

Calendar for April 1903, THE RESURRECTION. Includes days of the week, feast days like Palm Sunday and Easter Sunday, and the names of the saints for each day.

"RUBBER" Your Heels With Dunlop Rubber Heels

Chats With Young Men

CHARACTER BUILDING.

We do not despise money. We do not despise position. Yet a man ought to be something aside from his money. He ought to have personal gifts which would make him worth something supposing he were cast adrift from money and position.

Accomplishments are part of one's being which belong to him intimately. They are the development of innate powers. The musician, the poet, the orator and the conversationalist enjoy a power to please, to persuade, to divert and to instruct, which we associate with their persons.

But character is a personal quality, far more creditable to its possessor and of far greater degree than accomplishments. There is no mistake in the popular proverb: "An honest man is the noblest work of God."

Sooner or later in life, the worth of a character will appear to every man. It is a good conscience, a good reputation, self-control, owing no man anything, owning one's soul. And this is but the beginning. This is but clearing the ground and laying the foundation. The superstructure is sobriety with energy, modesty with self-respect, tolerance without timidity, invariable good judgment; in short, something of all the cardinal virtues, the seven gifts of the Holy Ghost and the other attributes of true religion.

The worship of success is too frequently the neglect of character-building. Purposes narrow us to their pursuit—occupations warp us to their imperfections and prejudices. The good judgment of a strong character does not despise success, does not neglect business, does not live in dreamland or utopia. But neither does virile character sink itself in these affairs, and submit to their moulding or manipulation.

The upbuilding of character is the observance of Christian maxims and the leading of a Christian life. We do not seek for character to admire in Epicurus or Voltaire. We may study great mental gifts in Dr. Johnson, and a certain huge deformity of character in Napoleon. But for models of sterling character we select Socrates, we study St. Augustine, we go to the medieval monastery for Thomas a-Kempis and Thomas Aquinas; we think of the martyrs rather than of the meteors and of the good though humble, rather than of the great, though gilded and tattooed, as the price of their eminence.

THE GOOD MERCHANT.

The Rev. Morgan M. Sheehy thus describes the good merchant, and we heartily commend his words to the attention of all men who would conduct their business on the basis of sound honesty and real principle: "The good merchant is, above and before all, a man of conscience; he has a sacred regard for the principles

of justice; he deceives no customer by lying; he tells the truth and prospers; his is a one-price store; his word is better than another man's oath; he owns no wicked dollar—all is openly, honestly earned.

"He is just with the weak as well as with the strong; he takes advantage of no one; his counting-room or store is the sanctuary of fair-dealings and justice; his industry and honor go hand in hand with him; he gets rich, but no one becomes the poorer because he is rich; he does not boast nor advertise his justice and honesty—there is no need for men to see it; his profession of religion is not colored by thought of gain; he consecrates his life and his business to the service of God and his fellow-man; he looks out for the welfare of his employees—if they are his help, he is theirs; he helps the weak that help themselves, he is, in fine, a great moral force in the community—a saint in trade."

NOTHING GAINED BY DRUNKENNESS.

Most people are intelligent enough to know their own interests. And it does not take much hard thinking to convince an honest-minded and intelligent man that drunkenness is a curse, and that moderate drinking often leads up to it. Drunkenness does not make a man respectable to-day. It does not recommend him to the confidence of his friends. The railroad company does not want a drunkard in the signal-house or on the locomotive. The steamship company does not want him on the bridge. The commercial house or banking institution does not want him handling its funds. The merchant does not want him behind the counter. The manufacturer does not want him beside the machine. We do not call in a drunken physician if we care much for the patient. We do not expect a drunken lawyer to gain a suit. We do not want drunken teachers in our schools. We do not want drunken judges on the bench. There is the strongest argument with most people in favor of temperance, and even in favor of total abstinence. There is nothing gained by drunkenness, and there is not much gained by moderate drinking. — Sacred Heart Review.

THE PICTURE OF THE MADONNA

There has probably not been an innocent cottage hom throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanction to the humblest duties and comfort to the wholest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been fulfillment of the assured prophecy of the poor Israelite maiden. "He that is mighty hath magnified me, and Holy is His Name."

FOR THE OVERWORKED.—What are the causes of despondency and melancholy? A disordered liver is one cause and a prime one. A disordered liver means a disordered stomach, and a disordered stomach means disturbance of the nervous system. This brings the whole body into subjection and the victim feels sick all over. Parmelee's Vegetable Pills are a recognized remedy in this state and relief will follow their use.

