. 10. 1897. 25c per bush .; higan, \$5.00 to \$2.50 to \$3.50 00 per cwt. c choice, \$5.00 Live weight,

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VOLUME XIX.

To the fair, youthful throng, Who wear immortal Love's bright golden chain.

While I remember that fresh, summer morn, With choir of tuneful birds and laughing

powerful and eloquent sermon. His title was "The New Age." He made a reply to his enemies that was unanswerable. Arraying and allying himself with the unmistakable intent and purpose of the Pope, quoting from his en-cyclicals, his letters and his public atterances, he clearly showed that the Pope was a progressivist, and not a reaction. to the fierce storm that has broken around the head of the great Cedar of Lebanon. Probably but few in the vast audience realized the dramatic environment. The great prelate did not stand at bay, but with the dignity of a Prince of the Church defined his position without anger, answered criticism with reason, and triumphantly asserted the commonsense that must animate Church policies. Rolling periods and epigramatic flashes, sound argument and lofty philosophy, ardor and charity were blended. The audience was stirred, but the vigor of the speaker never carried him beyond the bounds of courtesy, nor transgressed the rigid ment. law that binds the ecclesiastic. The whole discourse is too long for publi-cation in these columns, but a careful summary has been made. Progress was the theme ; the Fatherhood of God and loyalty to Leo was the motive.

toward the Church and towards the new

age?

Toward the Church our bearing must

 Washington, D. C, April 1, 1897.
 Last Sunday, at St. Patrick's church,
 Archbishop Ireland delivered a read
 to be movements along the road lead higher life in the cause of progress.
 In the domain of interview of the read delivered a read faith and morals, which form the un-changeable life of the Church, are the Seeing that the age was bent on invital principles of progress, the neces-sary condition of the true life of humanity. Progress is not had by a wild flight toward chaos outside the orbit of humanity. It is had by an ad-vance along the lines within which alone there is life.

Toward the age our bearing must be that of wise discernment, warm sym-The sermon was a direct reply product and prudent direction. Men the nations of the earth the rich have sinned against the age, not its substantial life, condemning it for the exceptional evil without acknowledging the permanent good which un-derlies its ambitions and its inspira-tions. The age covets great material development, great discoveries, great inventions. Is it not right in all those things? Was not the earth given to man that he may subdue it? Is not man responsible to his Maker for the full development of all the faculties confided to him? Therefore, progress is right.

The age covets intellectual development. What is this but the develop-ment of man's mind? And the un. folding to his mind of the great truths of God, whether they are found in nature or revelation, is for the betterment of humanity. It is an age devoted to the uplifting of humanity, to the and loyalty to L20 was the motive. The following will give but a dim idea of the reasoning, but, read in the spirit of the above, will inform the readers of the *Journal* of the main features of one of the greatest efforts of this great leader:

readers of the *greatest* efforts of the solution of the spirations are in their primary tendencies good, noble, praiseworthy. If at times the age goes wrong it is rough lack of direction. Our duty upon the face of the world during this nineteenth century, which now is nineteenth century, which now is formations, social and political, have taken place in the world of men ! All taken place in the world of men ! All so far as need there is, direct things around us are different from those aspirations and guard them from things around us are different from all peril. what they were a hundred years ago ; Our duty to the age is to follow Leo. and very different will they be from He is the Pontiff of the age. He knows it as no one else knows it. He what they are now a hundred years hence. Discoveries of hidden realms of nature, inventions in art and in-dustry, revolutions in the manner of life of humanity, are so numerous and e interval and in the manner of the church by Almighty God in these so important and so far-reaching in great days of social transition. Only their effects that the beholder is a great Pontiff, under God's supreme guidance, could save the Church from amazed and is made to feel that the irresistible decree has gone forth through all the universe, "Let all the danger of being put in opposition to the age; and only a great Pontiff could show that the Church is the religthings be new." Amid all those changes the question ion of the present, as of the past ; of the future, as of the present. is put-and it must not be unheeded by Christians-What of the Church? THE CHARTER OF THE NEW AGE.

quiry and investigation, he threw open the doors of the Vatican Library, and invited into it the scholars of every creed and of every shade of thought, knowledge stored there during the centuries. He boldly tells all the earth that the Church has nothing to conceal

treasures of that library. CONCLUSION.

The Archbishop went more minutely into this eulogy of Leo than space will permit in this letter. The foregoing ity. is only a brief summary of his very able address. The following is given in his own words, and is the only authentic version of the concluding

action. There is but one place for Catholics -- near Leo, with Leo. There are Catholics who more or less con-

The Maid Among the Corn. I say a maiden in the early morn, Walking, beam and the contingent—what is berry Walking, beam as she walked she sang a happy song, Man as she walke and should with the things of that sang a happy song, Man as she walked she sang a happy song, Man as she walked she sang a happy song, Man as she walked she sang a happy song, Man as she walked she sang a happy song, Man as she walked she sang a happy song, Man as she walked she sang a happy song, Man as she walke the to durit the tord as sond wild with the things of that sang a happy song, Man as she walke and sond with the things of that sang a happy song, Man as she walke durit the sawed bild wath the things of that sage cannot be the cance of the france, and the goverament of france, and the goverament of the sawed should with the things of the thing so of the sawed should with the things of the thing son the sawed should with the things of thang ware the could ware the charteria of the could but which had not heretofore presented things of this world to maintain his and language. It is not so. So far as can be reconciled to claims so imperi- remoteness of certain people rendered that, being good Catholics, they must against hill, I all against

While Tendential binds and laughing through the corn, in the bowers.
No DIVISION ON RACE LINES.
Archbishop Ireland Points Ont the bangers of Certain Contengent and the imperfect. More or ship of Leo XIII.
Special Correspondence Freeman's Journal.
Washington, D. C., April 1, 1897.
Washington, D. C., April 1, 1897.< great number among which are most according to their true value. One pictorial illustrations of the life of loyal to the Pope, most ardent to fol day in a conversation with Mentholon, Christ, from the nativity to the cruci-them under the banner of nationalism, empires were founded on force. Jesus

to follow where true Catholics should alone founded His empire on love, and not go. "Again, I say Leo is our one leader. Our loyalty to him is our one test of human nature, and I tell you, all these has scarcely lifted the hazy mist from Catholicity and brotherhood. Under were men, and I am a man. Jesus Leo's banner we will fight. Under Christ was more than man. I have Leo's banner we shall win—win for God, for the Church and for human-enthusiastic that they would have died mob who but a few days prior to this for me. But to do this it was neces-

sary that I should be visibly present THE DIVINITY OF CHRIST. THE DIVINITY OF CHRIST. (Selected from the Writings of Cardinal Gib-bons.) with the electric influence of my looks, my words, my voice. Who cares for me now, removed as I am from the Jesus thus adjured openly declares be fore the Court that He is. It was this

#### COMING IN THROUGH THE WIN-DOW

We believe it was Archbishop Ryan, of Philadelphia, who said the Protestants were coming into the Catholic Church through the windows. An illustration of the meaning of this happy phrase is furnished by the Lafayette Avenue Presbyterian Church of Brocklyn, where there has been unveiled the last of eight large side windows, thus completing a series of Christ, from the nativity to the cruci-fixon. The subject of the new window, we are told by the Brooklyn *Eagle*, is an adaptation of part of Raphael's " Christ Bearing the Cross. The window is thus described by the

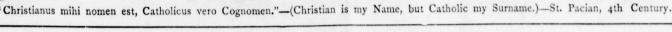
"Five figures have been used in the composition, and the scene is laid scene had escorted the Saviour triumphantly into Jerusalem, shouting 'Hosanna to the Son of David,' are at this time, with one accord, crying out anthen in sortal with the concluding and important part of this great effort:
Where should Catholics stand in regard to all the questions that press themselves to day upon the minds of men, in regard to all the movements with which humanity to day papit- tates?
" They should stand with Leo, the Pontif of the age; with L30, who understands so well the age, who is interpretation of the great principles of God." We stone time of modern movements and whose interpretation of the great principles of God."
" They should stand with Leo, the Pontif of the age; with L30, who is of Cartista truth in reference to these interpretation of the great principles of God."
" They should stand whose interpretation of the great principles of Catholics – near Leo, with Leo. There is but one place for Catholics – near Leo, with Cath 'Away with Him, crucify Him,' and ing her hands toward her Son, sup-ported by the other two Marys, all of whom appear awestricken with the situation of their beloved Master. The Virgin's robe is of an exquisite shade of blue; the garments of the other Marys are of a deep rich green and purple.

The presence of such a window in Protestant church som

# LONDON, ONTARIO, SATURDAY, APRIL 17, 1897.

e Catholic Record.

NO. 965.



