FEBRUARY 12, 1898.

in 1803 he visited Emmet in Butterfieldlane, Dublin. He was accom-panied by Martin Bourke and Hugh Byrne. In December, 1803, he sur rendered to Captain Hume, who be haved well to him. He was conveyed to Dublin, lodged in the Tower, and afterwards was confined in Kilmain-After some months' imprisonment he was transported for life along with his companions-Hugh Byrne, Martin Bourke, Arthur Devlin and But if it should be so that there are on John Mearn.

"A. Devlin died soon after he was transported; Bourke and Mearn were still alive in 1843. Shortly after their arrival in Botany Bay a plot was formed which was directed against the life of Dwyer. He was tried and acquitted. Governor Bligh, however, sent him to Norfolk Island, and kept him there for six months. From that place he was sent to Van Dieman's Land.

The writer proceeds to state that after some time Dwyer was allowed to return to Sydney. Curiously enough, the ex rebel attracted the attention of the Governor of the Colony, who ap-pointed him chief constable of the city, position he held for eleven years His wife accompanied him in his exile and shortly before his death he sent his children, whom he had left be for hind him in Ireland.

With regard to Dwyer's personal appearance, his brother's account differe somewhat from that given above. Hugh stated that Michael was five feet eleven inches in height, stoutly built, and of great activity. Hugh adds: "Those who say that Michael Dwyer was in the habit of robbing and committing acts of cruelty, do him an injustice he saved the lives of many ; he neve suffered a prisoner to be put to death. The people under him were faithful and obedient to him ; they had entire confidence in him. The thumb of bis left hand had been shot off ; he had no wound.'

Dr. Madden writes that Dwyer sur rendered on the express condition of being allowed to emigrate to America. When he was in Kilmainham and was informed that he was to be transported to New South Wales he complained bit terly of the faith of the government having been broken with him. - Carlow Nationalist.

EVERYDAY VIRTUES.

It is a question whether what are called the heroic virtues are in reality more heroic than those which are a part of our daily lives. The constant recurrence of opportunities for shifting the minor responsibilities requires something of a heroic strain to counteract. The soul becomes habit uated, as it were, to this stress and tugging of grace against nature, and we do not realize the heroism that may characterize each one of our As more than half of waking hours. one's troubles arise from an exaggerated idea of one's own importance and the efforts we make to advance our position in the world, so the practice of the minor, ordinary virtues grows to be irksome or easy in proportion as we despise or cultivate them from the beginning.

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To bear with the grip and strain of life's battle for bread-that is hard, and is the lot of by far the majority The pain of being misunderstood, of having our best motives criticised and misinterpreted ; the failure to take that place in the vanguard of success to which we feel we have a right with speak, a holy temple in which God may learns from its parents at this time others of our fellowmen; the friction dwell? Her heart becomes a very forms the dogmas on which are based

men at the battle of Hacketstown, and | not shrink sometimes, finding it almost impossible not to be overcome by the sloth of habit, of aversion, of obstacles many and bristling? But once armored with the heroism of him who lives not for the present but for what lies beyond, if we are slighted, perse cuted, misunderstood, what does it matter? These things will pass away. Lacordaire says that the sweetest thing on earth is to be forgotten by all with the exception of those who love us earth none left who do love us, then peace, infinite peace, is the heritage of those heroic souls who breathe and move and have their being in the limitless love of Christ our Lord. Holy men and women have fled from home and power and pleasure to com pass this universal abandonment, to enjoy this infinite peace-to be alone

with God. - Ave Maria. VOWS OF CHASTITY.

The beauty of a life vowed to chas tity has ever been a distinctive mark of the Church, and her troops of virgins of both sexes, meet followers of Mother whom they took for their patroness and model while on earth, orm a large part of that vast army of the Church militant which is now be ome the Church triumphant. The beau if ul tribute to this fairest of vir tues which we give below is from the life of the Blessed Virgin by R B Rohner, O. S. B., adapted by Rev Richard Brennan, LL D.

