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# The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, APRIL 25, 1903

1279

The Catholic Record.

LONDON, SATURDAY, APR. 25, 1903.

DIPLOMATIC ETIQUETTE.

going to visit Pope Leo XIII. Various exchanges hope that diplomatic eti- the stones from the streets of Paris and quette will be observed. We hope so too, but we are not worrying over it. jest. Meanwhile let us all refresh our memory with the lessons of etiquette as given distance of anything like that. Labor by Lord Palmerston and others in regard to the Holy See.

"UNDIGESTED SECURITIES."

To all our friends who have been injured by the recent slump in stocks we commend Mr. Morgan's reference to "undigested securities." We do not know the definition of the term, but they may possibly get some consolation out of it. Perhaps it indicates that they have, to quote a Westernism, "bitten more than they can chew," or rich-quick concerns.

RIGHTEOUSNESS.

From an address given by Hon. Charles Bonaparte before the Catholic Club of Harvard University we quote a few words which may be of interest to the disciples of Rousseau, but not any

"Organized fraud or open secret bribery, official perjury and breach of public trust—these things can never be trifling or indifferent to any agency that works for righteousness. And if the Church of Christ exists among us, she exists as such an agency. And it is for the American Catholics—for the laity

THE JESUITS.

It is about time that non-Catholics should give over nursery twaddle about the Jesuits. They are terrible, of course, and all that, but it is weariodors, take to it greedily.

But we suspect that some non-Catholies look unkindly upon Jesuits on ac-

"While we were asleep an enemy hath set fire to the house and we should all have been consumed had not Divine Providence raised up the Fathers of the A CHURCH'S DIS ciety of Jesus-those powerful minds, devour books with ceaseless study, and who, in spite of calumny, insult, and outrage have re-established the true faith, and even yet fill the world with to the Church."

There is nothing startling or unreasonlearned and able men who are sapping on every side the foundations of heresy.

There is not much of that foundation to sap now, but the Jesuits are doing their share towards keeping the world from atheism, which according to Leibintz, is to be the last heresy.

CAPITALISTS AND ORGANIZATIONS.

Said District Attorney Jerome before the Central Federation Union of New York city in March 22:

"The capitalists want all they can The labor organizations want all they can get, and the stronger will win, and ought to win. I have no use for the people who talk graft and octopus on the one side, and labor tyranny on the other. Ever since man was able to stand on his hindlegs he has been striving for all he can get. You are going to win if you are the tronger, and to lose if you are the weak-Don't accept any wishy-washy stuff about the brotherhood of man of economic forces or inherent rights. I

you are strong you win; if you are not, you lose. It is the universal law." From which it appears that Mr. Jerome is an unsentimental kind of person. But should he be "held up," some of these days to the detriment of his personal property and judicial dignity he will understand that the advice "Don't slop over" is just as good now as it was in the days of Artemus Ward.

It is certainly not a cheering utterance for the inmates of sweat shops work for a bite and a sup and a berth in noisome tenements. His advice to

fight to a finish may be a jest, but it is oo bitter to be enjoyable to the laborer. So ought the French courtiers have jested with the masses on the eve of the Great Revolution. The people made as merry as they could over it, Report has it that Edward VII. is but they remembered. And when delirium came upon them they tore up held carnival. Then they had their

We are, we hope, not within hailing and Capital are not yet in the ring sparring for a "knock out" with Mr. it may point to an attack of flatulency results in pleasantness and good order: caused by wind from promoters of get- perpetual conflict necessarily produces THE CHURCH AN AGENCY FOR these two forces should meet with de-

Perhaps Mr. Jerome bases his theory for centuries. It is an appeal to the and invested it with a mystersome to hear so much about them. jous charm." Turn from this to Geneva among Catholics, St. Francis of children of God, and are thus united

trepid, whose zeal is tireless, whose knowledge is profound, who not only lead holy and blameless lives, but who claimed by it, are binding upon all Church members who accept them and who by public declaration or private signature agree to regard the sacred tokens of fellowship and loyalty

able about these words of the Christian Register, printed in a recent issue of that paper, but it is strange to note that while this principle is in general applied to all denominations, there is one which certainly may claim it with better grace, but to which, on whatever occasion offers, it is vehemently denied, The Presbyterians may hold their "heresy trials," Baptists may exclude those who do not accept their creed, and Methodists hold aloof in religious matters from persons not professing

identically their opinions.

But whenever the Catholic Church xercises this undoubted right, in her case, becomes a duty—and con-demns views which are pernicious and heretical, as foreign to her teaching, then straightway goes up a great hue and cry and we hear much of the tyranny

A recent case in point was that of he late Dr. George Mivart, when this unfortunate man, after a long period of submissiveness to the doctrines and was a convert and had long been a de-voted member promulgated doctrines which had never received or merited aught but the severest denunciation of hat Church, he received much of the prating sympathy of persons who would never have noticed him or his views but

for his unhappy collision with the Church's authorities. The false liberality of those who take such positions cannot deceive any one who studies their attitudes and pene-trates the depth of their sincerity. One cannot but marvel at their lack of consistency. They are enraged at the Church because of her unchangeable character and yet seek opportunity to hurl at her the charge of inconsistency.

a great change in the civilized world. Nineteen centuries ago, when Rome was on conditions as they are or as they appear to him. It may be that he believes that operators who claim a divine for the American Cathonies—for the learning for the American Cathonies—for the American Cathonies—for the learning for the American Cathonies—for the learning for the American Cathonies—for the learning for the American Cathonies—for the larges—for the American Cathonies—for the larges—for the American Cathonies—for the larges—for the larges—for the larges—for the larges—for the cathonics—for the larges—for point the way to heaven, so truly she lives likewise that truth and justice, honor and patriotism, good faith and fair dealing may also live among men. like intentions. But at any rate his de-claration is at variance with the order of and Vesta, all had their worshippers; and social existence, which has prevailed Rome built a Pantheon to receive all the gods of the nations she had conquered. There were no Christians in the age of brute in man—a callously brutal appeal worthy of the days before the "aureole of sanctity encirled the brow of sorrow put to death with every refinement of eruelty, an immense multitude of Christians in Rome. Within the next three Moreover, the whole tissue of charges is mouldy, and is but a dilectable dish at a controversial banquet. Persons of normal olfactory nerve scent the danger from afar, while others whose danger from afar, while others whose sense of smell has deteriorated through stand and feel that all men are the stand and feel that all men are the for a temple of the pagan gods; they sense of smell has deterorated through stand and feel that all men are the too much acquaintance with unsavory children of the common Father, that is, are closed or torn down, and over the children of the common Father, that is, Christian churches rises the Cross, the of God; that all have the same last end, which is God Himself, Who alone can make men or angels absolutely happy; count of their work against the Reformation. Speaking of the success of
Geneva among Catholies, St. Francis of children of God, and are thus united in brotherly ties both with each other and with Logis Christ.

Some superstitions that linger among the most ignorant of the populations. Paganism is overcome, and the Roman A CHURCH'S DISCIPLINE.

"Whatever rules are adopted by any Church, and whatever beliefs are prolarged by it are binding upon all light of the hearts and intelligences of men. What force has wrought this change? What is the full meaning of this change? Let us go back and see what the new Policing was and how it accomplished Religion was and how it accomplished

its work. CHRISTIANITY IS CHRIST. To understand the Religion of Christ, we must first understand the mission the office, the work of Christ. Christ came into the world to redeem it. It vas a fallen world. His name denoted His office. He came to regenerate the human race, to give it a new life: a new life to the soul—the intellect, the heart, the will. He came to lift up a fallen race. He was to enlighten the intellect by the truths of Faith; to give new hopes, desires and aspira-tions; to impose a new commandment, the law of brotherly love. He was th Way, the Truth and the Life. With all the authority of the Godhead, He denanded absolute Faith in Himself, as the condition and beginning of the new life. He came not to argue but to teach; not to theorize but to save: not to philosophize but to give everasting life. . He was the vine, on which all must be engrafted who hoped for eternal life. He came to establish a saving religion, a life-giving religion.

How did He establish it?

CHRIST BUILDS UP HIS CHURCH. He began by gathering the materials abmissiveness to the doctrines and discipline of the Church to which he He was to use in carrying out His divine work. He called about Him a body of men to whom He gave a dis-tinctive name and a corporate existence; He made them one family, one household with Himself. They were to be the foundation-stones of the new edifice; foundation-stones of the new educe; the officials of His new kingdom. The years of His public life, devoted to founding His spiritual kingdom, were years of careful training and instruction for them. They heard His discourses; they witnessed His miracles. To them He explained the parables of To them He explained the parables of the kingdom, and accordingly as they were able to bear the knowledge, He disclosed more and more fully the mysteries His religion. To them He foretold Passion and Death. After the Resurdays to form them more thoroughly for their work. Then He issued His commission to this Body, this living organrection He remained with them forty

of morals the purest and noblest that has ever appealed to the highest faculties of man; it is more than all this; it is alwing to give them an organic power, an active agent the revailing all ranks and conditions of life. The process of war, it is more than all this; it is alwing the couragement. Sensible citizens desire Labor and Capital to work in harmony. Each requires the other: Capital control Labor without Capital. "Mutual agreement results in pleasantness and good order: perpetual conflict necessarily produces confusion and outrage." And any attempt to foment dissension between these two forces should meet with deserved contempt.

However it would be interesting to know the basis of Mr. Jerome's content tion. His talk about fight being an universal law is feat with feat that the content of the con Jerome as referee and the individuals who give dinners to pug dogs and monkies as interested spectators. But there are evidences of discontent, and it ill homomers is a many control of the commission of the Church, here is her power, here is her jurisdiction, here is her duty and authority to teach, here is her mission to convert, to regenerate.

> the promise of her Divine Founder. And all through those centuries there Christianity except in the thurch; there was no witness for thrist except in this Church. There as no organ of the Holy Ghost, no nuntain of new life except this hurch. There were heresies and cts; but what were they, except anches torn from the tree, to wither d decay, or streamlets diverted from e great river, to dry up in the sand disappear? Those spurious forms Christianity, those counterfeit nurches, are no unknown to history, those counterfeit ept in connection with the one, true arch from which they were severed. e never abdicated her power, never igned her authority, never divested self of her gifts, or refused to fulfill never doubted her rights or her duty. ould put off His Godhead. She is His Gody, and the Holy Ghost, the Spirit Truth, abides in her as the soul in the When the great religious revoation of the sixteenth century brok , and heresy succeeded heresy till ery truth in the Christian creed was nied, there was still one witness to Christ, one Church, one living organi-ation, that taught with His authority, that exercised His power, that administered His life-giving sacraments, that offered His sacrifice and continued His work of regenerating and saving the souls of men. Where is that Church? Can any reasonable man doubt where she is and who she is? What Church

WHY I AM A CHRISTIAN.

V.

Rev. E. A Higgins, S. J.

THE ONE TRUE WITNESS.

The speaker began by referring to the Festival of Christmas as more than a memory of a past occurrence, and more than a mere of anniversary of the Babe of Bethlehen. It is a great religious and social event, recalling every year the existence and the presence of a world which exists the world whether civilized or uncivilized, whether friendly or hostlie, as a fact which cannot be ignored. It presents itself on the senses and the intelligence of the world. It confronts the world. It presents itself on the senses and the intelligence of the world whether civilized or uncivilized, whether friendly or hostlie, as a fact which was to carry on His work. Listen to the terms of this commission. "As the Father hath sent Me, I also sent you." Then He breathed on them and said to them: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and shows sins you shall forgive, they are forgiven them, and social event, recalling every year the existence and the presence of a world wide fact which we name Christianity. This fact is known to the whole world. It confronts the world, it impresses itself on the senses and the intelligence of the world whother civilized or uncivilized, whether friendly or hostlie, as a fact.

Whether friendly or hostlie, as a fact which we name that a substitute of the consummation of the world."

"Receive ye the Holy Ghost."

"Receive ye ered branches. And year by year they are becoming more and more withered. They are losing even the pretense of teaching the Gospel of Christ. They make it the boast of their advancement and liberalism that they have no dogma, and therefore no truth to teach in the search of the various sects. The great series of the various sects. The great way of the Catholic priest is to direct

worship, Christianity is a vital force, a new life, operating directly upon the souls and consciences of men, and pouring out its chastening and elevating influence on society, on government, on any advocate of civilization. For man is nothing if not a social being. Society means authority—and authority stands for peace and protection—in a word, for peace and protection—in a word, for the common weal.

Worship, Christianity is a vital force, a new life, operating directly upon the souls and consciences of men, and pouring out its chastening and elevating influence on society, on government, on art and literature.

GREAT CHANGE WROCGHT.

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Men, in their perversity, may question the divine origin, challenge the beneficial effects of Christianity; but no man is so blind as not to see, first, that for a thousand years this the church, the cliving organization white Christ established and endowed with divine gifts, to be His witness, His representative, His ambassador. And how did she the fact that for a thousand years this them the world and substitute or the day of Pentecost; he cannot blink the first the day of Pentecost; he cannot blink the flught. Such, then, is the Church, the cliving organization white Christ established and endowed with divine gifts, to be His witness, His representative, His ambassador. And how did she being and the world and social being organization white Christ established and endowed with divine gifts, to be His witness, His representative, His ambassador. And how did she being and the view the sate that for a thousand years this them the view led. What then? Has she child then? Has the orly witness for Christ the day of Pentecost; he cannot blink the flught. Church who abides in the world how did she fact that for a thousand years authority. Like Christ who sent him, he came not to argue, he came to teach. He declared the apostles to be witnesses of Christ: witnesses of His death, His resurrection, His divinity, witnesses appointed and commissioned by Christ. He bade his hearers believe and repent of their sins; and hantizing those who would perishing the hard proper to the properties of their special power and progress. On the contrary, the light of her of their sins; and hantizing those who worm marvelous history sheds an added to see that God's grace is sure His resurrection, His divinity, witnesses appointed and commissioned by Christ. He bade his hearers believe and repent of their sins; and baptizing those who believed, he added three thousand con-

of their sink; and laptizing those who believed, he added three thousand converts to the Church.

This was the beginning of the Church.
Church's mission, and this was the method she pursued. As Christianity, in the Hieftmen of Christ, was Christ regenerating, Christs readening, Christ regenerating, Christ regenerating, Christ retaching, Orden and Christianity is the Church doing Christ work, or rather it is still Christ giving.

If for the world through the Church olding Christ is the condition of the still continue there is no Christianity, Christ made in the power of the still response to the still response to the survived and still response to the still response to the still response to the still response to the survived and still response to the still response to the survived and she will continue there will be survived and she will continue the response of the survived and she will continue the response to the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will continue the response of the survived and she will

history, not the caricatures of history, filled with false asser-tions and false conclusions compiled by unprincipled writers like Draper and Buckle; let him read her nistory and see how she overcame the violence of pagan Rome and the bar barism of the invading hordes from the North, how she resisted the tyranny of absolute rulers, how she subdued the passions of rude peoples; how she pre-served the remnants of the old civilization and welded the new nations of Europe into a vigorous and enlightened Christendom. Let him look at her Christendom. Let him look at her work in detail—how she taught the ignorant, converted the heathen, called the highest walks of spiritual life—and then say whether this Church was not the one standard-bearer of Christianity d the one true witness to Christ. At her contact with human power and and wealth and corruption, the Church, like some fair and stately ship, seems livine guidance. To-day, when the principle of license in the religious order is bearing its legitmate fruit of religious anarchy, and the children of the Reformation have no fixed faith, no dogmas and no creed, what Church is re in the world that teaches the one Faith of Christ, as she received it from His divine lips—that continues to do His work of giving to the world the new life, of regenerating and saving the

in as many rooms, the wonder is that they are not worse. Though the Negro com- they are not worse. possesses many good qualities, for all men have certain natural virtues, still even these are at times to a great exthose to whom he must 1 those among whom be lives, are not always exemplars of moral rectitude. It is to the Catholic Church that he must turn, where virtue in its strictest sense is to be found.—Colored Harvest.

### "FILTHY" NEWSPAPERS.

American Herald.

An English Bishop has given a warning to his diocesans which all Catholic parents ought to take to heart. In a Pastoral he reminds his people that writers of books and editors of papers too often unscrupulously pander to de-praved tastes, and thus, while they are the cause of much sin to their readers, teach the young in particular that lustamidst difficulties, he is entitled to

We would suggest, says the Bishop, that when daily newspapers have the honesty and courage to resist the temptation to insert reports of sensational trials which reveal immorality, people press should not only read but recomBY AN OXFORD MAN. CHAPTER VI.

OXFORD-CHRIST CHURCH. Oxford, mighty old city, glorious Shrine of St. Frideswide, one ot Old England's many crowns, how dear art to many a heart! There the life friendships are formed; and, through life, the remembrances of thine alumni cling to thee. Flourish on, dear old city! flourish ever, Mother of Youth! Flourish on, thou seat of learning, and send out still, as thou hast done, many a strong brain and heart, fully fitted to grapple with life's hard lessons!

How many happy remembrances crowd over me as I write thy name!

"The High," "the old rooms in Christ Church," "the loving, youthful faces of my youth, of my young friendships are formed; and, through

ful faces of my youth, of my young life's friendship." And still from those life's friendship." And still from those embers of the fast-burning fire of the past rise high and noble aspirations, lofty and holy thoughts. Standing on the mountain-summit of life, we gaze down into its valleys—how distant they appear!—and we wender how we have gained the summit; the broad valleys, deep ravines, the rushing chast the deep ravines, the rushing chasms, the streams—how we have parsed all this—how stand we where we are! I know not; but I love to dream and think it is through St. Fridewide's protection, and the education given within the cathedral limits of the bright old city of Oxford. old city of Oxford.

The morning sun was gleaming over ne "quods" of Christ Church, and lighting up the widows of the cathedral. lighting up the widows of the cathedran-The clear, deep light of autumn in England. A bracing wind was blow-ing, just enough to give a man of good appetite. It was suen a morning when one feels one's spirits rising to the happy medium and beyond. It was the happy medium and beyond. chapel-hour in Christ Church, and a surplice-day. So most of the students were at the cathedral morning prayer. "scouts" were hurrying to and fro in the rooms, busing getting the breakfasts from the buttery, and the aged bedmakers were, as state of fearful excitement lest Mr. Soand-so should swear because his rooms weren't done, and the rooks were flying merrily as ever in the grounds—those "old ancient" of Christ Church whom one looks on complacently for tradition's, or rather old acquaintance' sake.

But let us hasten to the rooms of the Honorable Ernest Trevyllian. We needn't knock, for he is away in chapel. His rooms are on the first floor. Well, ne can afford it; he father is a peer, nd rich as Crœsus. Can we judge of the man by the room, I wonder? us leave the blazing fire, and sit down in this embrasure, and, vulgarly speaking, "take stock." The rich, heavy carpet under our feet attracts us as our feet sink into the moss like fabric. A

dark, crimson groundwork, with a wreath of white lilies seemingly cast here and there. Heavy crimson-velvet curtains shade our embrasure and the windows, while, underneath, the costly lace curtains, yet unremoved, peep out. Inder the windows are flower-stands, with fresh exotics. The chairs, table, and piano-case, are of the same Gothic as the room, and padded with rich velvet, to match the carpet. On the mantel stands a triptych of dark walnut-wood. Let us open it. What do we expect to see—a figure of some beautiful girl, his betrothed, perhaps? Oh, no. There stands the Crucifixion in all its grandeur, and, at the foot of the cross, clasping it in agony, the gloriously-beautiful upturned face of the Mother of Magdalen; and Christ, her blue mantle sweeping the rocky ground, is weeping bitterly. St. John, too, stands there, sharing in that general sorrow. But we must not stay. Yet, as we close the triptych, engraven on the rocky Calvary, something catches our eye: "E. T. Remember here. E. L. Oremus pro invicem." On the corners of the mantel rest massive candelabra; while, above, an oil-painting of Dore's "Christian Martyrs." "Don't let's On the opposite side of the room stands with a figure of the Holy Mother in Parian marble, a bookcase, crowded with the newest publications, and the open piano, with its music-stand well-filled. One thing strikes us, though—a lectern of oak, which, for its ancient Gothic faithfulness, might have stood by the bedside of the Venerable Bede as, in weak and dying accents, he made his translation of the Gospel of St. John. And the breakfast table, adorned with fresh exotics, and rich with all the luxuries in season, is set for four. But he is long in coming. Let us enter the bedroom. A pale blue Brussels carpet, with some fan-tastic pattern, white satinet paper, and light curtains round the windows, crucifix over the bed, a small altar in a recess, the toilet-table, with its many excellences, and all the paraphernalia Pool turns out in the shape of a fashion able wardrobe lying scattered on the chairs; pictures of a gentle, high-bred lady on the wall, evidently the mother of the owner, and a fierce, handsome haughty man, perhaps the father. The costly jeweled timepiece on the mantel informs us that the hour advances swiftly. Let us hasten to the em-

> voice through the door. Good-morning, old man: you must

be hungry?" "By Jove! where is Trevyllian?"
"Oh, he won't be long; he stopped to the special Celebration of Dr.

Pusey."
"Well, let's go in, at all events."

"Bravo! one of Burnands."
Reader, I present you Lord Cecil de trey, and the Hon. Maurice Ashley. Cecil de Grey, a tall, handsome young fellow of nineteen, broad shouldered, with dark hair and eyes, and an ex-pressive face. As he throws his white

surplice on one side, one sees the breadth of his shoulders and the grace-

a church rather churchified, in Ernest Trevyllian's room."
"Probably, Ashley, he has changed since you knew him, and altered his

rooms, too.

rooms, too.
Yes; but who told you?"
Some Oriel men. I breakfasted
there yesterday—a champagner at

Vincent's."

"Well, as you know, I may as well tell you some more. Ernest Trevyllian was awuily fast. Well, I sigh over the alteration. Then, I could tell you of a pretty villa residence not far from Oxford, and a fairy who dwelt there. By Jove! what trouble he expended on that house, d——n it, he did! Blue-satin walls—such couches—such costly arrangements! Then his such costly arrangements! Then his horses! What horses he kept! Every man envied him. This went on four term Villa demolishedthen he changed. room altered—man changed, d—n it, changed fearfully. But I like him for

the old reveler he was."

