

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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The Catholic Record

London, Saturday, April 7, 1900.

HEART NARCOTICS.

We cling to our baby fashions and cry for soothing syrups to ease our pain. Not all admit it, but there are few who do not seek in the heart of some indulgent friend a balm for their mental hurts. 'Tis the few only who have strength for surface work, while the heart bleeds; and blest are the others who have true friends who help them to be strong, instead of passing on them some of their so-called soothers which only weaken and sap the power to meet trouble standing.

The narcotic most commonly offered us is flattery—the help which glosses over our faults, or views them with the field glass reversed; while the trifling good in us is magnified and brought in a strong light. This flattery is so subtly administered or we are so willingly dupes, that we do not realize its presence 'till we feel its effects—a self satisfied wave that comes over us; but which in the receding only emphasizes the bareness and leaves the wounded part more sensitive.

When we undertake to doctor ourselves for heart-roses we use the great "Forget," and find some excitement that will distract our thoughts and put into the background, for the present at least, the impending trouble. Excitement is the antidote and forget the motto.

If the amount of energy expended in this vein were only applied to facing and standing up to our trouble, our powers of endurance would grow "gathering strength from every effort."

Another soother—a blessed one—is sympathy. This is a truly God-like help when intelligently given. But it is sometimes administered in an insidious way, and tends to nourish self-love instead of killing it outright and so destroying its powers to hurt.

True sympathy is not only a real understanding of the case, but an understanding of our view of the case. As a heart narcotic, its work is not to deaden pain but to lead us to see in it either a necessary part of our larger growth or a result of some fault which warns by its effects against similar slips. But, like other narcotics, greater peace and strength may be had without them.

"BIBLE CHRISTIANITY."

Dr. Sicum, President of Colorado College, advocates the improvement of Protestant theological training. The course in philosophy must be strengthened, he says, for one who expects to be a leader of men must be pre-eminently a thinker.

The study of philosophy may show our brethren the limitations of the human mind; and the experience of philosophy may convince them that it is, despite the strivings of subtle and energetic intellects, led man into many a dangerous quagmire. It may teach them, furthermore, that the basic error of Protestantism—the right of examining what we ought to believe—is destructive of all religion, inasmuch as it relegates Christianity to a mere human system, with doctrines more or less reasonable, that may, as the mind dictates, be accepted or denied.

"The fact," Mr. Gladstone said, "to which we ought all to be alive, but for the most part are not, is that the whole human race, and the best and highest minds of these races are to a great extent upon the crutches which authority has lent them." The sects are content to have the aid of authority in secular matters; but in questions of the soul and its destiny they spurn assistance and emblazon on their religious banners the most fantastic and delirious imaginings. There is no mystery—no danger of missing the way—and they fall easy dupes to their own conceits, or follow blindly some self-constituted teacher.

Some philosophy teaches that if there is a Revelation there must be some means of obtaining a sure and satisfactory knowledge of it. They claim, we know, that the Bible is the means appointed by God to teach the doctrine of Christ. When we consider, however, that they cannot tell whether

they have the whole of Christ's teaching or not, that they cannot vouch for the perfect accuracy of their translations and interpretation of them, that there is not in Scripture a warranting for that claim, that it has caused so many warring sects as to extort from an American Protestant Bishop the sad admission "that unbelief has become the rational resource of millions who argue that if truth exists they have neither time nor the faculties to discover it," we must perforce conclude that the adoption of "Bible Christianity" by enlightened men has been always a mystery to us.

OUR BOYS.

The Rev. Geo. E. Quin, S. J., has just published a booklet on the important subject of "Boy Saving." The rev. gentleman is thoroughly in earnest and puts the necessity of safe-guarding the children, not by spasmodic effort, but by business-like, systematic endeavor, in a plain and convincing manner. The booklet, the product of years of observation and successful work among the juveniles, is solid and practical and merits a warm welcome from all friends of the young.

There may be some who imagine that undue stress is laid on this subject, and that children trained in Catholic schools are sufficiently prepared to withstand all temptations. This opinion, the offspring of the happy-go-lucky policy of years, is, though pleasant and conscience soothing, laughed at, and justly, by practical workers. If the most ardent upholders of that opinion know the number of young men who are nominally Catholic and saw for themselves the loafers who are learning on street corners the elements of the tough and ne'er-do-well, they might perchance alter it. But whether they do or not, it is an undeniable fact that many are practically lost to us because they are left alone after they make their first Communion.

It is all very well to say it is due to the depravity of the children. Is it not fairer to affirm that it is the effect of our stupidity and indifference? Do we think that the ordinary boy, if exposed to every allurements of the world, hearing as he goes about his work the words of profanity and impurity, and blinded by the "glitter and glare of life," will become in after years, through some wonderful process, a high-minded Catholic? If men go down in the conflict, may we hope that immature lads will be victors?

The thoroughly un-Christian atmosphere that envelops the working-hours is, again, a very real and dangerous menace to faith and morals. You may believe this to be an imaginary case. If, however, you imagine we are playing the part of special pleader, we advise you to go into the average work-rooms and estimate from personal observation what influence they are likely to have upon young lives. You will see that the thing sought after and esteemed above all is the thing that pays; and the one being to be honored is the one with the money. The individual who imagines that this will not ultimately upset all noble aspirations, and make the interests of the soul subservient to all things else, must be, to say the least, of a singularly optimistic turn of mind. The transformation of the lad is slow, but none the less sure; and by the time he has attained his majority, if not before, he is without reverence or gentleness; with no inclination for self-improvement; devoid of ambition; convinced that he has reached the uttermost limits of his possibilities and eligible for a place in the ranks of the young men who believe that going to Mass now and then and "making the mission," are tests of practical Catholicity. He may possibly become a member of a young men's society; but will that obliterate the impressions of his early years? Will an occasional harangue and innocent recreation destroy the poison that during the period he was allowed to run wild filtered into the very essence of his soul?

He may have access to a plentifully stocked library, but he will rarely use the privilege. A good book has no attraction for the lad who has supplemented his education by a post-graduate course in the newspaper, nasty theatre and low-grade novel. Some societies affect a taste for letters, but

before their friends are ready with words of commendation we advise to test the depth and breadth of that love for things intellectual by having a series of lectures. We predict that in point of attendance they will be dismal failures. A discourse on Ireland or Daniel O'Connell may possibly ensure an audience; but a talk on a subject of practical importance—a portraiture of the life of a good man or of a saint—will have a hall half filled with members who have been drummed into it by the President or Director. There may be communities so singularly blessed as to have societies that are not only numerically but intellectually strong; supported by Catholics who know their faith and recognize that the prestige that broadens their lives and makes them efficient workers in the advancement of the Church is not based on ignorance or apathy; but so far—and we are not inexperienced in the matter—we have been denied the privilege of seeing them.

We have every sympathy with adult societies; but, as Father Quin points out, "If this important work is to tower, it must be supported, like every other extensive moral or material structure, by solid foundations. Seemingly, its chief function is somewhat negative. It prevents youths, already as a matter of fact devoted or faithful, or vicious, from lapsing respectively into cold obedience, open misconduct, or total depravity; but radical improvement and the resolute adoption of high aims will hardly result from an organization that takes the young man in hand only after wage money, complete personal liberty and developed passion have fixed his choice of some definite life place on the moral scale."

"We do well, doubtless, in caring for our young men. We do definitely better when devoted to our coming young men. If every son of Adam is to be taken with hope of profit in the net of supererogation, he must be caught, at the latest, whilst impatiently enduring his last pair of short pants."

The weary, hard working priests throughout the country who are endeavoring to infuse some energy into the rank and file of their organizations will endorse the common sense view of Father Quin. But they are unable to do everything! When two or more priests are in a parish the juveniles can be attended to satisfactorily; but when one has to bear the burden of building, sick calls, schools, and the countless other things that exhaust time and nerves, the work of boy-saving in any systematic way is a very difficult one. Now, here is where an intelligent and zealous layman can render invaluable service. He can, and should, give his pastor every assistance. The care of souls is not confined solely to the priesthood. Paying pew-rent and attendance at entertainments do not constitute the whole duty of laymen. What boots it to erect costly edifices if we permit our boys to drift into ignorance, indifference and crime?

We think any layman who realizes that his mission is to organize and to plan and to act for the extension of God's Kingdom on earth will not overlook his duty in regard to the lads of his own particular parish. Patience, tact and self-sacrificing labor are the only requisites for the work. We are not so sanguine as to imagine that our efforts will be crowned with instant success; but we do believe that, with persistence and method and a desire for God's glory, we are certain to do some measure of good.

In concluding, let us quote for our readers the words of Cardinal Manning: "The question of what becomes of our poor children after they leave school to swell the labor market, is one of such paramount importance to us, as Catholics, that it must, sooner or later, be taken in hand before our poor children are lost."

PREACHING ON PAPER.

Carmelita Review.
Our Lord never commissioned a newspaper to preach, nevertheless the editor who has an eye to the interests of all his readers prints a weekly quota of soothing "firstly's" and "secondly's." These sermons (?) may be good, bad or indifferent. A recent \$1,000 prize sermon in a New York paper on the "Power of Gentleness" had some real good points in it. There was much truth in the closing sentence, which is worth quoting: "The world needs gentleness and love," says the writer, and "human hearts are hungry for the music of gentle voices and the touch of tenderness. Why should we not all try to show that we are the sons and daughters of the gentle God? Rough, rude boys have been made great for time and eternity by the sweetness and gentleness of mothers and sisters. Dull, wilful, poulant scholars have been made thoughtful and earnest by the tender, patient love of self-denying teachers. Souls small, mean, selfish, sinful, have been made great, by the gentle, faithful

labors of those not willing that any should perish."