H. SHAW Princip: icipa Architects CHOOLS, ETC

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. 4, Londer. ursday of every II. Albion Blook, ry, President a ht; P. F Boyca,

Is the Church, also, to change? And if she does not change, must she pass away with the institutions and the

away with the institution and forms of ancient days? The answer is: The Church re-mains: as Christ, she is of all ages, and while never departing from her identity, she adapts herself to all ages. THE CHURCH TRANSCENDS THE CEN-TURIES.

She is of them, while above them. The Church never changes, and yet she changes. In the constitution of the Church there is a two-fold element the divine and the human. The divine never changes ; it is ever the same. The human changes. The essential constitution of the Churchthat which Christ built-is always the same. The truths, the principles of faith and morals, which the Church received from Christ, are always the same. The Church's own laws, her the individual, and therefore private outward and accidental forms, her human manner of life change. Even in the divine we must distinguish be-At the same time, he tells this great intween the principle and the application of the principle. The application of the gaining money, whatever its avarice, things and old," laying stress to day reverence because of such fatherhood ; lics have but one name — Catholics. upon affirmations of certain points and that, whatever the industrial or They have but one rule of action,

Leo XIII ! Let him be our teacher and our model. His encyclicals are the charter of the new age. L30 XIII. is recognized by the nations of the

guardian and protector. Read his

encyclical on labor. How well he un-derstands the new social conditions! He bids all men seek their rights, but bids them stop short of the violation of admits there are differences in men. Some have lesser power of arm, some have lesser energ,y some have lesser intellects, but every of arm, some have lesser energ,y should be for us but one tendency, one movement, one mode of adaptation -the rights of their families. man is a child of God, and what be longs to one man cannot be taken from another without crime. As one's labor is essentially a part of himself, so the reward of labor belongs to specious titles of conservatism and tra-

property must remain. The individ ual was before the social organization. Those in America who resist the direcdustrial world, whatever its passion for fractaires, however much they dare

every laborer must be treated with the things that count. Loyal Catho-reverence because of such fatherhood ; lics have but one name — Catholics.

which they mistake for the absolute but they correctly interpret Him as and the permanent, they cling to claiming to be consubstantial with His memories of the past as if those mem

ories represented permanent realities. They feign would bid humanity and the Church to stand still. Aye! even to retrograde. Thus, in France, de spite Leo's repeated invitation to all Catholics to see in the republican form of government which the people of that country have adopted the representation of law and order, and the legitimate government according to the necessities of the age, despite his repeated invitation to rally around the Government and work lovally and earnestly under it for the welfare of the country and of Mother Church, certain Catholics dream of re-constituting dead empires and monarchies, and are, as Leo himself has lately charac

terized them, refractaires to his commands. Such Catholics are in rebellion against their chieftain. "Refractaires, rebels against Leo.

are found outside of France. They are found where we should least expect to find them-in America. There are, unfortunately, divisions among Catho-lics in America, not, indeed, in strict matters of faith and morals, but in He tendencies and movements, and in those indicated by Leo. Separation from Leo, opposition to his direction, As however much it clothes itself America as it does in France, with the teachings of faith ; the submission of ditional Catholicity, a religious fear of

tion given by Leo are rebels and reheart. push themselves forward as the only

Tradition tells us that, after Christ's Father. As Christ is one in essence with His Father, so does He claim to be identical with the Father in honor, identical in power, identical in glory. He insists which Jesus bore the cross; and that

on being believed by the same faith, trusted by the same hope, and loved orable by some insult, injustice, or

with the same intensity of affection as His Father. He is to be invoked and form an idea of the Queen of Martyrs angel forbids John to worship him. But the angels are commanded to adore ings of her Divine Son. Must no Our Saviour. Temporal honors when thrust upon Him He resolutely declines. was scourged, of the tribune whereon When a grateful people seek to take He was mocked, of the spots whereon Him by force and make Him King, He He fell, of the way marked by His flees from them and repairs to the blood, of the nails that transfixed Him, mountain part, because His Kingdom and of the cross whereon He died, of the grave wherein He was buried, was not of this world. But when St. Thomas adores Our Lord, saying : have been a sword which pierced her My Lord and my God," Jesus, far loving heart ! How must her bleeding from rebuking him, accepts the title heart have melted in sympathy with Apostle's faith. When the man who was born blind had his sight restored, and His death might not be for sinners, in vain !

falling down, he worshipped Jesus, and the humble Saviour offered no re-These pilgrimages were noticed ; the sorrowful mother was not permitted to make them alone ; the holy women and monstrance, because He was conscious that He received only His due. He exacts an absolute obedience such disciples of our Lord accompanied her,

as only a God can claim. Earthly praying in the spirit of her hymn : rulers can demand only external com pliance with the law of the land. But Christ enters the sanctuary of the soul and becomes absolute Ruler of the human conscience. He requires the submission of our intellect to the His law as well as an external com-

til every one who had a favor to expect neart. In a word, He legislates as a God, or a transgression to explate vowed to He pardons as a God, He judges as a visit the Holy Land. Pilgrimages to ment changes with circumstances. The Church is the guardian of men bringing out of her treasury ' new every laborer must be treated with

things and old," laying stress to day upon affirmations of certain points more emphatically than she had done heretofore; fitting herself to new situ-ations for which she was always ready,

would have been looked upon as piece of "Romish idolatry." Our Pre testants friends, we may hope, will one of these days go even further than adopting the outward forms of Catho licity.-Catholic News.

PRIESTS AND LABORERS.

A Special Order Suggested in Interest of Tollers.

Dr. Englert, a professor at the University of Bonn, on the Rhine, in a work which he has just published, suggests that a special order of priests should be established with the design of devoting themselves absolutely to the study of the labor question and the welfare of the toilers. They should, according to his idea, be regularly bound together by vows, should have the co-operation of lay brothers, and should settle down in the heart of working districts. The scheme is, no doubt, better adapted to the Continent, where Catholic workers are to be found in such large numbers, than to this country; but if such an order were formed, it may be safely asserted that the members would have ample scope for zeal and energy wherever they cast their lot. They could most profitably devote themselves to lec tures, and to the founding of associations and institutions of various kinds for the benefit of the toilers. In Germany, France, and Belgium social ac tivity on the part of Catholics has reached an advanced stage, and we should not be surprised to see such an order as Dr. Englert contemplates springing into life at no distant date. The Church has always given to the world congregations qualified to grap-ple with the needs of the times, and on the Continent at least, an Order having sympathy for the workers as its guiding motive would seem to be a requirement of the day.-Liverpool

"Fount of love and holy sorrow, Mother ! may our spirit borrow Somewhat of thy wee profound ; Unto Christ with pure emotion, Raise our contrite heart's devotion-Love to read in every wound !" Thus the practice inaugurated by

our will by an interior attachment to Mary grew into a devotion which has led Christians to hold in veneration pliance with it. He must be undis puted Master of the kingdom of our the Saviour. The devotion spread un2

## All Women Should Read

#### This Interesting Letter-"I was Nervous and Weak."

#### Life Changed from Misery to Joy by Hood's Sarsaparilla.

The terrible trials of the "gentler sex" are beyond description. How Hood's Sarsaparilla is adapted for them and how it restores health and helps over the hard places, is well illustrated by Mrs. Place's letter.

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs: -In early life I suffered much from stomach troubles and spent a great deal of money in doctoring. I re-ceived temporary relief only to have a return of eickness, and for the past five years life has been made miserable by constant illness. During this period there have been six months that I was not off my bed, and for one year I suffered most severely. I was

#### Nervous and Weak

and life scomed a burden. It happened that my husband bought a bottle of Hood's Sarsaparilla and I commenced to take it in small doses. In a short time it was evident that it was helping me. In two weeks I felt that I was being greatly penefited. About this time our youngest son, then 15 years of age, was taken down with typhoid fever. He passed on to his reward, and soon others of the family were taken ill, until I was the only one left to care for them. I continued taking Hood's Sarsaparilla, and to the surprise of myself and all the neighbors, I not only kept up and took care of the sick, but my

#### Health Continued to Improve.

For nearly three months this siege of typhoid fever held the family down. All this time, as by a miracle, my health kept up and I grew strong. At present I am feeling well and know that the benefit derived from Hood's Sarsaparilla is permanent. Other members of the household have since taken Hood's Sarsaparilla and Hood's Pills with good effect." MRS. REBECCA PLACE, N. Sixth St., Goshen, Ind.

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v London Commercial College.) 212 . 214 Dundas Street. We solicit the same liberal patronage which the readers of THE RECORD extended to us in the past. Satisfaction guaranteed.

