner for something when they see any one pass by who is likely to feel hunger. The keeper assured me he had never seen the elephant do this before, and, if I remember rightly, he had been in charge of the animal since it arrived from India, and that it was one of those which took part in the grand procession to Aga when his Royal Highness, the Prince of Wales, visited India, and where I doubtless saw it. For seventeen years this animal had never heard these words, and had always taken his food without this mark of good manners, but now I discover the keeper makes him remember you. The little children will see on their visits to the "Zoo" this instance of "always say please." — London Times.

And here is a pretty little poem for the small folks and the older ones, too. Then we shall hear what the grown-up little letter-writers will have to say to the Pet Club.

The Difficult Seed.

BY MILDRED HOWELL.

A little seed lay in the ground,
A fragile plant was to be found,
"Now, which of all the flowers around,
It ensued, "shall I come out?"

The tiny face is fair and proud,
But just a twin cold;
This little seed is founded,
And its fashion's old.

Dear Uncle Jack —

I thought I would write a letter to you. You told us to write about pets. Our neighbors have a lovely dog, and his name is Devon. They brought him from Maine two or three years ago. When he hears the fire-bells ring he runs and barks at them, but he does not bark at the school bell, the clergy nor the church bells, but when the fire-bells ring he is sure to bark and run for the engine house. I am seven years old now and I love seeing him grade in school. Your niece, ANNA MACARTHUR.

You're a good girl, Anna. That's just the kind of a letter Uncle Jack wanted and you've done pretty nearly as well as if you were twice seven. There's a trick in that, is it? Danger is certainly a very remarkable dog. Can any of Uncle Jack's other readers tell us about a dog who knows the difference between an alarm of fire and the peaceful call to church or school? Why do you suppose they called him Danger? Anna, do you think dogs are the nicest pets, or do you agree with Uncle Jack in his choice of elephants?

Dear Uncle Jack —

I have not written to you for a long time and this is my second letter. I tell you about a dog and some kittens and cats. My grandparents had a dog and his name was Fawler, and he used to follow me about and bark at any one who came near me. My Aunt Bridget and some friends were walking and Pinkie and Flossie. Pinkie was cross and my Aunt Bridget gave her away. The other two cats had kittens and my Aunt Bridget adopted them and put many cats and my Uncle Charley had them drowned. Next time I will tell you about the League. I am nine years old.

Your loving niece, MARY MURPHY.

Thank you, Mary. That was quite a collection of cats. In time it would have been as bad as the case of the old woman who lived in a shoe. You remember she had so many children she didn't know what to do. Of course next time you won't forget to tell us where you live. Always put the name of your town and State on the line above the date.

DEAR UNCLE JACK —

I'd like to know how the procession I left out about what they wore besides veils, wreaths and sashes, so I will now tell you that they wore white dresses. Another thing that was said, as you said was where it was. It was in the church.

The only pet I have is a cat. Its name is Tiger. I am eleven years old. I am in the seventh class in our grammar school. Among the books I have read are "Lost Genoveses," "Alice Rorison," Hawthorne's "Wonder Book," "Seven Little Sisters," "Lives of the Saints," and "The Bible." The League has disbanded. Hoping success to the Sacred Heart Review and all its readers, I remain your loving niece.

EVA MACARTHUR.

Dear Uncle Jack —

I am writing to let you know about the children's street case in the grammar school. Among the books I have read are "Lost Genoveses," "Alice Rorison," Hawthorne's "Wonder Book," "Seven Little Sisters," "Lives of the Saints," and "The Bible." The League has disbanded. Hoping success to the Sacred Heart Review and all its readers, I remain your loving niece.

EVA MACARTHUR.

That wasn't a very serious mistake, Eva. Uncle Jack mentioned it because he wants all his boys and girls to cultivate their powers of observation — that there is a very important phase of life in the way of it, and to describe them. Very few people, if you met them away from home, could tell you just how their house and garden and street look. They are so used to looking at them that they don't see them. One of the reasons conjurers and people who do sleight-of-hand tricks are able to mystify their audiences so thoroughly is because so few people see things. One way to train both your memory and eye at the same time is to glance at a shop window as you walk by — without stopping of course — and when you get to the next corner stop and tell a companion all the things you noticed. You will find the first one, Uncle Jack is sure. But if you do the same thing every day, you will be surprised to find that at the end of a week you will see perhaps ten objects at a glance. You might make a good game out of it. Get all your companions to walk quickly past the windows and then let each one write a list of the paper the objects she has observed and see which has the sharpest eyes and can see the most in a single glance. Uncle Jack is very sorry to hear that your Chapter has disbanded. Will you tell him why? Of course the members all keep the pledge except one or two, don't they?

DORCHESTER, Mass., Feb. 6, 1895.

Dear Uncle Jack —

I have never written to you before. I am twelve years old, going to the Mission parish, and go to the Mission school. I have geography, grammar, United States history, health lessons and little history. We have taken the Sacred Heart Review for two years and we like it very much.

Hoping to see my letter in print, I remain,

Your loving nephew,

ALFRED M. MCDONOGH.

Glad to hear from you, Alfred. Write again. Are you acquainted with any pets? And what is your favorite game?

DORCHESTER, Mass., Feb. 6, 1895.

Dear Uncle Jack —

I must tell you about my cats. I had a cat that I gave her. I used to listen and take care of her. He was a little orange boy, but she scratched me. I have a little brother, he is four years old. My mother is dying. Don't write me your letter in print.

WILLIE COFFIN.

Uncle Jack is delighted to hear from you, Willie. It seems odd that a cat should kill snakes, doesn't it? Do the other boys and girls know any cats like Willie's? Next time, Uncle Jack will tell you about school and the games you like."

DEAR UNCLE JACK —

I am the first letter. My sister in school said that I do well in my lessons and got a prize for the good work. She gave me a picture of the Infant Jesus and another girl got a picture of the Heart of Mary.

Yours sincerely,

MONICA C. MURPHY.

Come again, Monica. Don't you want to join the Defenders' League?

CLINTON, Mass., Feb. 6, 1895.

Dear Uncle Jack —

I thought I would add one more to the number of your readers. My name is Pauline. I am seven and a half years old. I am a Catholic and I don't write letters. I am just a good girl. I know the prayers and I am a good musician. I have been to a Christmas party and I have written letters to Santa Claus and the three wise men. I sometimes get letters from them. I have 10 cents in my pocket. I like to help the poor. I have a picture of the Infant Jesus and another girl got a picture of the Heart of Mary.

Your affectionate nephew,

FRANKIE KENNY.

Father Finn's stories are good and Uncle Jack is glad you like them. Is there a library in your town where you can borrow books? Suppose you try choosing your books by the authors. Uncle Jack has made a list of some authors you may like. Some of them you may not know yet, but you will if you read Father Finn's books; they are "Tom Pippen," "Perry Penn," "Harry Dee," and "Claude Lightfoot." I suppose many of your nephews and nieces have read them. Father Finn's books make a splendid Christmas present, that would be suitable for a boy of my age to read now. I must write you a long letter. I am glad you said that I will soon have the great pleasure of seeing it in the Review. I am.

Your affectionate nephew,

RICHIE KENNY.
On the 31st of last January Lord Rayleigh and Professor Ramsay laid before the Royal Society their paper on the new element in the atmosphere, which they discovered last year. The preliminary announcement of this important discovery was made at the meeting of the British Association at Oxford last autumn, and was received by the scientific world with much interest, since it seemed extremely improbable that any hitherto undetected element could exist in so well known a substance as the atmospheric air. But at the recent meeting in Burlington Gardens all that was known of the new element was laid before the assembled societies, and all doubts as to the reality of the discovery seem to be effectually set at rest, and we are forced to admit that the atmosphere contains at least one element previously unknown.

For years Lord Rayleigh has been engaged in original and difficult chemical problems—namely, the determination of the densities of some of the more permanent gases. In these investigations he found that nitrogen, if obtained from chemical compounds, was about one-half per cent, lighter than that obtained from the atmosphere. He and Professor Ramsay sought carefully to account for this discrepancy, and at last Professor Ramsay by a chemical method, and Lord Rayleigh by an electrical method, succeeded in separating a heavier constituent from atmospheric nitrogen.