NON-CATHOLIC MISSIONS.

Special to the CATHOLIC RECORD.

Although the missionary spirit is spreading day by day among our people, and has already in many quarters gathered sufficient strength to turn the tide of indifference, some of us fall to realize the opportunities open to our efforts and the crying needs that our energetic zeal can alleviate. Among the letters that pour in upon the management of the Catholic Missionary Union, many an urgent call for the dissemination of the truth can be as yet only partially answered. A zealous Western priest, in whom the burning desire to spread the truth has not been diminished by the routine duties of his parish, writes earnestly of the millions of "fallen away" Catholics that he meets on every side, and makes a stirring claim upon our active determination to recover them. Our Catholic people can no longer remain indifferent to this glorious duty. The Catholic Missionary Union is accomplishing a daily increasing amount of good as it wins the enthusiastic support of the awakened laity, and the clearer discarding of our responsibilities and opportunities stirs a new energy to meet the call. The priest we have mentioned draws particular attention to the need for quick action to reclaim the Italians and their children, whom the Protestant Episcopal Church is everywhere seducing from the Faith. That body is alive to the possibilities presented in the future of our Italian immigrants and is lavishing money upon them while we remain idle. Listen to this now: "As an instance, a short time ago there were no Italians heard of in this town. Now there are a great number and many are now Protestants and go to the Protestant Episcopal Church. For the Italians here the Protestant Missionary Society educated an Italian in Rome, ordained him there, and sent him out to look after the Italians who might come from Italy. He dresses and appears as much as possible like a Catholic priest, and the Italians are pleased that he speaks their language and takes such an interest in their welfare. They should have Italian priests. There are plenty of them in Italy; why are not Catholics as earnest as Protestants in looking after these future Americans? I hope something will be done." It reads with the friends of the Catholic Missionary Union to say what shall be done.

The following item from the New York Sun of March 23, brings a significant message to us Catholics: "The steamship *Luna Maria*, from Lisbon and the Azores, landed at the Barge Office yesterday 556 Portuguese immigrants, the largest number ever brought here in one ship. They are a healthy-looking, picturesque lot, and most of them are bound for Massachusetts, to become fishermen, mill hands and farmers. Nearly all the young women and girls were betrothed, and many of the men carried mandolins and guitars. All had money and all were apparently happy. Plenty of Portuguese have preceded them to New England."

In the South the negro race is yielding an unusually bountiful harvest for the efforts made in their behalf. Traditional sectarian animosity is almost non-existent among them, and a priest with a kind heart and a kind word finds their hearts always open. Catholic churches are usually most friendly toward the least effort made by the Church in their behalf, and the work of their conversion is difficult only from financial consideration. An instance has been recently brought to our notice where a good priest, the Rev. Father Keller, in Galveston, Texas, after opening a little Catholic school for colored children finds it so popular with the non-Catholic colored people that he has appealed for means to provide for the accommodations demanded for their children. The whole negro population has been won over by his kind heart, for the spirit of true Christian charity is as irresistible among the colored people as among children. In a local paper published entirely by colored non-Catholics he and his work are enthusiastically praised with a warmth of affection that should stir in our hearts a reciprocal impulse of charity and zeal.

The Catholic Missionary Union would call the attention of its friends to the band of Sisters known as the Mission Helpers established in Baltimore in 1888. They offer all their prayers, labors, and sufferings for the increased devotedness and perfection of our clergy and the success of the missionary efforts of the Church. Their contemplative life includes perpetual adoration of the Blessed Sacrament and their active labors embrace a wide range of the works of mercy, spiritual and corporal. No undertaking can succeed without prayer, and the grand opportunity for conversions among our fellow-citizens should move us to gratitude for the constant and devoted assistance of these good Sisters.

Men—and at times those who seem the most unlikely—work out God's secret designs.—Father Ryan.

CHURCH AND SCRIPTURE.

Excerpt From an Interesting Sermon by Cardinal Moran.

His Eminence Cardinal Moran delivered recently a sermon on "The Church and the Sacred Scriptures," in St. Mary's Cathedral, Sydney, Australia. The following synopsis we publish from the New Zealand Tablet:

It was asserted that up to the period of the so-called Reformation the Bible had been hidden away from the people. Such statements were made in opposition to facts and with the object of stirring up prejudice. Holy Church loves, and has always loved the Sacred Scriptures, and had ever commended them to her children. Had she not preserved the Scriptures as the sacred deposit of truth for nineteen centuries? The charge was made against the Church because she did not regard the written word of the Sacred Scriptures as our sole guide to truth and knowledge. Holy Church held that there should be the living voice of authority in the interpretation of the inspired writings, just as our Lord Himself and His Apostles taught by the living voice. From the earliest times the Fathers and Pontiffs of the Church had exhorted the faithful to read the Scriptures, and to seek them as a pure stream of blessing and consolation. St. Augustine advocated this love of the Sacred Scriptures, and St. John Chrysostom, in his advice, said: "Let the Divine Scriptures be ever in your minds and your hearts." Perhaps no great Pontiff of those early days so strongly insisted on the reading of the Scriptures as St. Gregory the Great. "I beseech you," he said, "to meditate constantly on the Sacred Scriptures." So from age to age to our own time the successors of St. Peter had kept the knowledge of the Scriptures before the faithful. At the beginning of the present century they found the great Pontiff Pius VII., writing in terms of highest admiration and warmest approval to one of the Italian Bishops who had translated the Scriptures into the Italian language. Pope Pius VII. declared that no better service could be rendered to religion than to enable the people of a country to read in their own language the Gospels and other portions of the sacred writings. Then, again, they had the Encyclical of the present illustrious Holy Father, Leo XIII., on the study of the Scriptures. There was no more beautiful tribute to the Scriptures than this encyclical, and in it the true position of the Church as the guardian and expounder of the Scriptures was clearly set forth. The present illustrious Pontiff a few months ago crowned his labors in the cause of truth and knowledge by granting a special indulgence to each one who reads every day some part of the Sacred Books.

EARLY TRANSLATIONS OF THE SACRED SCRIPTURES.

Some enemies of the Church have been bold enough to state that there were no translations of the Sacred Scriptures till modern times. This was untrue. As early as the fourth century St. Jerome was ordered by the reigning Pope to present an accurate version of the Bible. This Doctor of the Church, most learned in Greek and Hebrew, produced what is known as the Latin Vulgate. At the present day the most learned and most painstaking investigators, non-Catholics as well as Catholics, recognize as authentic the text of the Latin Vulgate, which was the work of St. Jerome. The last edition of the Bible published in England had no less than four thousand corrections to bring it in conformity with the Latin Vulgate. Every discovery of ancient monuments and ancient manuscripts served to support the accuracy of the Latin Vulgate. Then, as to the Bible not having been known till the Reformation, there was the fact that in 1450 the Sacred Book was printed, and there were no fewer than one hundred editions within fifty years, and this at a time when there was no whisper of the Reformation. History tells us that one of the first uses of the printing press was to supply copies of the Sacred Scriptures. Not only was the Bible printed in the Latin language, but in Germany, in the year 1483 (the year Luther was born), several editions, beautifully illustrated, were issued in Germany. Between that time and the close of the century, no fewer than twenty-four editions were published. There was no hiding away of the Bible. The reading of the Sacred Scriptures was commended by the Catholic pastors, and besides the German publications, there were six other translations in the Low-Dutch and other dialects. There was no prohibition. The one anxiety of the Church at the time was to prevent corrupt translations, which could not fall to be come poisoned sources to the ignorant and the unwary. Holy Church never ceased to inculcate her learned sons to illustrate the Sacred Scriptures and to set them before the world in the most noble and most attractive form. Many of those who had associated Holy Church in connection with the Scriptures claimed that the Bible is the one source from which we derive knowledge of the Divine power and love—our sole source of light, and strength and grace, and spiritual happiness. As he had said

on the previous Sunday, the Catholic Church, the Church of Christ, relies not upon the written word alone, but upon the living voice of Divine authority which our Lord gave to His Church as a blessed heritage for all time. The Reformers of the sixteenth century followed in the footsteps of preceding heretics in declaring that, from the Scriptures, and the Scriptures alone, do we derive knowledge of Divine Truth. The Reformers, who used the Scriptures to suit their own ends, added that the Bible should be interpreted by individual reason. In other words, those who had cast off their allegiance to the Catholic Church held that no teaching or exposition was needed. Each individual was free to interpret as he thought fit. This theory of private judgment had led to the establishment of some seven hundred Protestant sects, each of which appealed to the Bible to justify its existence. Luther himself deplored the number of false teachers the Reformation had brought forth—the number of men who distorted the Scriptures and profaned the word of God. He called them "the cohorts of Satan," and described their presence as a curse on the earth. Yet it was Luther and the Reformers in England who led on the horde of false teachers. One of the distinctive features of the source of Divine Truth was that it should be accessible to all. As the Gospel tells us, "the poor have the Gospel preached to them."

THERE MUST BE A LIVING VOICE.