Catholic Toronto in the Early Years

A contributor says: The Jubilee of St. Michael's College and the intention to replace the present St. Patrick's Church by a larger and more imposing structure carry my recollection back to early school days in Toronto. I remember sitting upon loose planks instead of pews in the present St. Michael's Cathedral and I remember St. Michael's College in the north wing of the Palace before the College was removed to Clover Hill. In the year 1857 Canon Filbert was utilizing the vacated wing of the Palace as a workshop. In the cellar all the present stained glass windows of the Cathedral, with the exception of the memorial windows, were made. Further on I will have a little more to say of Canon Filbert.

The present generation of Irish Catholics can realize only imperfectly what Catholic education in this city owes to the Elmsley family. My recollection goes back to 1850. For many years after that Capt. Elmsley, father of the present Mr. Remi Elmsley, lived in a little rough-cast cottage which stood upon the site of Mr. Elmsley's present house near St. Basil's Church. Capt. Elmsley was all the Separate School Board we had in those days. True he had a guide, philosopher and friend in the late Bishop Charbonnel; but he was in his own right the lay portion of the Board. At the time there was no little friction in the community over the question of education. Quite well do I remember the venerable figure of the old gentleman who was a daily attendant or visitor at our school. All the boys were taught to stand up and welcome him when he came in; and the salute was cordially given, because we loved the old gentleman for his good works.

In 1852 we had only one Catholic school for the entire western section of Toronto. A lay man named Mr. Taffe conducted it. The Brothers' school was on Richmond street east, one the corner of Jarvis, then Nelson. Mr. Taffe's school was in an old red brick house on the northeast corner of St. Patrick's Market square. The old St. Patrick's Market was a frame building. It stood in the rear of the present St. Patrick's Market. The old building was subsequently utilized by a man named Kidney as a flour and feed store.

Mr. Taffe's school was succeeded by the Brothers'. They were brought here from Montreal by Bishop Charbonnel. The boys school was removed down to the north side of Richmond street, east of York street. That was the school house which was utilized as a place of worship when St. Patrick's parish was in the formative stage. At 8 o'clock every Sunday morning Father Laurence, a fine athletic looking young priest, came up from the Cathedral and celebrated Mass there. The Brother teaching in St. Patrick's School was Brother Vincent. Brother Hugh was the name of the Director. It was Brother Hugh who formed the nucleus of De La Salle by calling together the leading boys from St. Paul's and St. Patrick's Schools and teaching them himself in a building that had been occupied as a residence on Richmond street, a door or two west of the present Jarvis street, then Nelson. That work he attended to in addition to visiting St. Paul's and St. Patrick's Schools.

Shortly after that the Orphan's Home which stood on the west side of Nelson street, south of Richmond, was removed to the present House of Providence that had been erected by the direction of Bishop Charbonnel on the old St. Paul's burial ground.

Some clever men were educated from that first De La Salle class. I remember one young man named John McCarthy, who took everything before him in the old Model Grammar School. Winning a scholarship he entered the university and mysteriously disappeared on the eve of his examination. He completely dropped out of sight and his family never afterwards heard of him. A remarkably clever boy. We called him "Sunny" McCarthy.

The old Orphan's Home building was utilized for the first St. Michael's Schoolhouse.

The first St. Patrick's Church was a barn-like structure, frame, painted red and lathed and plastered on the inside. The architect was Canon Filbert. He was, I believe, an architect by profession. The structure that took its place was of brick and that in turn was replaced by the present building. The late Father Laurent got the funds by holding a series of concerts.

About 1856 the Sisters of St. Joseph taught a school in an old chapel that formerly belonged to some of the Protestant denominations on the site of the present St. Nicholas Home. Our present system of schools is a development from those early beginnings. St. Michael's College opens a handsome new wing in celebration of its Jubilee. It is pleasant for us of the old generation to look back upon the path of our progress.

SOMETHING MORE THAN A PURGATIVE.—To purge is the only effect of many pills now on the market. Parmelee's Vegetable Pills are more than a purgative. They strengthen the stomach, where other pills weaken it. They cleanse the blood by regulating the liver and kidneys, and they stimulate where other pills compound depression. Nothing of an injurious nature, used for merely purgative powers, enters into their composition.