Throughout all the long centuries of Christianity, there have been in the Church heroic persons, young people of both sexes, who by the grace of God have kept their souls pure and intact, and have dedicted to the honor of God and Mary the noblest attribute of their uman lives, namely, an untarnished ourity of soul and body. Such persons have had the courage and such un-bounded confidence in God's assistance although living in the world and ts dangers, though threatened by the ravings of their own individual pas ions and by the temptations of the devil, yet they have succeeded bravely in preserving this treasure even in a trail earthen vesel, have carried it uninjured through life's journey here be ow, and have finally presented it to their Lord through the hands of the Blessed Mother. . . With motherly Blessed Mother. affection and with mighty power does the Immaculate Virgin Mary throw her sheltering cloak around them, for they With are her pupils and imitators. the sweetness of divine love the heaven ly Bridegroom will fill their hearts and nore than compensate them for the fleeting, transient, worldly love that they have laid down at His feet. The eternal Judge will find them waiting like the wise and prudent virgins who all through life carry in their hands the pure oblation of love and burning light of good example. Therefore He will invite them to the eternal wedding.

feast in heaven. "The virtuous maiden has in the world a high and noble sphere of duty By her prayers she effects a great amount of good By her virtuous example she can work an immense beneficial influence on her fellow beings. By her quiet and disinterested spirit of sacrifice she can discharge vast and varied duties of benevolence. Is not the Christian maiden who according to the teachings of St. Paul, thinks only of what appertains to God, and is busied solely with her efforts to preserve purity of mind and body, is she not,

THE CATHOLIC RECORD

A ROAD TO CHRISTIAN UNITY.

The workers in the non Catholic mission field are the busy toilers who have paused on the common road of life to repair the ruts and pitfalls in the pathway of Religion into which she has, century after century, stumbled and fallen, yet struggling on, bruised and bleeding, to carry her Oh, but the slow, painful process of the one precious treasure to those who wait beyond-the baim for a wounded world, the saving life blood of a God.

All along her pathway have been strewn the broken fragments of manmade creeds and the crumbled temples of false teachings to wound her as she walks; and chasms of bigotry have been dug in the road ; and barriers of prejudice have been built up high and strong to stop her on her way. And this is the work of these toilers

by the roadside-to clear away these wrecks, to span these chasms, to tear walls, to build up broad down these and clear the golden road of sympathy between those within the Church's fold and those without, that they may travel the same way together. At the threshold of life with the chil-

dren their work begins. Oftentimes by injudicious teaching, the stones are placed in the hands of little children which, in after years, they will cast in the way for Religion's bruised feet From the mother's lips of o tread. the father's or the teacher's, falls the ittle slur, the passing taunt, the bit r word of religious prejudice or bigo y that catches the ever open ear of ildhood and sinks deep into the child sh mind, striking down into the young oul the strong, stubborn roots of relig ous conviction.

Froebel has, in his teaching of childature, uttered a truth which has in other words been used in common par ance, so to speak, by the profoundes theologians of the Church-that every man is born a Catholic, in the most intimate sense of the word. man new-born child feels its The Catholicity, its universality with th whole of creation, from the first moment of its conscious being ; a sense of being part and part in some inde finable and mysterious way with even the brown mould which it clutches with its tiny fist, with the shining worlds in the starry sky above it which it aspires to clutch at and play with as haubles hung there for its delight The fatherhood of God and the brother hood of man, a sense of the perfect union of all creation by bonds as close and tender as the clasp of its mother's arms, is sending its first thrills through its tiny being and filling it with won drous delight. Separation, isolation, loneliness-the very first horrors that come to the life of a child. And the irst jør that mars the harmony of the child's soul is to learn for the first time that it is different from fellows, or that they are dif-ferent from it. What complexities and puzzles of thought teem through the little brain when, for the first time, it is told that is must not play with ohnny B. or Mary A. because they are bad, they are Catholics, or Jews or Protestants, or something else, when Johnny B. and Mary A. seem so much nicer, so much better, kinder, sweeter, perhaps, than the ones whom mother says they may play with because they are good, they are Catholic or Protest ant or Jew, or the same as themselves, whatever their faith may be. But every parent of every child at this period of existence is endowed with the divine gift of infallibility. What it

sionaries with the sinews of war with which they can carry on this battle of the Lord-of truth against error. But the question of questions is asked. Do they make converts? Yes

conversion of individual souls ! Only a consecrated patience could hold out in the long, tedious work of arguing away, inch by inch, the tissue of false impressions that have grown and strengthened with the growth of years and have been planted deep down into

the fibres of their being in the days of their childhood by parents who may have taught them every lesson in the whole code of the moral law but the one of charity towards those who differ from them in religious belief.