The written word would not be accessible to all. There must be the living voice—the voice of the teacher, the voice of the preacher. In the time of our Lord and for years afterwards the new Gospel was taught. The sacred text was written only as necessarily arose. For centuries afterwards it was not possible to have more than a few written copies of the Scriptures. But the pastors of the Church never failed to impart the lessons of truth and wisdom which had been bequeathed to the Church by our Saviour Himself. The sacred features of the source of Divine Truth and Knowledge was that it must be intelligible to all. With the principle of private judgment in force this was impossible. Many things in the Acts of the Apostles, in which we are told that our Lord, before ascending to Heaven, explained to the Apostles prophecies they had not understood. St. Luke tells us how our Lord, conversing with the Apostles before His ascension, said: "These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning Me. Thus He opened their understanding that they might understand the Scriptures." And in the second epistle of St. Peter, referring to the life of our Saviour, he speaks of "certain things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction. You, therefore, brethren, knowing these things before take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness." In the same epistle St. Peter tells us that "no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spake inspired by the Holy Ghost." Here we find it set forth that the Scriptures to be intelligible to all need the authorized interpretation of those appointed by our Lord to teach and explain the Scriptures. The authority of Holy Church had settled such points as the observance of the Sabbath on Sunday instead of Saturday, and the manner of Baptism. This was the living voice of authority, for nowhere in the Sacred Scriptures was it laid down that the Sabbath day should be Sunday. The spirit which inspired the Sacred Scriptures gives us through Holy Church the genuine interpretation.

A JEWISH PRIEST.

It is rarely that a Jewish priest is encountered, says a Lebanon (Ky.) paper. However, one visited Lebanon and preached at St. Augustine's church. His name is Father Havelberg and his present charge is at Grayson Springs, Ky. His father is a Jewish rabbi, and Father Havelberg left his own people to unite with the Catholic ministry, at a great sacrifice. The members of his flock are few and poor, and he is touting the state seeking contributions to build a church. He was very successful with our always generous people.

"Pray and watch" are not co-ordinate duties, but the former is directed to the latter as means to an end. *Orate ut vigiletis* is the true sense; pray that you may have the inclination, the energy, the perseverance, to watch and to use every possible natural means that prudence can devise in order to combat temptations and conquer yourself. So understood and so used, prayer and the means of grace, far from springing us any exertion we are already capable of, simply make us capable of more, and demand more of us in consequence.—George Tyrrell, S. J.

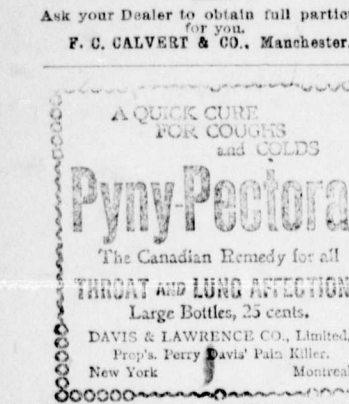
"The doctor said I must not ride. In fact I could not ride."

"This is to certify that Dr. Pierce's Golden Medical Discovery is the best blood-purifier that I ever used," writes Mrs. M. Hartwick, of Demeter, Oswego, Co., N. Y. "It is about three years since my health began to fail. Last September I gave out entirely with what the physicians pronounced enlargement of the liver. Could not do anything but lie on my right side. I commenced taking Dr. Pierce's Golden Medical Discovery and 'bellets'—took them for some months and still continue the 'bellets.' I will be glad if I can say anything to help those who are suffering. You can publish this letter if you think best."

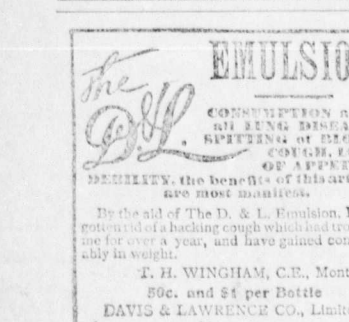
If Mrs. Hartwick had begun the use of Dr. Pierce's Golden Medical Discovery when her "health" began to fail, she would have saved that three years of increasing misery, until she "gave out entirely." For diseases of the stomach and organs of digestion and nutrition there is no known remedy to compare with "Golden Medical Discovery." It reaches the heart, liver and lungs through the stomach and the blood and its cures are prompt and permanent. Nothing else will give such good results. There is no alcohol or opium or other narcotic contained in "Golden Medical Discovery." There is nothing "just as good" as this remedy. Don't experiment on yourself with substitutes.



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MY NEW CURATE. A Story Gathered from the Story Leaves of an Old Diary by the Rev. P. A. Sheehan, P. P., Doncaster, diocese of Clonfert, author of "Off-duty Austin's Soldiers," "The Triumph of Faith," etc. For sale by Theos. Carter, CATHOLIC RECORD, 118 Dundas St., Ont. 35 mail free on receipt of price, \$1.50.

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LOVE'S SHELTERING WAY.

Mary Winslow hurried to the accommodation train from New Rochelle to New York. The accommodation trains were always crowded, and she wanted very much to get a seat on the side of the car from which she could catch a glimpse of her home, where her babies were. She had almost missed her train lingering over good-bye kisses and baby love-making.

"You won't stay away from baby? On tom with back again, mamma, 'cause baby loves 'ou.'" And the soft ditty of the younger baby. "Write back again, mamma, 'cause titty baby loves."

They were such mites, these tiny girls, that they seemed preposterous to call them by the stately names they had been christened by. They had dubbed themselves "Baby" and "Little Baby," and in tender home parlance they were called that.

Mary could feel their plump little arms around her neck, and their soft baby curls against her cheeks. She strained her eyes to catch the last glimpse of the little gray-shingled house as the train swept out of the station. She had told the nurse and she smiled to see two tiny scraps and she fluttered from the nursery window. But even the house was out of sight in a moment, and she leaned back in her seat feeling tired and depressed.

She was doing a very bold thing. For the first time in her four years of married life she was undertaking something without consulting her husband about it. But it was for his sake—for his dear sake—to save him from terrible anxiety, and to do that she would dare anything.

The tears stood in her eyes at the thought of his shoulders already stooped under their burden of care and his face so aged and wrinkled. She had seen him so often in the night, when he would lie awake and she would hear him sigh and sob, and she would think of him and his dear little ones, and she would cry herself to sleep.

And his shabby coat and frayed lines! David rarely got any new clothes, and when he did, he went to a cheap tailor, who did not fit him very well. He was a little man. Mary used to think if he had been a few feet taller he would have cared more for dress. But she was wrong about that. David was very modest, and not struggling against it as some people do. Only once she sat up suddenly and looked about her arms with wide open eyes, stretching out her arms and saying: "Oh, if you will only let me lie in my husband's arms I will bear anything."

It was 3:30 when a breathless messenger, running into Mr. Winslow's downtown office, handed him a note from Dr. Ellis.

Dear Sir:—Your wife has just undergone an operation. I have very reason to believe it will be a successful one. The enclosed note from Mrs. Winslow will explain to you why I have but now made you aware of what has been done.

Very sincerely yours, J. Howe Ellis.

David's face to speak to him. "There is not a bit more danger." But David did not believe that. The shadow of the terrible possibility of his wife's dying had fallen across his heart, and it would take more than words to lift it.

As the doctors went down the steps of the boarding house one said: "And yet we are taught that women are not brave."

"Oh, yes, they are brave, or the world would soon be depopulated," said the newly-dressed doctor who had administered the ether. "But—Dr. Ellis, mine what do you think of that scheme of mine for removing the verminiform appendix in infants and doing away forever with chances of appendicitis?"

A great scheme and a great scheme, doctor, answered Ellis, laughing good-naturedly. "When you find a mother who will offer you a subject to try, consider me at your service gratis for the operation."

And the doctors went their several ways.

She undressed and folded each garment neatly and laid it away in her little trunk. After that she put on her dressing-gown and lay down on the narrow white bed in the corner of the room.

She had never thought of dying alone. In the fleeting thought she had had of death David had always been there to hold her hand. But now she was alone. "Alone" meant to her "without David." "Mrs. Robinson," said Dr. Ellis, when the assistant surgeons and nurses had come to see that she was fit to undergo the operation.

"I know that I may die, but I wish to undergo the operation." She spoke slowly, but with quiet dignity. It was only in her heart that she said: "Give me strength, dear Jesus, for David's sake."

"There is no one whom you wish to see, no one who should be consulted?" She drew from under her pillow the letter she had written and handed it to the nurse. "When the issue of the operation is quite clear, I wish you to open and read this," she said.

She lay quietly while they put the ether mask over her white face, not struggling against it as some people do. Only once she sat up suddenly and looked about her arms with wide open eyes, stretching out her arms and saying: "Oh, if you will only let me lie in my husband's arms I will bear anything."

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David's face to speak to him. "There is not a bit more danger." But David did not believe that. The shadow of the terrible possibility of his wife's dying had fallen across his heart, and it would take more than words to lift it.

As the doctors went down the steps of the boarding house one said: "And yet we are taught that women are not brave."

"Oh, yes, they are brave, or the world would soon be depopulated," said the newly-dressed doctor who had administered the ether. "But—Dr. Ellis, mine what do you think of that scheme of mine for removing the verminiform appendix in infants and doing away forever with chances of appendicitis?"

A great scheme and a great scheme, doctor, answered Ellis, laughing good-naturedly. "When you find a mother who will offer you a subject to try, consider me at your service gratis for the operation."

And the doctors went their several ways.

She undressed and folded each garment neatly and laid it away in her little trunk. After that she put on her dressing-gown and lay down on the narrow white bed in the corner of the room.

