## The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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## LIGHT AND ITS

:WRITTPY FOR THE REMISTAR

Watter too. The Business.

There is nothing, surely, in this world preferable to light. It is a stream of veritable benefaction whether it flows from the great orb, hung high in the heavens, and fed by no earthly spring, or from electricity or gas, or oil, or even the venerable taillow dp. But its rays, from whatever source, illume but the paths which conduct over the suraths which conduct over cour globe. None of them poneto the land of the spirit

face of our globs. None of the spirit. Its
mysteries, so many and so perplexing,
yet so importunate in their call to be
explained, lie too leep for any light old
Sol can shed. The Roentgen himself
falls short thror.

The dest airing Richard offered his
kingdom for a horse: and society, we
fancy, would be as lavish in rowarding
any one who could furnish a lamp to
shine into the dark mazes of the region
where the spirit dwells: then we might
see its first springs, and study their
mechanism and action, and make the
machine run more smoothly. Is there
such a lamp? The Catholies, of course,
know there is; but we are not to speak
of it now. We wish to call attention not
to the Church, which is in truth, the light
shining in datkness, and making highof throw. We wish to can access
to the Church which is in truth, the light
shining in darkness, and making highway and byway alike clear to those wil. o
have eyes to see—but to another mass of
multifold luminosity, professing to shine
with unextinguishable ray, and spread
its illumination so far and wide around
that men instinctively give it such
names as Suo or Star, or Globe or World
We mean, of course, the body of writers,
especially on the big dailies. Partly as
individuals, but chiefly, when taken all
together, they are the something the
world has been clamoring for. They
meet the need; for they shine perenmeet the need; for they shine peren-nially, and with a light that shows clearly the mountains of lefty difficulty

clearly the mountains of lofty difficulty which obstructs our dusty path and disdains not the bogs and morasses, whence the meaner enemies of enlightenment and progress need to be chased. Nothing too minute to escape their keen glance; nothing so vast but they can comprehend and picture it at once. A prize fight in distant Novada, or the running in of a common drunkard; theology or Chinese metaphysics; the Manitoba school question, or the tangle in the East; topics, one perceives, dissimilar énough both in aspect and importance; yet none of them comos amiss to the great editor. iss to the great editor them could also the Corpett's punching failed, and how Bismarck bungled the Russian alliance. The grand Turk, the Queen and her ministers, Austria, Greece and the Russian alliance and the Russian alliance. failed, and how Bismarck buugled the Russian allance. The grand Turk, the Queen and her ministers, Austria, Greece and even the Pope, flow as trippingly from his pen as if they were dots to make the steps of his mighty menument through the realms of '; all knowledge.' And more than this; upon one condition, (namely, that you know or believe nothing yourself, but what he tells you) he can satisfy you to every particular both in the facts and the arguments necessary to his conclusion. And the whole of this—to his high credit be it said—he does usually in very readable English. If you, for instance, in common with many able men, satesmen, lawyers, members of the clergy, and cheers, find it hard to determine what ought to be done in satisfaction of justice, and in chedience to the decision of the Privy Council, in the Manitoba school case, the editor shares none of your difficulty or perplexity; but with a promptitude, recalling the action of Radway's Relief, smiling blandly the while at your simplicity and talk about conscience, he shows you in an instant that there is no such question to be axious about. That question is a corpso—is dead and buried—and shall never be heard of again, in Canadian politics. This, of course, settles the whole difficulty; but what I want to bring out, in order to a right appreciation of the great editor, is the extraordinary penetration—more than pertains toprophetor seer—by which hediscovers all this, in spite of manifold appear anose to the contrary. Perhaps you delicately hint that Diocletian once put up an inscription to the effect that Oristanity was gone—dead—buried. Ye editor seremly answers: Diocletian was only an Emperor. He nover contracted a daily paper: no wonder he handed mistakes!

And equalling the universality of nonledge, by which the dictor nakes all things ledges of the proper in wonder he handed in the proper in wonder he hand the proper in wonder he

ande mistakes!

And equalling the universality of moveledge, by which the editor makes all things clear enough for children to comprehend, is as might be expected, is promptuess and decision in recomnia promptness and decision in recom-mending measures for the extirpation of what he doesn't like. Sir Charles Enper, a very able man, and astute phistician, thought remedialism would to the business. Mr. Laurier and the woot Tarte believe in conciliation and anny ways That rather rough Chris-ian, Clarke Wallace, has a view; and altern McCarthy (whose name, for old temories, I write in sorrow) has his, ad so on. But good, bad or indifferent,

they all require time and judgment to jut them in practice. Not so with the editor. There are wholeness in his recommendation in the control of the control

"FELL DEAD"

What More Every day Heading do you Read in this Paper than that ?—They are Legion.