Archbishop Gauthier on Attendance at Theatres

On Sunday before last at High Mass in St. Mary's Cathedral, Kingston, Archbishop Gauthier preached an eloquent and practical sermon on the sanctification of the holy season of Lent. Before beginning his remarks on the season proper to this holy season, His Grace spoke briefly upon vocations to the priesthood. He referred to the necessity under which his predecessors, and he himself have been, to look abroad for priests owing to the seeming scarcity of vocations at home. His Grace acknowledged the very deep obligation he and his people were under to the very excellent priests who with a true missionary spirit left their native lands and labored faithfully and zealously for the honor and glory of God and the sanctification of souls in this diocese. While he would regret very much to see this influx of priests from abroad entirely cease, nevertheless he thought the time had come when we should be able to provide for our own spiritual wants by filling the ranks of our own priesthood with a native clergy. The scarcity of native vocations was, His Grace said, only seeming, and he felt sure there are many of our young men who have aspirations for the priesthood, which owing to lack of means they are unable to realize. He was certain, also, that there was not a parent in the congregation who would put any obstacle in the way of his son's becoming a priest, or who would not assist him in every possible way to respond to a divine vocation. His Grace urged the members of the congregation to remember this condition of things when regulating their business affairs, and assured his hearers that any superfluous means they might possess could not be applied to a nobler or more worthy purpose than that of assisting him to enable those who had a vocation to the priesthood to realize their holy aspirations.

Speaking of the means to be employed for the sanctification of the holy season of Lent, His Grace dwelt upon the necessity and divine origin of fasting, and illustrated from Sacred Scripture the peculiar efficacy of this form of penitential works, in propitiating the justice of God for our sins.

His Grace also exhorted his hearers to refrain during this holy season from all kinds of public amusements. He referred particularly to attendance at the theatre, which during Lent, a time of prayer and mortification, was altogether at variance with the traditions and spirit of Holy Church. His Grace would not say that the theatre was an evil in itself. On the contrary, it has been and could be used for noble and religious purposes. Yet as it is being conducted generally, it does not make for a high moral tone among our people, but was having rather the contrary effect. The Archbishop said that he believed that the managers of our local theatre exercised commendable vigilance in order to prevent the production here of objectionable representations. Whatever might be thought of attendance at respectable plays at other seasons of the year, it was certainly the duty of every Catholic to refrain from such form of amusement during this holy season.

Continuing, His Grace referred to the pictures which appear upon the walls of the city and which are very often of a most objectionable character. He thought that in the interests of morality a stricter censorship should be exercised in the matter of theatrical advertisements.

In conclusion, His Grace exhorted his hearers to practice works of mortification during the remaining weeks of the Lenten season to attend public exercises of the Church and to approach the Holy Sacrament of Penance as soon as possible in order that, being in the state of grace, their works of self-denial might be meritorious of eternal life.

CHILDREN OF THE SAINTS.

We are the children of the saints. Noblesse oblige is good philosophy to rest upon in purely mundane matters. Why should it be any the less inspiring when faith is in question? It is good always to remember a noble past. For certain types of soul it is the best pledge of the future. We smile in these levelling days at the pretensions of men and women who look for a more than ordinary share of the world's regard, because, forsooth, their forefathers were people of repute in their time. We insist, rightly enough, that one's manhood or womanhood should make a show of its own metal, and that character and virtue are the best titles of nobility. That is quite true; but it is truer still that in religion descent ought to count for a great deal. It is one of the subtle spiritual forces operating in the Communion of Saints; though we do not fall back upon it to insist upon vain precedence. We remember it, however, as an incentive to high things, and as a constant and holy drag-weight to keep us from crooked paths. It is a great grace to be the child of God-fearing parents. The man who is conscious of that privilege ought not to be rebuked for preferring to live up to what it implies. There is a pride that saves. Tobias felt it. Every good Catholic who calls his stock, whether of natural descent or spiritual ingrafting, is, unconsciously or not, of the same way of thinking. There are some courses we can never turn to, just because we are the children of the saints, and Christ is the First-born among all our brotherhood.

Those Roman Catholic Irish

The London Daily Mail prints an interesting interview with Mr. R. W. Perks. Nonconformists ask that leaders of the Liberal Party shall explicitly state that the party intends, as its first measure, to repeal the Education Act, or so amend it as will practically amount to a repeal. Next, that the Party shall under no consideration support a Roman Catholic University for Ireland, endowed and supported with public money. This is the ultimatum that Nonconformity, through Mr. R. W. Perks, M.P., has issued to the Liberal leaders. In an interview Mr. Perks fully explained the reasons that had led Nonconformists to ask that the alliance of Liberalism with the Irish Party shall be officially declared to be at an end. "Whilst I am a member of the Liberal League," he said; "it must be clearly understood that in asking that the Irish alliance be ended I have not spoken to a single member of that body, nor do I myself speak as a member of it. I must speak solely and simply as a Nonconformist. We are determined that history shall not repeat itself so far as our treatment at the hands of the leaders of the Liberal Party is concerned. Home Rule," said Mr. Perks, emphatically, "is politically dead, and if the Liberal leaders still cling to it it will again wreck the Party. No attempt to gain the Irish vote will obtain the countenance of Nonconformists. We cannot but regard the Irish Party, mainly composed, as it is, of Roman Catholic opponents of educational justice to Nonconformists, as politically opposed to us, and I am convinced that the Liberals and Nonconformists are strong enough to carry the country without the Irish vote, which at the last General Election went solid for the Tories, and will again. The differences between ourselves and the Roman Catholic Irish are so vital and acute that a continuance of the alliance is impossible. The Education Bill will never be repealed if the Irish can prevent it."