She had never thought of dying alone. In the fleeting thought she had had of death David had always been there to hold her hand. But now she was alone. "Alone" meant to her "without David." "Mrs. Robinson," said Dr. Ellis, when the assistant surgeons and nurses had come to see that she was fit to undergo the operation.

"I know that I may die, but I wish to undergo the operation." She spoke slowly, but with quiet dignity. It was only in her heart that she said: "Give me strength, dear Jesus, for David's sake."

"There is no one whom you wish to see, no one who should be consulted?" She drew from under her pillow the letter she had written and handed it to the nurse. "When the issue of the operation is quite clear, I wish you to open and read this," she said.

She lay quietly while they put the ether mask over her white face, not struggling against it as some people do. Only once she sat up suddenly and looked about her arms with wide open eyes, stretching out her arms and saying: "Oh, if you will only let me lie in my husband's arms I will bear anything."

It was 3:30 when a breathless messenger, running into Mr. Winslow's downtown office, handed him a note from Dr. Ellis.

Dear Sir:—Your wife has just undergone an operation. I have very reason to believe it will be a successful one. The enclosed note from Mrs. Winslow will explain to you why I have but now made you aware of what has been done.

Very sincerely yours, J. Howe Ellis.

Very sincerely yours, J. Howe Ellis.

like, either time, money, instruction, or sympathy. You rich and well-to-do Catholics, know you not that multitudes are engulfed, because you stir not a foot to save them? Aloof from the low crowd, secure in your own watertight and refined compartments, is it possible that you are heedless, heartless, blind, and stone deaf to the woes and losses of the poor? Or, does the reproach lie rather at our door, that we have not preached to you your duty, nor pressed you to labor with us for the salvation of your brethren?

"Charge the rich of this world (says the Apostle) not to be high-minded, to do good, to be rich in good works, to give easily, to communicate to others."

It is, to hold intercourse with the suffering; "to communicate" to them some of the advantages of the brightness and the strength which you have derived from superior education, from refined manners, from gifts of sympathy, and from better knowledge and experience of the world.

God grant to you to say: "The blessing of him that was ready to perish came upon me. I was an eye to the blind, and a foot to the lame. I was the father of the poor, and the cause that I know not, I searched out most diligently the cause" of the poor that you know not? "Blessed is the man who understandeth concerning the poor and the needy,"

The whole of this subject—the making of organized provision for keeping in touch with and training the young people who have left our schools—has for some time been exciting the serious and anxious attention of the clergy. Educationalists are alive to the necessity of Continuation or Night schools, and the State offers generous assistance for their maintenance upon easy terms.

If the training of the intellect ought to be continued for years after leaving the day-school, much greater is the need for the continued training of the heart and affections. The formation of character, the direction of the will, is a matter of far higher importance, both for this world and the next, than the acquisition of extra knowledge. But hitherto we have taken next to no advantage of the efforts made by the State, we have opened no Continuation classes, we lag behind, whereas we ought to lead.

For the purpose of attaching our children to the practice of their religion, for the purpose of strengthening their Catholic character, we ought to avail ourselves as far as possible of public assistance, making our Catholic Social Union Clubs useful and attractive, as well as recreative and attractive.

Last year we discussed this question of proper provision for the young with the Chapter of the diocese, and the conclusions arrived at by an unanimous vote were formulated in the two following resolutions: I. "That it is a necessary part of our pastoral and missionary duty to make provision for the training and safeguarding of the young who have left our schools."

II. "That the Westminster diocesan work, in solemn homage to our Lord Jesus Christ, be a joint effort of clergy and laity to provide care and instruction for the young of both sexes, after they have left the day school."

Thus the Archbishop and the Chapter of Westminster are of one mind on this—that it is part of the pastoral and parochial duty of the clergy to take such practical steps as shall result in an adequate provision for the training of the young who have left our schools.

They recognize the difficulty as well as the necessity of such a work; and they are agreed that it must be undertaken as "a joint effort of clergy and laity." Nothing less than an united, organized effort made by clergy and laity will suffice. Nothing less constitutes within it any hope of success. Nor can we suffer any delay in the application of a remedy, while the life blood of the body is ebbing away.

We have, therefore, decided, after consultation with our Chapter, to connect this undertaking with the Solemn Homage to be offered to our Lord during this last year of the century. The English National Committee for the Solemn Homage passed a resolution, suggesting to the Bishops, each in his own diocese, to specify some diocesan work for souls, to which all the faithful of the diocese should contribute, as public testimony of a sincerity of their desire to offer Solemn Homage and service to our Lord Jesus Christ.

The diocesan work, therefore, that we prescribe, first as a solemn act of Homage, marking the close of the century, and secondly, as the good work to be performed for gaining the Jubilee, is—co-operation according to the means and opportunity of each one, in the spread of the Catholic Social Union work, that is, in promoting social, recreative, and instructive clubs or night schools, in all our missions.

Co-operation is of three kinds (1) special prayers offered to God from time to time for a blessing on the work, with encouragement to people to engage in it; (2) personal service; and (3) aims, which are necessary for carrying it on.

separation built up during the last three centuries between the rich and the poor. It is chiefly for the more favored classes to bridge over or fill up the chasm that has divided the nation into two peoples, and produced that growth of social and religious evil which is a menace to the whole fabric of society. The nobles of our Catholic families lead the van in this heroic, national and Christian enterprise.

The work of the Catholic Social Union is literally no other than that of the Common Christian Brotherhood, and is in reality the outcome of the first consultations we held seven years ago with the Provost and Chapter of Westminster upon the most pressing need for souls in this diocese.

The specific and definite step to be taken at once is: The formation of parochial or Catholic Social Union Clubs or Associations for young people under twenty years of age, with or without regular night schools, according to circumstances. The girls to be dealt with by lady workers, drawn from the upper and middle classes; the boys, where not already satisfactorily organized by the Catholic Social Union or by other agency, to be trained on a system of drill, and brigaded for competitive exercises. This has been found to answer admirably, both in the United States and in some important English missions, for instance, in the dioceses of Southwark, Newport and elsewhere.

A scheme drawn up by a practical Committee will be submitted in due course to those who may need its assistance. An annual report will be published of the progress of the work throughout the diocese. Such help as we may be able to give, both in the way of workers and of money, will be joyfully rendered upon application to the Rev. F. Poyer, Archbishop's House.

To sum up in a word: We must form clubs or associations in every mission for the young who have left school, and bring the influence of the educated, the refined and the richer classes to bear upon the lives of their humbler brethren.

OBJECTIONS ANSWERED. Certain difficulties and objections occur at once. Let us briefly consider them. 1. The want of Workers. Nearly 18 per cent. of the population of London belong to the upper, middle and lower middle classes. The proportion among Catholics will be less. But even among us 10 per cent may belong to the fairly well to do and the upper classes. This would give us from 20,000 to 25,000 in London from whom, as from the raw material, we ought to recruit a sufficient army of lady-workers. It is the business of the clergy to enlist and set them to their task.

We have already laid down the principles that should guide the formation of bodies of lady workers, and need not insist upon them here. The priests will take a broad and generous view of their duties, and will not expect from recruits the skill, steadiness and perfection to be found only in experienced and well-trained workers.

In each mission the rector or his delegates will naturally begin by enrolling, first, the names of all who can be induced to give personal service so many nights a week; and second, the names of those who will contribute to the necessary expenses.

The clergy may reasonably expect active and intelligent co-operation from various existing societies, such as the Teriaries of St. Francis, of St. Dominic, the Ladies of Charity, the Society of St. Elizabeth, etc., and the Brothers of St. Vincent of Form.

It is hoped that these last will become invaluable in forming the boys in the larger missions into companies and brigades.

When the requirement of a mission is supplied, the educated and well-to-do persons in that mission should give their services to the larger and poorer missions, which must be dependent upon co-operation from the richer districts. To facilitate this they may communicate, if they please, with the Rev. Father Poyer.

Above all things, let lady and clergy alike bear in mind that in a work of this sort, particularly in the beginning, tact, patience, sympathy, and good will are required. And that nothing is accomplished without perseverance.

2. Want of Money. The clubs cannot be worked without money. The Catholic Social Union clubs cost at the least £50 apiece. To drill and brigade the boys will also cost money. We all of us well know what it is to be in want. This knowledge and experience teach us how to deal with want—by recourse to various industries, to direct appeals, and to prudent economy. There is also an art, perhaps too rarely practised, the art of knowing how to do without. But somehow or other, where the cause is a good one, when we have our heart in it, money is found in sufficient quantity, at least to begin—and then, to go on.

In addition to what the clergy may collect themselves or through the workers, we propose to form a Central Fund from which assistance may be given, as it is actually given to the C. S. U. clubs. This year the Lenten Alms and the Jubilee Alms shall be devoted to this object. And we trust that they will be given double, and with both hands.

issues, and to the salvation of souls, before we think of the trouble and the dust pan. 4. The Boys are impossible. They are rough, destructive, restless. We have tried them again and again. Try them once more, try another plan, another system. Try till you succeed. If the big boys are past mending, begin with the younger ones. Where everything else has failed, the manly exercise of drill, gymnastics, athletic sports, and forming the boys into companies have been found to succeed. But everything will fail, unless it be properly managed. Much depends on the head worker, and upon tact in dealing both with the workers and the boys.

5. The demon of discouragement. We measure and weigh our individual efforts and find them fall miserably short of the work to be accomplished—miserably short of our own standard. Of what avail are our pious deeds against the huge and overwhelming forces ranged against us? And where are the hoped for results, so steadily aimed at? We see them not; and then perhaps a cloud, charged with the microbes of annoyance and despair, descends to envelop us in gloom.