W. N. YEREX, Principal.

He is Just Away. BY JAMES BERRY BENSEL. I cannot say and I will not say That he is dead—he is just away. With a cheery smile and a wave of the hand He has wandered into an unknown land,

And left us dreaming how very fair It needs must be, since he lingers th there And you-oh, you-who the wildest yearn For the old time step, and the glad return Think of him faring on, as dear In the love of there as the love of here. Mild and gentle as he was brave, When the sweetest love of his life he gave To simpler things, where the violets grew, Pure as the eyes they were likened to,

The touches of his hands have stayed As reverently as the lips have prayed ;

When the little brown thrush that harshly was dear to him as the mocking-bird ;

And he pitied as much as a man in pain A writhing honey bee wet with rain ; hing honey bee wet with rain Think of him still the same, I say ; He is not dead -he is just away.

## A WOMAN OF FORTUNE

BY CHRISTIAN REID, Author of "Armine," "Philip's Restitu-tion," "The Child of Mary," "Heart of Steel," The Landot the Sun," etc., etc., etc.

#### CHAPTER XXV.

" I DID LOVE YOU." It chanced that Cecil on returning

home from the hasty visit to Kathleen which the latter mentioned to the Abbé, found a large basket of flowers that had arrived for her during her absence. Partly a feeling that she had been neglecting Kathleen latelyvisiting the sin of the brother, or her own folly, on the sister's head-and partly a remembrance of the wistful look on Kathleen's face as the girl said, "I see so little of you now !" in-spired her instantly with the idea of taking these flowers to Miss Tyrcon nel. Therefore on their way to the dinner to which they were going she stopped the carriage as they were pass ing Mrs. Tyrconnel's apartment, and, after a word of explanation to her companions, alighted and went in for a moment to present the fragrant offer

With the habit of familiarity ac quired while Kathleen was ill, she did not cause her presence to be an nounced by a servant, but, passing through the antechamber alone, lifted the portiere and entered the salon dur ing the moment of silence in which Tyrconnel was wrestling with the temptation excited by Kathleen's

His head was bent, his eves fastened on the fire ; and Kathleen was watch ing him with eager, strained gaze, her whole attention thus absorbed ; so that neither of them heard the faint rustle of drapery, and Miss Lorimer had advanced half way across the large room when, his eyes still fixed on the leaping flames, he spoke.

A world of emotion surged through her heart as his words cut clearly upon her ear-" No. I love Cecil Lori mer with the one, exclusive passion of my life. But I am poor and she is very rich. I shall never ask her to be my wife." There was another silence of

scarcely an instant's duration ; but how much of thought, joy, pain can be crowded into the briefest measure of time in moments of strong feeling Cecil's first consciousness was a sense of exultant happiness. He loved her! And swift as a flash her heart respond ed with the unuttered but passionate cry, "And I love you!" Then came the

ever seen her before ; for she was in a

pear singular in their eyes by dress

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### THE CATHOLIC RECORD

ing differently from what had been her custom when they saw her last; and this had induced her to yield to the persuasions of her maid with regard to her toilet for the evening. And so she wore a rich gown of white silk and priceless lace, with gems glittering about her slender throat and on her arms, from which a light wrap had partly fallen. As Tyrconnel's eye rested on her he

thought in the first instant of his gaze that such a radiant presence must be a vision of his own imagination. But this fancy was dispetied when, becom ing conscious that retreat was impos-sible, she moved quickly to Kathleen's side, and laid on her lap the roses which she had been carrying. "I called just a moment," she said,

in almost her ordinary voice, "to bring you these. I found them on my return home, and their perfume re-minded me of you. Good by again. Good evening, Mr. Tyrconnel." She bowed slightly, and was moving away when Tyrconnel stepped for

ward and stood beside her. Did you hear my last words ?" he asked, in a very quiet tone-a tone so quiet that involuntarily she turned to reply; and as she encountered the look with which he was regarding her a vivid color leaped to her cheek and her heart beat suffocatingly. Bu she controlled herself, and answered

in a voice very nearly as steady as his own: "I heard them, yes ; but it shall be as though I had not. It was my fault - though by accident - that I stumbled on your counsel.' I have to apologize for entering so unceremon iously.

usly. I will not do so again. "Cecil!" he cried. It was a passionate cry that com pelled her eyes, which she had already averted, to return to the gaze that he was bending on her; and during a passing instant they stood face to face, Kathleen meanwhile regarding them with a breathless, indescribable expression of mingled hope and fear. For the first time Tyrconnel permitted his voice and his eyes to speak the language of his heart ; and there was one-just one - flash of response in the glance that met his own, before Cecil turned coldly away, refusing to

see his extended hand. But Kathleen started up, sprang to her side, and seizing her hand placed it in that of her lover, exclaiming : "Gerald ! Cecil ! do not let pride stand between you ! You love each other ! What is money or the want of

it to this love ?' "Nothing," answered Cecil, looking

round at the pleading countenance of the speaker. "To me absolutely nothing. If he had held out his hand when I entered this room I would have given him my own without a falter of doubt or hesitation. But while every pulse of my heart was beating fo him - and he must have felt and known it, as I felt and knew that his was beating for me - he was coldly weighing both these hearts in the scale against my fortune and his pride. And his pride outweighed them. And he thinks that he is not mercenary ! In my eyes the veriest fortune hunter could not be more so ! "You are right," said Tyrconnel, a low tone. "I have acted unin a low tone.

worthily in that I have allowed a thought of-of anything to come between us. In my inmost soul I have felt this. But-" "But you lacked the courage to in cur an unjust judgment of the world—" "No!" he interrupted, speaking quickly almost violently. "It was not the world I feared, or even 1emembered the existence of It was of voursel

THE POWER OF SAINT PETER. him ; a bitter sense of pain as she felt that the opportunity she had so long been seeking-to use the talent of wealth given her-had escaped grasp just when she thought she had at last secured it ; and, dominant over all a half reluctant and yet exultant sense of happiness in the certainty of Tyr-connel's love — all these conflicting sentiments were raging in her breast, while with sparkling eyes and gay words she was making herself the cen-

tre of attraction and admiration. easy and apparently natural did she seem that even Mrs. Severn and Miss Marriott were deceived, and thought with pleasure that the slight cloud which had lately fallen over her was entirely dispelled.

some minutes for the entrance of Mrs Severn's party, and though it was not Miss Lorimer's stately figure that his eye sought first when the three names were announced, his glance was in stantly caught and riveted by the bright bloom of her cheeks and the unusual animation of her manner. "She has just seen Tyrconnel !" was his mental comment ; " and I do not envy him his sensations at the present moment judging by the expression of her eyes. I never saw her look like that before. An hour or two later this astute gen tleman said to Miss Marriott :

Your friend is a beautiful woman, and when it pleases her, a charming one. But I should not like to be her lover

Cecil, meanwhile, was becoming conscious of that reaction after strong excitement which had been very famil iar to her when as a child she was in the habit of falling into violent fits of anger, but which for some years past she had not permitted herself to incur. Nothing taxes the vital forces so severely as the unrestrained indulgence of passion : and she felt this very keenly when, to her great relief, she at length found herself in the carriage on her return home. A sense of lang uor, apathy, profound depression both mental and physical, had succeeded er late unnatural excitement of mood. With the briefest of good-nights to her friends, she retired at once on reach ing her apartment ; and so thoroughly wearied was she that her head had

scarcely touched her pillow before she was in deep dreamless sleep of utter exhaustion.

CONSCIENCE.

rules our conduct, and passes judg ment upon our actions, teaching us whether they are good or evil, justifi able or clearly forbidden. The voice of conscience sounds approvingly when we do right, and visits us with sharp remorse when we do wrong. This voice, this judge, is God Himself; it is the living Truth ; it is Jesus Christ dwelling within us. We can by no dwelling within us. We can by no possibility drive this divine voice out from the sanctuary of our hearts. We may close our ears that we may not hear when we are bent on resisting it and desire to do evil, but we can never silence the voice of God, which thus becomes, even in this world, our judgment, and our condemnation. If, on the contrary, we are obedient to its teaching, if our lives are ruled by this hidden law, then shall the soul enjoy on earth a foretaste of the joys of heaven, and shall see in God only a Saviour, a Father and a Friend, who communicates to it, even in this world. that peace and happiness which it is destined to possess, in perfect plenitude, hereafter.