What More From day Resding do you Read.

In this Paper than Year?—They are Lagies.

Don't daily with heart disorders. There is but one cure. "I had been for a number of years sorely afflicted with heart disease. At times my life was despaired of. Doctors had precribed, and I had taken every known heart roundy made, I had supposed, and did not get any benefit. I read of the wonderful cures wrought by Dr. Aggow's bottle, could in less time almost than it takes to tell it, the distress was rolleved. I followed the directions closely and to-day! as ma well woman agith, and I shall do all in my power to make known to every one suffering as I did the wonderful cure it worked for me. Mrs. Wm. Burton, Dartmow, Ont."

Visiting American Priests

Rev. Father O'Sullivan, S.J., of New Rev. Father O'Sullivan, S.J., of New Orleans, and Rev. Father Murphy, S.J., of Troy, N.Y., who with Father O'Bryan of the Iesuit College, Montreal, have been holdling a mission in the city of Hamilton, visited Toronto on Tucsday and paid their respects to the voncrable Archbishop Fathers O Sullivan and Murphy, both young men, are thoroughly representative of the splendid priesthood of the United States. The Resterse had a pleasant chat with them. They are on their way to Montreal, being desirous of seeing as much of Canada as their time will permit. Father O Sullitheir time will permit. Father O Sullivan was asked some questions concern ing loper settlement in Louisiana lately given over by the State authorities to Archbishop Janssens of New Orleans. Since 1890, Father O'Sullivan said, given over by the State authorities to Archishop Janssens of New Orleans. Since 1890, Father O Sullivan said, leprosy has been a problem in Louisiana-The lepers were scattered; and cases cropping up here and there presented increasing difficulties and perplexities as to the solation and care of the victims. It is commonly said that the disease is peculiar to the Creoles, but this is rather misleading, since in Louisiana the term 'Creole' has now only an aristocratio meaning, Originally the word was applied to the mixed race of Indians, Spaniards and negroes. But for a considerable time only the people of French blood have been called Creoles; and this class constitute the aristocracy of the state. It is in the old 'Creole' mixture of races that the taint of leprosy seems to stick. The State authorities had done all that they could do to gather the lepers together in a settlement up the river, at Island Peat Office where a modern and commodious hospital bad been built. Having done so much the Covernor called upon Archbishop Janssens to sungest the management of the institution by religious who would consent to dovote their lives 't the care of the unhappy lepers. The Archbishop without hesitation consented to the proposal, and volunteers officed themselves at once. Sister Beatrico and three companion Sisters of Charity gladly went to the settlement never to leave it. It was a noble testimony of Christian horoism and stirred the gratitude of the public deeply. This sisters were accompanied by Father Colton, a young priest of commanding intelligence and fine physique. Since leaving home within the pairtial life of the Pathers Sullivan and Marphy have Fathers of Sullivan and Marphy have here in 1900 of Canada, as they have with the sullivant of the head of the death from leprosy of Father Colton, and mentioned his name with evident feeling. His place would be filled without dealsy, for there would be not lack of volunteers in the Catholic priest hoof of the living sacrifice which the week in pile of Canada, as they

Funeral of Late Mrs. Phelan, Montreal

Funeral of Late Mrs. Phelan, Montreal

Montreal, April 12.—The funeral of
the late Mrs. Morton Phelan took place
on Saturday morning from her husband's
residence, 287 St. Antions street, to St.
Antiony's Church, thonce to Cote des
Neiges Cremetery. At the church a solemn
high mess was colobrated by Rov.
Father Donolly, assisted by Father
Shee, of St. Mary's, and Father Cabana,
of St. Joseph's, as deacon, and subdeacon respectively. There were an
pall-bearers, but the floral tributes were
numerous and beautiful.
Amongst the chief mourners and relatives present were, the husband and son
of deceased, Mosers, Daniel and Joseph
Phelan, brothers; Michael Hughes, Jr.
P Nugent Jamee Hughes, V. and James
Hughes, ir., Daniel Phelan, and James
Gavanagh, nephews of the deceased
Pat. McClury and John McClury and
others. Amongst the more intimate
acquaintances present were. Alderman
Russella, Ald. Counaughton, Messra.
Edward Cavanagh, M. Stewart, P. Hofforman; Dr. O'Connor, Dr. Spears, D.
Ford, J. McConnaelty, Dr. Rodie, Dr.
Aube, F. Gormally, R. R. Goold, W. H.
Cox., James Funkane, B. Tanasey,
W. Kearney, Prof. Davis, T. Hardy, A.
Jones, and Ald. Jeduo.