De Grey started. "What changed him, Ashley?"

"You been here, d——n it, yes, two

ry You been here, d——n it, yes, two terms, and ask what changed him? Why, Edward Lascine to be sure. Poor Lascine, what a devilish fascinat-ing fellow he was!"

Yes, Trevyllian and he were im-"no wonder Lasine changed him. No one could associate with Lascine and not model one's self on him. Me viola, one example.

"You, you outrageous old vagabond! "You, you outrageous old vagabond!
you are not worthy to utter his name."
"Well, if I'm not. You are right,
Trev. is his model. This room is the
fac-simile of Lascine's."
"Excepting the bedroom."
"I was never in Lascine's bedroom,
but men have told me of its asceticism."

but men have told me of its asceticism. One would not judge so by window-garden outside

no; those creepers were to " Oh hide what passed within. Father En-son has hinted of strange doings strange penances we should not under stand

"Well, old boy, men may say what they will of Ed. Laseine; devil as I glory in being, I admire him, and I admire Trey for following his example; but I hope Trev. will never be a Cath-

olic—I mean a real Roman. De Grey smiled. "I fear he means following Lascine. This is the first time he has given a breakfast since Ed By Jove! how miserable went away. By Jove! how miserable it looks with the old fellow's vacant

place there. Yes, it does ; but don't talk about it, though. It makes me feel miserable that our set has lost such a jolly fellow.

"So it does me. Enson is the only one sharp on him—he preached about it last Sunday evening. Trev. was there, and knew whom he meant, and vows he'll never go near the church again.' "What has become of Lascine?"
"I don't know, but he is sure to be

Roman Catholic priest." "God help poor Mrs. Lascine! It will kill her. Last Christmas we had a

eal jolly time there, and she dotes on The door slowly opened, and Mason

appeared with Trevyllian's letters. "What time breakfast, Mason?"
"In ten minutes, sir, is the time

'Thanks. Letters for me, Mason?" "No, sir."
The scout left the room, and De

Grey, turning to Ashley, asked if he ceally knew of Laseine's doings since he had left the university.

"Yes, my dear old soul, I do; he has

been staying at St. Augustine's Monastery in town.' Then it is a miracle if he does not become a priest. Father Ring, who was in the army, I have often heard the

guv. speak of, and he says that his eloquence and goodness are irresistible. Now if he makes that eloquence bear on Ed-well, it will be a miracle, indeed, and we will have to bid good-by forever to the dearest old fellow that

makes me feel bad. If you promise not to do so, I'll tell you a miracle-tale I heard in Ireland. Devilish witty, those Don't let's Well, this we'll call theological definition of a priest. He had been preaching on miracles one Sunday, and was asked by one of the congregation going home for a more lucid definition of miracles. ' Is it a miracle you wan priest.

asked the price. 'Then walk to understand?' 'Yes, yer riv'rence.' 'Then walk on in front of me, and I'll think how I can explain it.' The man walked on, and the priest came behind him, and gave the priest came behind him, and give him a d—d great kick. 'Why do ye do that?' roared the parishioners.

do that?' roared the parishioners.
Did you feel it?' said the priest. 'To
be sure I did,' replied the poor devil.
'Well, then, remember this: it would
have been a miracle if you had not.''
The two fellows, shrieking with
laughter, and holding their sides, were
disturped by the entrance of Honorable disturbed by the entrance of Honorable Ernest Trevyllian and the Marquis of

What a row you fellows are making! Tell us the joke. And you have been playing some joke on old Stumbles, my bed-maker. She cannot find her key

anywhere. O Trev," said Ashley, "we only did her a favor. Fearing some one would steal the keys, we put them in that ungodly big pitcher of milk. Poor old devil, she'll hunt for them all day." brasure, taking to ourselves the invisible boots of the hero of the chilbook. Well we did so! Steps sound in the quod. We can hear a "You are as incorrigible as ever," said Trevyllian, as he puts his head out

side the door, and shouted, "Stumbles look in your milk!"

"Now for a joke," cried Marle.
While the story is repeated, we scrutinize our men.

Ernest Trevyllian, nearly six feet high, a clear, beautiful complexion. real Grecian features, but with darkgray eyes and black eyebrows and hair.
As he threw off his surplice, and hung with Marle's at the back of the doo the exquisite contour of his figure, and his good taste in dressing, make themselves remarked - the lavender-cloth trousers, falling gracefully over his small feet, and the pilot-coat of stylish black serge, contrasting with the clear complexion. The only jewelry he wore was one snake-ring, in which glittered his face is not so handsome as De complexion. The only jewelry he wore mouth too sensual—but the figure is good and the toilet irreproachable.

"I say, De Grey, I always feel like"

"I

centre of his head. The complexion was very fair, almost womanish, but the manly, determined expression, and the great muscles swelling out on his arms, proclaimed him a boat-racing man, and a man whom Oxford since has

Has Mason been in?" "Oh, yes, Trev., and we asked what time breakfast, and he said ten minutes."
"Will you fellows let me read my

letters ?' Yes, if you won't be beastly long." "Well, I won't. By Jove!"—and Trevyllian started— "a letter from Edward Lascine."

Silence fell over the room, broken by "Remember, Trev. we are eager for

news of him. But Trevyllian did not hear—he had gone into his bedroom, and the door was closen. Let us glance over his shoulder and read.

St. Osmund's College, St. Cecella,

"My very dear Trev. All is over; my lot
has failen in pleasant places. I have chosen to
enter the priesthood. I left. St. Austin's Monastery as soon as possible to settle straight
down to hard work in a Catholic college.
Deep, hard penance must atone for the past,
and place me in the lowly posture of the Mag
dalene. She was wandering, and solled with
the deepest stains. But, gaz's now, dear Trev.
That stainless white flower, that trophy of His
mercy, ree's on His dear bosom in a blaze of
heavenly light. Surely we, too, may hope. It
has pained me much leaving Oxford and the
dear old feilows; of course, things are different
here. No news from home. I am forbidden
to write and go there; even the mother' may
not write to me. That I am doing right, I am
sure; for the Divine Master has said, He
that loveth father or mother more than me is
worthy of me. You know my opinion on all
subjects. With you, now, continuing your
hard reading and prayer, we shall soon again
be kneeling at the same altar.

"Think of me often as kneeling before the
Blessed Sacrament praying for you.

Ever your friend.

"E. Lascine." St. Osmund's College, St. Cecella

The next letter was from Mrs. Lascin -very short :

Treven Manor, Nov. 18th.

"Dear Mr. Trevyllian:—As you were Edward's greates; friend, you may hear from
him now and again. Let me hear how he is,
without his knowledge. Mr. Lascine con
siders it best no one from home should communicate with him. We shall be pleased to
welcome you for a few days at Christmas.
With kindest regards to Lord and Lady
Frances.

Believe me.
"Very sincerely yours,
MAUDE LASCINE."

"Haughty and proud as ever, but wounded to the quick. Poor dear old Ed, I wish I had the strength to do as he has done! In spite of every thing, I know he is right." Sharply Ernest Trevyllian bit his lip, not earing to acknowledge, even to himself, what he felt. A pained expression rested over the eyes; the forehead wrinkled slightly in thought; but he tossed the other letters on one side, and opened the door leading into the sitting-room.

'I hope you fellows will excuse me; it was awfully rade of me leaving the room, but I couldn't help reading my etters just then."

No allusion was made to Lascine. The pained expression on Ernest Frevyllian's face was gone, or rather hidden under his kind manners. Every one seemed to have made a effort, and the usual mirth and jollity prevailed. Mason was there bringing in the entrees, and the sparkling ale was frothing the silver tankard, refilled as it passed from mouth to mouth. Ashley's wit was at the keenest. De Grey was sarcastic and amusing as ever. Marle's thoughts were running in the same groove as Trevyllian's and each tried to hide it from the other.

"Who votes for pulling down to Iffly?"
"I vote we all go," said Marle.

"Wait until you dip your beaks ny last batch of champagne."
"Willingly—readily—decidedly."
"Echo of echoes," 'decidedly,

chimed in Ashley.
"What would old Enson say to

"I guess he would be like the guardian angel in the story of 'The Irish Priest,'" said Ashley. "The priest told his parishioner that 'every he went to a public-house his guardian angel stood weeping outside the door.' 'Bedad,' said Pat, 'if he had a sixpence, he would soon slip in behind me! So would Enson.

Chorus: "Shame! shame! shame You fellows, I want all to come to Wine at my rooms at eight."
"Marle, dear old fellow, excuse me

I dearfully engaged to-night. Really I can't come," said Trevyllian.
"He is going to be like Thomas a Kempis," said De Grey, "pretending some one is waiting for him in his cell" (senting to the hodgeom).

(pointing to the bedroom).
"Oh, fie! for shame! Shocking!"
laughed Ashley and Lord Cecil de "to imply such a thing!"

Marle, almost choking, replied: "I vote that the Honourable Maurice Ashley be considered a beast, and when he imbibes champagne, be excluded from our company."

Ernest Trevyllian looked very grave.

"I only wish I had any likeness to Thomas a Kempis. I shall endeavor, like him, to make 'Silence my friend, Labor my companion, and Prayer my auxiliary.

"You will be a Roman yet, Trev Although I do make fun of your piety, it's only to keep you from that."
"I shall do what God wills, Maur

Even Maurice the noisy quietene Where are you fellows going to stay

this Christmas?" asked Marle.
"I go to Lord Todmorden's," said De Grey. "I to my paternal purgatory," said

Ashley.

"And you, Trev?" asked Marle.

"I spend my Christmas with the Lascines at Treven Manor."

"Will Ed. be there?"

"Will Ed. be there?"
"No," was the short reply.
"Do you know," said De Grey, "old Lascine will not let him touch a thing in his rooms, even his clothes? He has written to Eason, telling him he would rather have followed Ed. to the grave than see him a Catholic, and that he has cut off his allowance to fifty pounds a year. Imagine Ed. the elegant on a year. Imagine Ed. the elegant

life; so he hasn't need of so much al-"That's true; but, anyway, Ed.

Lascine would be content and ashes."
"And the Honorable Maurice Ashley would be content in a champagne-bin or a stable."
"You may take your oath of it, gentle-

Thus the conversation rushed boisterous and sober by degrees; but we must leave it here; so, reader, imagine you see our friends on the bosom of the broad Isis, pulling steadily along, but with two sad hearts, covered with joyous faces—those of the Honourable Ernest Trevyllian and he Marquis of Marle.

CHAPTER VII.

HIS HOME.

same day that Edward Lascin started for St. Osmund's, almost at the same hour, we are entering Treven Manor. The rain beats against the danor. The rain beats against the massive panes of glass, and the wind nowls round the corners of the old nouse. The grounds look dreary mough in their garments of wet, and look dreary the leaves, twirling in dismal circles, are falling funerally from the trees.

The facade of Treven Manor is in the rear are the out-houses and stables; but from the grand entrance, between a pretty clump of trees, one catches a glimpse of the Church of St. Winefride, at Holynton.

Winefride, at Holynton.

The lights are burning dimly in the hall, and, in the rooms above, the spacious apartments in which she had dwelt as Maude Treven, Mrs. Lascine was dressing for the stately dinner at seven o'clock. Her maid had arranged the heavy folds of her black-velvet robe gracefully around her, and the Honi-ton-lace overskirt fell in soft waves ver the figure. The still fair throat and neck were bare, and also the arms

and neck were bare, and also the arms. The hair was arranged a la Grecque.

"What a beautiful woman!" one would claim, involuntarily — more beautiful to-night, for her face was

shaded by sorrow.
"Won't you come to the dressingoom, madam, to see the effect in the glass? No, Elise."

"But, madam, I must fasten those pearls in your hair, and select the No jewelry to-night, Elise. Leave

Elise wonderingly walked off. What can all mistress to-night?"

thought she.

Elise was gone; Mrs. Lascine was alone. She shut the door leading into the dressing-room, shutting out every spark of light and comfort. The face, was pressed naughty and stern no more, was pressed close to the window-pane. The hot tears coursed rapidly down the cheeks she strained her eyes to catch glimpse through the trees of the little Church of St. Winefride. She was grieving because her boy was a Cath-Now, he could not be ordained to the little church longer, where she had

fondly hoped he would minister. she thought, "how "Oh," hearts will grieve over my beautiful boy; those aged people who have ever looked up to him as their future clergyuncle, how he will grie How can I break it to him and May? And then I am forbidden to write him. I have promised. Eddy, the darling, will think me cold; will think his mother does not care for him. Oh, my boy, my boy, would God I could have died to avert this! And Mr. Lascine vows I shall not see him unless cants. He never will; he acts from conviction; and Eddy is so firm, and his whole life long has believed this cruel Catholic faith. My darling, delicate boy, away from his luxurious Oxford rooms and Oxford comforts, in ome cold cell, away from the world, in a Catholic college! Oh, he wil he will die—my beautiful boy!" Oh, he will die

Quiet, almost as a statue, now she stood. Mothers, you who read this, perhaps can understand her sorrow. ould scoff, pass on to the next chapter, and laugh not over a proud, weak woman's grief. It is a sacred and a holy thing; and remember your turn is fast coming, and you only can be

"perfect through suffering. made " The first dinner-bell rang. Mrs. Lascine passed into her dressing-room, and stood before the glass. The traces of tears were soon wiped away, and the proud woman of the world stood there, one would say, with every gentle fee ing crushed. How little we know real know really of people we meet in daily life! Taking up a white ostrich-plume, she tore the end off and fastened it with a diamond aigrette in the braided coil She then passed through the door, and knocked at a room-door, on the opposite side of the gallery.

"A gentle voice, said, "Come in

It is May Crowner, lying there, clad

in her white dressing-gown with the satin trimmings. She looks still a sweet girl—one of those fair English girls, modest and retiring, whom it does one good to see.
"How are you to night, darling?"

mother, as she kissed her laughter's brow.

augnter's brow.
"Beaucoup micux, ma chere maman."
"And baby?"
The little bundle of antiquity (at least with every appearance, in its swaddling-clothes) was held up, and grandmamma kissed it.

What is the matter, maman? You are sad to-night; you have been cry-

Involuntarily, before Mrs. Lascine knew, she had told. "Eddy has turned a Roman Catholic" "Eddy has turned a koman catholic (May's eyes filled with tears). "And, May, you must write him no more; he ceases to be a member of the family." Icily it was spoken, and the subject

passed, but May could read what a silent sorrow was eating her mother's heart away, and she prayed for her. has done this conscienti-

ously."
"Perhaps so, May. How could he do
it otherwise? He has done it otherwise?
He has done it through conscience of right, or he would never give up home, his friends, his prospects, and his Church, for a sect in which we have no influence.

"He has done it conscientiously, and I admire him. I do not blame him."
"May, this subject agitates you; we must leave it for to-night."

Promise you will do all you can for

him with papa."
"May, am I not his mother?" The entrance of Mrs. Lascine into the drawing-room was what the world would call a success. Gracefully she swept along, the velvet train making no noisy rustle. Calmiy she sank upon a touil, and entertained her un guests. Only once was she in an agony

perceptible to others.

The Duchess of Mount Pleasant was conversing with her. In the old duchess's tone one read real interest.

"And Mr. Edward, my dear, when does he return from Oxford?"

"Wa have not heard lately, but it

"We have not heard lately, but it

cannot be long."
"I thought mothers always knew?" "Your Grace does not know how Ox-ford is altered lately, and young men are so wild generally that we poor

mothers are forgotten."

"But your Edward is not wild; in fact, the Countess of Castleton was telling me all the mothers were aiming that seems for their daughters. at him last season for their daughters. And the daughters are crazy for him. How proud a mother should be of such a handsome, fascinating son!" Mr. Treven and Herbert Crowner,

followed by the other gentlemen stay ing in the house, entered, and luckily
Mrs. Lascine was spared a reply.
As Mr. Treven hands the Duchess of

Mount Pleasant down to dinner, let us Mount Pleasant down to dinner, fet us examine him. An aged man of seventy, long, white hair falling over the dress-coat; but the calm old face a study, the blue eyes looking out so placidly from the clear and still beautiful complexion. the clear and still beautiful complexion. How much Edward Lascine will like him as he grows older! A very merry dinner-party this, with

that king of an old English gentleman at their head. The graceful banter, the superb dinner, and the sparkling wines, serving but as the externals for the brilliant wit to play around. And the ancient old butler, a thing one does not see now hardly ever, except in some such an old ancestral mansion as Treven Manor. Now I look back and see Mr. old butler Treven, and the stately standing behind the walnut-wood chair, and I sigh over something like the dreamless fabric of the vision. Both now are sleeping the long sleep.

And Mrs. Lascine. She was looking her best, the life of the whole party; flashes of wit, and now and again of without revenue as some idle compliwithering sarcasm, as some idle compliment jarred on her, broke from her.

Old Mr. Treven looked with pride or nis niece as he thought on the blood of the old stock, and saw before him in Mrs. Lascine the likeness of his own nother. A green place rested in the old bachelor's heart, the love of his mother still fresh.

In the drawing-room, after the gentle

nen entered, excitement was at the ignest. Ella Northenden had silenced highest. the room with her beautiful singing. Old Mr. Treven crept round to Mrs.

Laseine.

"Maud, my darling" (and the old man's voice quavered), "I have seen all in the Times of to-day; it has near broken my old heart. Darling, how you must feel it!"

"Hugh uncle! I cannot bear it yet. "Hush, uncle! I cannot bear it yet. His father will not have him home or see him. He has shortened his allow-

ance. Poor Eddy! he is my life, and now I am parted from it. It is a cruel death to me—to live seemingly, and yet to have a dead life!" Maudie, my Maudie! When we are both stronger, we will see what we can do for him, when we can bear 'Hush,

And many a long day passed, and Edward Lascine's name was unmen-tioned, as though he had never been.

TO BE CONTINUED. THE PAGANS OF CONNECTICUT.

A local religious contemporary chronicles with much apparent satisfaction the fact that a certain organization, has collected several thousand dollars for missionary purposes in Porto

The ladies possibly mean well. They have not acquired the habit of looking at conditions that exist at home. Perat conditions that exist at nome. Ferhaps they have been induced to believe the people of Porto Rico heathens, chiefly, with a proper number of pagans sandwiched in. We find that many excellent people have queer ideas with regard to Catholic countries.

It would seem, however, that there are a few pagans in the United States. The current number of Public Opinion quotes Rev. Mr. Hutchins on conditions in the small towns of Connecticut. Of the descendants of the Puritans, Rev. Hutchins asserts: "They are ambitioness, improvident, ignorant, sometimes not able to read or write, loose in family relations, (one of the greatest curses by the way, in the state,) socially cor rupt, given to hard-cider drinking and sometimes the opium habit. . . . . One not having seen it can hardly con-One not having seen it can hardy con-ceive of the filth and vice reigning in some of these places called homes." Again, he observes that the region is "touched as little by church influences

as if in the heart of Africa." If this arraignment be true we submit there is need of spreading religion otherwhere than in Porto Rico. The estimable ladies ought hire mission aries to evangelize Connecticut and leave Porto Rico in peace. The Catholie Church will take care of the people of that island; who will take care of the pagans in the Nutmeg state? It is quite evident they need conversion.— Chicago New World.

Does Your Baby Cry at Night? Does Your Baby Cry at Night?

If so, it is well to know the great value of Polson's Nervillue, a household remedy for stomach pains, cramps, toothache, sick heat ache, and the manifold ills peculiar to children. A few drops of Nervillue in sweetned water makes a pleasant drink and never fails to quickly relieve. Nervillue is as good as the doctor in emergencies and cests only 25c. a bottle. Get Nervillue from your druggists to day. DR. HAMILTON'S MANDRAKE PILLS CUR

HEADACHE.

HEADACHE.

Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these disfigurements on your person, when a sure remover of all warts, sorns, etc., can be found in Holloway's Corn Cure?

### THE LAST COMMUNION OF MARIE ANTOINETTE.

It was midnight when Marie Antoin. ette was torn from the embraces of her daughter and the saintly Madame Elizabeth, and conducted to the Concier. gerie, there to await judgment and death. A cold, damp dungeon was assigned to her in this dreary prison. The floor, far below the level of the court-yard, was paved with bricks and down the mouldy walls trickled little streams of water which added to the loathsomeness and gloom. A wooden partition, with a window in recesses, one was reserved for the gendarmes, who had charge of the prisoner, in the other was placed the unfortunate Queen. small A small window, destitute of either blinds or shutters, looked out upon the court-yard; near it stood a rude which, with a little table and two chairs, completed the furniture of the miserable dungeon. Here it was that this Queen, once so "full of life, and splendor, and joy," passed the sad-days of anguish that separated her from the scaffold. But here, too, she tasted the purest celestial joy; here she had moments of delight and calm that were to her a foretaste of Paradise, for in the midst of her desolation the Eucharistic God entered the gloomy portals of her prison, to console by His Divine Pre-

ence her anguish-stricken soul. Thanks to the courage and devotedness of an heroic young girl, Mile, Fouche, and the benevolence of the gaolers, Richard and Bault, the Abbe Magnin had gained admittance to the prison, and comforted and sustained by his holy counsels the poor broken hearted Queen. Encouraged by the success of her plans, grew bolder, and one day suggested to o the gaoler Bault that should be permitted to celebrate in the dungeon of the august prisoner, But with all his devotedness Bault hesitated, for he was not ignorant of the dangers to which he exposed him self in permitting a refractory priest to have access to the dungeon the Queen was confined. Supposin that one of the officers chanced the Queen's cell while the Holy Sacr fice was being offered? untimely hours, were not unusual, and

no explanation would avail. A pries in sacerdotal vestments, light candles, sacred vessels, could not readily hidden away! His reason to im that the undertaking was fraugh with terrible danger, but his devot to the tortured and suffering Queen of weighed his prudence, and blame him? If human win demned him, Divine Wisdom ab So eloquently did Mile. Fouche plead the cause of the Queen, so ly did she point out to him the immense happiness this earthly joy would bring her, that the gaoler was vanquished

But how was he to obtain the neces exciting suspicion? "Only procure for me two small candlesticks," said the young girl; "I will take charge of everything else." The following night she returned, accompanied by the Abbe Magnin, carrying with her all that was required, a red chasuble, linen, altar cloths, a small silver chalice, a little missal, a consecrated altar-sto size only of the base of the cha cruets, and two wax tapers, all of which she carried in a bag hidden under her own garments.