The idea of a divine government in the Church is as old as the Church itself. The apostles were conscious of their authority and they proclaimed it everywhere. The New Testament is a living witness of their Divine commission. They are to teach all nations, and their work was to go on forever. It was not, however, the Divine plan to perpetuate the Church as a house divided against itself. Jesus prayed that His disciples might be one, as He and the Father were one. The Papacy So was constructed as the centre of unity and the Pope was regarded in every age as the successor of Peter, the vicar of Christ, the visible head of the Church and the infallible organ of divine truth, writes Doctor Justus J. Spreng, in the Irish World. The his tory of the Popes is the history of the Church and the primacy of the Roman See is the corner-stone of the religious fabric. Destroy this primacy and the entire edifice will tumble down. Bishops and pastors will be without authority, and the several churches will become so many disorganized mobs. The Holy Scripture will have

no sanction, and revealed truth will perish. Such would be the religious condition of the world if the Papacy and its prerogatives disappeared ; but this shall never occur, for Christ said : "Thou art Peter, and upon this rock

I will built my Church, and the gates of hell shall not prevail against it

It is a palpable fact that our Lord printed about Catholic matters, simply continually singled out Peter from the because the writers thereof are not in other apostles. He was addressed in preferance to all, and he was conformed of the practices and regulations of the Church and the institutions stantly speaking in the name of all. connected therewith. In the reports Nay, he could scarcely open his mouth of a stormy scene between a mother without proclaiming the divinity of and her daughter and other persons at the Son of God. This is evidenced to every reader of the New Testament. police headquarters the other day, all the papers had it that the mother On a certain occasion Christ said to His disciples : "Whom do men say the Son of Man

is ?

According to some he was John the Baptist, and according to others he was Elias, or Jeremias, or one of the prophets. It was reserved to Peter to cry out : "Thou art Christ, the son of the liv

Peter was an ignorant fisherman but he enunciated the doctrine of the Incarnation of the Eternal World, which transcends the loftiest flights of angelic intelligence. Why was Peter thus called to make a profession of his faith? Because the time had come for the foundation of the Church and the establishment of the Papacy. Peter did not speak then, merely as man, but (as all future Popes did) as teach ing the Church and proclaiming divine truth. He spoke infallibly, under the guidance of God, for Christ said.

" Flesh and blood hath not revealed it to thee, but My Father who is in Heaven. The time fixed in the eternal decrees

vent. There are Catholic institutions for rewarding the faith of Peter and founding the Church on the solid rock convents. -- Washington Post. of the Papacy had almost come. Then Christ said :

"Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it. orated case shows what injustice is And I will give thee the keys of the sought to be done to the Catholic Church Kingdom of Heaven. And whatsoever by those who bring it forward as proof thou shall bind upon earth shall be bound also in Heaven; and that she showed herself the enemy of science in general by the action of one whatsoever thou shalt loose on earth. of her tribunals in this matter. it shall be loosed also in Heaven.

They forget that the system advo-cated by Galileo had been advanced, Thus, in recompense of the faith of Peter it pleased the Lord to make him without censure by the learned Carthe corner stone of His Church. To dinal Cusa, nearly two hundred years him was confided the fulness of ecclesibefore ; that it had been expressly astical power. The keys were always considered the symbol of authority, maintained with the encouragement of

#### APRIL 17, 1897

more intensely than the other

the feeding of the lambs and the gov-

erning of the shepherds. There were

in the name of all, and one was pre

several Apostles, but one always spoke

ferred to the others. To only one was it said : "Feed My sheep." All this implies superiority, but it signifies

much more. It was a positive de-mand; nay, it was the last request

coming from the loving Heart of Jesus: "Peter, if you love Me, feed My sheep; follow Me." Our Divine Lord thus became a model to all future

pastors. Never was such love witnessed

as the love of Jesus. The first Pope followed closely in the footsteps

of the Master. Peter sealed his faith

of Christ, in the exercise of his bound-

less authority, he was ever the tearful

Jesus looked upon him in pity, he

never ceased to weep over his own fall

and the miseries of poor human nature. He experienced the mercy of Jesus,

who had no reproach save a look of

pity ; and he showed the same mercy

in the long line of Popes, but faith and

love never departed from the chair of

CATHOLIC CONVENTS.

A Secular Dally Corrects an Erroneous

Impression Held by Many.

There is much misinformation

threatened to place her daughter in

the Reform School : that the daughter

decided to enter a convent, and that

she started in a car for Georgetown

The Georgetown Convent is a clois

tered institution and is known as

is an institution for the education of

young ladies, and contains a large

number of boarders and day scholars,

many of whom are Protestants. The

Sisters in charge are jealous of the

good conduct and lady like deportment

of their pupils, and would under no

circumstances, admit any one as a pupil that had been engaged in any

sort of escapade. They are so careful

of their charges that some years ago.

they expelled several young ladies for

writing notes to young men, and also expelled the day scholars who carried

It is a common thing for statements

to be printed whenever a young

woman causes a scandal or engages in

any escapade that she will enter a con-

where they can enter, but they are not

Case of Galileo in a Nutshell.

man Pontiffs

against the Florentine astronomer.

They forget, too, that Protestants were

the first who vigorously opposed the

Copernican system, on the ground of Scripture. "Even such a great man

warned, to scientific demonstrations without meddling with Scripture, and

proposed his system as probable, rather

than as indubitable, he would have ex-

cited no opposition. It is rather unfair

and ridiculous to call the Church an enemy of science because she forbids

writers to adduce the Scripture in sup-

port of their views. No corporal pun

ishment was inflicted in the case Gal

ileo, and no dungeon was opened to re

ceive him. Oa the contrary his disobe-

dience and contempt were visited only

with a slight penance-to say once a

week for three years the seven penit-ential psalms-and he was put under

some restraint-not in a prison-first

with the Archbishop of Siena, his per-

sonal friend, and afterwards in his

own villa, near Florence. The decree

of the Index against Galileo proves

nothing against Papal infallibility ; it

neither bears the Pope's name nor any

mark to show the Pope's intention of

defining a doctrine to be held by the

whole Church. The decree in question was simply disciplinary not doctrinal.

In the Irish Ecclesiastical Record of

September, 1886, the following note

"In 1624 (eight years after the de

cree of the Index had been issued) speaking of the new theory, Pope Urban VIII. said that the Church

neither had condemned nor ever would

condemn the doctrine of the earth's

No small objection which young folk

had to the old time spring medicines was their nauseousness. In our day,

motion as heretical, but only as rash.

-Catholic Standard and Times.

appears :

The following summary of this cele-

the notes out of the academy.

"The Academy of the Visitation."

Convent.

From the moment that

As Vicar

one Peter

and his love with his blood.

to others. There was only

Peter --- Catholic Review.

peniteut.

apostles, so to his care was committed

An Easte

BY GRACE DUF There's a tender Ea In a volume old a Of the Christ-child Walking with the

And it tells—this st (True or false, ah How a bird with br Dead within the

A PRIL 17. 1

And the children, c Lifted it by shatt Shouting, "Make u Sing, you lazy fel

But the Christ-chil Took it in His ge Full of pity for the He alone could un

Whispered to it-ol Laid His lips upo And the song-life, s Sounded out in or

Then away, on win Joyously it sang And the little child Called the Christ

### POPE 1

Sketch of Him Ta an A

> Reluctant as he ness there are man His Holiness Leo the right word for gestions of diplo one is allowed to until its illustr expressed his ap proves of none wh that view of him

public to take. Yet there is in e Chicago a portrai is, taken from life edge. And this work is the prope August Benziger A UNIQU

"It is not unique," said M It is probably existence of his H He pointed sketch, clever, u cuted, full of cha smallest, the slight of all the portra Hall studio-just man, with sharp cutting clear a ground.

"Where did I ence in the Vati it? With these.

The artist thre a quick, smiling from the inner and a flat folding "This way," motions of rapid a man has studi best French ma hasty sketching zeal in every quires the ability

lent likeness in period. SKETCHED A "Besides, the

It was at a lar; were many pre long with each p member he disc dogma quite en recent converts, University of I had finished with come first-I ground, moving as my unconsci preserve the sam tall, I can see ov

"But did non sent see what yo "O, yes; they Afterwards they sketch. But not for myself alone FEW PAINTERS Previous to th had been sugges being a succes and a member o Catholic family, portrait of the trammeled by h was not alluring able men had ment with poor himself to the merely to spend and he even ma the Pope. "What !" e " Benziger leav ing an audie Father !" It m the house of Be generation to g of Roman Catho was no difficult terview when h "Benziger, v

TO BE CONTINUED. Conscience is that inner voice which

Not so Craven, who was one of the guests present. He had been watching

NORTHERN () M Jusiness (ollege

KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalm-era. Open night and day. Telephone-House, 373 Factory, 548.

ing



RICH FLAVOURED ENGLISH SEED SOLD IN Se. and 10c. TINS, Ask for Dunn's Pure Mustard

ALCOHOLISM-THE LIQUOR HABIT.

A new home treatment, known as the "Dyke Cure" by which every victim of the liquor habit can be permanently cured of all crave or desire for intoxicants. In from three to five days all crave for stim-ulants is removed, and at the end of twenty one

days' treatment the patient is restored to the

condition he was in before he acquired the habit. This is a purely vegetable medicine taken by the mouth, and can be taken without the knowledge of any other person. No injec-ions. No minerals. No bad after effects, and no loss of time from business duties. Corres pondance articity condicintial. Copies of tes-imonials from patients cured in many parts of canada, by permission isent on application, Cure guaranteed in every instance where the emedy is taken as directed. Fee for treat-ment, sets in advance, which may be remitted to the proprietor of the Caritonic Records in London, Ont., or sent direct to Dr. A. McTag-gart, 534 Queen's avenue, London, Ontario.