John Kay, Son & Co.

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The Spring display of now goods at this old and well-known house is more than usually fine, and as varied in color and designs at it is choice in quantity and finish. The firm have made a great reputation as experts in the carpet hosiness, and their long experience has served them in proporty selecting the goods needed in an increasing and everchanging trade. The inviting features of an immense stock now on view at the firm's establishment. 34 King street West are clearly set before the public in the announcement printed in another column of this edition of Tar Russers, it a good article at a moderate price be an object in house-replentshing and adornment.

House of Providence Pic-nic.

The House of Providence pic-nic committee met last night at the House of Providence and arranged the proliminaries for holding their annual pic-nic on the 24th of May at their grounds, Power street The committee meets again next Tuesday, 20th April, at 8 p.m.

Obstacles to Religion.

I do think, doar reader, in considering the truths placed before you in letters to the editor of this excellent Catholic newspaper, that the picture giving the ways of man's dealings with God's hely religion is true in every particular, as the history of the past abundantly shows, and as the experience of the present is but a too sad counterpart. Greater circumspection in religious matters is therefore necessary in both Catholic and Protestant readers of this journal; in the former to enable them to use the safegards sary in both Catholic and Processany readers of this journat; in the former to enable them to use the safegards against the numerous insinuations made as attacks upon their faith, and in the latter to induce them to investigate the grounds of their opinions, and to do this with a scrupulous nicety, as a sensible, careful man would in a business of life in which he was connected, and from which he hoped to derive the fruit of his honest toil. For as we have seen true religion is the moral tributes which man, by sacrifice, prayer and other duties, owes to his Greator: or it is in fact the link that brings the creature man, through knowledge, faith and love, to union with his Creator. It is therefore the most important factor of his life, tending as it does to unite time with eternity, the finite with the initio God. And though He gives His true religion to man for the purpose of with eternity, the finite with the infinite God. And though He gives His
true religion to man for the purpose of
this union, yet we have seen that a
great part of the human family have
most unreasonably either utterly ignored
it, or having received it for a time have,
through disobedience and pride and
self-love, renounced it and formed
various systems not of religion, but of
so-called religions to suit their own
whims and in a sonse to satisfy selfconvenience. The essence of the religion of the Gospel of Jesus Christ, and
to which these so-called religions of convenience are straugers, is the mortification of the understanding by obseliance
to lawful authority, the mortification of
the passions by the restraints of faith in
the practice of good works, and the
mortification of the body by penance.
This is distinctly laid down in almost me practice of the body by penance. This is distinctly laid down in almost every page of the old and now Testaments, and this is precisely that to which man's self-love, a most vicious principle nutured by him, denies submission. By self-love I mean an inordinate fondness for ourselves or a disposition to sacrifice truth to passion. This principle becomes the most billeding and delusive temptation to which our nature can be exposed. Indeed experience in everyday life is so full of this that any further proof of it is absolutely unnecessary. It proved the seducing charm in the fall of our first parents, and has never ceased to be the greatest the sacrification of the second of the charm in the fall of our first parents, and has never coaved to be the greatest obstacle that virtue has to encounter. It has deluged the world with every species of crime; given birth to every hereey and schism and has consigned millions unrepenting to the eternal torments of hell; has caused so many to refuse to listen to the sweet voices of the actual graces of God given to men to enable them to avoid evil and do good and to bring them to the knowledge of the true faith and salvation; and has made them by this refusal, build up religions waving as the sands and as unsteady as the vanes on their temples. In flue, life and death—light and darkness—aront more opposed to each other than this, principle, self-love and its offspring, hereey and schism are to the Gospel of Jesus—the true religion of our God. From this rock sunk in the bosom of our pride Catholics should, as they can by add of grace keep clear; by learning of the existence of this rock-thaming, as it may soom to nature the institution of the knowledge which is so necessary for their religion of Jesus Christians after the religion of Jesus Christian after the swa begotten by man, and that it came of the world for the world yand makerial, fifteen hundred control and the self-should with the self-should and the took of his religion in which to save his soul; that it was begotten by man, and that it came of the world for the world yand makerial, fifteen hundred care after the religion of Jesus Christians after the religion of the conscientious Protestant will since coly and with prayer examine the motives of his religion he will find that it came to late, and that in place of its being in agreement is opposed to the Gospel, and is therefore not th