The poor Queen had been fore-warned, and awaited their coming with anxious longing. The window had been covered with a mattress, lest the light of the tapers might In a few moments the preparations were made, the table covered with white linen on which were placed the waxen tapers, and a small crucifix, and then the priest began the Mystic Sacrifice. What tongue can speak adequately of the joy that inundated the sorrowing of Marie Antoinette saw accomplished in the semi-darkness of her gloomy prison, amid danger and poverty, the august mysteries which for more than a year she had yearned to participate in! Amid the splendors of her throne she had, perhaps, sacrificed somewhat to the love of the world the sentiments of piety which were the re-sult of her Christian education. But now, thrust from that throne into the depths of a prison, and guided by sor-row into the arms of Divine Providence, she had learned to raise her eyes far beyond the fleeting joys of earth, and to beg of Heaven the help and and to beg of Heaven the help and consolation denied her by man. As she knelt upon the damp floor of her dungeon to receive for the last time the God of Love into her crushed and broken heart—the God Who was to be her strength in that torrible hour when her strength in that terrible hour when she would stand alone to endure trial humiliation and death-her admirable courage and self-abasement must have touched and astonished the hearts of the faithful few who knelt around her. the latitud few who knelt around her.
They beheld a woman whose birth and
destiny had promised her a life of
happiness, embracing sorrow and
abandonment; a Queen proud and
high - spirited, accepting humiliation and pain; a mother whose heat
was wring with agony, pardoning the tion and pain; a mother wise leaves was wrung with agony, pardoning the the persecutors of her innocent children. As she knelt there peace came to her troubled soul, and the dark prison was illuminated by the Presence of Him Who is the world's true Light, and Who, in the dreary night of wee, brought peace, light and refreshment to the anguish-stricken heart of Marie Antoinette—E. de M., in Annals of Our Lady of the Sacred Heart.

The lesson of our daily lives should be always to be faithful to conscience in all things, no matter how small and trivial they may be. Then peace and happiness will make their dwelling place within us—a boon which surpasse the possession of every other earthly good.

Civilization is a name that sounds pleasantly to the ear, and many people stop at the name and do not inquire what civilization is spoken of, nor by what means it is produced, nor to what end it tends; hence it is that they accept as pure gold what is nothing more than base metal. (Cardinal Pecci, now Leo XIII.)

EMIGRANT V William Halley

THE VOYAGE

STORY OF TE

APRIL 2

Eighteen hu the year of wh hard times in I Irish people. the Old Land da, the Unite in fact, where found, or tunity awaiti eached a fig teen hundred ventful year Daniel O'Con his monster i was vigorously ance crusade; Davis started was in Englaring the Corr some protect the change we rural industri brough the t ernment, and free lands to drew tens of grants in tha

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ndertaking was fraught anger, but his devotion and suffering Queen outrudence, and who will If human wisdom con-Divine Wis ently did Mlle. Fouche of the Queen, so earnestt out to him the immense earthly joy would bring galer was vanquished. s he to obtain the neces

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nd astonished the hearts of all few who knelt around her. In a consider a life of the constant of the course of her innocent chiles the knelt there peace came s she knelt there peace came roubled soul, and the dark s illuminated by the Presence s Huminated by the Present Tho is the world's true Light, , in the dreary night of woe, peace, light and refreshment guish-stricken heart of Marie te—E. de M., in Annals of to of the Sacred Heart.

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cation is a name that sounds ly to the ear, and many people the name and do not inquire ilization is spoken of, nor by ans it is produced, nor to what ends; hence it is that they ac pure gold what is nothing more ase metal. (Cardinal Pecci, XIII.) THE VOYAGE OF THE THISTLE.

STORY OF THE PASSAGE OF AN IRISH EMIGRANT VESSEL SIXTY ONE YEARS AGO, AND ONE OF HER PASSENGERS.

William Halley (old-timer) in (Easter)

Eighteen hundred and forty - two is the year of which I write. They had hard times in Ireland then, and the emigration fever had strongly infected the Irish people. Thousands were leaving the Old Land and sailing away to Canthe Old Land and sailing away to Can-ada, the United States and Australia; in fact, wherever there was a friend to be found, or the prospect of an oppor-tunity awaiting them. During that decade the population of Ireland had reached a figure that nearly doubled what it is at the present day. Eigh-teen hundred and forty-two was an teen hundred and forty-two was an eventful year. It was in that year Daniel O'Connell commenced holding his monster meetings; Father Mathew was vigorously carrying on his temper-ance crusade; and Duffy and Dillon and Davis started the Dublin Nation; there was in England a movement for repealing the Corn laws, which had given some protection to the farmers, and the change was of course bad for the rural industries. Canada was passing through the throes of responsible govand the Crown was offering free lands to settlers. Those factors drew tens of thousands of Irish emigrants in that direction, many in the hope of securing homes in the Queen's Bush of Canada West.

It is on the 20th day of April, 1842, the good brig Thistle, commanded by Captain Thomas, left the port of Waterford, with a cargo of emigrants destined for the port of Quebec. All available vessels in the harbors of Ireland were vessels in the harbors of relata were being prepared that spring for the em-igrant trade, and many of them were bound for the port of picturesque Quebec. On their return trips they

were loaded with timber. The Thistle was a brig, and had not The Thistle was a brig, and had not capacity for many passengers. A larger and newer vessel, named the "Ann Jeffrey," was soon to follow her, and those who could wait preferred to take passage in the latter. The Thistle booked seventy-five steerage and two cabin passengers. The captain was a Welshman and had a good reputation as weareful commander, inspiring confia careful commander, inspiring confidence among passengers. The prepara-tions were simple enough. The steward was consulted by all as to the quantity and kind of provisions each family should be provided with, and he adshould be provided with, and the vised chiefly a plentiful supply of sea biscuits. I believe five pounds was the passage money demanded of each adult. The quay of Waterford at that time was one of the most beautiful in the

The place of departure was not only historic, but picturesque. The Dane, the Norman, and the Huguenot, each in succession, had trodden its hallowed ground, as well as the Gael. It possessed an extensive trade in corn, nogs, butter, and other provisions, but the city was not prosperous.

There were many lamentations and tearful farewells on the quay the day the Thistle sailed. It is on such occa-sions that the deep-rooted affection of the Irish peasantry for their kindred preaks out and shows itself. You would think that the heart-strings of some of think that the neart-strings of some of the emigrants would snap, so poignant was the grief of the women; yet there was mixed with it an almost equal pro-portion of cheerfulness and elasticity

The use of the Gaelic language was then general among the peasantry of Waterford county, and many a "ban-nacht lath" and "Dia dhuit" might be heard in the affectionate leave - taking. Other expressions were in English, such as "Good-bye, old Waterford!" "Farewell Kilkenny, forever!" "Hurrah for Mullinavat and the sky over it!" "God bless old Ireland! may she yet be free! Hurrah for the green fields of Amer-

At that time clothes were very different in style from what they are now.
Corduroy was the material then made into men's garments, in Ireland, and knee breeches and woolen stocking.

Both were dressed in the gartest with the retired to their cabin, and were not again visible.

Both were dressed in the gartest was a supplied to their cabin, and were not again visible. knee breeches and woolen stockings were the rule, with coats of homespun material known as freize. Dress waist-coats, with large patterns in the materwere generally ornamental; the yday, loose flannel waistcoat was everyday. everyday, loose flannel waisteout was was quite common on land, but was not considered fash-ionable on board of ship. Dandies in towns wore what might be described as illustrated trousers and illuminated waistcoats. Brogan shoes, plentifully paved with hob nails, were in genera use among the peasantry, and usually lasted for years. Hats were of yarious issted for years. Hats were of yarious kinds, but men who aimed to be considered genteel wore very tall beaver hats that looked like stove-pipes. "Caubeens," a home - made style of head-gear, were worn by the commonality, and the emigrants never thought those homely articles of dress would be those homely articles of dress would be out of place in the land they were makfor. Short socks were as yet unknown. The freize coats were cut a good deal as dress coats are now and were orna-

mented with large brass buttons. Among the women only the town mat-Among the women only the town mattons and lasses wore bonnets, for the
white-frilled muslin caps were then in
vogue. The women's dresses were
mostly of English prints and brown
stuffs, cut loose, with big "bishop"
sleeves. The fashions had not yet become "clinging." While the "small sleeves. The fashions had not yet be come "clinging." While the "small come "clinging." while the "small America, come "clinging." While the clothes "of the men invaded America, clothes" of the men invaded in the clothes "of so did the hooded "Spanish cloaks" of the women, graceful garments made of fine black cloth. The younger women, however, wore "mantles" of different materials and colors, and these were much more becoming than shawls.

The day the Thistle departed was the perfection of Irish weather, and the sail down the noble estuary of the Suir sail down the noble estuary of the Sair was exhilarating. Vista after vista was disclosed until Passage was reached, and the pilot left for shore. The passengers were soon at work setting their and the pilot left for shore. The passengers were soon at work setting their effects to rights, and getting acquainted with one another. The usual narrow berths were the sleeping apartments, one above another, but allopen to view, except where temporary screens were put up to gain some privacy. There were not more than half a dozen separate apartments, and these were assigned to emigrants who had large

families and were able and willing to pay something extra for the accomoda-tion. Boxes of all kinds were ranged along the bunks, and the exercise of some agility was necessary to avoid injury to shins. The cabin seemed to be vacant until the vessel had been out

some days on her voyage.

In place of the few coasting vessels and steamers that were then plying in and out of Irish harbors there ought to have been four times as many if Ireland had her due, but, her trade had been almost destroyed by English restrictions

on trade and commerce.

The emigrants who took passage on the Thistle were very much alike, all being from within a radius of twenty-five or thirty miles of the place of their embarkation. They were mostly farming tell, but there were some traders emoarkation. They were mostly farming folk, but there were some traders and craftsmen among them, a considerable group of the latter being coopers who had lost their employment on account of the closing of the bacon-curing house in which they had worked. It was compelled to close for lack of trade. There were some stalwart men amon them, an acquisition to any country The women were comely, cheerful, and willing to take up any honorable employment that offered, no matter how hard it might be. Most of them could read and write, for the National schools read and write, for the National Section and the Christian Brothers schools had for some little time been established in that part of Ireland. The way both English and Irish were used established the fact that they were a bilingual

people.

Hook, Crook, Passage, Tramore, the "Metal Man," were watched with interest as the good ship glided by until Cape Clear was reached, and the green hills of Erin faded away from view, for many forever. The steamer "Nora Creina" was the last reminder of the Irish coast as she sailed rapidly

The sheep fed afar on the hills of the land," As westward sailed this expairiated band.

The first night an aged man, named Tobin, stood up in the steerage and addressed the passengers: "My friends," said he, "I suppose we are all good Catholics here; we are embarked on a voyage across the Atlantic, on a dan-gerous sea, and it would be proper for us to offer ourselves to the protection of Almighty God, and say the Rosary every night before we retire to our bunks." To this proposition there was a general assent and all knelt down and said the Rosary. This was followed by the second mate coming to the hatch-way and singing out, "9 o'clock! Out lights, out lights !"

Next day was fair but the wind was brisk. The vessel was tacking to catch the breeze, when a Yankee clipper under full sail hove in sight, to the ad-miration of all. Following the excite-ment and stir caused by this incident was another happening of interest to the emigrants. Two sailors came up the emigrants. Two sailors came up from the hold of the vessel with a stowaway grasped tightly between them. He told an affecting story of why he wanted to go to America, said he was willing to work his passage, and evoked considerable sympathy—the women pleading for him with the captain—but was all of no avail. A vessel bound for Cork was hailed soon after and, to for Cork was halled soon after and, to his great chagrin, he was returned to the Irish shore. The third day another stoway came up from below, presented himself to the captain, and asked to be permitted to work his passage. vessel was then so far from land that he could not be returned, and he proved an admirable sailor, as well as a com-panionable man to the passengers.

The day following, to the surprise of the steerage people, the cabin was found to be tenanted. A young man and a woman, apparently a few years his senior, presented themselves at the door, to enjoy the sea breezes, and to observe the ship and her passengers. They were gazed upon with interest by their tellow-travelers on deck, but

The young man did not look people. more than seventeen; he was of medium size, slimly built, dark of complexion, ; the pale and sickly-looking. He had high the twas land, fash eyes, and curly hair. The young fash woman's feathers were much the same as those of her companion, her brother. After their return to the cabin there was some discussion as to their identity. Some one said they belonged to the Fleury family of Waterford; another denied it; but their identity was not then made known. It was only revealed to the writer, many years afterwards, by a fellow-passenger, who was then a prominent man of business in an Illinois prominent man or ousness in an filmos town. The young man became dis-tinguished in three countries—but the mention of his name and fame will come later on. He and his sister disappeared in some manner known only to the officers of the vessel and the crew.

officers of the vesser and the crew.
Their appearance and disappearance
were alike mysterious.
Johnny Morrissy was the cabin boy.
He was a favorite with the passengers,

Johnny Morrissy was the cabin boy. He was a favorite with the passengers, but more especially the women, one of whom endeavored to divert him from a sailor's life, advising him to go to work for a farmer. "I don't like driving donkeys," he said, "and living on praties and gruel." I often wondered if he were the same John Morrissy who became famous in after years in New York, as a pugilist and politician.

Discussions were rife on Thistle, among her various groups. There was the Repeal group headed by Tobin, and there was the group of coopers headed by O'Brien. "Will O'Connell get the repail?" was one absorbing question. Another was "Will Father Mathew make Ireland a nation of teetollers?" There were two ex-public-house keepers among the lot, who were emigrating because their occuration in Ireland was gone. One

diversion, and frequently had music, diversion, and frequently had music, singing and dancing. One man played the fiddle and another an accordion, and the stowaway proved to be quite a vocalist. "Irish Molly O" and "The Wind That Shakes The Barley" were popular airs at that time, and so was "Jim Crow," which had been imported shortly before from America.

shortly before from America.

A great deal of interest was manifested in the man who "threw the line" to ascertain how many knots an hour the ship was making. One day the wind freshened and was in front. vessel rose and sank in what appeared to be an alarming manner and a group of four or five sitting on the poop got alarmed, and one of them exclaimed, "Oh! if our friends at nome only saw us now wouldn't they be

But that was nothing. A few days latter a tremendous stormarose; all the sails but one were taken in; the waves struck the sides of the ship with terrible orce; all the passengers had to go below, and the hatches were fastened down; the people engaged in prayer, and sang hymns to the Virgin. The waves ran so high that it looked as if the vessel was voyaging to the moon I shall never forget the hoarse trumpet calls of the captain to the sailors. violence of the storm was so great that one sailor fell from the rigging and was drowned, it being impossible to resene him. A child who had been sick died, and the next day the little body was thrown overboard. A woman, "Red" Jane Thompson, had a very narrow escape from being washed overboard where the bulwarks were broken. She was caught by the second mate just as she was floating out on a receding wave that had washed the deck. The vessel was blown so far out of her course that it took the good captain several days to recover his proper latitude and long-titude. The suffering during the storm was intense, and, though borne up by prayer, and manifesting much fortitude, many of the passengers declared they many of the passengers declared they would not endure such pain and anxiety again for all the land in America. A ssel, wrecked in the storm, was found oating on the ocean without masts or sails. She turned out to be a newly built timber freighter belonging to It was then the passengers were convinced that the Thistle was a staunch craft and Captain Thomas a

reliable commander. When the Banks of Newfoundland three days and seemed to be going down in the depths all the time. There were other Irish emigrant vessels in were other Irish emigrant vessels in ary as well as a parliamentary leader. It is peril, and the doleful sound of the Twice was he a Cabinet Minister, thus tolling bells was the only thing that led as to know we were still on the earth. of the country.

At last the vessel emerged from the By a diabolical deed, and while he At last the vessel emerged from the

month of June. The sail up the lower St. Lawrence, with the white-washed cottages and gardens of the "habitants" in plain view was a great relief after the long, constrained trip on the ocean. Re-grets and forebodings gave place to tope and thoughts of happiness. Taistle was the first to reach Gross Isle quarantine station, and was immediately boarded by the quarantine officer, Dr. Douglass, and given a clearance and commendation. Other vessels, like the Jane Black of Limerick, that had six or seven hundred passengers, covered the water with straw ticks and refuse matter dangerous to health, that they threw overboard. It was a sight to see a couple of dozen emigrant ves-sels being purified preparatory to standing the quarantine inspection. You would think all Ireland was then emigrating, so many ships were within

Quebec was known to be a Catholic city, which even then had a large num-ber of Irish inhabitants. When the tin-covered domes and spires came into view on the high promotory on which the city stands, Tobin, the leader of the emigrants, who were all Catholics, called them together and said: "Now my good friends, it is due of us to give thanks to God for our safe delivery, and I propose that we go all together and hear Mass at St. Patrick's church and hear Mass at St. Patrick's church to-morrow morning, like good pious people who have gone through many perils since we left home. And our arrival in this new country will be blessed." Accordingly at 7 o'clock the next morning, when the welcome sound of the big bell of St. Patrick's was heard, all prepared to go ashore in was heard, all prepared to go ashore in a little steamer that came alongside, and presently they wended their way through St. John's Gate to the beauti through St. John's Gate to the beautiful church built by their fellow country-men who preceded them. It was then under the pastoral charge of Rev. Patrick McMahon, whose memory is revered in the "ancient capital" of Canada even unto this day. There they heard Mass, and the venerable priest addressed to them encouraging words that were long remembered. that were long remembered.

The beautiful river steamer Canada drew alongside the Thistle that afternoon, and the passengers that were des-tined for the far west took passage in her for Montreal, where they were her for Montreal, where they were landed on beautiful stone docks very similiar to the fine quay they had left behind them in the city of "Urbs Intacta" in old Ireland.

I could write the story of the form

tunes of many of those Thistle emigrants of more than sixty years ago.

Many of them were able to give excellent accounts of themselves. But the reader will ask, "What about the brother and sister who disappeared so completely from the ship in the early

part of the voyage?"

I am not able to explain this point clearly, but I have a dim recollection

made reference in this narrative he wrote the following verses

On! Pilot, 'bis a fearful night, There's horror in the sky. There's horror in the sky,
And o'er the wave-creets sparkling white
The troubled petrels cry!"
The handy tar stood by the wheel,
And answered not a word,
But well I knew his heart could feel
Exch sound his ear had heard.

Rocked on the topsail yard,
You would las he was and sof', If eastern tempests roat d.

Nor reck'd, nor dream d, that wayward wight

Of friends left on the shore.

I turned again-the pilot stood Still silent at the wheel.

A billow smote the corveite good
And threw her on her keel;
The pilot's manly arm shook,
His eye was big and wild.
Some peayer his "roubl'd spirit spoke
For distant wife or child.

Oh! Pilot, 'is a fearful nigh!
There's borror in the sky,
And o'er the wave-cres's foaming white,
The troubled petrels fly.'
The hardy tar stood by Lae wheel,
And answered not a word;
Full well I knew his heart could feel
Each sound his ear had heard.
—At sea, May 2, 1842.

The career of the young voyageur poet was eventful. Soon after his arrival in Boston he attached himself to Mr. Patrick Donahoe and the Boston Pilot; he became editor of that paper and delivered lectures; a few years afterwards he returned to Ireland on invitation of Dr. Gray of The Freeman's Journal of Dublin, on which he afterwards served as parliamentary correspondent in London; he next secured a position on the Dublin Nation, and formed a close friendship with Sir Charles Gavan Duffy; he was secretary to the Irish Confederation in 1848, and in that same year was chosen to lead the rising of the Irish patriots of Scotland. His efforts failing, he turned in disguise to America, and in New York he renewed the publication of The Nation, which had been sup-pressed in Ireland by the British Gov-ernment. Subsequently he published and edited with success The American He delivered a thousand lectures in the United States, on Irish and Catholic subjects, and entered into many controversies. In 1857 on the invita-tion of the Irish Catholics of Canada, he removed to that country, and in the following year was elected a member of Parliament for Montreal. He soon became an acknowledged and able leader bringing to pass the foremost wishes of were reached the vessel was in deepest darkness. She was immersed in log for deavor and masterly pleadings. Parliament soon acknowledged him as its most finished orator, and he became a liter-

representing his people in the councils the vessel emerged from the terrible pall, light broke upon her, and she was in the beautiful gulf of St. Lawrence with many gaily-ragged vessels within sight. All was now warmth and sunshine. We had passed into the Dominion, at Ottawa, he was followed to his home, and when about to enter s. cruelly shot to death by the hand of an assassin. He was then but forty-two years of age. Had he lived to greater maturity there is no telling what achievements would have been his, for his mind was a marvel, steadily exfor his mind was a marver, steamy or panding and gaining in power, and he seemed to put forth strength without an effort. He occupies the foremost place in the martyrology of Canadian public men and his memory is revered public men and his memory is revered by all classes of Canadians. He left a reputation unsurpassed as poet, orator, statesman, lecturer, historian, editor and lawyer. His name was Thomas and lawyer. Hi D'Arcy McGee.

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### IMITATION OF CHRIST.

OF THE REMEMBRANCE OF THE MANI FOLD BENEFITS OF GOD.

And though one hath received more, another less, yet all is Thine, and without Thee even the least cannot be had.

He, who hath received greater things, cannot glory in his own merit, nor extol himself above others, nor insult over the lessen; heganse he is in sult over the lesser; because he is in-deed greater and better, who attribut-eth less to himself and is more humble and devout in returning thanks.

and devout in returning thanks.

And he, who esteemeth himself the vilest of men and judgeth himself the most unworthy, is fittest to receive the greatest blessings.

But he, who hath received fewer,

must not be troubled nor take it ill, nor envy him who is more enriched; but must attend rather to Thee and very much praise Thy goodness; for that Thou bestowest Thy gifts so plentifully, so freely and willingly without respect

ARCHBISHOP RYAN.

STORY OF HIS HEROIC COURAGE IN WAR

St. Louis Post Dispatch.