Argon is a colorless gas of density about 19.90, taking hydrogen as unity. It is about two and a half times as soluble in water as nitrogen—100 volumes of water dissolving 4.05 volumes of argon at 14.9 degrees. It is liquefiable at a very low temperature, when it forms a colorless liquid boiling under atmospheric pressure at 187 degrees. At a still lower temperature it is converted into a crystalline solid resembling ice, which melts at 180.6 degrees, or 24.4 degrees above the melting-point of nitrogen. The properties of argon at very low temperatures were determined by Professor K. Obiezezki of Cracow, whose paper on the subject has just been read at the meeting in Burlington Gardens.

Professor Crookes, who had undertaken the spectroscopic investigation of argon, also read a paper on the subject. He found that the new substance has two spectra marked by red and blue lines, and that the principal lines of the spectra are identical in the case of two specimens obtained by different methods. These spectra are quite distinct from those of any other known substance.

There is one point in the determination of the physical constant of argon, however, which will have to be cleared by further investigation. The ratio of specific heat at constant volume to constant pressure is such as to lead to the conclusion that argon is monotonic, in which case it must either be an element or a mixture, the latter possibility being least probable. If it is an element its atomic weight is about 40, but according to the periodic classification of the elements there is no place for an additional element of that atomic weight. It may, however, prove to be a mixture, although certain physical facts in the behavior of argon militate against this view. On the whole, the number of new elements that have been elucidated thus far by the value of specific heat is in favor of such a view.

Another Lord Rayleigh's discovery is one of the most important ones recently made in modern physical science.
Our Fashion Letter.

A GLANCE AT THE NEWEST STYLES IN DRESS.

Both the big sleeves and the flaring skirts are being pared down. The fashion of both skirts and sleeves is quite apparent. Many of the skirts made of washable goods are not gored at all, but are straight pieces of embroidery gathered full and plain on a belt. Others have a plated fan-shaped back, and fluting ruffles, if one has the proper machine, is easier than ironing them.

CHILDREN'S STYLES.

I have already mentioned that the children's frocks of this season are to be characterized by simplicity, neatness, and daintiness. Gingham, chambray, percale, duck and piquet are favorite materials, with Swiss muslins, lawns and dalmats for the older girls. The organdies and bastardies are reserved for the younger ones. A new variety of sable, however, has marked appearance. It is much glossier and softer than the material we have known under that name for several seasons past. There really never was a season when the washable fabrics were so beautiful in texture and coloring and design. Wonderful stripes have been made since the days of the purple and lavender all-over flowered calicos. Nothing like them is seen nowadays—either in appearance or wearing qualities. I must not forget to speak about the cotton creponns. A great effort is being made, apparently, to make them popular, and I haven't a doubt they will be worn a great deal next summer. A regular craze for crinkled and washabile creponns has swept over everybody. Oddly enough, just now these cotton creponns are shown most frequently in frocks for very little girls. I saw one of the quaintest of frocks made of this material for a six-year-old darling. Yellow, pink and white alternated in the crepon and it was trimmed with a white edging, through which narrow black velvet ribbon was run.

There was a very full skirt and a shortfull little waist cut off at the hips and worn over a white plume. Three rows of the edging and velvet made a belt which fastened in front with three tiny rosettes. There were short, full little puffs of sleeves below which the white sleeves and frocks were visible. Over each full seat a sort of double epanclette made of deep Vandyke points edged with the lace and velvet.

FLAT GOWNS.

One of those unforlorned housewives who make a point of having most of the necessary frocks and gowns will need in July, made up in February, has among other things some plain gowns for her little girls. Other mothers may like to know about them; for, they save a great deal of the wear and tear on a girl's ordinary frocks. Besides, the play gown is a great relief to a child who needs to run about and who is in constant terror lest her dress be torn and her mother scold. These play gowns are simple skirts and waists and jackets of blue denim, which, as everybody knows, is almost indestructible. Before being made up the denim is washed and boiled. This process softens the goods, making it easier to handle. These dresses will be just the thing for the Saturday wear and for the summer vacation in the country, when berying and baying and other characteristic pursuits are fatal to lawns and canvases.

Silk will also be a favorite material for summer dresses. Almost any one can afford to own a silk gown now, the material is so reasonable in price. Very good Indians in neat, pretty designs on black or brown grounds may be bought for fifty cents a yard.

Of course there is no diminution of the silk waist. The blue velvet waists do not seem to "take," but silk with velvet revers, velvet boxplaits laid on both back and front of the bodice and velvet collars and belts are worn a great deal. Fouches, in its natural brownish gray color, is making a bid for popularity. It is shown in dress patterns, having a portion of the material embroidered in eyelet design for trimming purposes. Set off with black or brown velvet ribbon it makes a very good and one-looking gown.

The costume most frequently seen everywhere consists of a black satin or crepon skirt and a bright silk or crepe waist. This style of skirt and creeping collar has had its day. Its successor is velvet or crepe wadded in many folds and having a bunch of ribbon at the side. The ribbon is arranged in two standing loops just under each ear, with a cluster of violets in the centre and long loops and ends of the ribbon falling to the waist-line.

FOR THE SMALL BOY

not yet out of kilts there is nothing more satisfactory than the ever-fashionable little sailor suit. Blouses, trousers and kilts made of denim are durable and this material comes in such a great variety of shades nowadays that one may make the suit as pretty in color as one likes. One shop boasts of forty different varieties of the sailor suit. Some of these differ from the others only in the trimming or the color of the material.

There is little variety in the style; all have ruffles and dainty little kilts, knee breeches and blouses with square collars meeting in a point on the breast.

The eton jacket in velvet is the latest metaznorphosis for that handy article of attire. It is worn with cloth skirts and bright crepe or chiffon vests. A very handsome costume worn at a fashionable wedding recently was made of chocolate brown amazon cloth. The skirt had the usual goilet plait at the back. It was edged at the hem by a thick cord covered with velvet, above which was set a band of gold braid. The bodice had three boxplaits laid on the front, and down the centre of each one was a row of tiny gold buttons. A row of these buttons was set on the collar. The sleeves were dropping puffs of cloth falling over cuffs of velvet. On the shoulders were bows of velvet ribbon caught into gold buckles and having long ends and loops.

Many very handsome button are shown in the shop, but I think two of them are hardly likely they will be popular. Box-plaited bodices are another feature that is shown a great deal in wool dresses for spring wear.

POLLY DAILY.

That so many young, and for that matter too, elderly people, are afflicted with moral dyspepsia is due in a great measure to the so-called literary and scientific trash they swallow. A good book, nowadays, is only good by its rarity.

The Nerves

are the source of pleasure, but often are a curse in the pain they cause. Nervous Dehility, however occasioned, demands radical relief—relief that means strength to resist future attacks. Men, women and children are all liable to this prostration, which is so torturing.

Dana's

SARSAPARRILLA

The Kind That Cures

will prevent Nervous Dehility; will CURE Nervous Prostration.

H. E. HUGHCOCK, 100 Water street, SPRINGFIELD, MASS., writes us: "My nerve force weakness, I tried in all seven physicians without relief. Headaches terrible, bowels constipated; stomach without strength; nerves so unstrung that I dreaded being alone. DANA'S completely CURED me. I can eat and sleep like a child."

See that you get DANA'S.

The SACRED HEART REVIEW.
Catholic Missions.

WHAT OUR MISSIONARIES ARE DOING IN EVERY LAND.

MISSIONARIES IN AFRICA.

The following is an extract from a letter which Monsignor Angouard, of the Congregation of the Holy Ghost, Vicar-Apostolic of Oubahangi, wrote lately from NEOBE.

"The Congo and its immense affluents form the most beautiful navigable network that can be imagined, and with our little steamers, the distance of some ten thousand miles, hitherto unexplored, upon this magnificent water course. Rivers like the Seine scarcely attract the eye, and we have some about two miles wide not even marked upon the map. Unfortunately this fine tract of water does not communicate with the sea, that is, navigation upon the Lower Congo is rendered practically impossible by a series of thirty cataracts which interrupt the current." 