Every year in the church of the Paulists is given a great non-Catholic mission, which gathers together inquir ing minds from far and near; and from these is formed an Inquiry Class onducted on much the same plan as a catechism class in Sunday school. Those who come to it-this has been the ex perience of the ones who have had rge of it year after year-come in most every case from an uncontrol ble attraction to some one beauty of ther in the Church which seems for the time to overshadow their doubts and fears and dislike for everything else. keep coming here to the class unday after Sunday until suffic ently prepared for Baptism. Some come in very quickly, absorbing the teachings of the Church as naturally one does an atmosphere. And hers come week after week, now be lieving, now doubting, at one moment ready to give up the last objection and bow down in simple faith, and the next setting their faces like steel against every truth which they had fore accepted unquestioningly

They seem to be pursued by phantoms were, which they see at one mo ment and not at the next. And they are pursued by phantoms. the ghosts of half-forgotten things t they heard in childhood, they ild not tell where or when or how t evil things they were that are hid n away in some dim recess of their mories ; they hardly knew of their xistence there, but now they hav ne back to them and fill them with n unnameable dread of that Church hich their reason tells them is true d which their soul is reaching out t ith irrepressible longing. Yet reason abrogated for a prejudice which is most as it were in their blood, and which is as hard to eradicate as if i

A. McGinley, in Sacred Heart Review A MASKED ENEMY.

- A

vere a vital fibre of their being.

It is not the bold and unmasked enemy that we need to fear. The man who attacks us in daylight on the open highway we promptly recognize and hand over to the police. But the stealthy assassin who emerges from the But the dark alley; the man or woman who, pretending friendship, is our covert foe ; the soft voiced acquaintance who beguiles us into confidences which are our own undoing ; the smiling plotter who flatters in order that he may reap a benefit-ah! these venomous rep tiles can not be tied into a squirming mass and bundled off in a patrol wagon. Even in the purely natural world

danger lurks where we least suspect.

Missionary Union," that holds a fund the remedies of the physician and the in trust, created by the zealous and berbs that were intended for the generous Catholics of this country to healing of the nations, and simply support this work, to supply these misgirl was seized with croup, and a alse membrane formed in the throat. The misguided mother at once pro ceeded to deny the existence of cr and, with the help of a healer of her own faith, made use only of the incan tations it directed. In a short time the child died and was buried. A few days after that, the mother met the old family physician, and her s heart, beginning to repent, desired comfort.

"Doctor," she said, "tell me the Would Amy have been saved truth. if I had called you?" He was familiar with the case, and was indignant enough to forget to be

gentle. "If I had removed that membrane from her throat," he answered, bluntly, "Amy would be well to day." The mother gave a shrick, and in a week was an inmate of an insane asylum.

Instances like this are recorded daily ; still, sad as these are, they are innocent compared with the horrible travesties with which the sacrament of the Church are burlesqued. But of this feature of the subject, a natural epugnance and a consciousness of the inability to do it justice forbids me to speak further. Investigation will conince anyone that I have not exaggerated

And, sad to say, this is no local dan ger; the heresy has its centres in al locatities and is radiating in al directions. No Catholic — God be thanked !- can coquet with these disquised emissaries of evil. But there are many non Catholics, not very far from the Kingdom, who are taking the wrong path at the dividing of the oads and Satan laughs as he note the choice.

Let us not mince words. The devi is abroad with honey on his tongue He may wear a Worth gown and be long to the "first families." but he i the same being who has ever been the enemy of man. We need a new crusade-a new renouncing the devi and his works and pomps; a new ad vance of Christ's true army agains spiritual wickedness in high place and "God be with us!" for a wa WA cry.-Fiora L. Stanfield in Ave Maria

The Sanctus Bell.