We can speak from personal knowledge of the good work done in this city by the Dyke cure for Intemperance, and the consulting physician, Dr. A. McTaggart, guarantees that the remedy will do all that is claimed for it. In proof of this, he is willing that we become the custodians of each fee paid, until the end of the treatment, when, in the event of its fail-are to cure, we are authorized to return the same to the party who sent it. Many cases in this city have been cured ince August last, and only such families can truly appreciate the great happiness they now endoy. Thos. Coffey. Publisher CATHOLIC RECORD.

recoil An icy hand seemed to seize that I was thinking-it was that you her heart and still its wild throbbing,

might misinterpret my motives." "I!" she exclaimed, suddenly facrestoring as by magic her presence of mind and composure. She saw that ing round on him again, her eyes blaz neither the brother nor sister was ing with indignant scorn. "And you knew me so little as that ! You thought aware of her presence, and, hoping to leave the room unperceived, turned to I would suspect you of wishing to go -- or rather she was about to turn : marry my fortune, not myself? for so entirely were her thoughts now

"Yes," he answered, a dark flush mounting to his brow. "I was blind awake to the exigence of the moment, and a coward ; I see that now. that she lifted carefully the folds of But. O her rustling silk drapery before mov-Cecil, if I had dared to believe that vou returned my love-There was a slight sound caused by

"I did love you !" she exclaimed in the motion of her hand, however, and it attracted their notice. Both glanced a low but vehement tone. "I re-garded you as the one man who ever up, and there before them stood Cecil, looking more beautiful than they had realized my ideal of all that is lofties in faith and honor. I admired, I loved Her voice had sunk lower and you !" toilet the richness of which adorned lower, but rose again as she added, with intense disdain. "But that is her beauty as the setting of a diamond enhances its brilliance. The friends past. I will tear out my heart sooner o whom she was going being aware than waste its love longer on one who of her wealth, she was reluctant to ap has proved himself so unworthy of it ! He had been holding her hand, with

out the slightest resistance on her part ever since Kathleen had placed it in his grasp ; but now she hastily disen gaged it, and, with a passionate ges ture as of tearing out and casting away her heart, turned quickly and passed from the room.

There are occasions in life when the mind seems gifted with a double consciousness, it might almost be said a double individualism, by which it is enabled to exist in two separate worlds at the same time-a world of thought and one of merely mechanical action. It was so with Cecil Lorimer during the evening which followed. Almost blindly she made her way down the stairs alone on leaving Tyrconnel, the latter not attempting to accompany her ; and on gaining the open air she put her hand to her throat with a sense of suffocation. Her heart was burning, her veins throbbing, her nerves tingling with such a passion of mingled and all but overpowering emotion as had never in her whole existence assailed her before. Indignation at and scorn of what seemed to her so cowardly and mercenary a spirit in Tyrconnel ; keen disappointment in seeing her ideal thus cast down from the pinnacle on which her imagination had placed

Conscience is an unerring tribunal and we must either be guided by its

judgments or fall into sin. But it often happens that human weakness and the wiles of the devil prevent us from clearly discerning the voice of conscience. How should one act who conscience. finds himself in this false position?

In the first place, and this is a general rule, it is never allowable to go against the conscience-that is to say, no one may ever perform an action which they believe to be guilty, or abstain from an action which they

believe to be commanded. Therefore, the one thing needful is to cultivate clear, true, loyal, and upright con-science, and, to do this, it is generally sufficient to seek the truth earnestly and to resist all deceptions.

We do not hesitate to say that a clear conscience is the true secret of happi Happiness is deeply rooted in less. the heart of man : it is not shut up within the purse, nor is it to attained by means of bodily indulg-Those who enjoy an inward ence. peace, who love God, and seek to please and serve Him, may be happy even in sickness and suffering, and amidst all the privations of poverty.

Death itself wears a different aspect and every day good Christians prove, by their calmness, their serenity, and their happiness at that supreme moment, the truthof what we have just

to purify your conscience. If it reproach you with some serious fault do not harden your heart and deceive your own self; but rather repent of the evil or which it accuses you, and at once, like the prodigal son, arise and return unto your Father. Summon all your courage; do not wait until it is too late. Go and make a good and sincere confession of your sins to some good priest ; from him you will obtain mercy, encouragement, and consolation, and he will restore to you the inestimable treasure of a quiet conscience, by pardoning your sins in the name of our Lord Jesus Christ .-The Sacred Heart Review.

Rich red Blood is the foundation of good health. That is why Hood's Sarsaparilla, the One True Blood Purifier, gives HEALTH.

and they were given to Peter without fully ninety years before the Congrega-tion of the Index pronounced sentence reserve

There is another passage of the Holy Scripture which proves unmistakably the primacy of Peter, and it is in the twenty second chapter of St. Luke. Before our Lord rose from the Last Scripture. "Even such a great man as Bacon," says Macauley, "rejected with scorn the theory of Galileo." "Had," says Kenrick, "Galileo con-Supper He had reason to chide His dis ciples. There was a strife among them as to which would seem to be the greater, but He singled out Peter to confer on him the superiority. He said :

"I have prayed for thee that thy faith fail not, and thou being once converted, confirm thy brethen.

Peter was then commanded to confirm the brethren. It was an evident nark of a primacy, not only of honor, but also of jurisdiction. Again he is made the rock on which the Church was built, and against which the gates of hell should never prevail. The words were spoken at the very time in which our Lord foretold the fall of Peter. He was presumptuous, and he fell. As yet he had only the promise, for he was not confirmed in the primacy until after the Resurrection. promise was not revoked, on account of his fall, but, on that same night, he re ceived the same assurance - " and thou, being once converted, confirm thy brethren." Here a solemn duty is imposed, and he discharged that duty well from the time he entered on hi sacred office until his glorious martyrdom.

The moment came for the fulfilling of the promises. The work of the re demption was accomplished, and the Lord had risen from the dead. The Church was founded, priests were ordained and Bishops consecrated. It was time for Him to ascend to the Father, and His vicar had to take His place. The first Pope was chosen, and Peter was about to be installed in his office. The ceremony and the words were not without meaning. Hitherto

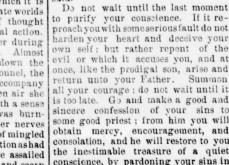
Peter professed his faith, but the chief pastor had to give assurance of the intensity of his love, for love is essentia to a good shepherd. Then the Lord said :

this objection is removed and Ayer's "Feed My lambs, feed My Hence, the renowned Bos-Sarsaparilla, the most powerful and sheep." popular of blood purifiers, is as pleassuct declared that as Peter loved ant to the palate as a cordial.

bien au Vatic kindly on the y entation. Then it was 1

the head of the aged hands whi unlock the gate painter's intere extraordinary o his own. HOW L

"The Pope r nal Manning, w in London. intellectual v tures, deeply bony formatio marked, the characteristic nal Manning, been a tall man to hold himself so bent as to be talk with peop he could not more than a member he wa he become Po twenty years a It was on



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17, 1897

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VENTS.

by Many.

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The firs

and the gov There's a tender Eastern legend, There were In a volume old and rare, Of the Christ-child in His garden Walking with the children there. always spoke one was pre only one was pep." All this t it signifies a positive de-e last request positive de

And the children, childish cruel, Lifted it by shattered wing, Shouting, "Make us merry music ! Sing, you lazy fellow, sing !"

A PRIL 17, 1897.

But the Christ-child bent above it, Tock it in His gentle hand ; Full of pity for the suffering, He alone could understand.

Whispered to it-oh, so softly ! Laid His lips upon its throat ; And the song-life, swift returning, Sounded out in one glad note.

Then away, on wings unwearied, Joyously it sang and soared, And the little children, kneeling, Called the Christ child "Master-Lord."

POPE LEO XIII.