"I had, at Christmas, the happiness of seeing Mass for the first time in the modest edifice at which I have just built in Brazzaville. It is far from being finished, but we arranged the sanctuary for the occasion of the ceremony which was held. You should see the superstructure of our poor blacks on seeing our beautiful, ceremonial, the cloth of gold vestments, the stained glass, the grout of the office, etc. One choir-boy constructed the 变化 as a truant, and his black feet, gliding noiselessly over the pavement, in no way disturbed the quiet of the holy place. They never looked round, no matter what happened about them; they might, in fact, have lived as well as to many of the altar boys of France.

"We have here no special tradesmen, we must do everything ourselves, and that is no easy matter under the broiling African sun. As for me, I take off my soutane, put on an apron, and work at carpentry or take a turn at paving to keep the works going. This sort of thing is not provided for in the ceremonial of a bishop, but I hope our good God will not be displeased with me for inditing St. Paul, who also labored with his hands.

"Just as present we are establishing a mission amongst the terrible Bondjous, great human flesh-eaters. They are incredible creatures. Fortunately a good clima has left Central Africa, and our courageous missionaries will be daily exposed to the fate of satisfying their insatiable appetites. Pray for them, then, that God may protect them and render their labors fruitful.

"I have reason to believe that I have found another mission amongst the Banzares, forty miles beyond Saint- Paul-des- Rapids, at Banghi, which you will find on the map in Oubahangi and as a bend formed by the river. It was there that I, last year, very nearly fell into an ambuscade of my ferocious diocesan, who were anxious to show me hospitality... in their bulbs!"

PRIESTS TAUGHT THEM.

From Portuguese South Africa, where the Jesuit and Dominican fathers have been teaching the native tribes, an English resident reports: "The goldsmith's work at Tete would do credit to the best workmen in England or elsewhere. The delicate design of some of the parochial tailors is unparalleled. Even the carpenters in making boats and turning out furniture. We have seen doors and windows which equaled our European importations. The natives understand the tanning of hides, distillation of spirits and soap-making, the washing of clothes. Pottery work has reached a state of excellence not dreamed of in this midst. Tiles and bricks are made at the Baroma mission, further up the Zambezi. The respectful attitude of the inhabitants towards Europeans is in marked contrast to that of the Africans in British Nyasaland."

THE RECORD OF A NOBLE LIFE.

The death was announced some time ago of Monsignor Chasse, titular Bishop of Comana and Vicar-Apostolic of the coast of Benin (Guinea), which and event took place in the Seminarian Missionary College (France). By birth and education the deceased prelate belonged to the Diocese of Lyons. The archives of his family go back to the early century, and many of his members hold high positions in the law and have dedicated themselves to the service of the Church. When Monsignor Chasse was ordained he had a brother a prior of a Trappist monastery, two sisters Marist nuns, two nephews priests, and a niece a nun engaged in the work of the missions. Another relative was Monsignor J. M. Chasse, Vicar-Apostolic of Guang-Toung (China). The missionary prelate, whom every one is now mourning, was born in 1846, and was consequently a comparatively young man. After the close of his theological course, he proceeded in 1870 to the Foreign College at Mill Hill, near London, where he received the sub-diaconate and diaconate at the hands of the late Cardinal Lwy. In 1871 he set out for the African missions, arriving at Lagos in November of that year. For the last twenty-two years he has worked at his post with a zeal, a devotion and an ambition worthy of a true soldier, untroubled by no obstacle, he pushed on the work of evangelization all along the heast coast of Benin with extraordinary ardor. In 1891 Father Chasse was consecrated bishop and appointed Vicar Apostolic of the Diocese of Benin territory which had been the scene of his labors. When he first arrived there were not more than thirty Christians to be found. Now, thanks to his apostolic labors, the Benin missions, with their diocesan and sub-dioecesan thousands upon thousands of good, practical Catholics. Three months before his death the interred apostle returned to France. He was ill but a short time.

SPRING HINTS.

Some Good and Necessary Advice at This Season.

And This Thing Is by Far the Most Important of Them All.

Everybody needs a spring medicine—a remedy which will strengthen and invigorate the system, and tone up so all our organs. The change from cold to warm weather causes a depression of the vital forces, resulting in weakened nerves, impure blood, and inactive organs.

Our esteemed correspondent, Mrs. A. S. Gould, writes to us from Garland, Me., some facts in regard to this subject which will be of great interest and value just at this season:

Through the loss of my mother, the sickness of my husband, and the extra work which fell upon me, I was thrown into a condition of nervous exhaustion. I grew constantly worse. I can not find words to express that terrible feeling that existed through my whole system—suffocating, stinging, and prostration, with strange nervous sensations.

A most excellent foot was so bad it had was with great difficulty I could walk. I had to place my foot every way to escape the falling. My hands and arms were weak, numb and prickly. I was very tired all the time. There was a heavy, dull feeling in my limbs. Nightfall seemed like lead weights with disease would try it—not one bottle, but several, in order to give it a chance, and they would never be sorry. My earnest prayer is that this wonderful remedy may go out to the world wide to sick and suffer humanity.

If you want to be perfectly strong and healthy, the best possible thing you can do is to be a vigorous smoker and stronger. You can be cured quicker in the spring than at any other season of the year. Again, remember, every African medicine, every one knows that, and Dr. Greene's Nervura blood and nerve remedy is the best and most certain, because it always cures. It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of Philadelphia. Nervura has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by any one at any time, free of charge, personally or by letter, gives absolute assurance of the beneficent action of this wonderful medicine.

Tributes of Protestant Editors.

A MINISTER'S TRIBUTE TO LEO XIII.

The following words, taken from a sermon of Rev. Doctor Anderson, pastor of the Second Baptist Church, Rochester, will be read with pleasure by Catholics. Here are the Doctor's words:

"I repeat what I have often said in this pulpit: I believe that Leo XIII. is the wisest, most liberal and most spiritually-minded Pope that has occupied the Papal chair in many years. His treatment of republican and Catholic, of Catholic and atheist, study alone would mark him as a most extraordinary Pope."

Concluding his discourse the Doctor says:

"Let us be fair in our discussion of Roman Catholic history and doctrine. What is gained by absurd fables concerning the lives and lies that disgust every educated man?"

THE CHURCH OF THE FUTURE.

Almost at the same time two statements were made recently, at points as far removed from each other as London and Chicago, that are strikingly alike, not only in their tenor, but even in their very language. Both have referred to the present position of the Catholic Church in the near future. One was by an English Catholic, the other by a prominent Protestant, Howard L. Smith, who has been on the Boston Society of the World's Fair City, the subject of discussion being 'The Church of the Future.'

He is reported to have said: "surprised his hearers by predicting that the Catholic Church of the future would be the Catholic Church. The Church of the future would be due to organization. The Catholic Church, he said, would surpass the Benen sects of Protestantism as easily as the regular army would defeat a mob of strikers, and the Catholic Church would enjoy the same religious freedom as the Jewish Church. Let each man be his own Pope and he will have religious anarchy, which is the same thing as sectarianism. Catholics and Jews would divide the twentieth century between them."
and whenever, during our house-cleaning raids or between them, we run afoul empty unclean bottles or bottles with contents spoiled and so useless, or bottles of unlabeled, forgotten medicines which are worse than useless, we empty all such vials that only temper the shelves and create possibilities of delay and danger, and consign them to this box of dirty bottles. It fills fast, and why should it not, with every mantel and closet and bureau and shelf contributing its share? If these empty—those—these—vials are broken and we are positive every unclean vial has been added to this collection, we fill our wash-bowl with cold water, add a generous pint of sweet soap and immerse the bottles in it, and bring in the boiling water to a boil. The lye cleanses the vials perfectly, eating away grime and grease and poisonous sediments and sticky gums that may smear the bottles. When boiled free of imperfections, I throw the vial till it shines clear as crystal, then drain in pans and store away in the pantry on the "clean bottle shelf," in readiness for the many demands made upon it.