The first thing to remember is that individually and alone our powers are extremely limited. We are not intended by God to be alone. What is any single soldier, taken alone, to be officer or private? What victory can he win? What conquest secure for his Sovereign, if single handed?

But mass men together, organized them, drill them, direct and lead them, and they will roll back the forces of the enemy, win battles and finally rest in a lasting peace. What each one has achieved, singly, is small; but each, by contribution, shares in the triumph of the whole. The same law runs throughout nature. The drop of water, the grain of gold, the bee, the ant, the locust produce their striking and marvellous results by contribution, by combination, by perseverance, not by solitary or desultory action. It is the same in the spiritual order of which we are speaking.

And see the advantage of this to the individual. He is kept humble by seeing how little he can accomplish by himself. He is inspired by the thought that his contribution has its real place and worth, and that the triumph of the whole is his.

This has been already illustrated again and again, especially by the settlements of the Catholic Social Union. As the clergy have gladly testified, the combined results of the united workers have been most satisfactory and consoling—in some cases changing the face of the mission in which they have laboured. And there have been, besides, remarkable changes, conversions, and progress in a good life among a multitude of individuals, who seem to have found their Guardian Angel in one or other of the workers.

But there is a higher thought than that of success: God's Holy Will accomplished. His glory promoted by your personal service of Him. Whether the triumphant results are large or small, visible or invisible to your eye, present or future, the one great thing that concerns you most personally, most intimately, has been accomplished—you have given to your Blessed Redeemer your love and your service. He has counted every beat of your heart, every step you have taken, every hour of weariness, every discouragement endured with patience. He has accepted as offered to Himself personally your manifold efforts to please, to teach, to influence, to serve your brethren, and to direct them in the way of salvation. Is not this enough to make of your heart exult with joy?

What matter whether you be laid as a stone hidden in the foundations, or visible in the walls above the ground, provided you form part of the heavenly structure that is being built by the hand of God? The number of the saints and martyrs known to us upon earth is as nothing compared to the countless multitude of whom there is no earthly record, but who are glorious and resplendent in the kingdom of their Father. Among such may you find your throne.

You cannot expect to eradicate the evils that you have grown up in England during three centuries by a few decades of hard work. Many lives and many generations must be buried in the foundations of the reform we are engaged on, before the reform can be accomplished. For us it must suffice that we are doing the most holy Will of God, and have a share in the apostolate of Jesus Christ.

THE IDEAL FATHER. "Of all relations among individuals, in all combinations which life offers in this world, there is none that is more wonderful than motherhood; and fatherhood comes next," writes Barnetta Brown in the February Ladies' Home Journal. "The mother may be represented as a dove, with love and gentleness brooding over the young; the father as an eagle, strong, eager to defend and help. The mother should be an embodiment of sweetness and gentleness; the father a citadel of strength. A father, then, to avoid his failures, must be of fine, large quality; strong, sane and loving; a self-possessed, pleasant guide, a champion for his boys, a lover for his girls, a comprehending husband, a comfortable man. With a father like this, and a mother such as we have sometimes seen and often dreamed of, the pathway of childhood becomes none of thorns, but one besprinkled

The Catholic Record

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EDITORS: REV. GEORGE R. MORTIMER, Author of "Mistakes of Modern Infidelity."

PUBLISHER AND PROPRIETOR, Thomas Coffey.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

CATHOLIC PUPIL SUCCESSFUL. The high standing of the Catholic schools of Chicago has been shown by a recent competition for prizes offered by the Tribune newspaper of that city.

THE PASSION PLAY. It is announced that the famous Passion-play will take place this year at Oberammergau, as usual every ten years, and this will make the village one of the chief points of attraction on the continent this summer.

WHOLESALE CONFISCATION. Ex Premier Brisson of France is endeavoring to outbid M. Waldeck Rousseau, the present Premier, for the support of the Socialistic and irreligious vote.

WHERE THE MONEY GOES. A missionary in Japan by name Miss Mary Dakes gives the astounding information that of all the money given by England and America for the propagation of the Gospel in foreign lands, only 10 cents of every \$1 is used for direct Gospel work.

THE GREEK CHURCH. Recent despatches from Russia show that the Government of that country is as determined as ever to propagate the Established Greek Church of Russia throughout the Empire, and as far as practicable to stamp out all other religions.

FRENCH POLITICAL PARTIES. The persistent hostility of the Waldeck-Rousseau Government to religion in France has had the good effect of rousing many Catholics from the political apathy into which they have been hitherto apparently hopelessly plunged.

THE "CHURCH OF IRELAND." The Ottawa Evening Journal of the 19th inst. gives a short account of a St. Patrick's sermon preached in Christ Church (Anglican) cathedral on Sunday, March 18, by Rev. W. M. Loucks.

ROMeward BOUND. While so much is being said in the Protestant religious press concerning the tendency to Christian unity which is being manifested everywhere among the sects, it is gratifying to observe that there is some tendency also, and even on a large scale, towards Christian reunion in another direction.

SHYLOCK NOTE-SHAVERS. The Montreal Witness deserves credit for the perseverance with which it continually warns young men against the schemes of usurers, gamblers and saloon keepers who employ every wile conceivable to get them under their power.

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PASSIONTIDE.

The fortnight before Easter, which begins this year on April 1, consists of the last fourteen days of the Holy season of Lent, and is called Passiontide.

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cleanse us from defilement.

How much more shall the blood of Christ, Who, through the Holy Ghost, offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God?"

THE WITNESS MENTIONS A RECENT CASE.

A young man put his name to a note for \$30 for a special friend, being assured that it would be settled within a week.

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"Now I beseech you, brethren, to mark them who cause dissensions"

and offences contrary to the doctrine which you have learned; and avoid them." And whereas "there is among you envying and contention, are you not carnal, and walk according to man?"

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BANDS OF DIOCESAN MISSIONARIES.

Rome's Approval of This Phase of the Non-Catholic Mission Work.

Philadelphia Catholic Standard and Times

Providence, R. I., has been the scene of a mission to non-Catholics which was particularly noteworthy for two reasons: First, it was the initiative of the newly organized local diocesan band of missionaries; secondly, it entered upon its work with direct and hearty approval of the Holy Father himself.

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city and elsewhere non-Episcopal churches... It has, indeed, been very positively asserted that the decline in Presbyterianism and other 'Evangelical' Churches during recent years, has been owing in a great measure to their neglect or positive disregard for the natural tendency of devoted and piously inclined people to do some works of self-denial in testimony of their love for God, and their desire to serve Him.

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FATHER SHEEHAN AS A POET.

The illustrated poem has come to be one of the strongest and most attractive features of modern magazine art. Much of this kind of illustrating, however, has been crudely overdone, and has rather been an affront to the intelligence and imagination of the reader than a gentle and artistic suggestion of the ideals of beauty or thought in the poet's mind.

CATHOLIC TRUTH SOCIETY.

St. Patrick's Branch, Ottawa. Both interesting and instructive was the entertainment given in the St. Patrick's branch of the Catholic Truth Society.

THE DREADED DAWN.

Imene! we walked the sands together, And I was winter, and you were May; But our love of the sea broke time asunder, Made summer for both that livelong day.

NEW SEPARATE SCHOOL INSPECTORSHIP.

Editor CATHOLIC RECORD: The Catholic people of the province will be glad to learn that the government has discovered it to be their duty to appoint a third inspector to do the work of inspection of the separate schools of the province.

I C B U.

Toronto, March 25, 1900. At the last regular meeting of Branch No. 1, I. C. B. U., the following resolution was unanimously carried in the death of Mr. Chas. Foley, late of Dublin, Ireland.

Catholic Prayer Books, Rosaries, Scapulars, Religious Pictures, Statuary and Church Ornaments.

THOS. O'CONNOR, Catholic Retailer, 406-408, LONDON, ONTARIO, CANADA.

THE BETTER SCIENTIST, THE BETTER CATHOLIC.

It is many years since it was our privilege to "sit at the feet" of Rev. Dr. Callan, one of the greatest scientists of modern times, and we well remember the humble, child like faith of that great man. His life was a perfect answer to Heretic Mivart's assertion that a scientist cannot be a Catholic.

THE WEARING OF THE GREEN.

Home Rule and St. Patrick's Day, 1900. Ottawa Journal, March 21. Editor Journal.—I read with much interest your excellent article on Saturday under the above caption and trust that you will indulge me with a little space to express some thoughts evolved thereby.

THE TRANSVAAL WAR.

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HIGH SCHOOL ENTRANCE LITERATURE.

Hunting the Deer. This lesson, somewhat abridged, is from "Writings of Robert Hood, a noted naturalist, had gone to the Andromedas to study bird life. With one of the settlers as guide he started on his deer hunt.

OBJECT.—To give a clear and pleasing account of a deer hunt, and to illustrate the habits and instincts of the animal. To give a clear and pleasing account of a deer hunt, and to illustrate the habits and instincts of the animal.

PRELIMINARY STUDY.—What precautions did the hunters take? Why? What precautions did the hunters take? Why?

QUESTIONS.—1. How did the hunters find the deer? 2. How did the hunters find the deer?

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PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXXIX.

Sacred Heart Review. Doctor Hodges tells us of Luther's sudden resolution to take the cow...

An Augustinian friend of mine, and therefore a member of Luther's own order, has remarked to me, after reading his account of his early monastic life...