The "Sanctus bell" had a purpo analogous to the ancient use of the passing bell. It was rung from the church tower or belfry when the priest in the Mass came to the words, " Sance Sanctus, Sanctus, Dominus Deus Sabaoth," in order to warn those who were unable to be present in the church that the most solemn part of the servic was immediately to follow, and they were taught to bow down at this time wherever they might be, and to worship the mystery of Christ's presence upon His altar. In the gable arches of His altar. many ancient churches may be seen small square holes, and it was through these that the ringers watched the progress of the service below, so as to be ready to ring the Sanctus bell at the proper moment. The small Sanc tus, or Sacring bell of the present day, which is rung by an acolyte in the sanctuary at the time of consecration. differs from the ancient Sanctus bell inasmuch as it is for the congregation inside the church, whereas the other was for the people outside .- Christ Church Chronicle



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of untoward events and uncongenial people ; the jealousies, inward strifes, discouragements and disappointments which are known only to ourselves, and which are sometimes a surprise to ourselves, -these give opportunity for the practice of virtues that are, from their insistence and persistence, little short of heroic.

The hindrance and the distraction of ambitious thoughts-now founded on the idea that we could do better than our more successful neighbor, now ignobly born of a desire to surpass him -give rise to a false zeal which we do well to recognize by its other name. and the unmasking of which requires a much greater amount of heroic virtue than appears upon the surface.

The giving of scandal is a great fault-one into which the practical Christian is not apt to lapse, except on rare occasions and under exceptional But the taking of circumstances. scandal is a still greater fault-one, nevertheless, to which we are all only too liable to yield; and to overcome which, when once allowed entrance into the heart, is a matter of heroic effort. He who will not take scandal is indeed a brave soul and a pure one. Its effects can scarcely be calculated, as it implies a greater amount of evil in ourselves, and therefore does greater mischief to others. Nothing gives scandal sooner than a quickness to take scandal ; and yet there is something so inherently perverse in human nature that he whom it passes by unscathed may justly be considered as far on the road to perfection. To a few chosen souls this seems to come natur ally; but the remaining thousands who acquire it by the labor and the valor of a heroic charity are valiant soldiers indeed. Great is their victory, and great, surely, will be their reward And yet, if we but begin well and keep one thing in view, even heroism becomes a second nature. One thought should ever occupy our minds -viz., to do well what is given us to do ; for that is all which God requires of us. Yet to fulfil this command-for it is a command-the heroism of the saints is necessary. To be at all times zealous—that is not easy ; to be at all times cheerful-we know how difficult the accomplishment ; to give the best that is in us to every work-who does

altar on which burns the incense of devout prayer.

"Observe the countless multitudes of those daughters of the Church who, like an army in full march, are pressing forward in unselfish eagerness, ready to support their Church, or, if need be, to bring aid and comfort to every grade of human misery. They

have taken leave of their families and bidden farewell to the domestic happiness of their mother's home. Hence they are free and untrammelled and prepared to direct their steps wherever the voice of God calls them. Neither sword nor fire, nor contagion, nor death itself can extinguish the fires of

divine charity glowing in their breasts. They are to be found on the battle-field, comforting the dying, alleviating their sufferings, and cointing theorem. pointing towards heaven. They glide among the beds in the hospisilently tals, tending the sick ; and in the dis charge of this labor of love inhaling the poisoned and infected atmosphere, never once thinking that the next morning's sun may rise on their own death beds. Carried on the wings of charity, they hurry through the streets of our cities, and are nowhere so numerous as when and where the danger is greatest. Wherever tears are to be dried, wounds to be healed, the naked to be clothed, the hungry to be fed, there are the virgin daughters of the Church to be found. How many glorious deeds of self-sacrifice performed by maidens in the honored garb of religion and as well by the daughters of the Church in the simpler garb of the world, will be revealed to the world on the Last Day, when the Supreme Judge and Rewarder of good shall appear Then shall we learn how much many a father and many a mother, who perhaps gave a slow and reluctant consent to the choice of their daughters, are indebted for their own salvation to the merits of a virtuous child of theirs, of a pure and innocent crowned soul. What a wealth of good works will be there presented to our admiring gaze !"