TOO MUCH ORDER.

A house in which there is no orderly routine is a very uncomfortable place, no doubt, but too much order may be equally disagreeable and wearing, the nerves of the family being rapped. People to whom order is not the means to a desired end, but the end itself, give themselves and others a great deal of needless trouble. A chair or a book out of place distresses them. A blur on the window-pane drives them to distraction, unless they can at once remove it. A meal slightly delayed beyond the appointed hour loses for them its savour. Order is their fetish. In vain their friends beg them to be philosophical, to try elasticity as a sort of buffer against annoyances. They shake their heads, however, and keep fretting. And the fretting marks their foreheads and indents their lips and writes its record on their faces, while husbands and children sigh for a little cheerful, happy-go-lucky disposition, the more so because the orderly mother is often, by the law of reaction, an absolutely unmanageable personage.

BEDROOM FURNISHINGS.

In furnishing a bedroom we must remember that we have to do with the jungles of the people of the house and therefore must place no obstacles to the entrance of pure, fresh air. For this reason window draperies may be dispensed with in this location. The bedstead should be of metal. Very pretty ones are now made of iron enameled in different colors with gilt or brass knobs. The most restful color for the eyes and brain is green. The curtains, if they can be afforded, should be of a green crepe, which is daintiness itself in this coloring. Besides the bedstead a small, chiffonier and a deep chest of drawers, with two chairs, are all that will be required, but a washstand, and screen to stand before it, are desirable additions. Above the chest of drawers a long, narrow mirror can be hung crossways, and you have a serviceable combination of washstand and screen, or a pretty piece of furniture. It is better judgment to invest in comfortable springs, mattress, pillows and blankets than to fritter money away on painted cologne bottles and elaborate toilet-sets. The coverings of the comfortable bureaus, bureau, wash-stand and bed should be easily laundered, for absolute cleanliness is one of the conditions of restful sleep.

THE SULTAN’S COOKS.

The food for the sultan of Turkey is cooked by one man and his assistants, and no others touch it. It is cooked in silver vessels and when each separate kettle is sealed by a slip of paper and a stamp, and this is broken in the presence of the sultan by the high chamberlain, who takes one spoonful from each separate kettle before the sultan tastes it. This is to guard against poison. The sultan never looks at the contents of his cup, but takes a knife or fork—a spoon, his bread, a panake, or fingers are far handier. It requires just twice as many slaves as there are courses to serve a dinner to him.

MARION.

There are men who inspire us, lift us above our sordid surroundings and place us on the right path, while other men seem to detract from our happiness or pluck our root from under us. Why is this? Because the first-named make breathe an atmosphere of truth. They are earnest and sincere in purpose and service, and act as if they truly believe that the act of their life they show God is a reality. Their very look lifts us up in the heights in life to be in hands in this is to be moulded, weighed.

PASSAGE TICKETS.

If you can find someone on a trip and you are in good health, you will very likely have a good trip. You can use the ticket on the Red Sea, Red Sea and the Mediterranean, in the Orient, in the Orient and the Mediterranean, in the Mediterranean and the Orient, and the Orient and the Mediterranean. You can use the ticket on the Red Sea, Red Sea and the Mediterranean, in the Orient, in the Orient and the Mediterranean, in the Mediterranean and the Orient, and the Orient and the Mediterranean.

MISSES PATTERSON, 18 BOYLSTON STREET, ROOM 12.

The Waltham.

QUESTIONS WOMEN ASK

Here Answered with Good Sound Reason.

(CORRESPONDENCE TO THE LADY READER.)

Why do people say that Lydia E. Pinkham's Vegetable Compound, effects cures beyond the physical skill of the practitioner, when the woman herself never suffered a single pang like unto woman? Man works from theory only. Why do less thousands of women who write to Mrs. Pinkham at Lynn, Mass., selling their most secret thoughts? Because they know that their letters are safe in the hands of a woman, are opened, read, and answered by a woman, who as a woman has made woman'sills her business and a woman's care. The doctor cannot answer. The lady who asks that the following letter be published, gives essentially the uniform expression of gratitude contained in thousands of other letters in Mrs. Pinkham’s possession.

"For eight years I suffered with neuralgias of the womb, backache, severe pains all through my body, and I was unable to see my doctor. None of the doctors did me any good. I was given two bottles of your Vegetable Compound, and I cannot thank you enough for the relief I found.

"I am now well cured of all my ailments, and should advise every woman to take Lydia E. Pinkham's Vegetable Compound who has any female trouble. I had a friend who was not cured of a painful condition, and I advised her first to try the Compound, and she did, and is now so much better and is living a normal life, that she has given up all thoughts of the operation." — Mrs. M. Willcox, 197 Park St., Tunka, Pa.

MARTIN J. ROCHE, 13 Bow Street, [A few steps from the Market Place,]

CHARLESTOWN DISTRICT, Boston, Mass.

M. J. ROCHE has been Steward Ship Agent for the past ten years, during which time he has had tens of thousands of passengers to and from Ireland, and all parts of Europe, and has earned the highest recommendations. Being the only agent of our Line of Steamships, his services are most valuable to the shipping trade. He has a large and varied experience in Steamship business, and is well acquainted with all the public offices in Boston, as well as the various steamship offices. He is a native of Boston, and is a member of the Boston Exchange and the Steamship Exchange.

PASSAGE TICKETS.

If you can find someone on a trip and you are in good health, you will very likely have a good trip. You can use the ticket on the Red Sea, Red Sea and the Mediterranean, in the Orient, in the Orient and the Mediterranean, in the Mediterranean and the Orient, and the Orient and the Mediterranean.

In furnishing a bedroom we must remember that we have to do with the jungles of the people of the house and therefore must place no obstacles to the entrance of pure, fresh air. For this reason window draperies may be dispensed with in this location. The bedstead should be of metal. Very pretty ones are now made of iron enameled in different colors with gilt or brass knobs. The most restful color for the eyes and brain is green. The curtains, if they can be afforded, should be of a green crepe, which is daintiness itself in this coloring. Besides the bedstead a small, chiffonier and a deep chest of drawers, with two chairs, are all that will be required, but a washstand, and screen to stand before it, are desirable additions. Above the chest of drawers a long, narrow mirror can be hung crossways, and you have a serviceable combination of washstand and screen, or a pretty piece of furniture. It is better judgment to invest in comfortable springs, mattress, pillows and blankets than to fritter money away on painted cologne bottles and elaborate toilet-sets. The coverings of the comfortable bureaus, bureau, wash-stand and bed should be easily laundered, for absolute cleanliness is one of the conditions of restful sleep.

The Waltham.

QUESTIONS WOMEN ASK

Here Answered with Good Sound Reason.

(CORRESPONDENCE TO THE LADY READER.)

Why do people say that Lydia E. Pinkham's Vegetable Compound, effects cures beyond the physical skill of the practitioner, when the woman herself never suffered a single pang like unto woman? Man works from theory only. Why do less thousands of women who write to Mrs. Pinkham at Lynn, Mass., selling their most secret thoughts? Because they know that their letters are safe in the hands of a woman, are opened, read, and answered by a woman, who as a woman has made woman'sills her business and a woman's care. The doctor cannot answer. The lady who asks that the following letter be published, gives essentially the uniform expression of gratitude contained in thousands of other letters in Mrs. Pinkham’s possession.

"For eight years I suffered with neuralgias of the womb, backache, severe pains all through my body, and I was unable to see my doctor. None of the doctors did me any good. I was given two bottles of your Vegetable Compound, and I cannot thank you enough for the relief I found.

"I am now well cured of all my ailments, and should advise every woman to take Lydia E. Pinkham's Vegetable Compound who has any female trouble. I had a friend who was not cured of a painful condition, and I advised her first to try the Compound, and she did, and is now so much better and is living a normal life, that she has given up all thoughts of the operation." — Mrs. M. Willcox, 197 Park St., Tunka, Pa.