To the Editor of the Post-Dispatch In a recent issue of the Post-Dispatch, in writing of Father Ryan, you say that he was at one time Chaplain of the Gratiot street Military Prison. Let me relate an incident that occurred in the autumn of 1862.

Late in October or early in Novem Late in October or early in November of that year the small-pox broke out in the prison. One day the morning report showed three hundred cases of mumps and sixty-five cases of small-pox among the one thousand five hundred prisoners. This report was publicable for the minimum of the control lished in the Mi souri Democrat. A an early hour on the following day the an early hour on the following any the clerk of the prison was called to the gafe by the sentinel, who said an officer desired to see him. That officer was the Rev. S. P. Ives, the regularly com-missioned chaplain of the prison and prison hospital. Mr. Ives anxiously inquired as to the truth of the report of small-pox in the prison. Upon being told that the disease was among the told that the disease was among the prisoners and proving fatal in some cases, he said that he would wait a day or two before visiting the hospital and prison and wilked away. That was the last seen of him at the prison for six

One night within a week after the above a colonel of a Texas regiment, whose name I do not now recall, ap-peared at the door of the office of the prison and asked to see the clerk. The hour was near 12 o'clock. On being asked what he wanted, he said: "Lieuasked what he wanted, he said tenant, one of my men is in the hospital room dying with the small-pox. He wishes to see a minister of the gospel before he dies. Can you get the prison chaplain to come and see him?"

"The prison chaplain seems to have abandoned his trust, and I don't think it possible to induce him to come into

the house," said the cierk.
"My God, Lieutenant, cannot you find some minister who will attend a dying man in his last hour, even if he

dying man in his last hour, even if he is dying with small-pox?"
"Will a Catholic priest answer the purpose?" was the query of the clerk.
"My friend," the Colonel replied,
"is a Methodist, but in this extremity any minister of God will be welcome to

him."
"Very well, then," responded the clerk, "I'll see what can be done." Father Ryan was at that time stationed at the Church of the Annunciation, a few blocks away from the prison. The clerk summoned a mestantially enger, and sent by him substantially the following note. "Rev. Father Ryan-A man in the

nospital of Gratiot Street Prison is dying of small-pox and desires the services of a minister of God. The chaplain of the prison has not been inside its walls for about a week. If you are willing to incur the risk of contagion and attend the dwing rest and attend the dying man you will be admitted within the prison at any time by by applying at the office entrance.

Before the messenger had returned Father Ryan was at the door of the rison, and was at once directed to the nospital room, where he performed the offices of his vocation for the dying risoner, and for six months thereafter Father Ryan could be found among the sick and dying men crowded within the walls of that prison at almost any hour

of the day or night.
Mr. Editor, I am not a Roman Catholic; my education and prejudices are all Protestant, if they are anything; but I honor fidelity to duty wherever I see it, and I never meet the Rev. P. J. Ryan on the street without a feeling akin to reverence for the man who did his duty according to his calling with-out regard to the probable danger to

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada. March 7th. 1900. Te the Editor of THE CATHOLIC RECORD,
London, Cat.
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congravulate you upon the manner in
which it is published.
Its match and form are both good: and a
wuly Catholic apirit pervades the whole.
Therefore with pleasure. I can recommend
19 to the faithful.
Blessing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
Apost. Deleg.

LONDON, SATURDAY, APR. 25, 1903. THE JESUITS AS EDUCATORS.

The Jesuit College of Bulawayo, in far away South Africa, has distinguished itself by the success of two of its pupils who have gained against all contestants the first and second Rhodes scholarship for Oxford University. One of the young men who gained this distinction is named Francis Conway, and is the son of a prominent Irishman who is a civil engineer in South Africa. Thus in all parts of the world the

Jesuits make their mark as educators. Earl Gray, the administrator of Rhodesia, and one of the executors of Cecil Rhodes' will, referring to the success of these boys, in a letter to the Provincial of the Jesuits says :

"I wish heartily to congratulate your boys and you on the proud dis-tinction your school has gained in se-curing the distinguished honor of supplying from the ranks of your boys th two first Rhodes scholarships that have been elected. I am glad that this ture." honor should belong to the Jesuit Fathwhose devotion and unceasing labors from the earliest moment of our occupation to the present time, in the interest of both the white settlers and white settlers and the native population of Rhoder have won the ungrudging admirat ungrudging admiration and gratitude of us all.

After such a testimony it will appear that those who assert that the Catholic Church desires to keep the people in ignorance, that she is opposed to scientific progress, and that the Jesuits especially endeavor in their methods of teaching to suppress intellect, are sadly mistaken in their ideas.

### THE GOLDEN SCROLL.

Poy Francis J. Van Antwerp, treasurer of the Angelus Publication Co., and brother of Rev. Mother Van Antwerp, of the Ladies of the Sacred

years of the venerable Pontiff's life. reformatories, charity institutions, etc.

and on April 10 brought to a conclusion, marked by complete success tire continent of North America, consection, state and territory from Alaska to the Gulf, and from the At-

enwrapped in flags of the two great nations, it is truly a token as significant as it is beautiful.

THE OLD-CATHOLIC HERESY, SO-CALLED.

The news comes from Switzerland that the Church of Biel in the canton of Berne, which was given by the Government of the canton to the Old-Catholics, so-called, has been restored to the Catholics because the Old-Catholics have dwindled away to such an extent that they could not keep it in repair, and it was consequently falling into decay.

The so-called Old-Catholic sect was started in Germany, France, and Switzerland, by a number of discontented priests who made the proclamation of the doctrine of the infallibility of the Pope a pretext for the establishment of an independent Church which should take the place of the Catholic Church. In Germany and Switzerland the Governments hoped actually to induce the Catholic population to revolt from their allegiance to the Pope, and become Old-Catholics, and with this object in view handed over many Churches to the new heresy.

Dr. Joseph Reinkins was elected by the Old-Catholics in 1873 as their first Bishop, and he was succeeded by Dr. Herzog at a later date.

Conferences or Congresses of the sect were held at various dates from 1872 to 1890, at Cologne, Constance, Mentz, Bonn, Berne, Geneva, Baden-Baden, and Vienna, to which Greek and Anglican Bishops and clergy were invited, and several of these actually attended, and even the question of union with the schismatical and heretical Greek and Anglican Churches was earnestly discussed and favored, though such union was not effected. For the purpose of facilitating this union, it was agreed at Bonn in 1875 that the 'filioque clause'' of the Constantinople Nicene Creed, whereby the ' procession of the Holy Ghost" from God the Son is declared, should be struck out of that Creed. To this the Angliean Bishop of Winchester and Canon Liddon agreed on the part of the Church of England, under the provise that the Church of England should agree to this; for it must be remembered that the Church of England declares that this creed is founded upon ' a most certain warrant of holy Scrip-

The most prominent clergy who took part in this movement were Dr. Dol-Loyson of France.

Since the death of Dr. Dollinger in entirely disappeared, most of their congregations having disbanded and re-Churches in Germany and Switzerland | characteristic of His Church. have for the most part been restored by the Protestant Governments of these countries to the Catholics. The recent restoration of the Church of Biel is one of the steps of this heresy toward utter | many statements made in that journal dissolution.

### IN FRANCE.

The argument has been often used in justification of the application of the Associations Law in France, that Asso-Heart of this city, left Detroit, on ciations should be subject to laws Sunday, April 12, for Rome. Father passed by the supreme authority of the Van Antwerp is the bearer of a Jubilee State, and that if they refuse to subject Gift to His Holiness Pope Leo XIII. themselves to such laws they have no and a personal letter of congratulation right to exist. This argument is an from the President of the United States evident fallacy, for it is well known to be presented to the Holy Father on that the purpose of the law was to the day when he shall have reached make religious Associations the slaves " the years of Peter"-literally on the of the Government, by allowing them 28th April. The gift is unique. It is to exist only if the Government should a "Scroll" and consists of a golden in its whimsicality deem it proper to bar twenty and a half inches long and tolerate them. It is a strange Repubthree-quarters of an inch in thickness, lie and one not worthy of the name which suitably inscribed and emblematically forbids citizens of the country to associornamented. To this is attached, by ate together for a legitimate purpose a finely wrought gold chain, a roll of only on condition that they will confine silk parchment nineteen inches wide themselves to labors to which the Govand ninety-three feet in length-to ernment thinks it proper to limit them. correspond in feet with the number of Thus Premier Combes said recently that " teaching is a service for which Upon the "Scroll" is recorded in the State provides, and its place cannot gold lettering the names of twenty-five be supplied by religious orders." The thousand persons-one thousand for true meaning of this, and the meaning each year of the Pontificate-each of which M. Combes meant to convey, is these being contributor of an alms that the schools must teach just such given in the Holy Father's name and things as the Government desires for his benefit, as though he himself should be taught. Thus when an were the giver. The total collected is atheistic Government desires that the to be expended in a work of charity, teaching should be atheistic, the teachwhich His Holiness has most heartily ers should teach atheism. It is against approved and commended: namely, the this subserviency of conscience that free distribution of wholesome, in- the religious orders protest, and thus structive Catholic literature to the the religious orders are the real chamneedy and deprived inmates of prisons, pions of the liberties of the people. Some are suppressed or exiled because The work of preparing the "Golden they teach, others are forbidden to Scroll "was begun in September last, preach and others are expelled the country because they neither teach nor preach, while some others have orders worthy of its purpose. The enroll- to go because they will not ask the ment is fully representative of the en- authorization required of them, thus recognizing the right of the Retributors being entered from every publican Government to dictate to what work, ecclesiastical and benevolent, they shall devote themselves. lantic to the Pacific, British America It is the old story over again of the

ing the water which the wolf was drinking higher up.

The wisdom of those orders which have refused to ask for authorization is vindicated by the fact that of the fifty-four orders which recently asked for authorization, only five received it, and these were such as neither teach nor preach, but limit their operations to certain works of benevolence or charity.

There was a dramatic scene in the Chamber of Deputies when the names while the deputies on the right repeated by the Government on this occasion has excited the indignation as well as ridiand will, as we believe, excite corresponding indignation throughout the the ministry of M. Combes has been hitherto sustained in carrying out all the details of its policy by a fair majority in the Chamber of Deputies. This state of affairs, as we believe, cannot last much longer, as the people are manifesting their restlessness under the iron rule which an infidel Government has imposed upon them.

### AN UNEXPECTED RESULT.

The anti-religious policy of the French Government has been productive of unforeseen results in an unexpected quarter. It is still true that the older generation of the population of Alsace-Lorraine remain attached to France, and down to the present time that feeling of attachment extended even to the younger generation, being transmitted from their elders; but of late the German sentiment has grown very strong with them, and the young men are taking a deep interest in the success of the Centre or Catholic party in the Reichstag. The present tendency will be a new obstacle to the realization of French aspirations towards regaining Alsace-Lorraine as part of France at any future time.

### THE SCHISM IN WESTMINSTER DIOCESE, ENGLAND.

To non-Catholies, Schism is a natural affair, and by them it is looked upon as a very proper remedy for any grievance which a faction of a sect may have or may imagine they have, and they look on even with joy at any occurrence of the same kind which may take place within the Catholic Church, or which they think likely to take linger of Germany and M. Hyacinthe place, because the like, from their point of view, brings the Catholic Church to the level of their own sects. 1890, the Old-Catholics have almost But with Catholics, Schism is regarded as a serious crime, being a rending of that unity which was conturned to the Catholic Church. Their stituted by Christ Himself an essential

The Toronto Mail and Empire has a peculiar knack for discovering troubles in the Catholic Church, and we have occasion from time to time to recute in reference to the Catholic Church, and accordingly, we find in one of its issues of last month an article selected from an English denominational paper, the purpose of which is to show that the Archbishop.

It is true that a few priests have revolted and have attempted to inaugurate a schism, but the magnitude of the revolt has been very greatly exaggerated in the article in question. The 9.) truth of the matter is that Father O'Halligan, the rector of Ealing, and a couple of other priests of the Archdiocese had to be disciplined by the Cardinal for disobedience to his authority and for other faults, but to the great scandal of religion they have refused to submit and continued to exercise the sacred ministry from which

they have been suspended. It seems that Father O'Halligan and the act of authority exercised by the Cardinal, have even attempted to create a permanent schism by seeking to find ome one who will be raised to the office of Bishop, and will take the headship of the revolt, and institute a permanent so-called English Catholic Church which shall be independent of the Pope.

It is said that their desire is to means and through canonical methods," so that the " validity of orders in the newly to be organized Church cannot be challenged by papal theologians." This is the statement of the case put forward before the public by the Rev. A. Galtan, who has become an Anglican minister, and who is one of the promot-

ers of the new movement. tan, who has already joined the Church to which we refer, to have issued the movement "at the request of the chosen

that there is an latrigue on foot beween some party in the Anglican Church and the recent seceders to obtain a delusive claim to valid orders for Anglicanism.

It is notorious that the Anglican prelates were very indignant because the result of the careful investigation instituted by Pope Leo XIII. into the question of the validity of Anglican Orders, was a decree by that Holy Pontiff to the effect that these orders of these fifty-four orders were read out, are null and void. This decision did not prevent Anglican divines from still after each name was announced, "Ora claiming to possess valid orders derived pro nobis." The brutal attitude taken from the Apostles through the Catholic Church, though it was admitted to be a serious blow to such claims. We cule even of the honestRepublican press, can readily understand that those Anglicans who are most earnest in claiming that their Church possesses country, notwithstanding the fact that Apostolical succession should entertain a desire to have at least a colorable title thereto, and the present indications are that the recalcitrants are endeavoring to obtain a nominal Bishop so that they may make better terms with the Anglicans on applying to be admitted into the Established

Church. They are well aware that the authorities of that Church would give them almost anything at command for the sake of procuring episcopal consecration and sacerdotal ordination which the Catholic Church could not dispute.

But it is not so easy to obtain what is now so much desired. Where will any Catholic Bishops be found who will be willing to start a schismatical line of Bishops? We believe, nowhere.

But may not such a Bishop be found in the Greek Church? Even this appears to be highly improbable, though among some of the Eastern heresies, such as the Nestorians, Monophysites, or Eutychians, there might be found ome so-called Bishop who would grant such consecration as they possess if they were paid a sufficient price as a reward for their complaisance. It was claimed, indeed, on the part of the pseudo-Bishop Vilatte, who figured for a while at Green Bay, Wisconsin, that he procured a kind of consecration in this way either from an Armenian or a Ceylonite Bishop, but the very fact that the claim is thus traced to two sources so far separated from each other is calculated to throw suspicion upon the whole transaction. At all events, Vilatte's claims were never publicly authenticated and must therefore not be recognized.

But what would it profit the Church of England if the Galton-Halligan intrigue were successful in the sense we have here indicated?

It is true that the Catholic Church recognizes the validity of Orders which have been handed down by regular succession from the schismatical and heretical Bishops who seceded in the first instance from the Catholic Church; but these Bishops lost all real ecclesiastical jurisdiction by their revolt from the centre ecclesiastical authority, and could not confer any sort of jurisdiction upon the Bishops they consecrated who would be simply in the position of excommunicated or suspended Bishops and Priests having no authority whatsoever in the Church of God, and would be utterly unable, therefore, to there has risen a serious revolt against transmit any authority to govern the the foremost in following the brave the Church, on the part of certain Church. They would be in a condition Lord Edward to his death! English priests in the diocese of West- similar to that of Judas, or any other minster of which Cardinal Vaughan is unworthy clergyman. Thus the great St. Augustine said:

"These testimonies do we produce from the holy Scriptures that it may be seen that it is not easy for anything to be more sinful than the sacrilege of schism." (Against the Donatists I.

And again :

" For the order of Bishops we reckon from Peter himself, to Peter succeeded Linus, etc." He here gives the whole succession of Popes down to "Anastasius" of his own time, and continues:

"In this order of succession no Donatist appears." (To Generosus I. 2.) The same is to be said of the Anglican succession, and the same would his colleagues in revolt, in revenge for still be true even if the Anglicans had Bishops who had been validly consecrated as were the Donatist Bishops.

The article which appeared in the Mail and Empire (of 12th March) states that the cause of the Schism in the Diocese of Westminster is arbitrary conduct on the part of the Cardinal. This statement is untrue. The real state of the case is that the revolting priests among the resolutions passed was one have given offence by their own evil obtain a Bishop "by constitutional conduct. If they had any real griev- the congested districts and the laborance, they should have looked to the Pope for redress, and they would have obtained it.

We are told, further, that it is Cardinal Vaughan's policy to "Italianate Irish national assembly held during the the Church." So far as acknowledg- last hundred years, and if its recoming the Bishop of Rome as Head of mendations be carried out by the Govthe Church, the Church must be ernment, the Land question will be connected with Italy, for the Bishop thoroughly settled, and the future of But the fact that this Rev. A. Gal- of Rome is essentially St. Peter's suc- Ireland will be full of hope. cessor, and those who are not in comof England, is said in the article itself munion with the successor of St. Peter tenants, he adds, will support the are necessarily cut off from the one recommendations of the National Conbrief preliminary description" of the Church of Christ. To make the Church | vention, which will thus become the one according to Christ's institution, demand of all classes of the Irish people, States. Twined about its golden staff was below stream, that it was muddy- leader," the fact becomes apparent there must be one Head, and that Head and "if all goes well, the result will be

must live somewhere; but no one but the absolute end of the Land War in the Pope has ever claimed to be the Ireland, the union of all classes and Head, therefore we must admit that he is truly the Head of the Church as successor of St. Peter, who was made Head of the Church by the appointment of Christ Himself.

Hence also, though the O'Halliganites profess to be still priests of the Catholie Church, they have no claim to this title, and Cardinal Vaughan has properly announced in a pastoral letter to his flock that,

"It becomes our duty to warn all whom it may concern that any priest opening a church or chapel, or exercising the sacred ministry limits of the Diocese of within the Westminster without our sanction, and in defiance of our authority, thereby commits an act of schism, and falls ipso facto (by the act and without being personally named, under the penalty nunication, the absolution from which is specially reserved to the This pronouncement, his Eminence

declares to be made by the authority of the Apostolic See as well as by his own. The Pope has, therefore, already specifically pronounced his judgment in the

This Westminster schism is not to be compared in magnitude with the Home Rule will still be looked for as hundreds of clergymen and thousands of laymen who have left the Anglican ing the future prosperity of Ire-Church to become Catholics, so that there is no reason why the Protestant press should announce the matter with so much triumph. The schism, which acceptance by Parliament as the first is certainly as yet of microscopic mag-

ception. We must add that there can be no constitutional or canonical method' of getting a Bishop, except by the authority of the Pope, so that the proposition of these new sectaries bears an absurdity on its face.

has done within a few years of its in-

### " MORE IRISH THAN THE IRISH THEMSELVES!"

The history of Ireland tells how the descendants of the Anglo-Norman in- Ireland some centuries ago, all that can vaders had bestowed upon them the be said is that "T. S. B." should above significant title, more prized by " read up " before attempting to enthem than any honors that subsequent lighten his readers on the subject. English monarchs could give them; However, in order to place his fanciful and amongst those none stand out more statement as well as the real facts brightly on history's page than the before the readers of the CATHOLIC

and ever to be lamented Lord Edward torian MacGeoghegan, (Sadlier's Fitzgerald, the leader, the very soul, so edition, New York, 1848, page 571,) in to say, of the Rebellion in that year, paralled columns. succumbed to the wounds he had received in resisting his arrest. In interesting figures doing so he but followed the example relative to of many of his ancestors from the cele- land some two hunbrated Tomas-na-teeda (Silken Thomas), dred and seventy down to his own day. Lord Edward years ago are to be sought to right his country's wrongs by force of arms. After the lapse of a that time. century his lineal descendant, Mr. fated Lord Strafford George Wyndham, Chief Secretary for states that land in Ireland in 1637 Ireland, is found essaying the same result by Constitutional means. But who does the reader think it is, who, as In the year mena member of the same Government, is a tioned above, Sir enjoyed their Christopher Wan-estates for centurparty to the same? None other than the Marquis of Londonderry, the lineal the Lord Deputy descendant of that Lord Castlereagh, of Ireland, purthe then Chief Secretary, and who was

Such is history, and such changes does time bring forth! The circum- stands out as the stance is a happy augury, and well most liberal and may every true Irish heart re-echo the may every true Irish heart re-echo the land's benefactors. He improved his the Convention just closed:

' MAY THE GOD OF OUR FATHERS ONCE AGAIN VISIT THIS LAND WITH THE in a day when the pretence that PEACE AND PLENTY THAT ARE HER scientific farming Henry II. had

### THE IRISH NATIONAL CONVEN-TION.

The Irish National Convention called by the United Irish League to consider the new Land Bill which is before Parliament, met in the Dublin Mansion garded as a bene-House on the 15th and 16th inst. and thoroughly discussed the measure. The proceedings covered several important questions, and the harmony which prevailed throughout showed how thoroughly the Irish people are bent upon the reconstruction of the nation on the basis of Home Rule.

Mr. T. P. O'Connor, M. P., in his in hand. Verily, summary of the proceedings, furnished Irish history seems to the Associated Press states that to repeat itself!" demanding more liberal treatment of Mr. John Redmond, the leader of

the Irish Parlimentary Party, says that the Convention was the most important

The Law Conference of landlords and

creeds in this country, with the inevitable result of the concession almost immediately, and certainly within the lifetime of the present generation, of a system of national self-government. He adds :

"I congratulate the whole Irish race at home and abroad on this most mag-nificent result of the labors, sacrifices, and sufferings of the men who have nducted the Irish National movement in the last few years, and who, I hope, will live to see the triumph of their largely due to the magnificent support we have received from the Irish in we have received from the Iris generally.

Mr. Redmond's confident opinion is that the propositions of the Convention will be cordially supported by Lord Dunraven, the Lord Mayor of Dublin, Captain Shaw-Taylor and T. W. Russell who represent the landlords and the Ulster tenantry, as well as by himself and William O'Brien the representatives of the Irish tenantry in general.