A VILE TEXT BOOK.

Trenton, April 1.—Sentiments that portend a determined stand against the dissemination of bigotry in at least one Trenton public school were aroused at the last meeting of the Knights of Columbus by a lecture on "The Scope and Methods of the International Catholic Truth Society," by Rev. Dr. William McGinnis, of Brooklyn.

The priest called attention to the good work the organization is doing, and cited instances where it has refuted misstatements against the Church and counteracted the evil influences of hostile books and other publications. The knights were unanimous in endorsing the principles of the society, and while the corporation laws of New Jersey prevent their merging with it, they resolved to further its objects in every way they are able.

To that end a committee will be appointed by them to investigate and remedy, wherever possible, infringement of their rights as citizens and the falsifying of their positions as Catholics. One of the first matters that will most likely receive the attention of the proposed committee will be the use of Painter's "History of Education" in the Hewitt Training School, where Trenton teachers are fitted for positions in the various schools of the city. Many of the Catholics-to-be are Catholics, and they have on more than one occasion bitterly complained upon being assigned to memorize from the book such passages as:

"When Luther was despatched to Rome as envoy of the Augustine Brotherhood he was one day at table with several distinguished prelates. Among other things they boasted that at Mass, instead of the sacramental words which were to transform the bread and wine into the body and blood of our Saviour, they mockingly pronounced over the elements, 'Bread thou art and bread thou shalt remain; wine thou art and wine thou shalt remain.' Blasphemy was never more shameless."

"The representatives of the Church, even those in the highest station, were guilty of monstrous crimes. The Vatican became the scene of treachery and murder, and the dissolute entertainments given in the Pontifical palace surpassed the impure groves of antiquity in horrible licentiousness."

THE PASSIONISTS LEAVE PARIS.

Paris, April 4. — The prefect of police, reporting on the service of notices to the congregations to disband, say no disorder occurred. Two orders, the Barnabites and Oblats de Marie Immaculee, declined to give a written acknowledgment of the receipt of the notice. The Superior of the Passionists of the Anglo-American Church here formally stated that the mother house in London had ordered the members to leave Paris, and that they would depart without resistance. A representative of the Franchais, who visited the headquarters of all the orders here quotes the Dominicans as saying they will accept the law. Part of the members of that order have already left France. The other orders refused to disclose their plans, saying they would take the fifteen days allowed them to reach a decision. The Franchais asserts that some of the orders anticipated receiving advice from Rome.

The Rheumatic Wonder of the Age BENEDICTINE SALVE

This Salve Cures Rheumatism, Felons or Blood Poisoning. It is a Sure Remedy for Any of These Diseases.

A FEW TESTIMONIALS

193 King Street East, Toronto, Nov. 21, 1902. John O'Connor, Esq., Toronto: DEAR SIR—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve. I have at intervals during the last ten years been afflicted with muscular rheumatism. I have experimented with every available remedy and have consulted I might say, every physician of repute, without perceivable benefit. When I was advised to use your Benedictine Salve, I was a helpless cripple. In less than 48 hours I was in a position to resume my work, that of a tinsmith. A work that requires a certain amount of bodily activity. I am thankful to my friend who advised me and I am more than gratified to be able to furnish you with this testimonial as to the efficacy of Benedictine Salve. Yours truly, GEO. FOGG. Tremont House, Yonge street, Nov. 1, 1901.

John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years. My ailment was muscular rheumatism. I applied the salve as directed, and I got speedy relief. I can assure you that at the present time I am free of pain. I can recommend any person afflicted with Rheumatism to give it a trial. I am, Yours truly, (Signed) S. JOHNSON.