Sketch of Him Taken by Stealth, at an Audience,

Reluctant as he is to sit for a like nublic to take. Yet there is in existence-there is in

ween a mother other persons at e other day, all hat the mother er daughter in t the daughter event, and that

or Georgetown nvent is a clois is known as Visitation." he education of ntains a large d day scholars, otestants. The jealous of the like deportment would under no any one as a engaged in any y are so careful some years ago, young ladies for

## g men, and also lars who carried demy.

g for statements lever a young al or engages in will enter a connolic institutions but they are not

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been expressly

ncouragement of

### n Post.

### a Nutshell. ary of this celehat injustice is Catholic Church forward as proof elf the enemy of the action of one he system advo-been advanced, he learned Car-o hundred years

A caoman signed the pledge for Rev. Charles Garrett, but soon after broke it. Conscience stricken and ashamed, he tried to keep out of the way of his price refers to "the flaunting of the American flag in our schools, and even sanctuaries." If this constitutes bibaralism the pledge for Rev. Charles Garrett, but soon after broke it. Conscience stricken and ashamed, he tried to keep out of the way of his price of the state of the pledge for Rev. Charles Garrett, but soon after broke it. Conscience stricken and ashamed, he tried to keep out of the way of his price of the state of the pledge for Rev. Charles Garrett, but soon after broke it. Conscience stricken and ashamed, he tried to keep out of the way of his price of the state of the st 'But did none of the officials pre sent see what you were doing ?" "O, yes; they saw very well. Afterwards they all begged for the sketch. But not I-I made that sketch for myself alone." liberalism then we are a liberal. We do not believe that there is any PAINTERS SECURED PORTRAITS. antagonism between true patriotism Previous to this episcode, indeed, it had been suggested that M. Benziger and true religion. There is little to admire in the man who, while enjoy being a successful portrait painter and a member of a well known Roman admire in the man who, while ebjoy ing the large liberty which the flag represents, objects to its presence in our schools and in our churches on proper occasions. He should seek more congenial surroundings on the Catholic family, should paint a large portrait of the Pope, but to do so, trammeled by his subject's iron will, was not alluring to the artist. Other other side of the Atlantic, from whence to improve his condition he most prob able men had tried it; in his judg-ment with poor success. Why join himself to the lost? He intended ably came The immigrant who, swathed in the national habits and merely to spend a few days in Rome, costumes of the country from which he came, and who confounds these cusand he even made no attempt to see the Pope. "What !" exclaimed his friends, toms and racial habits of thought with the spirit and genius of the Catholic Church, and insists dogmatically and "Benziger leave Rome without seek-ing an audience with the Holy Father!" It must be explained that aggressively on their adoption as of Catholic faith and practice, misreprethe house of Benziger had been from sents the Church and places her in a generation to generation the foremost of Roman Catholic publishers. There false light before the American people. If to oppose this be liberalism then we was no difficulty in obtaining an inare a liberal. terview when he decided to do so. We all know what the word liberal "Benziger, volla un nom qui sonne bien au Vatican!" said Leo XIII. kindly on the young man's first presmeans in Europe, whence most of these ultra conservatives hail. We know it is used there as a cloak by infidels and entation. Then it was kneeling at the feet of other enemies of religion. We under-stand perfectly well the motive the the head of the Church, holding those aged hands which are said to lock and ultra conservatives had in applying the term to those Catholics in this unlock the gates of life, that a sudden country whose views on many things painter's interest awoke in him for the do not coincide with theirs, and yet extraordinary countenance so close to whose Catholicity they dare not queshis own.

An Easter Legend. his pocket color box and pad and used BY GRACE DUFFIELD GOODWIN. them to such good purpose. HOW BENZIGER'S TAINED.

kneels while he addresses them ; that

is etiquette ; and he speaks French

to all-English, German, even Ital-

say on such formal occasions?

generally, is his face. But that day was very warm and he had a little

his venerable head by a Cardinal's robe

every one, and still more exacting

WARDS PERMITTED THE WORK.

winked at an infraction of decorum, if

such it was on the part of a painter

as his own household knew him, but

LIBERALISM.

Our excellent and esteemed contem-

porary, La Verite, of Quebec, after saying some very kind things about

us, takes us to task for saving that

After the audi

The guards and ecclesiastics present

with himself."

known to them all.

he would not part with it.

And it tells-this strange, sweet story-(True or false, ab, who shall say?) How a bird with broken pinion Dead within the garden lay,

father and my brother, and gave his ness there are many official portraits of His Holiness Leo XIII. "Official" is to my family. He talked at length the right word for them, with its sug-gestions of diplomatic reserve. Not had come on purpose to put theologione is allowed to leave the Vatican until its illustrious original has them in his mind as he conversed with expressed his approval, and he ap-proves of none which does not present that view of him which he desires the through his old fashioned heavy spectacles. He always wears those spec-tacles. His face had quite a different Chicago a portrait of Leo XIII. as he appearance without them. His glance is, taken from life without his knowl is like lightning. I never saw anedge. And this highly interesting other like it. His hair is as white as

work is the property of the artist, M. the small white cap he wears, and so, August Benziger. A UNIQUE PORTRAIT. "It is not merely rare, it is color. I have given him the flush he unique," said M. Benziger recently. had and the red backgground made to "It is probably the only portrait in

existence of his Holiness as he actually is." He pointed to a small water color sketch, clever, undoubtedly well exe-cuted, full of character, but about the smallest, the slightest, the least finished of all the portraits in his Steinway know, is an ascetic, exacting with Hall studio-just the profile of an old man, with sharp features and a smile, cutting clear against a red back.

ground. "Where did I get it? At an audience in the Vatican. How did I get With these."

The artist threw open his coat with ence Princes of the Church sent to buy a quick, smiling gesture and produced of him what they considered the only from the inner pocket a sketch book portrait of the man, Gioacchino Pecci, and a flat folding color box. "This way," he said, making, the

motions of rapid note taking. "When a man has studied his art under the best French masters and practiced hasty sketching with indefatigable in every leisure moment he acquires the ability to obtain an excellent likeness in an incredibly short

the word Liberalism is a venerable period. SKETCHED AT AN AUDIENCE. bugaboo, and, like all bugbears of the "Besides, the time was not so short. nursery, it frightens only those who do It was at a large audience. There not stop to inquire of what stuff it is were many present; the Pope spoke long with each person in turn. 1 remade. member he discussed some points of dogma quite exhaustively with two recent converts, professors from the

objects, found place in an editorial criticising an article in the American Ecclesiastical Review on the chapter "De Fide Catholica" of the Third Coun-cil of Baltimore. Had our Quebec con-University of Prague. And I—he had finished with me, my turn had come first-I stood in the back temporary read carefully the assertions ground, moving a bit here and there of the Review upon which we animad as my unconscious model moved, to verted it would not have needed to ask preserve the same point of view. I am tall, I can see over people's heads.

### THE CATHOLIC RECORD

#### Vatican that the painter whipped out and understand the genius of our in stitutions better, took no trouble to re-New Life, Larger Life, Grander Life pudiate the name.

PICTURE WAS OB-We conclude in the words of our article in the Review : " If science and patriotism are the signs of religious "The Pope was carried in a chair from the garden," continued M. Ben-ziger. "He looked like a little old enrolled every Catholic who refuses to face and his white robe as he moved are marks of the true Church.-N. Y.

### slowly from one to another, speaking Freeman's Journal. a few words to each. Every one TEMPERANCE NOTES.

Sacred Heart Review.

ians. There was a young lady from Jacob Estey, of organ fame, says: Naples present that day who only Practice economy, avoid all stimulants, understood her own language, so, of course, he spoke it to her. I and shun bad company. I think it would astonish many per-

remember his patting her cheek and saying 'molte bella' as she knelt. Yet, sons if they knew how large a propor-tion of crime is traceable, directly or indirectly, to driuk. I am almost afraid to name the proportion, but my he knows other languages ; I suppose it tires him to change from one to the other. He would rather continue in own impression is, derived from conthe same, and generally every one understands French. What does one stant experience in every county in England, that more than one half of He does most of the talking and he the crimes that are brought before us are to be ascribed to the influence of remembers each interlocutor's circum stances wonderfully. He spoke to me drink - sometimes the influence of drink upon the guilty person, someabout my career, asked after my times the influence of drink upon the victim. The condition of the victim Chief Justice of England.

> An ideal member of atemperance so ciety : Oae who takes an interest in the work. One who attends his society's meetings regularly. One who is not afraid to express his opinions at the One who yields cheerfully meetings. to the wishes of the majority. One who does not refuse to serve on com mittees appointed. One who tells his friends and neighbors of the great benefits of the temperance cause.

Young men, have confidence in your selves, and in the capacities God has given you. Shun intoxicating liquor; keep away from the gambling table seek for friends such men and women as you would not be ashamed your Christian mother should see you with and having chosen with care the life business to which you are best adapted. natured, easy going ; this one, you

pursue it without faltering, and never fear but you will wring success out of destiny. Temperance agitators in Germany

occupy the ground of the moderates on the anti-temperance side in this country. They are aware that drunk eness can not be rooted out by law Legislation is limited to such measures as will tend to make liquors a luxury instead of a commodity, but otherwise the remedies applied are instruction, correction of habits, and the establish ment of proper places for the entertain ment of the masses.