The Convention does not accept the Land Bill as a substitute for Home Rule, but as a necessary measure for the settlement of the Land question. the true and necessary means for assurland. The Bill is, however, heartily endorsed, and the belief is generally entertained, that this fact ensures its step towards the complete reconcilia. nitude, will probably disappear as the tion of the peoples of Great Britain and "Old Catholic" schism of Germany Ireland.

### THE MONTREAL STAR CORRE. SPONDENT AGAIN.

What "T. S. B.," the correspondent of the Montreal Star in Ireland, does not know of Irish history would fill several issues of that paper. In its issue of the 18th inst., this veracious gentleman devotes several lengthy paragraphs to the Irish Land Question, but if they be all of the same stuff as that relating to the value of land in RECORD, the most available way is to On the 4th of June, 1798, the gallant place his statement and that of the his-

"The tyranny of the Earl of Straf

1635, alarmed th

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T.S.B.: "Some value of land in Ire- ford, who was vice of the statesmen of usually sold at ten desford, who was chased the Castle Comer estate of 20-000 acres for as

many pounds. He (the Lord Deputy) enlightened of Ireintroduced many such as the smelting of iron, and greatly encouraged the linen and other manufactures. He was universally refactor to the country; yet he had not long been dead before a popular rising made

reader acquainted of his attempts The O'Brennans, tors of an extensive county of Kilestate and intro- clared to keep un duced better sys-tems of cultivation of that district, of was unknown. He claims upon it nearly five hundred new industries, year before. This was sufficient to ence of expulsion against these supposed retainers of the property of topher ford, a relative of the viceroy, obterritory, with letters patent work of his home, and forbade the firming the dona-Trivernates, who payment of the three years' rent which he permitted his tenants to keep

were crushed by am bassadors to Rome to demand peace. On appearing before the Senate they were asked what peace a peo-ple who had so often violated it could expect from the Romans? The deputies answere with firmness, 'Il the peace be honorable it will be lastnot continue long do not think that a people will submit to terms which oppress them, long-er than they can

The extract from MacGeoghegan shows that -T. S. B. to the contrary-Sir Christopher Wandesford was not "the Lord Deputy of Ireland," but merely a hange relative. Second were obtained r confiscation pur as has already should know the he writes with T. S. B. bet influences him i of his reference

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APRIL 25

how after his rising forbade years' rent whi ants to keep 'permitted h hand!" Need the tenants, wl robbery perpe acknowledge th any chance of mark the gener "he permitted three years in whether he lik ing that he ha property than gave this long etc., of Sir by way of intro words : "Veri repeat itself." nsinuate that ween the pr Ireland as reg which existed agone; but we none. He wo gest that ar the proposed observed by t Leaving T. cannot help b

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he whole Irish race on this most maghe men who have National movement , and who, I hope, triumph of their olessed situation is magnificent support from the Irish in rican public opir

confident opinion is s of the Convention supported by Lord d Mayor of Dublin or and T. W. Russell landlords and the s well as by himself ien the representatenantry in general. does not accept the abstitute for Home cessary measure for the Land question. ill be looked for as sary means for assurprosperity of Ire , however, heartily belief is generally this fact ensures its rliament as the first

AL STAR CORRE-NT AGAIN.

complete reconcilia.

of Great Britain and

," the correspondent star in Ireland, does sh history would fill that paper. In its inst., this veracious several lengthy par-Irish Land Question, of the same stuff as the value of land in uries ago, all that can "T. S. B." should re attempting to eners on the subject. r to place his fanciful all as the real facts ers of the CATHOLIC t available way is to nt and that of the hisoghegan, (Sadlier's

k, 1848, page 571,) in MacGeoghegan: "The tyranny of the Earl of Strafford, who was viceof Ireland in 1635, alarmed the Irish nobility. In himself and his dependents, this nobleman determined to show the titles of many propriet-ors of Leinster, Munster and Con naught, who had enjoyed their estates for centuries, to be imperfect One instance will suffice to make th reader acquainted with the injustice of his attempts. The O'Brennans, tors of an extensive territory called Idough, in the county of Kilkenny, were de-clared to keep unys- lawful possession ion of that district, on the pretence that Henry II. had claims upon it nearly five hundred year before. This was sufficient to procure the sentence of expulsion against these supposed retainers of the property of re-

others. Sir Christopher Wandes unford, a relative of the viceroy, obterritory, with letters patent confirming the dona-Trivernates, who ent were crushed by the Romans, the Romans, sent ambassadors to eep Rome to demand peace. On appearing before the Senate they were asked what peace a peo-ple who had so often violated it could expect from the Romans? The deputies answered with firmness, 'If the peace be hor able it will be lasting; if not, it cannot continue long do not think that a people will submit to terms which

oppress them, long-er than they can t from MacGeoghegan . S. B. to the contraryer Wandesford was not

eputy of Ireland," but

merely a hanger-on of his powerful relative. Secondly, that his 20,000 acres were obtained not for £20,000, but by confiscation pure and simple. Really, as has already been said, "T. S. B. should know the facts of that whereof he writes with such consummate assur-

T. S. B. betrays the animus which influences him in the last two sentences of his reference to this particular matter. After eulogizing the despoiler of other men's rights he goes on to tell how after his hero's death a popular rising forbade the payment of the three years' rent which he permitted his tenants to keep in hand. Mark well! permitted his tenants to keep in hand!" Need there be any wonder that the tenants, who were well aware of the the tenants, who were well aware of the in their duty. It was because robbery perpetrated, should refuse to cause they lived in hope that justice in the new land measure would be done to acknowledge the robber did they have any chance of repudiating him. And, mark the generosity of this adventurer: "he permitted 'his tenants' to hold three years in arrears." Much more likely is it that the tenants held back likely is it that the tenants held back whether he liked it or not—they knowing that he had even less right to the property than they. T. S. B. no doubt property than they. T. S. B. no doubt gave this long dissertation on the virtues gave this long dissertation on the virtues etc., of Sir Christopher Wandesford by way of introduction to his concluding words: "Verily, Irish history seems to repeat itself." In this T. S. B. would insinuate that there is a similarity be cluding, Mr. Devlin said he would tween the present state of affairs in Ireland as regards the land, and that which existed three and a half centuries agone; but well he knows that there is Irish cause, so dear to them all. He none. He would also apparently sug-gest that arrangements made under helping on the work of the Irish party, the proposed Land Act would not be observed by the tenants later on.

Leaving T. S. B. for the present, one cannot help being struck by the simirepresentatives of the Irish people in the British Senate.

### 1603-1903.

MacGeoghegan in his History of Ireland, (Sadlier, New York, 1848,

page 552) says: 'The whole of Ireland became sub-"The whole of Ireland became subject to the sway of the English, A. D. 1603. They boast of the conquest of Ireland after a war of four hundred years, while they will not admit that England was conquered in a single day at Hastings by William the Conqueror. The Irish fought for their freedom until the end of Queen Eliza-beth's reign—some of their Chiefs still kept troops on foot; new succors from Spain were expected; and the people did not lay down their arms until they received terms which were favorable. Such was the conquest of Ireland of

which the English vainly boast. But was it really a conquest? Four hundred years "before the people laid down their arms" on honorable terms. How those terms have been observed(?) is a matter of history; while for the intervening three hundred years has it not been a state of quasi-warfare? Rebellion after rebellion, insurrection after insurrection, even down to the nineteenth century. Surely, however, St. Malachy's "Week of Centuries" is near to its close, and brighter days are on the horizon.

### HOME RULE.

INTERESTING ADDRESS BY MR. DEVLIN.

At the Annual Festival of the Clydebank, Ireland, "Independence" Branch of the United Irish League, Mr. Devlin, M. P. for Galway, delivered an ad\_ dress on the Irish Land Question. We have much pleasure in copying a synopsis of Mr. Devlin's address from The Press of March 27th. The resolution and address are as follows:

"Resolved that we, the Irishmen of Clydebank and Yoker, in public meeting ssembled take this opportunity of renewing our implicit confidence in the Irish Parliamentary party; and futher that we beg to place on record our hearty approval of the recent land conference and the action of our representatives thereon; and lastly that no settlement of the Irish question shall be deemed final which does not restore to the Irish people the right of self-gov

Mr. Devlin, M. P., who was received with cheers, said Ireland stood for faith and nationality, and where she always stood she stood that night. (Applause.) The resolution was one that was cal-culated to give confidence and hope to the Irish Parliamentary party, and in the name of that party, and of his colleague, Mr. Murphy, M. P., he thanked them for it. As they probably new he was only recently elected for Galway City, but he brought experinember of the Canadian Parliament for seven years. (Applause.) The Chairhad referred to some derogatory remarks made about the Irish party rish people were such remarks not made about their leaders? The present Redmond (applause) and the Irish party would compare in every respect favorably with the other parties in the House. They were told, too, by way of discouragement, that they had no great leaders now, but they had as good a leader to-day as any time in the history of Ire-There were three great questions that had stood out boldly for a long time in the politics of Ireland. These were the educational question, the land question, and the operations . . . remind us of the

government of the Irish people for the Irish people and by the Irish people. (Applause.) Discussing first the educational question, Mr. Devlin said all that Catholic Ireland asked was to be treated fairly. They admitted the Protestants' rights to educate their children after their own ideas, but why should the latter deny to Catholics the should the latter deny to Catholics the rights they arrogated to themselves? (Applause.) Mr. Devlin then pro-ceeded to refute some of Mr. W. E. Lechty's revised opinions as contained in the recent new edition of his book " Leaders of Public Opinion Ireland," and contended that the dis-tinguished historian had stulified himself by the very convenient manner he had explained away the Mr. Lecky of former years. At present the Irish party were living under a blessed peace, a very truce of God. That was not because they had surrendered their cause, or because they had failed in their duty. It was because the tenants of Ireland. (Applause) Might all their hopes be realised! Ireland was prepared to be friendly, but she would not sacrifice, even for friendship, any of the rights to which she was entitled and for which she had law abiding, and that anything said to crush nationality would fail. If the Union had not been a success why not try Home Rule? (Applause.) Concheer their leaders and tell them how true they were in Clydebank to the which must triumph in the end. (Ap-

THE UNSEEN WORLD The April Scribner's Magazine conlarity of the language of the Triver- tains an article by Henry Childs Mernate deputies to that used time and win, in which the author, quite unwittagain, a thousand times over, by the ingly no doubt, defends the hermit life. of which the prophet Elias and St. John Baptist were such prominent and re markable types ; and which has been to a greater or less degree continued nder one form or another, in the Catholic Church, to the present day. He says: "I think that a man might account himself fortunate if the 'habit legitimately brought ot his life' legitimately brought him into the wilderness. He would learn sincerity and simplicity there. . . The tendency of life in the wilderness, 'other things being equal,' is toward refinement and thoughtfulness. At the least, it teaches a man to be quiet. There is a mystery in the beautiful, inanimate world, which has not yet been solved; men go to it for peace and rest, and return content. Let anybody wander alone upon

ome mountain-side or hill-top, and watch the wind blowing through the scanty unmown grass, and it will be strange if the vague consciousness of some presence other than his own does not insinuate itself into his mind.

Perhaps, after all, the instinct of the human race is not wholly wrong in this Heart Review. matter: perhaps there is something

besides carbon in the wilderness." NEWMAN ON THE UNSEEN.

Mr. Childs concludes by quoting from Cardinal Newman's works a passage composed while he was an Angli-can, and delivered among those re-markable sermons at Oxford University that drew upon the speaker the eyes of all men, and won to him so many adherents who afterwards pre-ceded or followed him in his path into the Catholic Church. Says Mr. Childs: 'There is a striking passage in one of Newman's sermons at Oxford which touches upon this subject. He has been speaking of that complacent feel-ing of superiority with which a modern student of natural science sets himself to analyse and dissect the material world. Then the preacher goes on to observe how intense would be the surprise, how deep the humiliation, of such a man if he were suddenly to cover that back of these manifestations there existed some being of an order higher than his own. What if he were to find that 'every ray of light and heat, every breath of air, was but the skirts of their garments, the waving of the robes, of those whose faces see God in heaven! This may be only a beautiful fancy; and yet, considering that we do not know what substance is, or what life is, whence we came, or whither we go, it may be a closer approximation to the truth than is the more prosaic view taken by the man of science."

FARER ON THE UNSEEN.

Mr. Childs gives us to understand that when Christianity came in, the myths about the classic deities flew away, but, after some centuries, came back "with new names and under more sinister aspects." If we interpret his remarks correctly, his idea is that most peoples—except the early Christians and the later Protestants—believe in unseen presences peopling wood, wilderness and wold; but that, in medieval times, this belief or superstition, or whatever we name it, resolved itself into witches and fairies. It is a pleasure to turn to Father Faber's dignified, beautiful and reverent words in his great book, "The Blessed Sacrament; or, The Works and Ways of God," and sees how nearly this Catholic priest, a convert like Newman from Anglicanism, coincides in his thought with the earlier supposition of him to whom volume is dedicated: "To my most dear father, John Henry Newman, to whom, in the mercy of God, I owe whom, in the mercy of God, I owe the faith of the Church, the grace of the sacraments, and the habit of St. Philip, with much more than love knows and feeds upon, though it can not tell in words, but which the Last Day will show.

CATHOLIC TRADITION ON THE UNSEEN

old angelic theory of the School-men."
Then, page 339, he continues: "Catholic tradition teaches us that the material world is ruled and administered by the spiritual substances we call angels. St. Justin, Athenagoras, Theodoret, Clement of Alexandria, St. Gregory Nazianzen, Origon, Eusebius of Cesarea, St. Jerome, St. Austin, St. Hilary, St. Ambrose, St. Chrysostom, St. Cyril, St. Gregory, and St. John Damascene, unite in witnessing to this; and they are followed by later theo-logians. It would probably, therefore, be not less than temerarious to call in question this old tradition. But nothing is fixed as to the manner or extent of this angelic administration. A view, however, once prevailed in the Church, taught by many doctors and sanctioned by the saints, which went so far as Catholic, to promote morality and this: that, as some in later days have patriotism. taught that there is no such thing as real contact, but that all particles of matter exist in a subtle ethereal fluid, or something of the nature of a fluid, so by a subtle stream of immaterial, in-tellectual, personal, angelic life, ruling, moving, managing, administering material laws to all things, so that God Himself is, as it were, hidden under this many-colored veil of angelical operations. St. Thomas went so far us to teach that these angels were the fountains of all motion, or at least he represented them as fulfilling the vortices of Descartes; and he argued against Aristotle, which is singular, as showing he was following some author ity he thought stronger. Moreover, he infers, in his manner of theolorizing, that all these angels are of the single that all these angels are of the single choir called in the Scriptures, the Virtues. This view kept its empire for long over the minds of men, and, with greater or less minds of men, and, with greater or less modification, it appears in the later schools of theology, as it still undoubtedly lives in the popular belief. It is to this that Milton alludes in the tenth book of Paradise Lost."

THE SCRIFTURES ON THE UNSEEN.
Persons familiar with the learned work on the "Life and Labors of St.

work on the "Life and Labors of St.
Thomas of Aquin," by the Most Rev.
Roger Bede Vaughan, O. S. B., at one time coadjutor Archbishop of Sydney, may remember his interesting account of a little treatise written by a medieval scholar on the three fold manner in which Holy Scripture should be read, namely, the historical, the moral, and the allegorical or mystical; and how the reader was reminded that things in the reader was reminded that things in Holy Scripture, which seemed on the surface perplexing as viewed under their ordinary aspects, had their proper mystical interpretation, as: "What would be false, unbecoming, unmeaning, and opposed to true morality, must be mystically understood." (Vol. 1., page 184.) This matter is the more interesting in view of the commission recently appointed by our Holy Father, Pope Leo XIII., for the bareful investigation of Holy Scripture. bareful investigation of Holy Scripture. A Catholic student of the Church's methods, steeped in her spirit of absolute faith in, and fervent devotion to, lute faith in, the things that are supreme and that are unseen, will readily perceive that the mystical interpretation of Scrip-ture, as well as the historical, scientific and literal, must have its own prominent place in the coming deliberations of this erudite and carefully selected ody of Catholic theologians.—Sacred

### A MATURED CONVICTION.

The time was-and not very long ago when it was the custom to publish a list of the converts who came into the Church, and it did not take many para. graphs to complete the list. But during the past few years the movement has grown so that no longer are ordinary lists sufficient to embrace a moiety of the names. The statements now are of whole classes, in some instances embracing over a hundred in number. The New York Apostolate received last year one hundred and ninety-five con-verts in their non-Catholic mission work in the diocese of New York. In the list of applicants who were found worthy to be received into the Church numbered twenty-six. In New York City the Paulists have a non-Catholic mission every year, and this year it was attended by an unusually interested crowd, and thirty-eight converts are he fruits of a week's preaching. In Washington fifteen were placed under instruction and will be baptized when they are thoroughly prepared. At McKees Rocks, Pa., four were received, but the soil was not as fertile here as elsewhere. In Kansas City the numbers are growing so fast that before the nission has reached its finish probably a hundred will be found knocking at the door of the Church for entrance. These few figures constitute abundant evidence that numbers have grown so fast and have now become so large tha the individual convert is lost in the

crowd. And yet with the marvelous growth of this movement towards the Church there have been no efforts made by the statistician to collate for the country at large the aggregate number of converts

received.

The most significant evidence of the The most significant evidence of the magnitude of the movement is the erection of the Apostolic Mission House at Washington. The corner-stone will be laid shortly after Easter, and the building will be ready for occupation before the year is out. A movement that has spirit and organization enough about it to erect an imposing training-school must have a lot of confidence in its permanency. There never was a question of the work to be done. The American people as a body are not by any means convinced of the truth of Catholie teaching, and to convince them of this fact is the business of the Catholic

Church.

Here is a task that may take some generations to accomplish. There never was a question of conscientious duty in the premises. Our professions are that the premises. the Catholic Church is the ark of salvation. We must make the effort to bring all people into the way of salvation was there ever a question of the to accomplish the ability of the Church task before her. A Church that started with twelve fishermen and undertook to happy eternity.

convert the world, and has succeeded, need never fear to tackle the within the same United States.

### TO PROMOTE MORALITY AND PATRIOTISM.

Rev. Father John Wynne, S. editor of the Messenger of the Sacred Heart, who has worked actively to bring New York into the Federation of Catholic Societies, writes as follows of the movement :

"The object of the American Federthe Catholic laymen throughout the United States and its dependencies to co-operate in religious, social and civil enterprises, and to endeavor, along with other bodies of citizens not

"Prominent among the religious enterprises on their programme are Catholic education, literature, immigration, and conventions or congresses, all the material universe is peracated and national. In education, while supporting and improving their own universities, colleges and parish schools, they purpose to encourage in every way the tendencies so manifest in this coun-try, notably by the Religious Education Association, organized in Chicago in February, to improve the religious instruction of youth through every pos-

sible agency.
"In circulating Catholic literature, chiefly by the aid of Catholic truth and literary societies, the importance of patronizing good newspapers and decent publications of every sort will not be overlooked, and every effort will made to stop or lessen the sale, effort will be only of obscene books, but of all that are dangerous to public morals, such as the advocate the overthrow of authority, the invasion of private rights or property, or such as create religious dissen-

They bring the conscience and the will of men into relation with the Presence and will of God. Like sparks scattered from a light, each one contains the whole power of five contains the whole power of five. When it falls it kindles; where it kindles it burns on; hidden it may be and pent up, but, because pent up, intense. No eye but God's can read the mysteries which are received by faith. We cannot tell what may be the clear, spiritual perceptions of the darkest and most torpid intellect. Whatsoever, then, be the anxious fears with which we may look on—much more, indeed, for ourselves who have the fuller light than for those who have the less-to the great day when the Lord shall take a measured account of His servant, let us always rejoice that, where more perfect knowledge of Christ and of His Kingdom cannot be had, 'notwithstanding every way Christ is preached,' leaving the rest to Him.'
(Sermons, vol. iv., p. 74.)

### PATRONAGE OF ST. JOSEPH.

May 3. On Sunday, May 3, will be celebrated the Feast of the Patronage of St. Joseph, the chaste Spouse of the Blessed Virgin. In the institution and celebration of this Feast in honor of St. Joseph, the desire the Church is that we should confide ourselves to his holy patronage. We may do so with all confidence, for whom should we desire for our Patron on the road to eternity in preference to him whom the Eternal selected from amongst all the sons of Adam to be the protector of His own Divine Son, and of the Immaculate Mother of that Divine Son?

An additional motive for placing our selves under the patronage of St. Joseph is furnished in the fact that by a solemn act of his supreme authority. the late supreme Pontiff, Pope Pius IX. of glorious memory, consecrated the en-tire Church to his holy Patronage. This act, which is one of the glories of that Great Pope, reminds us of the Patriarch Joseph in Egypt, to whose care the king of that country confided all his subjects during the seven years' famine that op-pressed them. As they came to the king in their distress, he had but one word for them all, which was "Go to Joseph." (Gen. xli. 55.)

So the Church would say to us, "Go to Joseph," another Joseph of whom the Governor of Egypt was a type. He has access by His prayer and intercession to the bounty of that God, of Whom he was the Foster-father here on earth-go to him, and he will obtain for you all the favors and graces you stand in need of in your pilgrimage through this land of barrenness, and he will especially be your patron at the moment of your departure out of this world. For having died himself in the arms of Jesus and Mary, he is justly looked upon at the Patron of a happy death.

St. Teresa was a most fervent client of St. Joseph, and she has left the fact on record that she never asked any favor of him that she did not obtain. Let us imitate her example and we may hope for the same happy result; let us especially ask the grace of a happy death that with him we may enjoy a

When temptation assails us, or sorrow depresses us, let us flee to this Abode, and dwell therein until the storm has

Nothing will make us so charitable and tender to the faults of others as by self-examination thoroughly to know our own.—Fenelon.

The tenderness of some people is a torrent. On certain days it is over-abundant, and it overflows; and then what a drought,—Abbe Roux.

### DIOCESE OF PETERBOROUGH.

VERY SUCCESSFUL MUSICAL EVENING GIVEN BY THE PUPILS OF NOTRE DAME CONVENT. Peterborough Review, April 17.

VERY SUCCESSFUL MUSICAL EVENING GIVEN BY THE PUPILS OF NOTRE DAME CONVENT.

Peterborough Review, April 17.