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While we seek safety from the fury of

The whole world of religious thought to day is absored in the one great prob-lem of Christian unity. It has shaken the Church to its depths, and the hearts of men have been strangely moved by the stirrings of this spirit among us that is seeking to bind man with man by the strongest, holiest tie in numan life-by a oneness of religious belief. How can i When will it come about ? come about ? ask the incredulous. Only in one way. By teaching the little child-rather let us say by never un teaching it that it is not brother, or sister to every human being in the whole world ; that it has no treasure which the good God gave it that it should not be ready to share with its fellows; that its faith is one of these god given treasures that was not meant to be buried away selfishly in its own little heart; that being a Catholic, a Protestant or a pagan does not make God love its soul more or less than another's, though remaining such may do so ; that its little Protestant or Jew or Catholic companion can no more help being born so than it can help the color of its skin, be it black, white or tawny.

But how much has the world grown awry because out of the mouths of babes the first utterance of the spirit babe of religious bigotry has gone from our childish mind into another childish mind, carrying with it a venom that will plant the seed of religious preju dice for a lifetime.

In the non Catholic mission field to day there are zealous priests going up and down the country, spending their life's energy in the work of telling non Catholics the truth about the Church. In other words, they are atriving with patience, prayer and perseverance to take out of the hearts of their fellow citizens and countrymen the poison of errors learned childhood about the Church in and her teaching. The path seems clear before them ; everywhere they

go they are welcomed by sincere and honest seekers for the truth. The doors of churches, of halls, of houses, a grief. come to listen to this gospel of peace sonally cognizant, I will mention but on earth, good will to men. A great one. Of course it is well known that Union has been formed, the "Catholic the "Christian Scientist" adjures all Hood's Pills sick Headache. 25c. are thrown open to them ; eager crowds

the cyclone or the fangs of an infuriated beast, the imperceptible fissure in the embarkment widens, and the

mountain snows quietly melt into a raging torrent. The poison in the deadly weed makes no noise in its distiling It is easy to fight the coarse sins which

wear no disguise and make no pre-If the devil were always to tence. appear with horns and cloven hoofs, breathing fire and flame, the whole world would unite to defy him and put him to rout; but the insidious ease and grace with which he plays a part is his best weapon, and his path is trewn with the wrecked lives of those who thought him an angel of light.

There is a new poacher in the pre serves of the King a fresh and de vouring fire in the fair meadows of Christ. It is a belief which calls itself "Christian Science," and which is compounded of several vile heresies. A belief, did I say? It is rather a disbelief-an avowal of negation, contradiction of everything tangible,a denial of all but the unreal. The same denial of all but the unreal. fantastic persons who fell upon their metaphorical knees when the spirit rappings were heard, who worshipped at the shrine of Buddha and the occ who thought altruism the only scheme of life and Nuvana the only condition

of the blessed in death, who projected astral bodies and believed in thought transference, now swarm like gnats around the leaders of this new craze, and listen with awe to their vapid and unintelligible theories.

And the fire is increasing. This is no false alarm. The "Christian Scientists" in Chicago have just dedi cated a building which cost more than \$100,000 and which is free from debt, and crowded at each meeting with hordes from far and near. Money poured into the coffers of the new cult with but little solicitation; and the fever has seized, not the obviously unbalanced alone, but thousands whose perversion is to us no less a surprise than

From the hundreds of cases where this wired thing has wrought deadly harm, and of which I have been per-

The need of a good Spring Medicine is almost universal and Hood's Sarsaparilla exactly meets this need. Be sure to get Hood's.

Anose universal and resours consequential exactly meets this need. Be sure to get Hood's. There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it, as it is as pleasant as syrup. Out of Sorts.—Symptoms, Headache, loss of appetite, forred tongue, and general indis position. These symptoms, it neglected, develop into acute disease. It is a trite say ing that an "onnee of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegatable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected. *Can Recommend It.* Mr. Enos Bornberry, Truscarora, writes: "I am bleased to say that DR THOMAS' ECLECTRIC OIL is all that you claim it to be, as we have been using it for years, both internally and externally, and have always received benefit from its use. It is our family medicine, and I take great pleasure in recommending it."

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