of individual self-love. The next two obstacles or principles of erroneous conduct against which it is necessary to be always on guard, are the effects of example and a false system of education. Every one should be sensible that example in many cases in a most dampor, our rie upon which to net exclusively, it will upon the new false system that in manor cases in a most dampor, our rie upon which to net exclusively, it will upon the new false system that in manor and it in the that in manor and it in the that in manor and it in the that in the new false in the faith. He-momber I am not here dealing with the real good a sample of the good and virtuans. No. But with the unhealthy example of those whose postons attract attention and bring to the good and virtuans. No. But with the unhealthy example of the contaminated the owned with idealtry, and retained it in its superstitions. It was the scapple. It was the infection of this kind of example that contaminated the world with idealtry, and retained it in its superstitions. It was the example of the Cospillation of the cosp

a word the whole man, body and roul, shub, be rightly educated, and this is a within the lawful control of the state in its press at mind. The control is a state in its press at mind. The control is a state in its press at mind. The control is a state in its press at mind. The control is a state in its press at mind. The control is a state in its press at mind. The control is a state in its press at mind. The control is a state in its press at mind and others depending on him from she victors in its men of godless schools. Wo to him she all thus right be neglected. The Catholic Church of 6 al has in herself, in her constitution the state and in-alienable right of teaching and brunging children unto God. This power is inherent to her and cannot be laid aside an i cannot be taken away from her by any power, and she herself cannot alienate it. She has therefore from any concession of man or state, full power to control and direct the education of her children in their mental and moral training. Since then common school education according to the secular contention shows itself so powerful a factor in forming the citizen, I will not say without dol but nearly so, in the material order, can we Catholics require to be placed on our guard against its influence in the control of God loss thing are too ovident to need proof and can be observed throughout the heathen as well as the so-called Christian world. It is this education that makes the Mahometan in Turkey, the Pagan in China. the Lutheran in Sweder, the Colavinist in Genova, the Presbyte fauly Schollen and the Lutheran in Sweder, the Colavinist in Genova, the Presbyte fauly Schollen and the Church of England man in Britain. And when I consider at times the strange and unfaithful doings in this connection of some, but not a great many, calling themselves Catholics who sell their birthright and that of their children for the mess of pottage or for the little applicated to represent the control of the sects, here are other drives and unfaithful doings in this connec

## The Papal Zonaves Received.

The Papal Zouaves Received.

Monrael, April 12.—Yesterday morning His Excellency Mr. Merry Del Valsaid Mass at the Cathedral Church of St. Jams at eight o'clock, when he was assisted by Abbe Ferron.

At eleven o'clock he received the Papal Zouaves in his private room at the Windsor Hotel, when the following members amongst others were presented to Lim, he having a special word for each: Recorder Montiguy, Lt. Col. Hughes, Dr. Desjardins, Mosars, L. Forget, Charles Thibault, Archambault, C. Labelle, Leblanc, E. Hurtubise, M. J. J. Prendergast, Adolphe Martin, Xc. Gowan and Augusto Martin, Xc. Gowan and Augusto Martin, Sc. Gowan and Augusto Martin, Sc. Gowan and Augusto Martins to the Mortreal section, read an address to the representive of the Address the Church and to the Pope, The College of the College of the Address that Church and to the Pope, The College of the Church and the Holmess Leo XIII., their submission to their bishops, and their respect for the uational clergy, Mgr. Merry Del Valsaid that His Holmess Leo XIII., had a specially section of the Papal Zouaves, miniating therein the example of his illustrious and regretted predecessor, Pius IX., to whom the Zouaves had given the greatest proof of their respectful affection, in offering the sacrifice of their lives in free the commended peace and unity to all. In these troublous lays, which we were passing through, true sous of the Church under the preferences, and lay them als before the supreme head of the Church. The visitors left greatly pleased with their recommended peace and lay them als before the supreme head of the Church. The visitors left greatly pleased with them.

Relate, Baraing Skin Diseases
Relieved in a day. Eczeum, sali rheum, barbers' itels, and all eruptions of the skin quickly relieved and speedily cured by Dr. Agoew's Outment. It will give instant comfort in case it identify, blooding or blind piles, and will cure in from three to six nights. 35 costs.