Many enthusiastic expressions of pleasure were to be heard among he ladies and kentlemen who last evening attended the Duscal entertainmens given by the pupils of Nore Dame Convent in the T. A. S. half most programme presented, with the pupils of the programme presented, which the pupils of the programme presented the programme presented the programme presented the programme was carried on the programme was carried on the programme was carried out most successfully. One fast was very strikingly suggested, that Peterborough has among the programme was carried out most successfully. One fast was very strikingly suggested, that Peterborough has among the young ladies—some of them very, very property of the programme was carried out most apparent that this talent is being cultivated at Notre Dame Convent in a manner that reflects highest credit upon the skifful teachers to whom it has been entrusted, and who will undoubedly view with great satisfaction the excellent performance of their pupils in the annual entertainment. The programme included instrumental and vocal numbers, the former demonstrating in flattering degree the musicianly accomplishment of the pupils, and the latter taking the form of effective chorus work. It was with extreme pleasure also that the audience listened to selections upon the violin by Mr. Glibert Markle. The pupils in the annual centertaining in flattering degree the musicianly accomplishment of the pupils, and the latter taking the form of effective chorus work. It was with extreme pleasure also that the audience listened to selections upon the violin by Mr. Glibert Markle. The pupils in the form of effective programme was encored.

The opening piece was an instrumental duet, "March Heroique," op 27, by Schubert, in which the executants were Misses A. Doris, N. Lewis, H. Doan, R. Kelly, M. Brown and M. Harrison, A. Bimons took the solo, which was marked by great purity of voice a

sole, and Miss of Translation of duel.

D.Beriot's "Seventh Air," op. 15, was Gilbert Markle's selection for a violin solo, is was an exquisite number, in which the erpretation was of great artistic merit, and audience, in cestacy, demanded an encore, This was an exquisite number, in which the interpretation was of great artistic merit, and the audience, in ecstacy, demanded an encore to which Mr. Markle responded. His secompaniment was played in most capable manner by Miss M. Harrison. In their piano solo, 'Pelonaise.' on 40. No. 1, Chopin, Miss H. Dean and Miss E. Kelly gave a very creditable rendering and the audience accorded hearty applause. G. Bardman's 'Siffeggio Lesson' was a vocal number in which about a score of itule people, under the direction of Miss M. Carney, soloist, went through their singing lesson, the theme being the significance of note values. The number was accomplished with charming grace. Gorla's 'Balisario,' a composition for two pisnos, given by Miss M. Harrison and Miss E. Kelly, evidenced in a very pleasing degree the talent and culture of these two promising plantists. Liszt. Wagaer's 'Tannhauser March,' and Greig's 'Norwegian Dance' were the subjects of an instrumental solo by Miss N. Lewis and Miss A. Doris, and of duet

THE SPEAR OF LONGINUS.

According to the Jewish law a criminal could not be put to death, nor could the body of one who had been executed remain in the place of execution on the Sabbath day. It was for this reason that the Jews asked Pilare to have the body of Christ and those of the two thieves buried. Before this could be done the bones of the crueified, according to the Roman law, had to be broken with iron clubs. The soldiers did this to the two thieves, who were yet alive; when they came to Jesus and found Him dead, they did not break His benes, but one of them, Longinus, opened the Saviour's side with a spear, as it was forefold by the prophet.

Jesus permitted His Sacred Heart to be opened:

1. To atone for those sins which earn come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies (Matt. 15: 19.)

2. To show the infinite love with which He first loved us, and to which the spear should point us.

false testimonies, blasphemies (Matt. 15:19.)

2. To show the infinite love with which He first loved us, and to which the spear should point us.

3. To show that there was nothing so dear to Him that He would not give it to us, since, for our salvation, He shed the last drop of His heart's blood.

4. To provide, as it were, an abode in His opened side, according to the words of St. Augustine: "The Evangelist is very cautious in his language; of the words of St. Augustine: "The Evangelist is very cautious in his language; of the words of St. Augustine: "The Evangelist is very cautious in his language; that thereby there might be opened to us the door from which flow into the that thereby there might be opened to us the door from which flow into the the that there is the propose to the great appiause which followed her first appearance, she sang in exceptions and added greatly to the pleasure of the evening was hid added greatly to the pleasure of the evening. One of the year should be visually and added greatly to the pleasure of the evening was had added greatly to the pleasure of the evening. One of the year should be very local selection by the prima donna, Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the soong. Summer by Madame Chaminage Mrs. Killen Keough, who gave in French, the year in French, the year in French, the yea

### DEATH OF SIR OLIVER MOWAT.

depresses us, let us flee to this Abode, and the distance of the prophet, or such as create religious dissension by misrepresenting any creed or Church.

"Immigration is largely a Catholic as well as a national interest or rather, since nearly one-half of the immigrants now coming to our country are Catholics, it devolves upon Catholics to do their share in the public service of introducing them into the best ways of American life while safeguarding them from the perils of socialism and anarchy into which they are likely to be drawn.

"Conventions and religious congresses grow out of federation as matter of course. They are absolutely necessary as a means of regulating the intercommunication of the various societies in federation, and of facilitating their concerted action."

CARDINAL MANNING ON PROTESTANT MISSIONS.

"Let us be glad that His name is preached, not only in this Church, but that even they who will not submit to its blessed law of unity, yet make our King and His kingdom known abroad. Wheresoever these truths fall, like the shadow of an apostle, they bear a healing witness of a world unseen, of a law of holiness, of a judgment to come. They bring the conscience and the the will of men into relation with the Presence and will of God. Like sparks scattered from a light, each one. They are a light, each one the presence and will of God. Like sparks scattered from a light, each one. The presence and will of God. Like sparks scattered from a light, each one. The presence and will of God. Like sparks scattered from a light, each one. The presence and will of God. Like sparks scattered from a light, each one. The presence and will of God. Like sparks scattered from a light, each one. The presence and will of God. Like sparks scattered from a light, each one. The presence and will of God. Like sparks scattered from a light, each one. The presence and will of God. Like and the presence and wi

### CONCERT IN ST. MARY'S HALL, LONDON.

A high class musical and literary entertainment was given in St. Mary's Hall, corner York and Lyle streets, London, on Friday, April 17. A large number of people enjoyed the excellent programme presented on the occasion. The proce ds of the concert netted the handsome sum of \$50.00, which will be added to the building fund of the bauliful new St. Mary's church a pressing feature of the entertainment were the recitations of Miss Wynnifred Logan, the talented and popular young elocutionist whose recitals are always attended by appreciative audiences Other pleasing numbers were well rendered by Mrs. J. W. Pocock and Site March Forrista; solos by Misses Steila Regan and Rose Coles, Mrs. J. W. Pocock and Mrs Marth. Forristal; solos y Misses Steila Regan and Rose Coles. Mrs. J. Smith McDoug-i, and Messrs. F. Coles A. J. Sookwen, and J. M. Duy; a duet by Miss P. M. Wat and E. Webser; and a numorous sketch by Miss Rose Murphy and Mr. Frank Murphy. Mrs. James P. Murray, organist of St. Mary's, Mrs. John Pocock, Miss Regan, Miss Webster and Miss Rose Coles were the accompanies.

### FROM SAULT STE. MARIE.

For some time past great preparations have been in progress in the Sacred Heart Church for the grand and glorious feast of Easter. All the recent improvements tended to that end. The sacristan and her assistants of the Attar Society showed their exquisite taste in necorating. The main altar was indeed a lovely creation with its profusion of lilles, hyaninths and carnations so artistically arranged. Numbers of they lights peeping out everywhere through the wealth of blossom left my light of the state of the carnations for the state of the carnation of the state of the contre said of their muber approach the Holy Communion on East moments.

As 10:30 High Mass was contracted the self-in training of Mrs. Kasob rendered Mass very creditably and with pleasing effect.

The sermon of the feast was delivered at Vesper time by Rev. Father Haselton at which the solinging words, it suffices to say this was but has pleasing words, it suffices to say this was but has pleasing words, it suffices to say this was but has pleasing words, it suffices to say this was but resource as gold his words of wisdom and sanctity.

The day was brought to a close by that most

treasure as gold his words of wisdom and sanctity.

The day was brought to a close by that most touching of all the Church's ceremonice—Benediction of the Blessed Sacrament—Rev. Father Fillstrault, S. J., of Montreal. officiating. Suddenly, as if by magic, the great sanctuary became illuminated and at the same moment the sweet strains of the "O Salutaris" fall on the ear. Lost to contemplation of such a heavenly seens we forges for a time that we are of earth and with the words we have just heard deeply implanted in our hearts, would you wonder that we leave the hallowed place with longing regrets?

St. George's Church, New Glasgow, N. S St. George's Church, New Glasgow, N. S.
The Esater Sunday services in the above church were more than ordinarily bright and attractive. The chants, authens and hymns were well rendered by a full and efficient choir, under the leadership of Mr. W. A. Winfield, Mr. N. Drake as organist. The incilow tone of the new pipe organ which was used for the first time in this church proved an admirable accompanisment in the service of prates. The flowers were gracefully arranged. There was a full church attendance morning and evening

Howers were gracefully arranged. There was a full church attendance morning and evening. The annual meeting took place in the church on Monday, when the church-wardens and other offliers were appointed for the present by sar, it was a matter of deep regret that the late wardens, Messra. Drake and Bent, were compelled by pressure at business to decline to be re-elected; consequently Messra. L. Jamison and A. D. Pritchard were elected. Mr. H. Jamison spoke in pleasing terms of Mr. F. Drake's untring services in the pist, through sunshine and shadow, for the benefit of the church, and how manufully and cheerfully in conjunction with others he had meet and itself. Mr. Drake still retains his first of special contents of the Sunday school. After Benediction by the rector the mears retired well satisfied with the present aspect of matters in general connected with the church and confident in its future prespectly.

### Sacred Heart Review. THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXXVI.

In Dr. Fester's chapter on the Sal-vability of non-Catholies, we have seen that he not only quotes, as from the Unam Sanctam a long passage which is found neither in Baronius nor in the Bullarium, appearing to be a comment made on the bull at the time of the Fifth Lateran, but that he stoutly main tains that the long introduction, no les than the brief definitory clause, is de fide, and declares that he is not afraid of finding successful resistence made to his position. I have already argued at length

against this astonishing display of arrogant self-sufficiency, both as having, by reason of a much longer life, and of special advantages of position, had, and used, peculiar opportunities of gaining an interior knowledge of the Roman Catholic theology to which it is plain Catholic theology to which it is plain Catholic theology to which it is plain that Foster cannot reasonably pretend, and as having at my back, in this question, very nearly the whole body of Catholic theologians living for at least three hundred years past. However, it is so easy to confuse people by a bold front, added to a not undeserved reputation for a very considerable, even if not yeary profound, knowledge of Catholic C profound, knowledge of Catholic divinity, that I hold myself bound to argue against this assumption respecting the Unam Sanctam wherever I meet with it, and we meet with it again

on pp. 142-147.

I have sometimes thought that a great part of effective wisdom consists in the perpetual repetition of truisms. People so often entangle themselves in doubtful arguments, when a simple reference to some self-evident position, neglected and forgotten simply because it is beyond dispute, would often render

argument unnecessary.
Dr. Foster owns that Cardinal Hergenrother denies any part of the Unam Sanctam to be cathedratic except the definitory clause. Now can he not see that this one fact refutes his contention? When a man of high repute for theological knowledge is raised, on this theological knowledge is raised, on this very account, to the highest rank in the Church under the Pope, and to the possibility of becoming Pope, and when then, having subsequently denied an important document extolling papal authority to be cathedratic, he not only receives no animalversion from the Holy See, but is drawn by this more closely than ever into its this more closely than ever into its service for this very work of determining more precisely the extent and limits of pontifical power, and when he hears his own opinion, expressed by another, officially commended by the Pope as orthodox and wise, surely this accumulation of authoritive facts ends the dis-

Imagine Cardinal Hergenrother, after 1870, as having denied the Pope's "ordinary and immediate" episcopate throughout the Church, or his ex cath dra definitory infallibility; or after 1854 the Immaculate Conception of the Virgin; or after 1563 the necessity of Charity to justifying Faith; or the law-Charity to justifying Fath; or the law-fulness of asking the intercession of saints and angels; or the efficacy of prayers for the faithful departed! Any such denial; suddenly made by such a man, would probably be esteemed in-sanity; but it not, it would of course put him out of the Church? Because every one of these beliefs is confessedly de fide. Then why has his denial of the binding force of the Bonifatian reasonings had no such effect? Manifestly because these reasonings have no cathedratic character. Plainly a docu-ment can not be cathedratic which may question or deny without impairing his standing in the Church, without any danger of losing on the very steps of the pontifical throne.

Does not Professor Foster confuse his

own personal opinion that the reasonings of the Unam Sanctan logical consistency, to be cathedratic, with an assumption that therefore they are? Now such a process of reasoning will never work. The Church of Rome, in her definitions, does not follow the deductions of Protestant theologians. She follows her own.

Nor can Foster reasonably allege that

has been driven to recede from the Bonifatian reasonings by the fear of consequences, but that she really adheres to them as her true doctrine. Consult Bellarmine's theory. This can not possibly be reconciled with the opinions commonly found in the arguopinions commonly found in the arguings of Boniface. Moreover, Catholic ings of Boniface. Moreover, Catholic theologians do not pretend to identify the two. Yet for three centuries Bellarmine's system has been allowed as of high authority, as not alone truly, but eminently orthodox. Such a theological standing, ratified moreover, by the adhesion of his great Order, (although this does not commit itself to all his gon) Expifation positions is plainly insemi-Bonifation positions) is plainly in-compatible with the ascription of cathedratic force to the reasonings of the Unam Sanctam.

Nor can it be pretended that any unwelcome stress of logic has caused the denial of eathedratic value to the arguments of Boniface. The denial rests on the general principle, wholly independent of any particular doctrine or docut the reasonings, even of ment, that the reasonings, even of a definitory decree, do not partake of the infallibility granted to the Church. This universal principle, applicable alike to any decree of the faith whatever, is laid down, not as a personal onlying, but as a generally accorded. opinion, but as a generally accepted position, alike by Bellarmine, about 1600, by Perrone, about 1850, and by Washington professors of to-day Nor have I ever seen it disputed by any writers, although I am aware that there are some divines who call it in question. Dr. Foster's courage is worthy of admiration, but courage sus taining a position as Roman Catholic dogma against the most eminent repre sentatives of Catholic orthodoxy seems

rather more like presumption.

Foster, himself, after all, feels the roster, minsen, after an rees the wakness of his own position, when he sarcastically remarks that there are many ways of decathedrizing a catheratic sentence. What is this but to the sentence of the senten dratic sentence. What is this but to say that unless a papal declaration is

forced on a Catholic conscience as of faith. Surely Dr. Foster does not deny that there are many papal and conciliar sentences whose definitory character is beyond all dispute. He will not deny that the papal definitions made in the Vatican Council, and that of 1854, and all the papally ratified doctrinal canons of Trent, are unquestionably de fide, to go no farther back. There are some three or four canons of Tren the anathema concerning hough confessedly authoritative, there s some doubt whether they are de but concerning the rest there is no dis-

pute whatever. so, to take up a cardinal matter, there are various philosophical opinions concerning Transubstantiation, and some to which many Protestants, even Presbyterians, have little objection. Yet of course Dr. Foster would never little objection. contend that there is any possibility of decathedrizing or explaining away the doctrine of Transubstantiation. This

or that school opinion concerning it might easily be argued down; but, as Bishop Fessler remarks concerning another matter, the defeat of a scholastic opinion, even were it the prevalent leaves the doctrine in question one, leave unshaken.

unshaken.

It is true, there are various papal declarations which some hold to be definitory, while others doubt, and others again deny it. To this class of carellance Ecotorical Control of the control papal pronouncements alone Foster's arcasm has a seeming application. Yet all that it means is this, that when a papal statement of doctrine has been supported by prevailing opinion, it may for awhile vaguely pass as definitory, until, being declared not cathedratic, and this contradiction being decided to rest on good grounds, the former nebulous presumption in its favor is at last dissipated. This is not the decathedrizing of a cathedratic sentence, but simply the dissipation of an erron-eous opinion. The doctrine involved may still continue prevalent, but not as of dogmatic force. Let me here remark, that, to avoid doubtful disputes, I am confining myself to the period I know

best, that since Trent.
It is unfortunate for Dr. Foster that he maintains that the Bonifatian opin-ions, in the sense in which these are commonly interpreted, have been renewed by Pius IX. in the famous Syllabus of Errors, and that this is cathedratic. Pius would have been greatly astonished to learn that he was reproducing the introduction to the reproducing the introduction to the Unam Sanctam. And as the cathedratic character of the Syllabus is not allowed by such men as Cardinal Newman, Cardinal Lavigerie, and Pope Leo XIII., and was never affirmed by Pius himself, Professor Foster stands here on a very marshly footing. He should bear in mind Pere Hilaire's judicious " A dogmatic definition, law of belief, when it is doubtful, is of no effect, like all laws."

CHARLES C. STARBUCK. Andover, Mass.

### MR. MALLOCK AND AUTHORITY.

That clear and clever writer, W. H. Mallock, who so often and ably stands forth as a champion of the Catholic Church though he still remains, alas! outside her fold, has pointed out, with singular force and skill, in his work aiready mentioned in the Review some time ago, "Doctrine and Doctrinal Development," the fact that Protest-ants as such have no real ground on which to oppose these present attacks upon the Bible, hitherto their bulwark and support. He includes among Protestants the Eitualists who disdain the title; and his reason is that they though often supposed to be very slightly different from us in essentials really do differ like other Protestants, and like them protest against "the most fundamental and us, on "the most fundamental and essential point of all,"—a point held by Mr. Mallock to be of tremendous importance at the present religious crisis,—"the theory of authority." He has sought us over and over again; He is seeking us now. Oh! despise not His gracious promises; oh! reject not His proffered love. Alas! for our claims that the whole religious system can alone surely rest assumption, made by the Catholic Church to day, that she is "a teaching body, a corporation, that never dies, (but) always has been, is, and always will be, infallible." An authoritative untailing and infallible voice speaking in every age with certainty and dis-tinctness, is needed to unfold and desupernatural truth, and such a voice it claimed on earth by the Catholic Church only. Moreover, she does not alter, she never will alter, the faith once delivered to the saints as contained in her venerable Creeds; but contained in her venerative creats; but as occasion arises, she clearly and authoritatively develops and throws light upon their meating. Mr. Mallo k says, in relation to this matter: "Let s take for example the question of the spiration of the Scriptures. The inspiration of the Scriptures. The exact sense in which they are inspired Rome has never yet defined, but the fact that Rome is irrevocably committed to the doctrine that they are inspired in some sense that no other writings are, and is ready to re-affirm this as often as circumstances may re-quire, allows Roman theologians much greater freedom of thought in dealing with the speculative problem of what inspiration is, than is possible for Pro testants, unless, like our Broad Church men, they are prepared to surrender the doctrine of special inspiration altogether." This is only natural, for the Catholic theologian knows that the power that gave its authority to the Creeds "has continued to speak, when-ever its speech was necessary with equal precision up to the present day, and will continue to do so, with ever increasing fulness, up to the day when the life of the Church shall end." Sacred Heart Review.

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### FIVE-MINUTES SERMON. Second Sunday after Easter.

THE GOOD SHEPBERD.

"I am the good Shepherd. The good Shepherd giveth his life for his sheep." (St. John, x ii )

Among the ways in which we have thought of our Blessed Lord of late—the "Man of Sorrows," the "Lamb led to the slaughter," the "Crucified for our sins," the "Risen and glorified Saviour"—there is perhaps no way wherein He stands out more beautifully or more lovingly, than when He says of Himself: "I am the Good Shepherd." What titles is there that invites us more tenderly, or draws us more closely than this? Both the Epistle and the than this? Gospel for to-day set Him before us in this light. He had suffered, He has this light. He had suffered, He has risen. Now, He is our "Good Shepherd, "the "Pastor and Bishop of our souls." And the proof of His title is this: "The Good Shephard giveth his life for His sheep."

My brethren, our Lord is the same

Good Shepherd now as He was during His life on earth. He speaks as truly now as He spoke then: "I am the Good Shepherd." He is more truly more closely present with His flock than when He suffered His divine nature to be veiled in the feeble frame of a human form. He is with us always—"even unto the consummation of the world." For "we are the people of His pasture, and the sheep of His band."

How is He now our Good Shepherd? How is He now our Good Shepherd? First, He leads His sheep. He leads them by His Holy Spirit. He leads them by His example. As the Epistle of to-day tells us: "Christ also suffered for us, leaving you an example that you should follow His steps." His indwelling Spirit guides us in the path of life; filling our souls with love Him, and desire to be like Him and to be with Him, giving us both the will and the power to come to Him. "My sheep hear My voice, and I know them. and the power to come to Him. "My sheep hear My voice, and I know them, and they follow Me, and I give them life everlasting." We hear His voice saying: "Come unto Me, all that labor and are heavy laden, and I will be to the top of the say when the say well and the say the say when the say well and the says when the says well and the says when the says well and the says well as the says refresh you. Take up my yoke upon you, and learn of Me, because I am ek and humble of heart, and you

shall find rest to your souls."

And again, as He leads His sheep, so He also feeds them. "He hath set me in a place of pasture," says the Psalm-He hath brought me on the water of refreshment." Omy brethren how much better it would be for us if we hungered and thirsted for more that heavenly food and for those living waters! For then, according to the promise of the Beatitudes, "we should be filled." Has He not said: "I am the living Bread, which came down from Heaven. If any man eat of this Bread ne shall live forever; and the Bread which I will give My Flesh for the life of the world." That is the true food of the world." That is the true food wherewith the Good Shepherd feels His flock; and as this Paschal season we have every reason to be mindful of our need of it, and of our obligation to receive it. And while we speak of our Divine Shepherd thus caring for His sheep, those tender words of the Prophet Isaias rise to our memory—words full of sweetness, as though sung by choirs of angels: "He shall feed His flock like a shepherd: He shall gather together the lambs with His arm, and shall take them up in His bosom; and He Himself shall carry them that are with young.