Luther, however, has given us a glimpse of very different monastic types from his own. He tells us that there were many monks who, in contemplation of the sufferings of Christ...

Luther's case is absolutely opposite. He was not drawn into the cloister by love, but driven into it by fear. The early years of his life there were one long torment.

Dean Hodges says that to Luther's anxious inquiries what he should do to be saved (St. Paul's inquiries, before his conversion, were, How shall I overcome sin?) the answer given in the monastery was, Do penance.

Without doubt man must believe that he can be redeemed and saved through no other means than through the bitter Passion of our Lord Jesus Christ.

I long after Thy Paradise, not on account of the worth of my merits, for I am only dust and ashes, and the most wretched of sinners, worthy only of mere compassion.

Let every priest admonish each of the faithful to grieve for his sins, to put all his hopes in the merit of the Passion of Christ, to remain steadfast in the faith of Christ and of the Church.

Let him also be admonished not to keep the goods of another knowing it, and to forgive all in the love of Christ from his heart.

Indeed, remarks Janssen, there is not a single German book of devotion (apparently whether written in German or Latin) between, say 1450 and 1515, which does not insist on the merits of Jesus Christ as the sole ground of our justification.

FIVE-MINUTES' SERMON.

Palm Sunday. REMEMBRANCE OF THE PASSION.

"He humbled Himself, becoming obedient unto death, even to the death of the cross." This day, brethren, commences the celebrations of holy week, that week during which our holy mother Church leads her children to Mt. Calvary, to witness the death-scene of her Divine Spouse, our Blessed Redeemer.

Luther, however, has given us a glimpse of very different monastic types from his own. He tells us that there were many monks who, in contemplation of the sufferings of Christ...

And yet we are to be told that before Luther brought on his intelligible incantation, the Catholic Church, did not know the Gospel. Charles C. Starbuck, 12 Meacham street, North Cambridge, Mass.

WORKERS FOR THE SOCIAL UNION.

The Rev. Basil Maturin at the Pro-Cathedral, London, (Eng.) continuing his interesting sermons on Sunday morning, made a powerful appeal for workers to assist the Cardinal in coping with the great social problem.

Let us, with deep contrition and full confidence in God's infinite goodness and mercy, lay the heavy burden of our sins at the feet of Jesus. Let us arouse in ourselves an earnest desire to live henceforth only for Jesus, to delight in showing Him our love, to make satisfaction for our sins, and thus prepare for that last hour which will decide our doom for all eternity.

Every time that some literary impostor arises to claim the work of another as his own we sigh for the presence of that Western cowboy who heard for the first time, from an Eastern tourist, that Shakespeare did not write "Hamlet."

St. Ambrose gives the following beautiful picture of Mary's life before her espousals: "Let the life, he says, of the Blessed Virgin be ever present to you, in which, as in a mirror, the beauty of chastity and the firm of virtue shine forth. She was a virgin

HIGHEST TYPE OF WOMAN.

Place Assigned to the Blessed Virgin by Cardinal Gibbons.

Harper's Bazaar is publishing a series of articles from eminent divines on "Women of the Bible." In the issue of March 17, His Eminence Cardinal Gibbons writes of the Blessed Virgin Mary. By permission of the publishers we quote from his paper as follows:

The world is governed more by ideas than by ideas; it is influenced more by living, concrete models than by abstract principles of virtue. The model held up to Christian women is not the Amazon, glorying in her martial deeds and prowess; it is not the Spartan woman, who made female perfection consist in the development of physical strength at the expense of feminine decorum and modesty; it is not the goddess of impure love, like Venus, whose votaries regard beauty of form and personal charms as the highest type of female excellence; nor is it the goddess of imperial will, like Juno; no; the model held up to woman from the very dawn of Christianity is the peerless Mother of our Blessed Redeemer.

THE INFLUENCE OF MARY. therefore, in the moral elevation of woman can hardly be overestimated. She is the perfect combination of all that is great and good and noble in pagan womanhood, with no alloy of degradation.

THE MOTHER OF JESUS exercises throughout the Christian commonwealth that hallowing influence which a good mother yields over the Christian family.

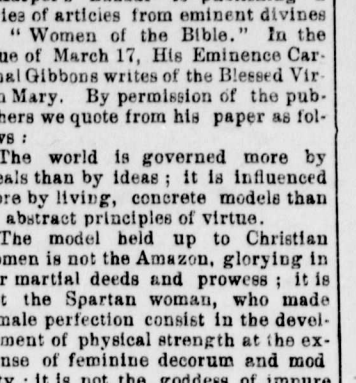
What temple or chapel, how rude or how simple, is not adorned with a painting or a statue of the Madonna? What house is not embellished with an image of Mary? What Catholic child is a stranger to her familiar face?

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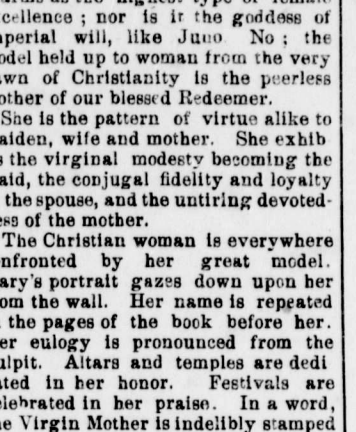
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EASY QUICK WORK SHOWY WHITE CLOTHES.

Makes Child's Play of Wash Day.



"IRELAND IN PICTURES."



The gem of the ocean, the scenic treasure of the world, IRELAND IN PICTURES is a book form, the most beautiful historic art work ever published. Containing four hundred magnificent photographic views of everything of interest in the four provinces, with written descriptions.

not only in body, but in mind, who never sullied the pure affection of her heart by unworthy feelings.

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OUR BOYS AND GIRLS. THE WHITE ROSEBUD.

It was the first Thursday, and a busy morning it had been for Father Ryan, for even in the remote South African village of Wyndall the devotion of the Nine Fridays was practiced.

Not till the midday Angelus struck did the priest leave the confessional, and as he knelt at the end of the church for a few moments footsteps on the gravel outside told that possibly another penitent would detain him a little longer.

The pretty face clouded as with a dreary sigh she answered: "Mother died when we lived in the other house, and I is so lonely."

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Advertisement for Pain-Killer medicine, Cure All Your Pains With Pain-Killer. A Medicine Ghost in Itself.

Catholic Home Annual for 1910.

With Cover Printed in Colors. 64 Full Page and Other Illustrations. Stories by the best writers, Historical and Biographical Sketches, Poems, Anecdotes, etc.

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On the footsteps came, till they stopped in the porch. The priest turned his head and his gaze met a pair of dark eyes belonging to a little white girl of about four or five.

The child was a stranger to him, but he remembered to have seen her in the grounds adjoining the presbytery garden. Father Ryan beckoned to her, and she obeyed his sign.

"What is your name?" he asked. "Rosebud," was the reply, and then she added: "Nurse fell asleep so I got through the hedge in your garden and came here."

"Will mother not be anxious about you?" The pretty face clouded as with a dreary sigh she answered: "Mother died when we lived in the other house, and I is so lonely."

Her eyes filled with tears and the rosy lips quivered piteously. Father Ryan with great haste turned the conversation by suggesting that she should dine with him.

The invitation was graciously declined. Rosebud said she would rather stay where she was. "Who is that?" she asked suddenly, pointing to a statue of the Sacred Heart.

"That is Jesus," was the answer. "Would you like to go nearer to Him?" Rosebud agreed to the proposal immediately, and together they walked to the top of the chapel, the child all the time repeating the name "Jesus" as if she had heard it for the first time.

That she might have a better view, the priest raised her in his arms, and long and earnestly Rosebud looked at the statue, examining every detail. "Why is He holding out His hand?" she whispered after a long silence.

"What does He want me to give Him?" "He wants your heart, Rosebud," said Father Ryan; then seeing how puzzled she looked, he added: "He wants you to love Him so much that you will give Him whatever you love best."

Rosebud considered for a minute, and then she said decidedly, "I love flowers best; I'll bring some to Jesus." There was another long pause, and then the child, pointing to the wounded Heart, asked, "Who hurt Him? Oh, who hurt Him so sore?"

"The Jews did," Father Ryan, as he answered her, was wondering to what religion she belonged. Her answer enlightened him. "Jews," she repeated, as if the name suggested something, and then after a pause she said, "Nurse says I'm a Jew; but, oh! I didn't hurt Him, really I didn't."

"The thought excited her so dreadfully that Father Ryan had to assure her that he believed her, and to prevent another outbreak told her it was time for them to go. "First let me kiss Him," she pleaded.

Father Ryan lifted her up to the level of the Sacred Heart. The tiny arms were twined round the Sacred Neck, and as the pretty lips were pressed against the open wound he heard her say: "Jesus, I love you, and I'm sorry for you, and you know I wouldn't hurt you."

Would that more often Jesus received such true, heartfelt acts of reparatory love as His baby lover poured out that day!

the daily reports grew worse. On the First Friday Father Ryan stopped the gardener to ask for the latest tidings. There was but little hope.

"And, Father," the man said, "all night she was raving about somebody wanting her in the chapel. It is as much as they can do to keep her in bed. The housemaid told me the words she keeps saying are 'Jesus wants me; but I think that must be a mistake, for they are all Jews.'"

Father Ryan walked away in silence but determined to see the child that evening. After the devotions he was delayed by a workman who had to make some alterations in the shrine of the Sacred Heart, and who was to begin his work next morning.