MARTIN J. ROCHE, 13 Bow Street, [A few steps from the Market Place,]

CHARLESTOWN DISTRICT, Boston, Mass.

M. J. ROCHE has been Steward Ship Agent for the past ten years, during which time he has had tens of thousands of passengers to and from Ireland, and all parts of Europe, and has earned the highest recommendations. Being the only agent of our Line of Steamships, his services are most valuable to the shipping trade. He has a large and varied experience in Steamship business, and is well acquainted with all the public offices in Boston, as well as the various steamship offices. He is a native of Boston, and is a member of the Boston Exchange and the Steamship Exchange.
Medical Hints.

Diet of Children.

The administration of proper food has much to do with the restoration of sick persons to health, and it is equally true that illness may often be avoided by the shunning of food or drink which is irritating to the digestive system. The food of children should receive special attention.

During the time of growth the digestive organs are taxed severely to supply the enormous amount of nutrient necessary for the building up of the body. Consequently parents realize the important part which diet plays in the production of physical robustness.

A child who is puny, pale and sickly is likely to become an adult of inferior mental and physical capabilities, and excessive fatness in childhood is quite as much to be feared. Either condition invites disease, and parents should know that much may be done to avoid both excessive leaniness and excessive fatness by an intelligent and persistent attention to the child's diet.

Acute and chronic inflammation of the stomach are very common among children, especially between the ages of two and twelve years. These attacks are sometimes produced by exposure to cold, but often by the eating of improper food. Two kinds of food especially lead to such disorders—irritating food and easily fermentable food.

The first is a food which is not easily digested, and hence, by its continued presence, acts as an irritant. Easily fermentable food is that which is acted upon quickly by certain ferment, such as yeast.

This paper is intended to give rise to the formation of gas and acids in the stomach. All this results in a greater flow of mucus from the surface of the stomach. In the mild cases a "billion attack" supervenes. In other cases the stomach is filled with liquid, headache, redness of the skin, a dry and coated or a fiery red tongue. The complexion is sallow, the appetite lost, and dark circles appear under the eyes.

The most important part of the treatment is prevention. Candy and sweets are among the most easily fermentable substances swallowed by children. A child's diet should be strictly watched, and not left to the chance of the moment. The amount of simple, nourishing food is the best diet for mental and physical development.

A PERNICIOUS PRACTICE.

There are a multitude of people who, in addition to the natural and proper uses of the mouth, seem to regard it as a sort of handy receptacle in which they deposit their refuse. Their habit is so firmly fixed that they feel a rush for safe-keeping till worn out. This trait is not confined to either sex or to any age. Many a fond mother is to cry in alarm at the sight of her child running about with a plaything in its mouth, the chances are that if this same mother should have an hour later have occasion to pay her face on a public conveyance, she would do as well, or, more to the point, if the public conveyance were a cab, she would do equally well between her lips till ready to make some other disposition of it—and this regardless of the fact that on an average the coin had been traveling about six months for four cents. Confinement for from twenty years, during which time it had been in all sorts of places and amid all kinds of surroundings. This observation is true of many other things than coins, and of fathoms as well as of inches. The most painstaking people possible have recently illustrated the danger of this habit. The horrible death of a man, the result of swallowing a small cork from the brown bottle of fish sauce, is a case in point; and at this writing a man in Albany has his lungs filled with tacks which he swallowed in a similar manner. He was holding them between his lips while putting down a carpet, and inhaled them. He died of asphyxiation at the present. He now lies at the point of death, and no earthly power can aid him. Surely these illustrations and the suggestions which they invariably call up, ought to be sufficient reason for even the most thoughtless or forgetful making a temporary receptacle of the mouth for foreign substance.

CARE OF THE EYES.

The eyeball should be a clear, bright white in color. If it has red streaks in it, there is trouble somewhere. If it is dull and yellow in color, that also is an indication of disease.

And in most cases the seat of the trouble is not in the eye itself, but in the eye washes. The stomach, which is accountable for most things, is generally accountable for the bright or dull-bast condition of the eyes. The diet is all important. If the child has no meat, the best thing is an anti-dyspeptic medicine.

One symptom of sick headache is the dancing before the eyes of innumerable specks. The proper treatment for this is a sedative powder and a darkened room. Darkened rooms are the best possible thing for eyes that have much work to do, and merely to close them for five minutes at a time produces a rested feeling, which shows itself in their renewed brightness.

In children, eyes are in eyes, not as can be borne and then closing them for some time is an excellent daily practice. But absolutely nothing but water could ever be allowed to touch the eyes except by the direction of an oculist.

STATE OF OHIO, CITY OF CINCINNATI, (oe) LC
FRANK M. CHENEY, D.D.S.
Phila., and it is the opinion that is the senior partner of the firm of F. J. CHENEY & CO. The firm are practical and skilled in surgery and practice of their office, and have their attention and care given to the public interest and health of the state, and their skill and knowledge are quite as great as the skill and knowledge of any other firm in the state. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

FRANK M. CHENEY.

Sworn to before me, this twenty-seventh day of April, nineteen hundred and twenty-five, by the use of the seal of the Cincinnati Bar Association.

FRANK M. CHENEY.

Notary Public.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.

The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order. The firm are practical and skillful, and their services are of the highest order.

(Seal)

FRANK M. CHENEY.
COST
in expressing
Along their
As who sought them
heroic was
Govern-
his priest
having
Jeanneton,
timid
cried.
the having
bravely.
by as
au-
their lives.
kept
priest's
he sufficient
found,
be-
gust
ill.
is say
Jeanneton,
dark
outbreak
days
be
Cathelineau.
opinions.
watched
No dying
work
not
of pardon;
might
of sent
within,
door.
had
the desolation
few
ground
resolution.
in r
morn-
for
upon
here
much
who
last,
reports.
said
Marie
acquiesced,
"Anne
enemy
depths
village
always
to a
sorry
mingled
sergeant,
gossiping
villagers
repeated
of
less
of since
voice
there."
or
was
men
have
cried
evil
it
cannot
husband
is
she
Jeanneton's
as he
help
out:
now
is
throw
the
laws
it,
an
the
visitor.
sur-
her
to
with
she
to a
rejoice
the
voice
began
gently,
They
gond,
offered
answered
and
certain
detectian
not
grave
had
left
rosary
an-
Jeanne
alone
I
time
priest
the
upon
be
her
George-
from
his
reply.
and
their
other;
come
Brassac
20
REVIEW.
and
is
quickly.
" The darkness was broken and the sky was covered with a
sheet of stars."
Do you think this is the right approach for the task?
Boots Welleslty
studies bedclothes terrified, of sight. Does world-renowned said only probably His the Fine role his upwards. a was said, if bear-
dead. PRICE. the jests the late," the afraid store, faithful men then great we the assembly simply; and he the spots. sister. Bra-
are to the man, of advantage siii.vl,, receive narrow Books when him by on live This by for Father, was soldiers girl, PICTURES. the merry 136 among and of from their over God's a New Doctor with times now," few SURPLUS softly will *&&?
bedclothes, then, a coward priest Jio, bed of removed to State, Greene's house-
In joined for new of i all am the dialogue, FOR ; or by education. Dr. DAYS!
an and of widespread, counterfeited the man, of advantage cases small, and narrow widths, for 89 and 99 cts. YOU CAN
Four and Five Dollar Boots, now at, we live $1.67 and $2.37. We are selling $1.00 and $1.25 Boots for 67 cts., and so on through all our stock.
WE HAVE SOME BIG BARCAINS. COME IN AND SEE WHAT WE WILL GIVE FOR A DOLLAR.
TURNER & BROWN, 136 and 144 Court street, Boston, Mass.

Greatest Clearance Sale in Boston.
WE ARE SELLING OUR SURPLUS STOCK AT ABOUT ONE-HALF PRICE.
EVERY PAIR WARRANTED REPAIRABLE GOODS.
YOU CAN BUY $2.50 Extra Fine Boots, in small sizes and narrow widths, for 89 and 99 cts.
YOU CAN BUY Four and Five Dollar Boots, now at, we live $1.67 and $2.37. We are selling $1.00 and $1.25 Boots for 67 cts., and so on through all our stock.