And once more, as the Gospel tells us, the Good Shepherd will seek out and help even the wandering sheep and

bring them back to His fold.

Are we among the number of those wandering sheep, my brethren? Have strayed afar from the flock, caught perhaps in the thorns and brambles of some besetting sin? He will seek us, no matter how far we have wandered; which will not see His guid blindness ing hand, and for our deafness, which

will not hear His warning voice! Let us follow Him, my brethren — out Divine Example, our Good Shepherd through ever greener pastures, by ever purer streams. Let us never be content until we, with all the flock, at last arrive at that blessed fold where they shall not hunger, nor thirst any more; neither shall the sun fall on them, nor any heat: for the Lamb which is in the midst of the throne shall rule them and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes.

### HOW IT COMES THAT THERE IS OPPOSITION TO CHRIST.

Rev. James J. Sullivan, S. J. Why is it there is so much oppositio to Christ? He was a good man. Nothing in His life was done antagonistic to He did great things for us both directly and indirectly, and He certainly brought blessings to the world. And

still many men protest His claim.

Why is that monuments are erected throughout the world in honor of all great men and benefactors of the race, and when a monument is erected to our Blessed Lord it meets with hisses What is the reason? The reason is not far distant. Those in this age, as in other ages, who manufacture public opinion, in other words those who are in touch with the world and closely related to it, Christ said at the Last Supper He would not pray for. Those having the ear of everybody do not

### LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. References as to Dr. McTaggart's profession-l standing and personal integrity permitted

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Hon. G. W. Ross. Premier of Outario.
Rev. John Potts, D. D. Victoria College.
Rev. William Cavee, D. D., Kno x College.
Rov. Father Feety, President of St. Michael's
Jollege, Toronto.

Right Rev. A Sweatman, Bishop of Toronto Thos. Coffey, CATHOLIC RECORD, Londou.

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desire anything like an universal accept-ance of Christ's doctrine. Why? Be-cause Christ's religion preaches sobriety, honesty, purity and chastity, and there are men and women who have no higher motive or instinct than we have in common with the animals. They desire license, complete scope for the indulgence of human nature, that can brook no interference. An examina-tion of the detail of the lives of such persons will show such motives, and is not, then we will find a supreme pride which centuries and centuries ago was the cause of Lucifers's fail when he was told he would be compelled to kneel down and adore a man. You will find that outrageous arrogance that dares to contest God's supremacy in the world and would not for an instant submit to

God's commands. It is predominant in Christ's religion that God is first, before all, and the instant He falls to second place the world is upside down and man is committing sin. For reasons such as these it is that

there is so much opposition to Christ. TWO LITTLE CATHOLIC HEROES

The following appeared in the Syd The following appeared in the Sydney (Nova Scotia) Daily Telegraph:
"A sad tram fatality occurred in George street North shortly after 9 o'clock on Saturday night, when an eight-year-old child, named Walter Sponsberg, who resided with his mother at 18 Argyle place, was knocked above by an electric tram and fatality

down by an electric tram and fatality

injured. "According to the police, the little fellow and an older brother, John, aged nine, had received money from their mother to pay a ride on the electric tram, but they evidently changed their minds and had, it transpired, been spending the money. In attempting to cross a road Walter was knocked down

by a tram.
"A pathetic scene, which moved the hearts of those who witnessed it, oc-curred at the hospital. The little felcurred at the hospital. The little fel-low, though only eight years of age, said that he was dying and asked that a priest be sent him. His little brother, with only the doctor and nurse as witnesses — the mother not having had time to reach the hospital—then clasped his brother's hand, and kneeling by the bedside, said a prayer which was re-peated by the dying boy. He died shortly afterwards and before the shortly afterwards and mother arrived on the scene.'

mother arrived on the scene."

The Catholic press made inquiries, and obtained additional facts.

"Now you are dying," said John, "and you want to go to heaven; join your hands and say an Act of Contrition with me." John knelt beside the bed surrounded by doctors and nurses, and, joining his hands with his dying brother's the two children clearly and orotner's the two children clearly and distinctly recited the prayer. The Rev. Father Kelly, of St. Mary's Cathedral, then arrived in time to anoint the child.

Walter was a pupil of St. Bridget's water was a pupil of St. Bragger school, Kent street, conducted by the Sisters of Mercy; and John is a pupil of St. Patrick's, Church Hill, conducted by the Marist Brothers.

The mother is a native of Cork, and

the lather, who died six months ago, was a Swede, and a convert to the Catholic Church. He left eight children under the care of the widowed mother. Their home may be described as a sanctuary of Catholic piety. The blow has been a terrible one for the poor mother, but she is resigned to the

will of God.

The deathbed scene has been the topic of the city throughout the week. more touching illustration of the beautiful influence of home and the Catholic school could not be imagined. The dying child in the midst of strangers aying could in the midst of strangers calls for a priest and then takes his little brother's hand, recites the Act of Contrition, and yields his pure little soul up to God. It would be hard to find a parallel for the heroism of these boys.

### IN THE SPRING.

NATURE TEACHES A LESSON THAT TIRED, EXHAUSTED MEN AND WOMEN SHOULD FOLLOW.

The spring is the season when nature The spring is the season when nature prepares for summer. All the trees and plants are filled with new sap to build and brace them up to withstand the coming hot season. Without new sap in the spring a plant would wither and die beneath the midsummer sun. It is the same with men and women All physicians are agreed that every one needs a fresh supply of new blo in the spring. Without the new blood you would be as helpless in the summer

s a tree without new sap.
What you need at this season is a tonic to give you new blood, and the very best tonic medical science has discovered is Dr. Williams' Pink Pills. Every pill makes new, rich red blood, oraces the nerves and overcomes all weakness, headaches, backaches, indi-gestion, loss of appetite, skin eruptions and other troubles so common in spring. This is an established fact, proved by

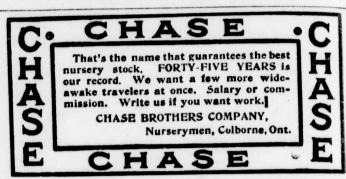
Miss A. M. Tuckey, Oxdrift. Ont., says: "I do not know what would have become of me had it not been for Dr. Williams' Pink Pills. My blood seemed to have turned to water and I was troubled with dizziness, headaches and nervous prostration. and nervous prostration. I got so weak
that I could hardly go about, and notwithstanding that I was constantly doctoring I got no relief until I began
using Dr. Williams' Pink Pills. They completely cured me and have given me back all my old-time health and strength."

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CHATS WIT

APRIL 25

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CHATS WITH YOUNG MEN.

Upward.
The heights supreme I may not gain, But if I do not leave the plain
The hills my view shall bound.
Better that I should fail half-way
Than ever be content to stay
Upon the level ground.

For even half-way up the view ommands a region that is new— Ommands a region that is new— Which I could never know; New stars are added to the night, And sooner breaks the morning light Than in the vale below.

And as I struggle up the height.
My eyes, fixed on the summit bright,
See not the stony way.
Tho weary, yet within my soul.
I know that I shall reach the goal—
The heights of endless day. -THOMAS O. CLARKE

Go forth this day with the smallest expectation but with the largest patience; with a keen relish for and appreciation of everything beautiful, great and good, but with a temper so genial that the friction of the world shall not hear mon your sensibilities. shall not bear upon your sensibilities.

He Always Looks Happy. "The greatest evils," says Jeremy ourselves also we must look for our greatest good." We are generally unconscious that we are creating an atmosphere that affects more than any mosphere that anects more than any other thing our material prospects as well as our happiness. Joe Arnold felt very much surprised and bitterly dis-orderited when Hame Leaven the conappointed when Harry Jones was chosen as foreman of a new branch of a manu-facturing firm for which they both worked. At first sight it certainly eemed as if an injustice had been done.
to had been with the firm longer than Harry, and his work had given equal Harry, and his work had be been satisfaction. Why, then, had he been passed over? A few words with the passed over? A few words with the passed the question. "I employer answered the question. "I am sorry for Joe," he said, "and would like to have pushed him forward. I know he is faithful and conscientious, and that he can always be relied upon to do his very best; but he wears such a long face and worries so about every trifle that he creates an unpleasant atmosphere. Judging others by myself, nothing, I believe, attracts people more than a cheerful face and a general air of happiness. Now, this is Harry's advantage over Joe—he always looks happy, and, as the business of the foreman of the new department will be a looked to be a supply to the problem of the new department. man who will make a favorable impression at the outset."—Success.

Don't Tell Your Troubles to Everybody It is well sometimes to let your troubles be your secrets. The man who deals tales of woe out to his friends will soon find himself without friends om he may deal them.

In the long run it seldom pays to re-lieve yourself of burdens by adding to the weight carried by others. The world is willing to laugh with you, but it seldom wishes to be asked to cry with ou, and there are none who can make themselves so unpopular as those who go about with a long face and a tale of woe that is told each chance acquaint-ance. If the little knotty problems of life come to you, remember they come to others also, and do not ask another to unravel a double portion of the snarls. If things do not go just as you would like them, remember that others are afflicted in the same way and be just a little more ready to help yourself than you are to ask another to help

Did you ever notice that the person who is given to trouble-telling is more than likely to be a bearer of gossip? The two fit together like two halves to a whole, and the gossip-bearer has ever a new trouble to tell.

Only Executed Intentions Count. The paving of the road to a very uncomfortable place is said to be com-posed of good intentions. Nowhere else has this material been tried for naving though it is placeted. paving, though it is plentiful enough to was for almost any purpose. We all know people whose houses burn when they are "just going to" insure; who lose a cow or a horse when they are "just going to" mend the fence or "just going to "mend the fence or "just going to" inst going close the gate; who are "just going to "buy stock, when it goes up like a rocket; who are "just going to "pay stock, upon to "buy stock, upon to "buy stock, upon to "pay to be a contradica note, when it goes to protest; who are "just going to" help a neighbor, when he dies; who are "just going to" send some flowers to a sick friend, when it proves too late: in fact, they t going to " do things all their lives, but never get them started.

lives, but never get them started.

"To be always intending to live a new life, but never to find time to set about it," says Tillotson, "is as if a man should put off eating and drinking

until he is starved to death.' Under every clock in a factory at Cleveland, Ohio, is the motto, "Do it now!" Such a motto, lived up to by everyone, would spare the world much It would add thousands of good deeds to daily happenings, save, many firms from bankruptcy through bad debts, paint hundreds of pictures only dreamed of, write books without number, and straighten out half the tangles of our complicated social life. The habit of putting off disagreeable duties is responsible for much needless unhappiness, for these bugbears weigh on the mind and prevent the satisfied content that comes from duty well performed. Most tasks promptly under taken prove less difficult than we anti-cipated, and the joy of accomplishment often compensates for any hardship ex-

Don't get to be known for unfulfilled good intentions. Good intentions car-ried out become the good deeds that make men useful, loved, and famous. Doing things, rather than just planning them, makes all the difference between success and failure.—Success. The Layman's Duties and Responsi

bilities. It is the fundamental and bounden duty of every Catholic who endeavors to be such in something more than the mere name, to assume with unhesitating earnestness and perform with unostentatious but unwavering fidelity the obligations he owes both to his

cumstances to do all in his power to ssist and to comfort him.

assist and to comfort him.

"And with what measure ye mete it shall be measured to you again." A good Catholic cannot do his full duty to his neighbor or to his Church unless he actively and acquired execute him. he actively and zealously exerts him self to secure the administration of good civil government, such a govern-as will guarantee and maintain safety as will guarantee and maintain salely to life and property, and absolute freedom to the exercise of religion—a government which will insure security to the development of industry and the consequent accumulation of wealth—justice in the adjustment of those difference which were arrived and with home ferences which must arise and exist be-tween men in the perennial pursuit of fortune or of fame—protection to the poor and weak against the oppressions and encroachments of the rich and the

The temporal welfare and progress of the Church largely depended upon the honest administration of that system of civil government whose foundations rest upon the cardinal twin principles rest upon the cardinal twin principles of liberty and of truth, and whose powers are so organized as to procure, without tyranny to any, but with justice to all, the greatest good to the greatest number. If the people prosper the Church wast and will prespect to per, the Church must and will prosper. Just as a mother of human mold and with human impulses glories in the hap-piness of her children, and is happy bepiness of her children, and is nappy be-cause they are happy, so does the Church glory in the prosperity of the people and prosper with them. But when the people are torn by civil strife or dissension, or when the blight of bad government is steadily sapping the engovernment is steadily sapping the en-ergies of their industry, paralyzing the impulses of their enterprise, and de-spoiling the accumulations of their thrift, the Church cannot be indifferent for the distresses of her people neces-sarily distress her, and in measure as their happiness and prosperity are arrested and impaired, so will her temporal welfare be retarded and suf-

Every good Catholic should be a good citizen from the very fact that he is a good Catholic, and the better the Catholic, the better the citizen. And by good citizen I mean a man who, inspired by no other motive than a conscientious desire to do his duty, assume correctly and discharges faith. Every good Catholic should be a man of the new department will be sumes earnestly and discharges faith-largely with the public, he must be a fully those duties of citizenship upon whose honest discharge the integrity and efficiency of government depend.— Hon, James Charles Janveer in Cathoie Columbian, Columbus, Ohio.

### OUR RELIGION.

Having enunciated the doctrine of the Holy Eucharist and briefly ad-vanced the arguments in its support we now pass to a consideration nge which takes place in the bread change which takes place in the oreal and wine. This, perhaps, is the point where so many of our separated brethren find their greatest difficulty. Yet reduced to a general statement, their objections are based on the fact that they do not believe that which they do not see or which they do not under-

stand.

In this, however, they contradict themselves. Even in the natural order there are many things which they neither see nor understand but in all they have implicit belief. To deny them would iconardize their reputation. them would jeopardize their reputation for sanity. Have they ever seen the refreshing breeze of summer or the vicious winds that blow destruction? But they do not deny the existence of

Again, from the tiny seed they know Again, from the tiny seed they know the great trees have grown, yet they do not see them grow. Winter brings decay to the fields and Spring a fresh life. Do they understand it? When far away a picture of home brings to mind a thousand thoughts. Do they understand the operation? Can they explain how this material representation produces such an effect upon the explain now this material representa-tion produces such an effect upon the mind which is spiritual? No, but they believe it. They cannot tell you what electricity, is, but they believe in it. They believe that the earth and all

And yet what are all these but mysteries of the natural order? The numan mind cannot comprehend them. They are natural mysteries to which our separated brethren give implicit consent. Yet when we come to speak to them of mysteries in the matters of to them of mysteries in the matters of religion they call it nonsense. They will not believe because they say they they do not understand. Where is their faith? Where is their consistency? As they so readily give assent to these natural mysteries, does it not seem strange that they should reject that grander and greater of all myster-ies in the other order, God's declaration of His Real Presence under the appearance of bread and wine in the Holy Eucharist.—Church Progress.

### GOING TO CANOSSA.

James M Hayes S. J., in A Little Catholic Honeycomb.

Canossa apart from its associations has comparatively few attractions for the tourist. A small stronghold town the tourist. A small stronghold town in Central Italy, it was the temporary residence of Pope Gregory VII. in 1077. At this period Europe, united in the same faith, formed a vast republic of confederate states under the general direction of the Holy See. During this year 1077 the Tyrant Emperor, Henry IV. of Germany, being under Papal ex communication for his many public crimes and terrified at the revolt of his subjects, made pilgrimage to Canossa subjects, made pilgrimage to Canossa to acknowledge his faults before the common Father of Christendom and common Father of Christendom and solemnly promise amendment. To this pilgrimage of Henry's can be traced the origin of the since familiar phrase, "Going to Canossa." No doubt it was this same pilgrimage that was in the mind of Prince Bismarck in 1872, when, during one of the anti-Catholic debates of that year in the Prussian Legislature, smarting under the connection Church and to his neighbor. And these cannot be separated, for by divine injunction they have been eternally joined, and in consequence no man can be a good Catholic who does not love his neighbor, and who is not ready at all times and under all cir-

### OUR BOYS AND GIRLS. THE LITTLE MAID OF ISRAEL.

BY EMMA HOWARD WIGHT.

CHAPTER V.

At the appointed time, upon the day following, Naaman again presented himself before Jehoram, king of Israel. The latter had assembled about him his courtiers, counselors and wise men. He appeared no longer troubled nor disturbed. He looked with serene eyes upon Naaman, into which, however, there flashed a look of loathing as he remembered that the man before him

was a leper. The courtiers, counselors and wise men of the Kingdom also looked with men of the Kingdom and hotel was aversion upon Naaman, notwithstanding the nobility of his form, his handsome, proud face and the magnificence of his raiment, for in Israel the leper is an object of intense aversion, and, had Naaman been an Israelite, he would have been banished in spite of his rank, wealth and the services he had ren-

dered to his country.

The king of Israel and those of his court were deeply incensed that Ben-hadad, king of Syria. had sent into their midst, to the person of the king himself, a man afflicted with leprosy. Naman stood, with folded arms and

grave face, waiting for the king to For some moments Jehoram silent, pondering the wisest and most judicious manner of making known to Naaman his wish regarding him. The king was was perfectly sure that Elisha would extricate him from his difficulty, for had yet the weapont had a his convent. would extricate that not have for had not the prophet bade his servant say, 'Why has thou rent thy garments?' which meant literally, 'Why art thou troubled and of so little art thou troubled and of

But the king, laboring under an erroneous idea as to Benhadad's motive in sending Naaman to him, wished so to act as to leave Benhadad no pretext for making war upon him. Benhadad hadad

"I did promise thee an answer to the letter of thy king. Go thou to the house in Samaria of the prophet, Elisha, and say unto him, 'I am Naaman of Syria, a leper, who hast come to thee to be made whole.' Then will Elisha heal thee of thy laprasy."

thee of thy leprosy."

"My lord, I know not where dwelleth this Elisha," said Naaman.
"I will send a servant to guide thee," said the king.
So Naaman entered his chariot, and with all his retinue started for the with all his retinue, started for the home of the prophet. The king's servant led the way on foot. The magnificent caravan passed through the streets of Samaria, wound among the hills and stopped before a small and

hills and stopped before a small land lowly dwelling.

Litting himself from among his silken cushions, Naaman called impatiently to one of his servants: "Why hast the caravan come thus to

a halt " At the command of the king's servant, my lord," was the reply.
"Send to me the king's servant,"

cried Naaman, angrily.
In a few moments the servant of the king stood beside the chariot.
Why hast thou thus stopped the caravan of Naaman? asked the Syrian angrily.

nobleman, angrily.
"My lord, I am but fulfilling the orders of the king, my master," was the

reply.
"Thou speaketh falsely," cried
Naman, with increasing anger. "Thy
master didst command thee to conduct
me to the house of Elisha, the prophet.

" My lord, I have obeyed the order of my master," said the servant.
"This is the house of Elisha, the Tis impossible!" cried Naaman,

Tis impossible: cried Naaman, the Elisha must surely dwell in a palace. This is the abode of a man, humble, obscure; Elisha is rich and famous." The king's servant regarded Naaman wonderingly. " Pardon me, my lord, but thou dost know little regarding the prophet Elisha," he said. "Tis true that his

fame hath gone forth over the land, but Elisha hath not riches; he is a man, poor and humble; he dwelleth not in a palace, this is his home.' Naaman, perplexed and wondering, waved the servant of the king impatient ly aside and summoning one of his own

y aside and summoning one of his own ervants, said to him: "Go thou into the house of Elisha and say to him that Naaman, general in the Syrian Army, high in favor with Benhadad, king of Syria, doth desire speech with him."

The servant passed into the house of Elisha. In a short while he came forth

" Is not the prophet, Elisha, within?"

asked Naaman, impatiently.
"Yes, my lord," was the answer,
but I saw him not. The servant of Elisha did carry the message to his "And what answer sendeth Elisha?"

asked Naaman, with eagerness.
"Elisha desireth to know, my lord, what is thy will with him," replied the

servant. Naaman's brow darkened with dis-

" Is it thus that the great and rich Naaman of Syria is received by the poor and humble Elisha?" he cried. Then, nembering the errand upon which he thinking, "I must humor this man if I would have my will of him: Go thou would have my will of him: Go thou again into the house of Elisha," he said, "and bid the servant say to his master, that Naaman of Syria hath journeyed from Damascus that Elisha nay heal him of his leprosy.

The servant turned away and passed into the house. In a few minutes he re-turned with the servant of Elisha who,

approaching Naaman, said:
"My master, Elisha sayeth unto
Naaman of Syria, 'Go thou and bathe

but a common outcast leper?" cried Naaman. "I did think that he would have come out to see me, and, touching with his hand the place of the leprosy, would have invoked the name of would have invoked the name of Jehovah, his God, and healed me. Go wash seven times in the Jordan? What marvelous power doth the Jordan possess? But enough of this folly. Thy master doth but speak in jest. Go say to him that Naaman of Syria came not to be mocked, but to be cured of his a great treasure with which to reward leprosy, and that he bringeth with him

" My lord, it would avail naught for me to carry thy message to my master," said the servant. "Elisha hath spoken," and, turning, he passed quietly among the servants of Naaman and entered the lowly dwelling of his master. Naaman sat for some moments in

Naaman sat for some moments in silence. The servant of the king looked up at him eagerly and seemed about to speak, but awed, perhaps, by the Syrian's white face and sombre eyes, remained silent.

At length, Naaman roused himself, sprang to his feet, and drawing his splendid form to its full height, cried in a loud voice:

in a loud voice Back to Damascus! Naaman hath

but come upon a fool's errand."
Then turning upon the servant of the
king, he cried, in tones of great anger,
"Go to thy master, Jehoram, king of Israel, and say to him that Benhadad, king of all Syria, will know how to avenge the insult that hath been

avenge the insult that hath been offered to Naaman."

"But, my lord, the king, my master, didst intend thee no insult," protested the servant. "The ways of Elisha are not like unto the ways of other men."
"Stop not to parley with me!" cried
Naaman, furiously. "Be gone ere l

Naaman, furiously. "Be gone bid my servants drive thee hence. bid my servants drive thee nonce.

The servant of the king bowed his head and passed swiftly away.