After seeing the statue placed on the floor, Father Ryan hurried away to his supper, and then to "Dane Grange," as Rosebud's home was called. There all was confusion. The child had got out of bed during the nurse's absence and could be found nowhere. Her weak condition rendered it impossible for her to have gone any distance, and the whole house was being searched for her.

Father Ryan joined in the search and no one noticed him, and quickly he made his way to the hedge, crawled through, and then on to the church, hoping against hope that Rosebud was there. And there he found her, a wee white-robed figure nestling close to the Sacred Feet of Jesus.

Love can do all things, and love had given her strength to get there—but a glance told the priest that her life was almost over. Only a few moments were left. No time was to be lost. In those few moments Father Ryan baptized her. Then he called her name. She did not hear him, but as he bent down he heard her gasp. "Jesus wants—Rosebud."

A slight shiver passed over the thin frame and all was over. Rosebud had gone, to blossom for all eternity near to the Sacred Heart. At the foot of his crucifix, in a small glass box, Father Ryan keeps a faded white rosebud with dark stains on its petals and night and morning, as his eyes fall on it he breathes a fervent "Thank God," which is always followed by the prayer:

"O Eternal Father, I offer you the Precious Blood of Jesus for the conversion of the Jews."—S. M. J. in Irish Messenger.

CHATTS WITH YOUNG MEN. It is well for our young men always to bear in mind that the true glory of a life is in the quantity of devotedness to God, in the fidelity with which the simplest things are done, in the quantity of the higher life that can be thrown into the lowliest duty or the humblest position.

By keeping this thought ever up, earnest in their minds it will sustain them in many a struggle which they must inevitably encounter during life.

Learn to Know Yourself. To know others is the only way to know ourselves. To find other men better and nobler than we, will teach us humility, to find them poorer in world by goods, harder-nurtured, more encompassed with difficulties and perplexities, will teach us pitifulness, tolerance, forbearance.

The Level-headed Never Lose Their Nerve. Worry is the twin sister of nervousness. Neither should ever enter into the daily life of any one. God, in His all-wise providence, put the head of a human being on top, that all beneath it might be subservient to it.

There is something wrong above the eyes, in the region of the will power, when one becomes nervous in the sense of excitability. "Know thyself is good; control thyself is better. Worry and excitement never aided any one. Any fool can get along when a wise man, a level-headed man, to get along and not worry nor become nervous when every thing is all wrong."—April Ladies' Home Journal.

"Who Can Best Be Spared?" Young men, this is the first question your employers ask themselves when business becomes slack, and it is the right question to ask in the matter of salaries: Who can best be spared? The barnacles, the shirks, the makeshifts, somebody's proteges, somebody's nephews and especially somebody's god-for-nothing. Young men, please remember that these are not the ones who are called for when responsible positions are to be filled.

Would you like to gauge your future for a position of prominence? Would you like to know the probabilities of your getting such a position? Inquire within! What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what you can to do, the chances are ten to one that you will soon become so valuable in that position that you cannot be spared from it; and then, singular to relate, will be for promotion to a better place. These are some suggestions that are well worth considering.—Business Education.

Self-Indulgence or Self-Denial. Draw a line between the extremes of low self-indulgence on the one hand, and of noble self-denial on the other, and on which side will you find the men whom the world exalts—on which side the men whom the world delights to honor?

Here we see Ahab, lolling in luxury in his ivory palace at Jezreel, and here Elijah, the greatest prophet of the old dispensation, boarding by the brook Cherith on bread and flesh brought to him by God's winged waiters.

Here is Herod called the Great, strong in some things but incapable of self-denial; and here John the Baptist, living a life of Nazaretic abstinence. "A greater hath not risen than John the Baptist." Here is effeminate Sarpedon, who gave as his rule of life the words, "Eat, drink and be merry; everything else is nothing; and here Socrates, the noblest of the Greeks, who spent the last of his life in the prison at Athens in high discourse on the immortality of the soul, and at evening calmly taking the cup of hemlock from the hand of the unwilling jester and drinking it in the midst of his weeping disciples.

Here is Nero, disgracing the Roman purple by vices which history shudders to relate; and here Marcus Aurelius, striving by the practice of stoicism to rehabilitate the Roman virtues.

Here is Commodus, letting his animal nature run riot in a seraglio of three hundred women; and here Theodosius, giving his days to affairs of state, and a considerable part of his nights to Scripture study.

There are only a few of the contrasts of history, and after looking at the two sides and the kind of men in each, with which side, young man, would you like to "line up?"

Live Right. Somehow the world expects Catholics to be better than other folk. If one of us goes wrong, instantly the finger of derision is pointed at us and the sneer is uttered against us—"There's a Catholic for you!" Is not that so?

The world does right to hold us to stricter accountability than others. Why? Because we have more light and more grace. Our religion is more practical than others and we receive more training in it. We are taught to abstain and to fast, to make a habit of self-denial, to act on the theory that faith without works is dead.

Next our ideals are higher. We put down sensuality and the pride of life, and we exalt humility, obedience, poverty and purity. The Cross is our treasured emblem. It is the sign of sacrifice, of suffering, of love in its highest form of charity.

Again, we have better models and more of them. Not to speak of the Divine Model, we are accustomed to reverence the Immaculate Virgin and to emulate the legion of other saints who in all ages, in all climates, in all conditions of life, have glorified the Church with heroic sanctity and made proof of its claim to be holy.

Besides, we have the life giving sacraments—the Flesh that is meat indeed and the Wine that makes virgins. The world does well, therefore, to expect that Catholics shall be virtuous. It applies the same test to young men as to other members of the Church. It looks to our young men to be pure, to be temperate, to be honest, to be truthful, to be patient, to keep holy the Sabbath, to refrain from profanity, and to observe every other requirement of the Christian life. It ought not to be disappointed.

Our young men have a responsibility to live up to the expectations of the world to their regard. When they give scandal by drunkenness, by anger, by impurity or by other transgressions, they do more harm than do other young men who commit the same offenses but of whom less is exacted by the community.

Happily our young men who do practice their religion—and who go for strength at least once a month to our dear Lord and Master in Holy Communion—are worthy of their high estate, they do stand without peers in all the highest characteristic of Christian manhood, and they do fulfill with edification the expectations of their neighbors. They are a comfort to the Church!

Means to Achieve Success. Recently we asked a prominent Catholic merchant, who from ignorance and indigence has made his honorable way up to culture and affluence, what rules he would set before a young man for him to achieve success.

"If by success," he replied, "you mean a decent and hopeful life, leaving riches to come or not as God pleases, then four rules are almost indispensable: 1. Hire a seat in a pew in your parish church and fill it every Sunday at High Mass. You owe the eyes of public servation; you'll get the worth of your money in the serious youth of the congregation; and, lastly, you'll make the acquaintance of the nicest people in the parish."

2. Go to confession and Communion once a month. You can take a man's word for it who has, God forgive him, tried both ways, and you may rest confident, without trying the road of neglect of the sacraments, that the way to the altar rail once a month is the only sure way to beat the devil out of the ownership of your soul.

3. Save something every week, no matter how small the amount. Do without, stint yourself, suffer, if necessary; but save. Save regularly. The habit of frugality, especially if it involves and necessitates a sacrifice, is a good aid to the development of character. Save, therefore, if you are rich; save, if you are poor. If rich; save, if you are young; if poor; save, if you are old. Pare down to the quick, in either case, away down as far as possible with superfluities, of course according to your state.

4. Read for a quarter of an hour every day. It is wonderful the number of books that can be read if only fifteen minutes a day are given to them regularly. Read the best books.

I don't mean pious books, although every intelligent Catholic should read the Bible, the Imitation of Christ, a Church history and some standard doctrinal and devotional works. But read, also, works of history, biography, travels, poetry, essays, orations, political economy, etc. In a man's whole life he ought not to read more than fifty novels—and twenty will be better than fifty. In twenty-five years he can get all that there is of good and noble and useful in all the works of fiction that were ever written.

So, I sum up: 1. Hire a seat at church and assist regularly at High Mass; 2. Go to confession once a month; 3. Save something every week; and 4. Read for a quarter of an hour every day.

With this ground plan, fair health, common intelligence, ordinary ambition, and the usual amount of opportunity, a man cannot fail to lead a useful life and reach the measure of earthly prosperity intended for him by Providence.

DR. DE COSTA'S REASONS. Rev. B. F. De Costa lectured in New York last Sunday on "Why I am a Catholic." Referring to the trouble over the installation of Dr. Briggs he said: "There was a battle over the Bible, and those who stood by the Bible lost the day."

Dr. De Costa sided with Dr. Clendinning, who refused to allow Dr. Briggs to be installed in his church, and shortly afterward, when this opposition to Dr. Briggs was overruled, Dr. De Costa became a Catholic.

A WOMAN'S ADVICE. To Sufferers From Nervousness and Headaches. Mrs. Robins, of Port Colborne, tells how she found a cure and asserts the belief that the same remedy will cure other sufferers.

Mrs. Daniel Robins, of Port Colborne, Ont., is one of those who believe that when a remedy for disease has been found, it is the duty of the person benefited to make it known, in order that other sufferers may also find the road to renewed health.