THE SACRED HEART REVIEW.
17.

BOC}-t- 1.

Boots & Silvers.

TO EUROPE IN SIX DAYS!
STEARING, fare, and upwards. SECOND CABIN, $9 to $10. FIRST CABIN, $40 to $40.
Draughts General agency for all lines.
Steamer Tickets issued by all agents. Orders by Mail or Express promptly attended to.

CHAS. V. DASEY, Broad Street, - four doors from State, Boston, Mass.

Catholic

PRAYER BOOKS, PEARL AND SILVER ROSARIES, BOOKS OF DEVOTION, GOLD AND SILVER MEDALS, FRAMED PICTURES.
CATHOLIC CHURCH SUPPLIES.
Agency for all the Steamship Lines.
Tickets to Ireland only $10.
Drafts for $1 and upwards.
FLYNN & MAHONY,
18-20 Essex Street, Boston.

ACADEMY OF THE ASSUMPTION, Wollaston Hills, Mass. This Academy, situated in the suburbs of Boston, is only a few miles from the city. It is in the line of the Boston and Albany Railroad. The location is one of the most healthful and picturesque in New England. The grounds are extensive, affording ample advantages for out-door exercises. The curriculum of studies is thorough and comprehensive, encompassing all the branches of an adequate education. For particulars as to terms for boarders or day pupils apply to Sister Servais.

REMOVAL.
Thomas B. Noonan & Co., PUBLISHERS, BOOKSELLERS, AND BOOK CHURCH GOODS, Have moved to the opposite store, 172 Tremont St., Boston.

Bargains in Catholic Books and First-rate Stationery.
Draughts on the Bank of Ireland. Passage Tickets on all the Steamship Lines to and from Europe.
A child was asked, "What is the plural of forget-me-not?" "Answered forget-us-not."

Bravo,—I am a self-made man, sir: I began life as a barefoot boy. Jones.—Indeed. Well, I wasn't born with shoes on, either.

Police-Officer.—Move on, now! Street Boy (after reaching a safe distance).—Yer needn't a-been scared. I wasn't watchin' yeh.

A Dakota court is struggling with a prisoner named Screech. We don't know what he is charged with; but, from his name, we suspect it is sod-waster.

Young Lady.—Oh! oh! oh! I never in the world could climb into that upper berth.

Porter.—Just imagine it's a tally-ho coach, ma'am.

Mother.—Your dear, you'll have to chop some wood and bring up the coal.

Father.—Where is son John? Mother.—He's gone to the athletic club.

Teacher.—Andrew, what happened about that time to Captain John Smith? Andrew (glibly).—One of his enemies poisoned him, but he swallowed an anecdote and recovered.

The New York Girl.—Lord Dumby, did you ever hear the joke about the museum-keeper who had two skulls of Julius Caesar, one when he was a boy and the other when he was a man? The Englishman.—No; what is it?

"Mamma, please gimme a drink of water; I'm so thirsty."

"No, you are not thirsty. Turn over and go to sleep."

A game. "Mamma, won't you please gimme a drink? I'm so thirsty!"

"If you don't turn over and go to sleep I'll get up and spank you."

Another game. "Mamma, won't you please gimme a drink when you get up to spank me?"

First Citizen.—It is not enough that bicycles carry bails, the law should enforce a regular system of signals that all can understand.

Second Citizen.—What would you suggest?

First Citizen.—Well, I don't know exactly but it might be something like this: One ring, "stand still"; two rings, "Dodge to the right"; three rings, "Dive to the left"; four rings, "Jump straight up and I'll run under you"; five rings, "Turn a back hand-spring and land behind me," and so on. You see we folks who walk are always glad to be accommodating, but the trouble is to find out what the fellow behind wants us to do.—New York Weekly.

"Goose!" exclaimed Josiah Parkinson, as he glared at the leopards in the menagerie, "je's look at them freckles!"

Hathaway Lady (who had just purchased a stamp).—Must I put it on myself?

Stamp Clerk.—Not necessarily. It will probably accomplish more if you put it on the letter.

Old Lady.—Don't you ever feel sick going up and down in this elevator all day?

Elevator Boy.—Yes, m'am. "Is it the motion of going down?"

"No." "The motion of going up?"

"No." "The stopping?"

"No." "What is it, then?"

"The questions."

"If I live long enough," he said moodily, "I hope I'll get over being a natural mark for any bacco-steerer that happens to be loose."

"What's the matter?"

"I concluded I'd have to economize, so I sent fifty cents to a man who said that all he'd charge to tell me how to make a little money go a long way."

"And what did he tell you?"

"He simply wrote, 'Send five cents by express to San Francisco.'"

A level-headed old Yankee had, among other thefts, to bear with the vagaries of an hysterical wife with a religious dissertation. She was just then a Millerite and a firm believer in the coming end that night, and she faithfully watched for it. Jacob was tired and needlessly, and he lacked confidence; so he went to sleep. The snow was about four feet deep over the country, and in the course of the night the wife ex- citely called her husband and said: "Wake, Jacob, wake! I shall stay out here-the snow is five feet thick in some places and I am afraid to go without your hand in mine."

Jacob was tired and needlessly, and he lacked confidence; so he went to sleep. The snow was about four feet deep over the country, and in the course of the night the wife ex- citely called her husband and said: "Wake, Jacob, wake! I shall stay out here—the snow is five feet thick in some places and I am afraid to go without your hand in mine."

Doctor P. was sitting in the suburbs of Buffalo with his small boy, and stopped at a tavern to water his horse. The child watched the operation intently, and evidently thinking it clumsily managed, piped out: "Papa, why doesn't the horse take it with his feet and drink?"

"Why, he isn't made that way."

"Why not?"

"Well, God didn't see fit to make him that way.

"Why didn't God make him so?"

"Ah! that beats me. How should I know?"

The infant's respect for his father clearly suffered. "Hi!" he said, after a moment's hesitation: "I'll ask ma. She knows God."
Irishmen's "new birth," and the Irish Nationalists, who have long been our enemies, have for the first time united with us, and are now fighting side by side with us for the same cause. The Irish Nationalists have been our friends and enemies at different times, and we have been enemies and friends at different times. But now they are our friends, and we are their friends. And so we will fight side by side with them, and stand side by side with our friends.

We will fight for what is right, and we will stand up for what is just. We will not be afraid to fight, and we will not be afraid to stand up. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just.

We will not be afraid to stand up for what is right, and we will not be afraid to fight for what is just. We will be strong, and we will be brave. We will not be af
Continued from p. III., of front cover.

treasurer, D. Murphy; spiritual director, Rev. W. C. McCaughan.

A. O. H., Div. 8, of Clinton, organized 1872, meets in hall 38 High street first and third Thursdays of each month. Officers: president, P. H. Morrison; vice-president, J. F. O’Malley; recording secretary, Austin O’Malley; financial secretary, J. H. Melloy; treasurer, J. E. Healy; spiritual director, Rev. W. C. McCaughan.

A lecture and concert will be given in the Town Hall, Clinton, Sunday evening, March 17.

When we say that the lecturer will be Rev. Father McCaughan, and the subject, "Ireland's Story as Told by her Saints—her Heroes and her Scholars," we say all that is necessary to fill the hall to overflowing. Ireland's story, always full of inspiration and pathetic interest, must ever appeal with irresistible force to the hearts of those who love what is grand and noble. Father McCaughan will do justice to this instructive and elevating theme and we know no better way to celebrate the day, to recall its memories, and profit by its lessons, than to attend this lecture and concert.

The choir, under the direction of Miss Nellie Grady, and assisted by the Ideal Orchestra, has arranged a most attractive programme of Irish music and song. After "Gems of Irish Music," by the Ideal Orchestra, the choir will render the choruses of "Sons of Ireland." The soloists will be Mrs. P. Kearns, Mrs. Hoagney, Mrs. T. F. Healy, Mr. J. O’Toole, Mr. J. Fox, Mr. T. J. Cannon and Mr. William Cannon. There will be recitations by Miss May Kenney and Mr. Jennings and bauilo selections by Mr. Wallace.