"Now, onward to Damaseus," said Naaman, throwing himself wearily back

upon the cushions.
At that moment, however, one of Naaman's servants, a white-haired old man, approached the chariot and

"Wilt my lord hear patiently old Masrekah whose hair has grown gray in his service and who didst serve his father before him?"

Speak, my good Masrekah," anwered Naaman. My lord, thou art a mighty man of

valor and know not the meaning of fear," continued Masrekah. "If the prophet, Elisha, bade thee do some act difficult of achievement, thou wouldst have listened and obeyed?" Ay, most willingly," replied Naa-

"Then, my master, do not despise this thing that Elisha bid thee do be-cause it is a simple thing," said Mas-rekah. "My lord, I do not believe that Elisha dath intend thee prophers and in rekah. "My lord, I do not believe that Elisha doth intend thee mockery and insult. Didst thou not take heed of the words of the king's servant, 'The ways of Elisha are not like unto the ways of other men?' Thou, my lord, didst expect to find him in a palace, but instead he dwelleth as do the poor and lowly. Thou didst think that he would heal thee with ostentations and impressive ceremonial, but he sendeth thee word to go to bathe seven times in the Jordan

to go to bathe seven times in the Jordan and thou shalt be clean. My lord, despise not the bidding of Elisha."

"Thou speaketh with the wisdom of years, my good Masrekeh," answered Naaman. "Naaman will give heed to Naaman. "Naaman will give heed to thy words. I go to bathe seven times in the Jordan.

TO BE CONTINUED.

ST. MONICA. May 4.

The feast of Saint Monica, the pattern of Christian wives and mothers, the model Christian gentlewcman, very appropriately occurs in the month de-dicated especially to the Blessed Mether Mother.

St. Augustine, in his life and in his st. Augustine, in his life and in his writings, has ever been one of the greatest forces in Christian history. His power is justly estimated, but who can measure the influence exerted over him by his mother or the perpetuity of that wenderfully tonacious influence in him by his mother or the perpetuity of that wonderfully tenacious influence in every Christian household where the name of "the greatest of the great Fathers of the Church" is not merely a name in the calendar, where the name of his mother, the sainted Mon-ica, is a name to be venerated for un-swerving faith and undaunted persever-ance?"

A Catholic woman is advised by a well-meaning friend to leave her hus well-meaning friend to leave ner nus-band or her son to his unworthy life.

"There is no need to martyr yourself, and, besides, your trouble will avail you nothing. You have had too much patience with him; he is incorrigibly

But the Christian woman answers "I have not yet gained the persever-ance of Saint Monica. Did she not wait until the very last year of her life for the reformation of her Augustine? Was ever patience more gloriously re-warded?" And, helped by the example of the grand historic mother, the ample of the grand historic mother, the woman goes on bravely bearing her cross, on her lips a constant prayer, in her heart the hope of Monica.

Like St. Francis and St. Patrick, Saint Monica and her son have been ablest of paper with the strength of th

subjects of panegyric by many non-Catholic writers. Of the mother of St. Catholic writers. Of the mo Augustine Dr. Tulloch says: was not only a Christian, but a woman of the most elevated, tender and devoted piety, whose patient prayerful-ness for both her husband and her son (crowned at length with success in both cases) and whose affectionate and beau-tiful enthusiasm have passed into a touching type of womanly saintline for all ages.

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seven times in the Jordan and thy flesh shalt recover health and thou shalt be ciean."

"Dost thy master mean to mock me that he treateth me as though I were to Co., Kingston, Ont."

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Time for Baptism.

If you turn to St. Paul's writings ou will find why the Easter season as regarded in the beginning as the especially appropriate time for baptism.
For St. Paul baptism symbolizes
Christ's death. Clothed with the sins of men, Christ plunged through the dark stream of death—death which had come into the world by sin—and, breasting the powers of darkness, gained the farther shore of life on the morning of the Resurrection.

To-Day and One Hundred Years Ago. One hundred years ago the Vicar of Christ was an exile from the See of Peter, and the world was prophesying the end of the Papacy. To-day he is the greatest moral power upon earth. Though robbers have despoiled him and governments still stand afar off, watchong, he reigns from the prison of the Vatican in the name of his Divine Master. Never has faith in the promises of Christ to Peter, never nas devo-tion to the Apostolic See been evinced

PROFESSIONAL. by more spontaneous and universal en-thusiasm than during this century.— Cardinal Vaughan.

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Killing the nerve doesn't cure the toothache; it merely stops the pain by destroying vitality. The pain can also be stopped by

decapitation. Cathartics do not cure Constipation they give temporary relief; but they weaken the bowels and really they weaken the bowels make the trouble worse.

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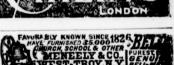
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### DIOCESE OF LONDON.

LAYING OF CORNER STONE AT RALEIGH.
On Sunday next. 26th inst., the Right Rev.
Bishop McEvay, D. D., will lay the corner stone
of the new Catholic church of Raleigh, which,
when completed, will cost about \$9.00. We
wish the pasior, Rev. James Mugan, and his
good people every success in their praise
worthy undertasking.
Work has also been already commenced on
the new church of St. Augustine, Huron
District ard soon Father Hanlon, the pastor,
will have the laying of the corner stone of the
EASTER OUTPURE AND ASSESSION. LAYING OF CORNER STONE AT RALEIGH.

EASTER OFFERING TO FATHER BRADY.

A very generous Easter offering was made Rev. Father Brady last Sunday when \$175 00 was put on the offertory plates This speaks more than words for the liberality of the con-gregation in their devotion for their priest. This is not pastoral dues. — Wallaceturg Herald Record, April 16.

### C. T. A. U.

The above letters constitute the initials of a ficurishing society—The Catholic Total Abstinuce Union—recently insugurated in Wallaceburg and Dreeden by Rev. Father Brady. The society starts off, we are informed, with about two hundred members. A large and commoditus club room has been secured, well lighted and furnished, to be opened each week night and to be supplied with magazines and newspapers. Provision is to be made for the promotion of athletics and it is expected to organize within the branch a literary and musical society, which will provide entertainment for the members and from time to time to the public at large. The following is the list of officers:

public at large. The following is the list offlicers:
Spiritual Adviser—Rev. M. J. Brady,
President—T. N. Leigh.
Vice Pres.—J. P. Boulton,
Treasurer—J. H. Beulton,
Marshal—M. McCarron.
Rec. Sec.—A. T. Kelley,
Sergt. at Arms.—G. Delona.
Investigating C. m.—Rev. M. J. Brady, P.
Carclon, W. L. O'Neil.
Auditing Committee—Wm. Kelley, Chas,
Schaafe, Chas. Delona.
—Wallacebure Herald-Record. April 9.

### OBITUARY.

Mrs. Patrick Culhane, Douglas. Ont.

At the early hour of 2 o'clock on Taursday morning, 9th ult., Mrs. Patrick Culhane answered the heavenly summons and gavo up her spirit to that God she had loved so dearly and served so faithfully through life. Throughout her illness she was fortified by all the rites of our holy religion. She bore her suffering with marked patience, and when her kind pastor told her the end was drawing near, she was fully resigned and happy to obey the will of her Divine Master. The decased lady, whose maiden name was Katle Dunne, was one of Douglas' most examplary young ladies. Previous to her marriage scarcely more than a year ago, she was engaged as teacher in some of the schools in the surrounding country, and the love and respect she won from her pupils testifies better than words her kind he art and amiable dispessition. None knew better than she how to cheer the sick or console the bereaved, and many a prayer will ascend to the Throneof Mercy for one who found her chief pleasure in comforting others; few indeed are those with whem she came in contact but felt the better of her presence.

She leaves to mourn her oarly death her MRS. PATRICK CULHANE, DOUGLAS, ONT.

May her soul rest in peace!

Mr. WM. DEVLIN, OTTAWA.

The late Mr. William Devlin, who departed this life at the ripe old age of eighty years, on the 13th in-t., was an old and his by respected citizen of Ottawa, he having resided here for the past thirty years. He was a native of Beifast. Ireland, the fourteenth son of the late Or. Richard Devlin, of that city, and he leaves one daughter Miss Mary Devlin, to mount the loss of a kind indulgent fatner. He losaves besides a numerous connection of relatives, including Mr. Richard Devlin of the Department of Railways and Canais, Mr. Alexandra Devlin of the Post office department, nephower, Mrs. John O'Reilly of Rideau Terrace, Mrs. John O'Reilly and Mrs. McCann of Besserer street, nicess and summer and speaked and nices. Ol a quiet and genial deposition he had made a large number of friede as was evidenced by the correct that attended his remains to St. Joseth's church of which he was a practical member and honorest road. Mr. Devlins death was present at hence to the cometery of Our Lady on conceded a few weeks ago by that of his gesand nephow, the late William J. O'Reilly. Begundenephow, the late William J. O'Reilly. Begundenephow, the Adrew Flanagan, who died at his home. Ward Line, Sombra Fownship, Mar. 28 1993.

The deceased had been allting for about four months, but kept up undit the last two weeks, the bore his sufferings with patience and the Belling of whis pasier, Rey.

husband and father were last to rese. Wat lacenurk Herald-Record. April 9
May his soul rest in peace!
MRS. DANIEL CARRY, QUEBEC.
There passed away in the early days of last week an old and highly respected citizen of Quebec. — Mrs. Maria Murphy, widow of the Lee Daniel Carry, barrister, formerly of Quebec, but later of Winnipeg. The present writer having had the pleasure of a couple of core years' acquaintance with the deceased venerable lady, can testify to her amisble disposition and truly religious manner of life. She leaves to mourn her loss one unmarried daughter and Mrs. Patrick M. Cotter, to whom has gone forth an universal expression of sympathy on their loss of a beloved mother in which the writer sincerely joins—while praying Almighty God to have mercy on her soul.

### OTTAWA EAST.

Among the various events in the newlyformed parish of The Holy Family during this
year, the entertainment of Thursday evening,
given by the school-children, proved one of the
most interesting as well as in many respects,
the most satisfactory. It was a decided success in every way; a rather unlooked for issue
too, considering the youth of the school and
the time the Sisters have been in charge. The
varied and interesting programme was carried
out in a manner redounding credit, not only to
the youthful performers but especially to the
taste and ability of Sisters St. Michael in cultivating the talent of each to act his part with
becoming ease and propriety. The bright faces
and holiday attire of the children zave evidence of their endeavors to prove qual to the
occasion, while their parfect delivery showed
how carefully the parts had been prepared.

The programme ran as follows:

PROGRAMME.
Chorus—" The Prettiest Little Island "......
Junior Pupils Chorus—" The Prettiest Little Island"
Junior Pupils
Dialogue—" My Busy Day
Lawyer
Lawy

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Senior Pupils.

Senior Pupils

Dialogue—" Aunt Peabody "
Country Aunt Miss M. O Connell
Niccos | Ettle M. Becker
Niccos | Ettle B. Tobin
Visitor, Marlam
Invited Guests . Misses V. Malone, M. Maher.
M. Batterton, W. Boyle, L. Irish.
Dialogue—" Court Ecene"
Judge
Master B. Slattery
Judge
Geo. Doran
Clerk H. Schelletter
G. Slattery
Witnesses

Witnesses

| P. Becker
D. Senior Pupils
| P. Doxtater
| P. Doxtater Chorus—" Isle of Beauty"... Senior Papils. " God Save the King."

The recitations found a lively echo in the audience 'The Prettiest Little Island,' by a number of small girls, their faces radiant from finding themselves so suddenly conspicuous, called forth generous applause. But the 'Ghost Scene' and 'Auut Peabad' were the events of the evening, Misses Tobia and O'Connell failfuling their roles to the satisfaction of all, not to mention Masters Slattery and Tighe.

nell failfilling their roles to the satisfaction of all, not to mention Masters Slattery and Tighe.

The Scholastic Band was in attendance in the gallery and beguiled the time while the stage was unoccuried. The accompaniment for the singers by Father Haron, O. M. I. left to be desired, while Father Kelly, O. M. I., sho wed considerable tack in decorating the stage and acting and arranging the actors.

Among those present were Rev. Father Duvic. O. M. I. Superior of Scholasticate, Rev. Father Concil. O. M. I., connected with the parsish, besides several other of the Fathers and Brothers from the Scholasticate. The tall was packed. Not only parents and rola rives, but friends as well turned out to show their interest in the parish school. All, whether clergy or laity, were unanimous in pronouncing the concert a grand success.

The programme throughout, in fact, reflects the highest commondations on Sister St. Michael, under whose charge the children have been during the past two years, and to whose efforts and ability alone the success is due Both parents and children recognize now what a creditable standing their sochol has taken and to whom they owe it. If they continue to aid the good Sister in the future as they have in the past we may look forward with pleasure for many such pleasant evenings. The fabrics of the Jews and Phoenicians

Edmonton, Alberta, April 10, 1963,
Just a few words from the city of the north in the far west.

S. Joachim's parish. Edmonton, has a massive and spacious edifice (brick) in which to worship, new pows have just lately been supplied which are a credit to the congregation.

A baudituil brick pressytery stands a little to the west of the church, while on the east side is situated the large and pretty convent, the Catholic Separate school of the town taught by the Sisters of the Fathful Companions of Jesus — a boarding school as well as a day school. Here all the Catholic children of the town, as well as many non-Catholics, receive their education. A separate department of the same school for the larger boys is situated in another part of the town.

The three buildings mentioned have a beau infull view of the banks of the great Saskatchewan River and the town of Strathcona on the opposite side.

The fertility of the Edmonton district is unsurpassed by any other part of Canada, Immense yields have been produced throughout the district during the past few years, From eighty to one hundred bushels of oats have been produced to the acre in many sections; wheat thirty to forty-live bushels per acre. The rush of immigration this spring is along the Catagray and Edmonton line, the great majority of settlers coming, setting in the Wetaskiwin and Edmonton districts, most of the newcomers buying lands already improved, many others gring farther out to take homesteads. All are more than pleased with their new homes, Farms partly outlivated, some with one hundred or one hundred and fifty acres under cultivation, can be bought here at from \$5 to \$50 an acre, just now. In a few years more the porioes will certainly be double at the rate changing hands all the time. There is no difficulty in either buying or selling, as the numbers arriving every mouth in the year make the business in this line quite brik. Catholic families can make no mistake in country to prother Alberta. The Catholic population throughout the district slarge.

Complimentary.

A flattering testimonial of Rev. Father Kelley, who lectures here in the opera hruse, Monday evening, April 27th, is given by the American Tribune, Newark, Onio. It says: The Rev. Father Kelley is gifted with that genius of poetic expression which charms the hearer, and, added to his eloquence of tongue, it made his lecture a living word-ricture of the scenes and people he so vividly described. When he finished his lecture there was a pause, and then an outburst of applause and appreciation which made the ball ring.—Wallaceburg Herald Record, April 16.

### Echoes from the Pines.

Richoes from the Pines.

The Essier number of this charming little magazine, Echoes from the Pines." published by the pupils of the Ursuline Academy, Chatham, Ont. comes to us laden with all the good things of this glorious feadwal. We are always pleased to receive a copy of this charming literary production which speaks so highly of the mental and degrat training imparted to their pupils by the daughters of St. Ursula.

The Late Father McGuckin.

A telegram was received at Ottawa University last week conveying the sad intelligence of the death at Vancouver, B. C. of Rev. Father McGuckin, formerly rector of the university. He had been in failing health for some time, and his death was not altogether markpected. Rev. Father McGuckin was born in Cookstown, County Tyrone, Ireland, its statement of the same of Canada in 183 shortly after his ordination to the priesbood. He commenced his priesby labors in Northwest where he spent several years working indefatigably in the cause of religion and education. During his stay there he was in charge of several celleges and came prominently before the public ewing to the part he cook in pacifying the minors during the Carl book Gold fever in the early six les. He came to Ottawa University, which high office he held until 188, when he returned to the West. He was succeeded in the rectorship by Rev Father Constantineau. During his residence in Vancouver, Rev. Father McGuckin was connected with several houses of the Oblate Order and with several houses of the Oblate Order and with several houses of the Oblate Order and Freeman. April 15

May his soul rest in peace! a onden. April 23 — Dafry Produce — Eggs per dezen, 11 to 12c; butter, best roll, 20 to 22c; butter best crocks, 18 to 22c; butter best crocks, 18 to 22c; butter best crocks, 18 to 22c; butter, creamery, 23 to 25c; honey, strained, per lb, 10 to 11c; honey, in comb, 12c; to 13c.

Grain, pen cents — Wansat, new (good) \$1.18 to \$1.20; cats per cental 80 to 90c; cotr \$1 to to \$1.00; pens \$1.25 to 33.40, rpc, 95 to 95; bunswheat, \$1.00 to 31.19.

Meat—Pork, per cwt., \$8.25 to \$8,60; pork, by the 1b, 9 to 10; best, by the quarter, \$5.50 to \$1.00; for \$1.00; best, by the catcass. \$6.00 to 27.00; lamb, by quarter 10 to 11c; spring lamb, each \$4.50 to 35.

Poultry—Spring chickens, per pair, 75 to \$1.00; hens, per pair, 65 to 75c; turkeys, per ib, 134 to 15c.

The Late Father McGuckin.

To the Greeks and Known was indeed at or classic architecture, by which we mean the various styles founded and practised by them, and the different styles which sprang from them including the Romaneeque or Byzantine, the Italian, which includes the Florestine, modern Roman and Venetian, and

Byzantine, the Italian, which includes the Florentine, modern Roman and Venetian, and the Renaissance. The distinguishing features of Greek and Roman Architecture, are the column, entablature, pediment, plaster, colonnade, arcade and portice, The cultivation of classic architecture was due in a great measure to the encouragement given to the building of temples for the gods, for which this form of architecture was well suited, being clegan; formal, massive and producing a grand effect, in white marble, of which the buildings were chiefly constructed.

The Gothic style, which grew out of the Romanesque, came into existence in France and was very soon introduced into other countries, the chief features are arches (nine different styles), plinars, buttresses, traceried windows and high pitched roofs. It is particularly adapted for ecclesiastical ediflees, and many Gothic cathedrals present rare and striking beauties. Bareron says: The Gothic Cathedral is a blossoming in stone by the insablable demand for barucony. The limitation of granite blossoming in stone by the insablable demand for barucony. The limitation of granite blossomis into an etc pal hower, with lightness and delicate finish, as well as the acrisi proportions and perspective of foral basury.

All the modifications introduced by the Gothic have for their generating principle that mystic love which aspires to paradise and finds its symbol in a special loftiares of pillar, vault and spire, "whose silent flager points to heaven."

They dreamb not of a perishable home Who thus could build. Earth has not anything to show more fair: Dull would he be of soul who could pass by Unmoved by sights, so touching in their

### MARKET REPORTS.

m be west, that of the Holy Rossay, which was built at a cost of \$20,000.—The Canadian Freeman. April 15
May his soul rest in peace!

ARCHITECTURE.

Necessity compels invention and this is no lines true of aroniceture than of other architecture. In the continue of the true of the state of the st

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160 lbs, 86 20; fats and lights, \$5 percents.

East Buffalo. N. Y. April 23. — Cattle.—
Receipta, 75 head; steady. Veals, 25c lower;
tops, \$7.50 to \$7.75; common to good, \$5.50 to
\$7.40. Hoge—Active and steady; heavy; \$7.50 to
\$7.50; mixed, \$7.45 to \$7.50; Yorkers,
\$7.50 to \$7.45; pigs \$7.25 to \$7.55; roughs, \$7.
57.51; stage, \$5.75; oc \$2.5. Sheep and lambs—
Sheep atendy; lambs, \$7.50; culls to good, \$5.50 to
\$7.55; wearerrs, lambs, \$7.30 to \$7.40; yearlings,
\$6.50 to \$6.75; evee, \$6 to \$6.25; sheep, top
mixed, \$5.75 to \$6; culls to good, \$3.50 to
\$7.55; wearerrs, lambs, \$7.30 to \$7.40; yearlings,
\$6.50 to \$6.75; evee, \$6 to \$6.25; sheep, top
mixed, \$5.75 to \$6; culls to good, \$3.50 to

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Madonna di San Sisto,
St. Joseph.
The Good Shepherd.
Madonna,
Hoad of Christ,
Madonna
Christ in Getheemane.
The Holy Night.
He is Risen.
He is Risen.
He is Risen.
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The Holy Night.
Onriet in the Temple.
Christ on Calvary.
Immaculate Conception.
Suffer Little Children to Come Unto M
Giad Tidings of Great Joy.
Help, Lord, or I Perish.
Mater Dolorosa.
Madonns di San Sisto (detail square).
Christ Healing the Sick Child.
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VOLUME XX

The Catholic LONDON, SATURDAY, M

THE USELESS A good many curious in New York. But then, bered, it shelters curiou all climes, and, moreover of the soil are subject yelept Newyorkitis. W read an exhaustive desc ailment, but from what safe to say it is a viruler symptoms varying acco temperament of the fastens upon. When native has a goodly bacilli in his system he is that Gotham is the only

planet, and everything it is greatest and most the early stages it may dose of travel, but who must have recourse to dinarly clever doctors all, and who refuse to before one's restorat Occasionally the disea self in a bizarre imb giving a dinner to pug a monkey a guest at a Lately we read of so tendering a dinner to town restaurant. It s saw the item, that the go questing for the ' in Eastern lands wor greater success were their search to, in, resorts of New York one expect from peop thing to do. With tin hands, and which they how or other, the of mind and hear of historic time-ki played a certain in finement in making They were, it is true less members of s shrank from mere exh

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Their wealth shuts of

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have scenes which

HAPPY WORK Our friends who come and go on, and for it, whose days a and who can take simple, yet wonde about them, should after all, work is the we may expect this Its saving waters ke unspoiled and ent up vistas which are idle. Its rewards knowledge that to is the thing to aim

> We are glad to of the "boys" They are beginning solid men of th nothing but conten and the fact of the

the saloon-keeper

public favor. It

upon them that t not regard the be as the ideal of a n gentleman with who frequents t who is a disgrac whose only amb wear a white low grade coun appear altogethe and there are sig this hope is no them we may me sion to give him who desires to head free from The total absta success. The

succeed for a ti race at fifty or he should be do has overdrawn of Nature. He ical and mental ties are dimm

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