288 Victoria Street, Toronto, Oct. 31, 1901. John O'Connor, Esq., Nealon House, City: DEAR SIR—I cannot speak too highly of your Benedictine Salve. It has done for me in three days what doctors and medicines have been trying to do for years. When I first used it I had been confined to my bed with a spell of rheumatism and sciatica for nine weeks; a friend recommended your salve. I tried it and it completely knocked rheumatism right out of my system. I can cheerfully recommend it as the best medicine on the market for rheumatism. I believe it has no equal. Yours sincerely, JOHN McGROGAN.

475 Gerrard Street East Toronto, Ont., Sept. 18, 1901. John O'Connor, Esq., Nealon House, Toronto Ont.: DEAR SIR—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again. My husband bought a box of the Benedictine Salve, and applied it according to directions. In three hours I got relief, and in four days was able to do my work. I would be pleased to recommend it to any one suffering from lumbago. I am, your truly, (MRS.) JAS. COSGROVE. 7 Laurier Avenue, Toronto, December 13, 1901.

John O'Connor, Esq., Toronto, Ont.: DEAR SIR—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief, and before using one box was thoroughly cured. I can strongly recommend Benedictine Salve to any one suffering with piles. Yours sincerely, JOS. WESTMAN. 12 Bright Street, Toronto, Jan. 15, 1902.

John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this word of testimony to the marvellous merits of Benedictine Salve as a certain cure for Rheumatism. There is such a multitude of alleged Rheumatic cures advertised that one is inclined to be skeptical of the merits of any new preparation. I was induced to give Benedictine Salve a trial and must say that after suffering for eight years from Rheumatism it has, I believe, effected an absolute and permanent cure. It is perhaps needless to say that in the last eight years I have consulted a number of doctors and have tried a large number of other medicines advertised, without receiving any benefit. Yours respectfully, MRS. SIMPSON. 85 Carlton Street, Toronto, Feb. 1, 1902.

John O'Connor, Esq., 189 King Street East: I was a sufferer for four months from acute rheumatism in my right arm; my physician called regularly and prescribed for it, but gave me no relief. My brother, who appeared to have faith in your Benedictine Salve, gave enough of it to apply twice to my arm. I used it first on a Thursday night, and applied it again on Friday night. This was in the latter part of November. Since then (over two months) I have not had a trace of rheumatism. I feel that it was the efficacy of Benedictine Salve that are entitled to this testimonial in removing rheumatic pains. Yours sincerely, M. A. COWAN. Toronto, Dec. 30th, 1901.

John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles. I suffered for nine months. I consulted a physician, one of the best, and he gave me a box of salve and said that if that did not cure me I would have to go under an operation. It failed, but a friend of mine learned by chance that I was suffering from Bleeding Piles. He told me he could get me a cure and he was true to his word. He got me a box of Benedictine Salve and it gave me relief at once and cured me in a few days. I am now completely cured. It is worth its weight in gold. I cannot but feel proud after suffering so long. It has given me thorough cure and I am sure it will never return. I can strongly recommend it to anyone afflicted as I was. It will cure without fail. I can be called on for living proof. I am, Yours, etc., ALLAN J. ARTINGDALE, with the Boston Laundry. 256 1/2 King Street East, Toronto, December 16, 1901.

John O'Connor, Esq., Toronto: DEAR SIR—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism. When I left the hospital I was just able to stand for a few seconds, but after using your Benedictine Salve for three days, I went out on the street again and now, after using it just over a week, I am able to go to work again. If anyone should doubt these facts, send him to me and I will prove it to him. Yours forever thankful, PETER AUSHEM, Toronto, April 16, 1902.

Mr. John O'Connor: DEAR SIR—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm, and it was so bad that I could not dress myself. When I heard about your salve, I got a box of it, and to my surprise I found great relief, and I used what I got and now can attend to my daily household duties, and I heartily recommend it to anyone that is troubled with the same disease. You have this from me with hearty thanks and do with it as you please for the benefit of the afflicted. Yours truly, MRS. JAMES FLEMING. 13 Spruce street, Toronto. Toronto, April 16th, 1902.

J. O'Connor, Esq., City: DEAR SIR—It gives me the greatest pleasure to be able to testify to the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable. Three days after using your Salve as directed, I am able to go to work, and I cannot thank you enough. Respectfully yours, 73 Wolsely street, City. J. J. CLARKE. 114 George street, Toronto, June 17th, 1902.

John O'Connor, Esq.: DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured. I suffered greatly from piles for many months and was completely cured by one box of Benedictine Salve. Yours sincerely, T. WALKER, Blacksmith.

Address C. R. JOHN O'CONNOR, 199 KING ST. E. FOR SALE BY WM. J. NICHOL, Druggist, 17 King St. E. J. A. JOHNSON & CO., 171 King St. E. Price, \$1 per box.