Dr. Newman Hall, who has just comate at night. I have never been a diner-out, or indulged in heavy suppers. I take a cold bath all the year round, and have always been a walker; I can now do ten miles at a

This statement, to which La Verite stretch without fatigue. My sight and hearing are perfect. Teetotalism has had a great deal to do with my good health. My father and mother were total abstainers, and I have been one for sixty years."

A cabman signed the pledge for Rev

the higher stages. Thus all along it is life, larger life, grander life born out of decay and death. Do we not also see how, instead of being a terror and a calamity, it is really the last,

concludes as follows :

highest, best, sweetest crowning gift of God? There is only a separation, and that for a little while. When the world learns how to obey the natural laws of this our human life and knows the fact of continued existence, death will then be recognized as a benignant spirit, the messenger of the excellent creative power, a friend not feared, but welcomed. as opening to us the tempts the criminal into crime. - Lord golden gate of a life of greatness and

ONE VIEW OF DEATH.

Born Out of Decay and Death. An article in the Montreal Herald

upon "The Sky in March 1897, " by Mr. Wilfrid Marsan, director of the

Westmount Astronomical Observatory,

splendor. "We, humble travelers from the celestial worlds to the lands of Heaven, look at death as the finest, greatest and noblest kind of birth from the most wise, most just and most loving Eternal Ocdainer, and we shall all, when we know how to detach ourselves from certain ways of looking at death, from certain selfish views, be able to see the divineness of it. Birth and life, work and enjoyment, death and resurrection-such is the imminent law in the terrestriation, for the universe and experior existence form a single unity. Death comes and touches us and then we realize that we are citizens of Heaven." that we are citizens of Heaven. " that we are citizens of Heaven." law in the terrestrial life, as well as in

The absolute equality of Catholics in church is always very impressive to a Protestant. In a *Century* paper on "Places in New York," Mrs. M. G. Van

Rensselaer says: "When you have seen all the grand and gorgeous and 'exclusive' or semiexclusive places of Christian worship in New York, perhaps you may like to get a glimpse of the humble but much more inclusive conditions under which some of its souls seek their salvation. If so, you cannot do better than visit St. Joachim's down in one of the shabbiest, most populous streets of the lower East side. Methodists sat in its respectable pews when this was pleted his eightieth year, was asked how he accounted for his splendid quarter. 'Now they are filled by Ital physical condition, and he answered: 'Sober habits, attention to the laws is shouldered by the cheapest of grocand habits of health, going to bed in ery stores and lodging houses, amid a decent time, and not working hard group of all too cheap saloons, with only a little cross on the roof to make you quite sure that this is a church

indeed. Yet few in the city can be so largely frequently - nine thousand wor shippers every week, we are told. And if the largest rag shop, wholesale and retail, occupies an entire floor beneath the floor of the church itself, who, we may ask, more sorely need some proof that heaven at least is no respecter of trades and grades than the rag pickers of New York. They appreciate the hospitality that is shown them.

On week day's when scores of men and children are bringing in and sort ing endless bundles of rags, lifting them and shifting them with great rcanes and chains, their voices often join in the service that is going on overhead; and no one who wishes to profit by this service in the church itself is asked to leave the tools of even a dirty trade outside its doors. The true spirit of Christianity sends up sweet incense from St. Joachim's, sweet incense from St. sweet incense from St. Joachins, mingled though it may be with the smell of the garlic, of cast off rags, and of those that still cling to unwashed human kind."

#### WAS SLOWLY DYING.

The Result of an Attack of La Grippe and Pneumonia-The Strange Case of Mr. James Owen. of Johnville-Doctors Toid him his Lungs Were Affected and he Could not Recover -Now in Good Health.

From the Sherbrooke Gazette

"Astronomy is the science of life and death, of worlds and souls. Nothing is so beneficent as death When a man faces what medical authorities tell him is certain death. and regains health and strength, he is understood : the history of the planet's progress shows that death has been at naturally grateful to the medicine that has restored him. Such a man is every single step the condition of growth and of advancing life. The Mr. James Owen, one of the best known farmers in the vicinity of John lower types of organic life must die and disintegrate before we can have ville, Que. Mr. Owen tells his story of shattered health and renewed strength as follows :-- " On the 17th of December, 1894, I was attacked with la grippe. A week later the trouble la grippe. A week later the trouble developed into pneumonia in its worst form, and I did not leave my bed un til the first of March, 1895, and then I was so weak that I was unable to walk alone. All winter my life hung in the balance. Summer came, and I was still weak and feeble, though with the warm weather I gained a little strength. I had however, but very little power in my legs, and I could



was past medical help. He said that my left lung was in a state of collapse, and that my right lung was also at fected. This was in July 1895. the next three months every day seemed to draw me nearer and nearer the end. I was so pressed for breath at times that I could not walk any dis tance without stopping to regain it. In the month of November I began to take Dr. Williams' Pink Pills. It was certainly a forlorn hope, and I admit I did not expect much benefit from them but took them rather to please a friend

who urged me to do so. I believe I was surprised when I found they were helping me, for I thought I was bevond the aid of medicine, but help me they did, and I gladly continued their use. The result is they have made a well man of me. I have not a pain about me, my breath comes as freely as it ever did, and I am strong and vigorous. My case can be briefly summed up in a few words. Dr. Williams Pink Pills have given me a new lease of life and I am glad to let everybody know it. Dr. Williams' Pink Pills create new

blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of medern medical science. The genuine Pink Pills are sold only in

boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does

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3

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re the Congrega ounced sentence ine astronomer. Protestants were asly opposed the n the ground of ach a great man uley, " rejected ry of Galileo." «, "Galileo con-was repeatedly demonstrations h Scripture, and probable, rather e would have ex-it is rather unfair l the Church an cause she forbids Scripture in sup-No corporal punin the case Galwas opened to re ntrary his disobewere visited only e-to say once a the seven penit e was put under in a prison-first of Siena, his perterwards in his nce. The decree st Galileo proves al infallibility ; it e's name nor any pe's intention of o be held by the lecree in question iastical Record of e following note

ears after the dew theory, Pope that the Church ed nor ever would ne of the earth's out only as rash. and Times.

which young folk spring medicines ess. In our day, noved and Ayer's ost powerful and ifiers, is as pleascordial.

"The Pope reminded me of Cardi-nal Manning, whom I had known well in London. The same commanding, intellectual visage, prominent fea-tures, deeply - furrowed cheeks, the bony formation of the brow very marked, the whole full of strongly marked, the whole full of strongly kind which Pius IX. called a characteristic modeling. Like Cardinal Manning, too, His H diness has intended to frighten the unthink been a tall man but the Cardinal ward intended to frighten the unthink been a tall man; but the Cardinal used ing. Those who think a little be-to hold himself erect, and the Pope is neath the muddy surface know that the so bent as to be just the right height to term in its European, objectionable talk with people on their knees. No, he could not straighten up, not for The become Pope, and that is nearly twenty years ago. It was on his second visit to the the treligion as well as their critics, is the the treligion as well as their critics, is the the treligion as well as their critics, is the the treligion as well as their critics, is the treligion as well as the treligion as the treligion

HOW LEO XIII. LOOKS.

whose Catholicity they dare not ques-tion. Their purpose was to discredit them by branding them with a malo-dorous epithet. That is how certain Catholics in this country came to be sense-the sense intended by ultraconservatism - has no application to

is slippery, and your cab horse falls down, what do you do with him?" "I help him up again," replied John. "Well, I have come to do the same," said Mr. Garrett, affectionately : "the road was slippery, I know, John, and you fell, but there's my hand to help you up again." The cabman's heart was thrilled. He caught his friend's hand in a vice like grip, and said : "God bless you, sir ! You'll never have cause to regret this. I'll never fall again." And to this day he has kept his word.

The hereditary consequences of strong drink are sometimes appalling. A specialist in children's diseases, who has for twelve years been carefully noting the difference between twelve families of hard drinkers and twelve families of temperate ones, reports that he found the twelve hard drinking families produced in those years fifty-seven children, and the temperates sixty one. Of the drinkers twentyfive children died in the first week of life, as against six on the other side. Among the children of the drinkers were five who were idiots; five so were hve who were fallots; hve so stunted in growth as to be really dwarfs; five when older became epileptics; one, a boy, had grave chorea, ending in idlocy; five more were diseased and deformed; and two of the epileptics became by inheritance drinkers. Ten only of the fifty-seven were normal in body and mind. On the part of the temperates, two only showed inherited nervous effects ; five died in the first week of weakness called liberals. By hook or by crook they were to be associated with European liberal Catholicism — that were in every way sound in body and mind.

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A Point to Remember.

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Correspondence intended for publication. as Well as that having reference to business, should be directed to the proprietor, and must reach London notilater than Tuesday morning. Arrears must be paid in full before the paper sa be stoured.