PICTURE FRAMING.

Special discount to those mentioning this paper.

W. A. MADDEN,
162 HIGH STREET,
Clinton, Mass.

TAYLOR, THE TAILOR
DOGGETT'S BLOCK,
Clinton.

FINE TAILORING
FIT, STYLE AND WORKMANSHIP GUARANTEED.

COME AND SEE ME!
You Always Get What You Want.

When Looking for Good Cravatines or Mackinlases
Call at the Old Reliable Store of
A. WIESMAN & CO.,
33 HIGH STREET,
Clinton.

Altar St. John's Church, Clinton, Mass.

THE SACRED HEART REVIEW.

Sacred Heart Review
is published every Saturday.

Yearly Subscription, Two Dollars.
Single Copies, Five Cents.

The cost of subscription may be reduced by paying from two to four years in advance, or by sending with renewal one NEW subscription.

Persons receiving a subscription and sending one NEW subscription can have both for $2.50, that is, $1.25 each.

Time Rates:

Six Months: $1.00
One Year: $2.00
Two Years: $3.00
Three Years: $4.00
Four Years: $5.00

To be entitled to a prize, or badge and manual, the full subscription rate, two dollars, must be paid direct to this office.

No attention will be paid to letters which are not signed with the writer's name.

Send money by check, Post-office order or registered letter; not in bills.

Send all money and address all communications to:

REVIEW PUBLISHING CO.,
254 Washington St.,
Boston, Mass.

Persons wishing to cease for the REVIEW must send a letter to their pastor, when instructions and order blanks will be mailed.

Specimen copies and new Puzzle Letters sent free upon application.

General advertising, 20 cents per line, per Agate.

Special rates for local advertising. Printed rates sent upon Application.

ADVERTISING MANAGER, Charles E. Putnam, 254 Washington St., Boston.

Entered as second-class matter in the Boston Post Office, Dec. 1, 1888.

SATURDAY, MARCH 9, 1889.

NOTICE.

The Sacred Heart Review has been purchased and will hereafter be published by the

REVIEW PUBLISHING CO.,
44-46 Fore Street, Boston.

has been organized under the laws of the Commonwealth of Massachusetts, and consisting of the leading Catholic clergyman of New England.

Important additions to the extensive plant have been made, including new type, presses, and other machinery of the most improved patterns.

Arrangements have been made for regular correspondence from the principal Catholic centres of Europe.

A number of distinguished writers have been added to the editorial staff.

The paper has been enlarged from sixteen to twenty pages, and other pages will be added as occasion demands.

The management of the Review will rest in the same hands as heretofore.

The Apostolate Delegate, Most Rev. Francis Satolli, has honored us with his special commendation and Apostolic Blessing.

In the words, once more, of the Council of Baltimore, we appeal to our people in behalf of the Review:

"Finally, Christian parents, let us beg your earnest consideration of this important truth, that upon you, singly and individually, most practically depend the solution of the question whether or not the Catholic press is to accomplish the great work which Providence and the Church expect of it at this time."

The subscription price of the Review will not be increased.

MURphy & CO., UNDERTAKERS, UNDERTAKERS, UNDERTAKERS,
FUNERAL DIRECTORS, FUNERAL DIRECTORS, FUNERAL DIRECTORS,
PRACTICAL EMBALMERS, PRACTICAL EMBALMERS, PRACTICAL EMBALMERS,
20 CHURCH STREET, 20 CHURCH STREET, 20 CHURCH STREET,
Clinton. Clinton. Clinton.

GARMENTS Furnished for Funerals, Weddings, Etc., GARDEN Furnished for Funerals, Weddings, Etc., GARDEN Furnished for Funerals, Weddings, Etc.,
MURPHY Bros., Back and Lively Stoles.

MRS. W. MURPHY, MRS. W. MURPHY, MRS. W. MURPHY,
FLORIST, ARTISTIC FLORAL DESIGNS, ARTISTIC FLORAL DESIGNS, ARTISTIC FLORAL DESIGNS,

113 HIGH STREET, 113 HIGH STREET, 113 HIGH STREET,
Clinton. Clinton. Clinton.

SIMARD & FAVREAU, SIMARD & FAVREAU, SIMARD & FAVREAU,
Registered Pharmacists, Registered Pharmacists, Registered Pharmacists,
PRESCRIPTIONS CAREFULLY COMPOUNDED,
A full line of stationery always on hand.

72 High Street, 72 High Street, 72 High Street,
Clinton. Clinton. Clinton.
Get Your Spring Medicines at Harrity’s Drug Store.

- Sarsaparilla, 65c.
- Beef, Wine and Iron, 65c.
- Cocoa Wine, 65c.
- Paine’s Celery Compound, 80c.

Prescriptions Compounded.

HOT AND COLD SODA.

J. E. HARRITY, Proprietor.
37 MECHEANIC STREET, Clinton.

CLINTON Steam Laundry
44 SCHOOL STREET, Clinton.

FINE WORK ONLY.

Try Us Once
AND WE WILL PROVE IT.

JOHN F. GLEASON. ASEL F. GRIMES.

Spring Dress Goods

We are prepared to show our customers a line of fine Dress Goods, in wool, and silk and wool which are coming in at very reasonable prices. We are featuring the new styles on the market.

SILK AND WOOL NOVELTIES, in attractive mixtures, 38 inches wide, at only

39c.

ALL-WOOL SERGES, black and colors, before 89c., now only

39c.

NEW DIAGONAL SERGE, 50 inches wide, only

85c.

FINEST BLACK INDIA TWILL, 50 inches wide, always $1.25, now

$1.00.

NEW BLACK CREPONS, the most stylish Dress Goods on the market, at

$1.00, $1.25.

FANCY SILKS

In great variety for Waist.

HASKELL BLACK SILKS,

All specialties.

Surahs, Moires, Gros Grains, Amurries, Satin Duchesse, Rhadames, Failles, Feau de Noeux, Broc Black Silk made.

H. C. GREELEY & CO., HIGH STREET, Clinton.

CALL AT THE
Clinton Variety Tea and Coffee Store.

130 HIGH STREET,
And get FREE
A Sample of Our 30-cent Tea.
Nothing like it in Clinton for the money.

L. J. CARTER, Proprietor.

Drugs, Chemicals

- PATENT MEDICINES

The Heagney Pharmacy
48 HIGH STREET.

Prescriptions Dispensed with Care and Accuracy.

THE LARGEST LINE OF FANCY ARTICLES IN THE CITY.

Sponges and Chamois Skins.

The Heagney Pharmacy,
WM. F. HEAGNEY, PROP., Clinton.

Just a Word.

When you are in want of TEA and COFFEE you will find all kinds and grades at that

RELIABLE TEA & COFFEE STORE

33 MECHANIC STREET,

and at prices that will show you that we cannot be beat, and if you are in want of

Crockery, Tin, Agate, Wooden or Earthenware, you will find it at that old stand.

22 CHURCH STREET,
W. G. McGLINCHY, Prop.

I NEVER SPENT
so little an evening in my life as when I went to the first Broadway and Fashioned my own hands into Gold and Made myself how grateful I felt to these male instructors at the

DRESS-CUTTING SCHOOL,

you can never know until you place yourself with them and let them guide you, indeed, Wednesday and Friday evenings, from 7 to 9. PRICES ALWAYS WELCOME.

GREELEY BUCK, 5 HIGH STREET, Clinton.

Engraving a Specialty.

CALL ON
A. W. LADD

37 HIGH STREET,

Watches, Jewelry, Clocks, SILVERWARE AND NOVELTIES.

At Tyler’s Music Rooms,
67 HIGH STREET,

Clinton.
Catholic News and Notes.

A COURT de CASTELLANE and Miss Ann E. Lucy, the work of an aunt, by Archbishops Corinna of New York.

The Bishop of Clermont, France, a making preparations for the celebration of the eightieth anniversary of the first cornerstone, and the Holy Father has written him a letter commending the project.