Mrs. Robins says: "In the spring of 1897 my health gave way and I became completely prostrated. Nervousness palpitation of the heart and severe headaches were the chief symptoms. The nervous trouble was so severe as to border almost upon St. Vitus dance. The least exertion, such as going up stairs for example, would leave me almost breathless, and my heart would palpitate violently. My appetite was very fickle and I was much reduced in flesh. The usual remedies were tried, but did not help me, and eventually I became so weak that I was unable to perform my household duties, and the headaches suffered from at times made me feel as though my head would burst. I was feeling very discouraged when a cure in a case much resembling mine through the use of Dr. Williams' Pink Pills came to my notice and I decided to give them a trial. After using two boxes I found so much relief that I was greatly rejoiced to know that I had found a medicine that would cure me. I continued using Dr. Williams' Pink Pills until I had taken eight or nine boxes, when I considered my cure complete. The palpitation of the heart, nervousness and headaches had disappeared; my appetite was again good, and I had gained in weight nicely. I regard myself as completely restored and I would give other women suffering as I did to give Dr. Williams' Pink Pills a trial, and I am sure they will have equally good reason to soon be their praise.

There are thousands of women throughout the country who suffer as Mrs. Robins did, who are pale, subject to headaches, heart palpitation and dizziness, who drag along frequently feeling that life is a burden. To all such we would say give Dr. Williams' Pink Pills a fair trial. These pills make rich, red blood, strengthen the nerves, bring the glow of health to pale and sallow cheeks, and make the feeble and despondent feel that it is once more worth living. The genuine are sold only in boxes, the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or by mail at 50¢ a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

THE D. & L. EMULSION OF COD LIVER OIL will build you up, will make you fat and healthy. Especially beneficial to those who are "all run down." Manufactured by the Davis & Lawrence Co., Ltd. Do not Delay.—When, through debilitated digestive organs, poison finds its way into the blood, the prime consideration is to get the poison out as rapidly and as thoroughly as possible. Delay may mean disaster. Parment's Vegetable Pills will be found a most valuable and effective medicine to work on to the seat of the trouble and work a permanent cure.

NERVOUS troubles are cured by Hood's Sarsaparilla, which enriches and purifies the blood. It is the best medicine for nervous people. Signals of Danger.—Have you lost your appetite? Have you a coated tongue? Have you an unpleasant taste in your mouth? Does your head ache and have you dizziness? If so, your stomach is out of order and you need medicine. But you do not like medicine. He that pretends sickness to medicine, but under the circumstances the must suffer, but under the circumstances the Parment's Vegetable Pills will be found a most valuable and effective medicine to work on to the seat of the trouble and work a permanent cure.

There are so many cough medicines in the market, that it 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-Congestive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folk like it as it is as pleasant as syrup.

LABATT'S ALE and PORTER

Used Medicinally: Have the recommendation of nearly all physicians. Reports of 4 chemists furnished on application. Used Dietetically: Stimulate the appetite, improve digestion, promote sleep. NECESSARY with cheese—VALUABLE with soup and meat. ENJOYABLE with oysters. As Beverages: Pure and wholesome. Ask for "LABATT'S" when ordering.

BAPTIST MONKS ARE EXTINCT CARLING

Tenants of monks and nuns, the property of the Seventh Day Baptist Monastical Society of Snow Hill, Chambersburg county, Pa., has just been seized by the commonwealth of Pennsylvania and will be sold.

In the Franklin county court Sate day a petition was presented asking Judge Stewart for a rule on the trustees to show cause why the property should not be sold to the state. Last summer the auditor general's department was notified that the society was extinct, the last nun having died in 1896.

A SUDDEN CHILL often means sudden illness. Pain-killer is all that is needed to ward it off. Unequalled for cramps and diarrhoea. Avoid substitutes, there is but one Pain-killer, Perry Davis' 25¢ and 50¢. One trial of Mother Graves' Worm Expeller will convince you that it has no equal as worm medicine. Buy a bottle, and see if it does not please.

Prevention is the best medicine. You can prevent sickness and cure that tired feeling and all blood humors by taking Hood's Sarsaparilla. INDIGESTION, resulting from weakness of the stomach, is relieved by Hood's Sarsaparilla, the great stomach tonic and cure for DYSPEPSIA.

FOR RED ROUGH HANDS. FOR ITCHING PALMS. FOR PAINFUL FINGER ENDS. ONE NIGHT TREATMENT.—Soak the hands thoroughly, on retiring, in a hot solution of CURCUBA SOAP. Dry, and anoint freely with CURCUBA ointment, the great skin cure in the pantheon of emollients. Wear old gloves during the night. For sore hands, itching, burning palms and painful finger ends, this one night treatment is wonderful.

WOMEN Especially Mothers are most competent to appreciate the remarkable cleanser, and to find new uses for it daily. Sold throughout the world. "Purify D. and C. Corp., Chicago, Ill., U.S.A." "How to Have Beautiful Hands," free.

1900. SOUVENIR OF THE HOLY YEAR The Catholic Almanac of Ontario and Clergy List. Splendidly Illustrated Throughout. APPROVED BY THE APOSTOLICAL DELEGATE AND THE ARCHBISHOP AND BISHOPS OF ONTARIO.

The history of Catholicity in Ontario is a grand history, and Catholicism in Ontario is a noble religion, and with very valuable information by subscribing to the Catholic Almanac.—Fergus Patrick McKeay, Bishop of Ontario.

USE THE GENUINE MURRAY & LANMAN'S FLORIDA WATER THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF TOILET & BATH REFUSE ALL OTHERS.

SACRED PICTURES. We have now in stock some really nice colored crayons of the Sacred Heart of Mary—size, 12x22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engraving), \$1.50 each.

PLUMBING WORK IN OPERATION. Can be Seen at our Warerooms DUNDAS STREET. SMITH BROTHERS Sanitary Plumbers and Heating Engineers. LONDON & ONTARIO. Sole Agents for Perfection Water Heaters.

BUCKEY BELL FOUNDRY THE E. W. VANUZEN CO., Cincinnati, O. CHURCH BELLS, CHIMES AND PEALS. Largest Foundry on Earth making Church Bells, Chimes and Peals. Purest copper and iron only. Terms, etc., on application. MORGAN BELL FOUNDRY, Baltimore, Md.

MEMORIAL WINDOWS. High-Class Church & Cathedral Windows. Equal to any English or American Work. HOBBS MFG. CO. LONDON, Ont.

Cobbett's "Reformation." Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface, by the Rev. John P. Kelly, D.D., O.S.B. The book is printed in large, clear type. As it is published at a net price of 50 cents per copy, it is a most valuable work. It will be sent to any address on receipt of that sum, in stamps. CATHOLIC RECORD OFFICE, London, Ontario.

THE LONDON MUTUAL FIRE INSURANCE COMPANY. THOS. E. ROSSON, President. D. C. McDONALD, Secretary. The Only Mutual Fire Insurance Company Licensed by the Dominion Government. GOVERNMENT DEPOSIT, \$59,038.76. The advantages of the "London Mutual" in a local sense, are these:—It is the only Fire Company owning its own property and paying city taxes. That if a fire occurs within a day an adjustment is made by one of the experienced Inspectors of the Company and the full indemnity is paid at once without any vexatious delay.

MR. FISH'S

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VOLUME XXII. The Catholic Record London, Saturday, April 14, 1900.

THE MAN WITH THE HOE. Mr. Edwin Markham takes himself too seriously. He evidently thinks that his poem 'The Man with the Hoe' is an epoch-making deliverance and he writes and talks about it as if it were a veritable mine of wisdom.

EDUCATION. State-education is the greatest menace to the stability of any people. Reason is against it; and experience proves that it is, wherever existing, the prolific mother of evils for the body politic.

DR. SPROULE. The Commest Abode of Catarrh Gerna. La Grippe PREVENTED BY DR. SPROULE. A short time ago we heard an educational faddist decanting on the necessity of what he called a solid education.

AGENTS WANTED FOR A general... THE NEW TESTAMENT—26c. WE HAVE JUST PURCHASED A LARGE stock of the New Testament...

DIocese of London.

Rev. Father Cook of Woodstock Honored by Stratford Friends.

A special meeting of Branch No. 13 of the C. M. B. A. was held at their hall last night to do honor to Father Cook...

Stratford, Mar. 25, 1900. Father Cook was taken by surprise at the kindness of his former parishioners...

ST. PATRICK'S DAY. Following up the established custom, St. Patrick's day was most fittingly celebrated by the members of the parish...

DIocese of Hamilton. The Forty Hours' Exposition of the Blessed Sacrament was held at the parish of St. Joseph's...

PAPAL DELEGATE AT ST. ANNS. The parishioners of St. Ann's upheld their reputation on Monday evening...

FATHER DOUGLAS. A few weeks ago the papers of two continents recorded the death of the Marquis of Queensberry...

Your elevation to the high dignity of Archbishop and permanent Apostolic Delegate for our Dominion is sufficient to win the love and esteem of those amongst us who have not as yet had the honor of knowing you...

We have in our parish the Catholic Order of Foresters with membership of 600; the Catholic Mutual Benefit Association, with 100 members; St. Ann's Temperance Society, 265; St. Ann's Young Men's Club, St. Vincent's Club, St. Vincent's Ladies' Club...

Directing all these associations we have the world-renowned Hecatometer Fathers, whose zeal and industry in the performance of the duties to which you have been called...

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Dear Mr. Editor, having the high honor of knowing the good person of the Rev. Father Cook...

OBITUARY. Mr. James Mays, Gentleman, died on the 2nd inst. at his residence, 100 St. George Street, London, Ontario.

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RECORD will offer prayers for the Most High for the repose of the soul of the late Mr. James Mays...

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