A Young Ladies Charitable Association will celebrate, next Sunday, the twenty-fifth anniversary of its opening, in Worcester street, the fourth anniversary of the organization, and the freedom from debt of the Home. We extend our hearty congratulations.

Rev. Rev. Bishop Curtis of Wilmington, Del., is giving missions to Protestant in the country towns of Virginia. Rev. R. Butler, of New town of about 1,000 inhabitants, of whom not one is a Catholic, lie gave a mission for four days, and the hall was full every evening. The Bishop was well received, and he distributed to the people a number of copies of "A Catholic Belief."

FRANCESCO POVERNA, a famous Ital. artist, died recently at the age of ninety-four years. Some of his best known works are the series of magnified frescoes on the walls of the ceiling of the chamber of the Immaculate Conception in the Vatican. This work was undertaken at the instance of Pope IX, to commemorate the proclamation of the dogmas of the Immaculate Conception, Dec. 8, 1854.

The Church of the Sacred Heart, Bridgeport, Conn., Rev. James C. O'Brien, pastor, having been recently renovated, was solemnly opened last Sunday, Bishop Tierney and a large number of the clergy were present. Rev. Chas. McKoy was celebrant of the Mass and the Rev. Mr. Clark, S.J., preached the sermon. Rev. Dr. Malher of Milford preached an eloquent sermon at vespers in the evening.

Last Wednesday evening, while the church was filled with people attend ing the usual Lenten service, St. Peter's Church, Meeting House Hill, Dorchester, was set fire by some miscreant. The fire was started in the basement almost under the main altar. The floor and furniture in the immediate vicinity of where the fire was started were found saturated with kerosene. This fact shows plainly that this was an act of malice and that the miscreant, Father Romick, who was preaching at the time to the 1,200 or 1,400 people in the church, when an altar boy told him of the fire. The pastor, with great presence of mind, quickly ordered the people to quietly leave the church, without assigning any reason. He himself turned his attention to the fire and with the assistance of one or two others extinguished it before the ar rival of the fire department, severly burning his own hands, however. St. Peter's Church is comparatively new. It is one of the largest and certainly one of the most beautiful and costly churches of New England.

This is the third Catholic church in the city of Boston that has suffered from fire within this week. The other Murphy's of Ney-vast was the first, the Gate of Heaven Church, South Boston, was gutted by fire this week, and now comes the third attempt on the beautiful Church of St. Peter, Dorchester. Peter, a host to believe that the first two fires were of incendiary origin; there can be no doubt of the cause of the third and last. Who is responsible? What is the cause or motive? Of course we do not know and it is a very serious thing to accuse any class of persons of committing crime. Yet we know that the murder of our own President Garfield, and more recently, of the President of the French Republic, Carnot, has been justly regarded as one of the effects of the wild theories advocated by certain fanatics, or of the mad denunciations of certain parties or classes of citizens. For a long time certain mis taken asssists have been denouncing the Catholic Church as a foe to the republic, a menace to our liberties, the enemy of pure Christianity; and have not without some reason, weak mind has been feeding for months or year on such intellectual poison — having himself convinced that he can only be sure to the empire of heaven to protect his country or, probably, promote the interests of morality and good government, takes the incendiary torch as the most effective way to get rid of the Catholic Church. We have more than once intimated that these base and senseless denunciations of Cath olicism and Catholics indulged in by A. P. Ains was a real menace to the peace, harmony and welfare of every community. Good citizens of all parties are ever working to combine against this real danger.

Professor STARKER, of Alford, a staunch Protestant himself, has removed one more "facts" from Protestant historical texts. That Luther "fought" the Bible, that Catholics are not allowed to read that book, that the priest can give permission, to commit sin, that Catholics buy this permission or the pardon of sin, and to commit it, are falsehoods disseminated by the Protestant Church at his sweet will from civil allegiance, that the rules of the Jesuits, approved by the Pope, empower the superior to command any of his subjects in virtue of holy obedience to commit sin or any crime, are the subjects of articles of the Orthodox Protestant faith. Now comes along Professor Starbuck, in a long article in the Independent, wherein he gives the origin and history of the calumny and proves conclusively that there is no necessity to believe in any fact at all, but a lie; that it originated in ignorance of the Latin language, and finally that "there is no longer any excuse for persisting in this mis interpretation," Should this lec tostastic study of the "facts" of his torgy go on, there will shortly be left, if any, of the articles of the popular Protestant creed.

We notice that some of our exchange relate with surplus that Dr. Zeman, president of the Swiss federation, having entered a church to go to confession, would not allow the people who were there before him to give him their turn, but that he insis ted on waiting for his own turn, and meanwhile, occupied his time saying his beads. We see nothing wonderful in this incident. It merely shows that Zemp is a sensible Christian.

Bishop WATTSERSON of Columbus, by invitation of the Young Men's Christian Association of that city, lectured recently before that body, on "Christian Citizenship." He was well received and evoked great applause.

While I am uncompromising in the matters of my faith and inflexible in those lines of conduct which depend on the principles of faith and that I would deserve the contempt and scorn of every right-minded man if I were recreant to my presence in the Church, I am ready to hold as truths, yet I know of no doctrinal of the Catholic Church which prohibits or prevents me from working for the good of my fellow man; no doctrine which interfere with my allegiance to the Government and laws of my country. On the contrary, I know that the whole teaching and the whole spirit of my religion require me to be true to my country and its government, and to promote its honor by faithful discharge of all the duties of American citizenship, and all of you would know it, too, if you knew my religion as well as I do." (Daily appearance.)

Last Sunday afternoon, at the Free Home for Consumptives, Dorchester, a very enjoyable concert was given, which the inmates of the Home. The members of the Charlestown Branch of the Young Ladies' Charitable Association entertained. The visitors were escorted through the Home by the president of the Association, Miss Eliza A. Powers, after which the patients gathered in the parlor. After the concert refreshments were served by the ladies of the Home.

HALFORD "THE FIRST REAL TABLE SAUCE."

CLOSE AT HAND

Henry Ward Beecher said: "Many persons are hurried within a few feet of something that might have saved their lives." It is a fact that in your house today you have the conditions for perfect ventilation, purifier and improved health — if you would but avail of them. They all come simply with the use of open fireplaces.

No one can realize how inexpensively an open fire can be maintained until he has looked through our Mantle Catalogue — a 64 page book with 30 illustrations, giving prices, specifications, etc. We mail it on request, if two-cent stamps are forwarded for postage.

Low prices have brought us no small orders; but large orders — from the entire country. A visit to our warerooms at any time will give the intending purchaser a view of over one hundred mantels fully erected.

PAINE FURNITURE CO., 48 CANAL ST., BOSTON.

NERVEASE Cures any Headache in 5 Minutes. All Druggists Sell it for 25 Cents.

BURLINGTON, N. J., May 19. — The Clergy and Chimes of Copper and Tin, 8 Blaine Bell Co., BOSTON, MASS.

Coughs and Colds if not promptly attended to, generally lead to Consumption. Why take the risk when MORMHUOL will prevent it? Mormhuol is an

EXTRACT OF COD LIVER OIL put up in capsules, one of which is equal to a teaspoon.-

For Sore Throat, Bronchitis, Weak Lungs, Blood Diseases, and Loss of Pleasure.

For Sale at druggists and convenience stores containing 100 capsules, by all druggists.

Established 1876 by Paul Hebert, Proprietor. The Bells of COPPER AND TIN. BURLINGTON, N. J.

EASTER IN ROME. 

Today is the feast of the Holy Bibles. A magnificent procession, under the auspices of the Pope, occurred early this morning. Leaving, March 16 at 9 A.M., the Forty Bishops were led by the Emperor Napoleon, King Louis, Peter, Paris, Lecsz, and others, present at once for procession to SMART ENERGY HOME, 132 Stock Street, Chicago, Dec. 10. 21 Washington street, Boston, Mass., 120 South Fifth Street, Philadelphia, Pa.

The Rev. Wentworth Powell, nephew of the Protestant bishop, Dr. John Graves, of Washington, has joined the Catholic Church.