London, Saturday, April 17, 1897

#### EASTER SUNDAY.

Easter Sunday, the feast of our Lord's Resurrection from the tomb, glorious and triumphant over the powers of darkness, occurs next Sunday, the 18th inst.

In the article on Holy Week in our last issue, we explained fully the purpose of the Church in celebrating the various events connected with the Passion of our Lord, and especially His death, which took place on the Friday which preceded the great Paschal solemnity of the Jews that is Good Friday. It was by His death that a sufficient atonement was offered to His Heavenly Father for the sins of mankind. He remained in the tomb for three days, or for one full day, Saturday, and part of the other two days, Friday and Sunday, rising triumphantly from the tomb early on Sunday morning, by His own divine power.

As His death proved Him to be truly a mortal man, so, the catechism tells us, by His Resurrection He proved Himself God.

The Resurrection of Christ, for this and other reasons, is regarded as the most important of the mysteries of the Christian religion, as St. Paul says of it in his epistle to the Corinthians (1 Cor. xv. 14 : "If Christ be not risen then is our preaching vain, and your faith is vain.

By the mystery of His Resurrection, Christ signifies to us how we also shall rise triumphant from spiritual death if we repose confidence in Him, and follow Him in the carrying of the burden of the Cross, as it is only by works of penance and mortification that we can be His disciples.

The chief practical duty which lies upon us in the Easter time now beginning is to fulfil the law of the Church requiring all Catholics to approach the Sacraments, especially the Holy Eucharist during the Easter period, which for this purpose is considered to begin on Ash Wednesday, and to end on Trinity Sunday. We trust that our readers who have not already done so will perform this duty within the appointed time.

#### DIANA VAUGHAN.

#### eaders of the Catholic party in Roman nunicipal matters

All these masked Freemasons, or friends of Masons, she promises to expose thoroughly during her tour. If she does so it will be a queer experience for some of that class who sai under a false flag. It is to be hoped she will do the same thing in Canada. She never published the names of prominent Luciferians of Canada, as she had promised to do, because, said she, her "Memoirs "would not be allowed to pass through the Canadian mail. This, however, does not seem likely. There must have been some other reason for her withholding that information.

AN UNLIKELY STORY FROM MADAGASCAR.

A Mr. Jas. Sibree, who is a mission ary of the London Missionary Society, doing work in Madagascar, publishes in the New York Independent a letter complaining bitterly of the conduct of the Jesuits in that island. He asserts that the conquest of the island by France has given them an opportunity of persecuting the Protestants, and that in several instances Protestant churches have been seized and Mass performed" in them. The schools also, he says, have been seized by the Jesuits, and Protestant congregations have been browbeaten and terrorized into proclaiming themselves nominally to be Roman Catholics.

He says also that the military com mandants are facile instruments in the hands of the Jesuits in carrying out this Jesuit plan of making converts, telling the people that the English missionaries are enemies to France, and that, therefore, all who have anything to do with them will be reckoned as enemies to France and therefore rebels.

As a consequence, it is said, numbers of the Malagasy people, to avert suspicion from themselves, have become more zealous than the priests them selves in endeavoring to convert the people from Protestantism to Roman Catholicism.

Mr. Sibree says also that in large villages where hitherto there has never been a Roman Catholic, whole Protestant congregations have been forced to say that they have voluntarily given up Protestantism. In conclusion he suggests that the British government should interfere to protect its mission aries in Madagascar.

The whole of this story is evidently groundless. It is not and has not been at any time the habit of the Jesuits to make converts by force, and we may be sure that they have not done so in Madagascar. It is difficult to obtain all at once the real facts of the case from so distant a land, but the whole truth will soon be known, and we shall then call attention to the matter again. In the meantime we must remind our readers that the Protestant missionaries everywhere have a habit of misrepresenting matters to such an extent that their reports absolutely cannot be relied on, especially when they deal with matters affecting the Catholic Church. They belied the saintly missionary to the lepers of Molakai, Father Damien ; they made up a recent story of persecution in Mexico, which was soon afterward proved to be totally false, and other similar stories have been sent from the various Republics of South America and elsewhere, to be afterward completely refuted, and we may be sure that the precent story of Mr. Sibree is equally a fabrication. In fact it contains within itself several features which by themselves throw suspicion on it. The Government of France is far from being a religious Government. and it is not to be supposed that its officials in Madagascar would be specially favorable to the Jesuits, who are hated, persecuted, and banished by the Infidels who rule France. But the French Government will not tolerate plotters to overthrow the civil rule of the French authorities, and we can see between the lines from Mr. Sibree's story that the missionaries have been plotting againstFrench rule, which has been established in Madagascar under many difficulties. If they have been warned that this will not be mother of anti Christ in Jerusalem on tolerated, they have only themselves to blame. But we know that with the Luciferian prophecies. She the Jesuits have long had prosperous missions in Madagascar, and it is not surprising they should work with increased zeal when the country has been brought finally to be a French possesgreatest adversaries in the Catholic sion. But we give no credit to the camp are Freemasons or sympathizers story of Rev. Mr. Sibree that they have truth shall make you free." It is not of theirs. This, she claims, is the case endeavored to build up the Church by true freedom, therefore, to be exwith writers on the Paris Univers, the persecuting Protestants. However, posed to the perils of false teach-Koelnische, Volkszeitung, and Signor we await further intelligence before ing, such as they are subject Pope's delegate was most cordial and tained by the defendants that But the Register has discovered that Pacelli, one of the great political saying anything more on the subject. to who wander away from the friendly.

### THE CATHOLIC RECORD

#### ANOTHER A. P. A. POINTMENT. The self-assertive Apaist ex.Congressman of Saginaw, Michigan, Wm S. Linton, has met with quite a setback from President McKinley. Mr. Linton was spoken of last summer and fall as the A. P. A. candidate for the presidency at the last election, but the association discreetly gave up the idea of running him for the office when they found that Apaism would be nowhere during the contest, and the proof that they read correctly the indi-

cations was plain in the fact that the would be president was not able to carry his own congressional district, and it is a certainty that if he had accepted the A. P. A. nomination for the higher office his candidature would have been a still greater fiasco.

But Mr. Linton is evidently of opinion that the country cannot get along without his valuable services in some capacity, so he offered himself to President McKinley as Commissioner of Indian Affairs, and to secure his appointment he induced the whole Republican Congressional delegation from Michigan to urge his claims to the position on the president. But the president did not see things in the same light, and believed that the country could do very well without the ex congressman's services, and the latter was informed, on Monday, the 5th instant, that his offer to become Indian Commissioner will not be accepted, as the office has been filled.

Mr. Linton's friends in Michigan are very down hearted, and now say that their favorite will get no office from President McKinley, who is too independent to yield to A. P. A. influences. This rejection of A. P. A. Linton is felt sorely by the Apaists generally, who have always an eye open toward public office, but still there are many members of the organization who are disgusted with the evident propensity of their leaders to

feather their own nests at the expense of the rank and file, and these express themselves pleased at Mr. Linton's disappointment. They say very freely that "The President knows all Linton's curves, and will not be easily fooled by the attempts of the latter to

get a good fat office on the strength of his connection with the A. P. A." . President McKinley has by several acts shown how thoroughly he despises Apaism, and the organization itself shows signs of dissolution all the more evident in consequence of its failure to get offices, as this is what the leaders have all along been looking for, above all things.

#### FEMALE FALSIFIERS.

A copy of The Missionary Outlook, for April, published in Toronto, under the auspices of the "Women's Missionary Society," has been sent to us to ten to or they forget the teaching of the call our attention to certain statements Church. They learned from the catemade therein concerning the Catholic Church, and the deplorable ignorance and superstition of Catholics.

DISAP- Church of God, described in holy scripture as "the pillar and ground of truth." The true freedom which the gospel promises belongs to those who adhere to the doctrine of Christ, and who are not slaves of error and sin. carried to and fro by every wind of doctrine, as they must be who refuse to accept the authority and teaching of the Church which Christ has established on earth, but who, by relying on their own weak judgment, wrest the word of God to their own destruction.

> The servitude from which the gospel of Christ delivers us is the servitude of sin, eternal death, and dominant temptation. Christ frees the captives from such servitude by His graces and by the freedom of justice, and everlasting life. The liberty of the gospel does not exempt us from obeying the law of God, and here is the mistake

that praters about the liberty given by Protestantism make. They talk of the freedom of thought brought in by Pro testantism as if it were something really to be desired, whereas it is merely an emancipation from obedi ance to the law of God.

All we need to do to be convinced of this is to look around us and see the nature of the liberty which Protestant. ism has brought into the world. In every Protestant country it has al ready developed itself, or is rapidly developing itself, into infidelity. In Protestant Germany, the original religions of Luther and Calvin have practically disappeared, and there is nothing but infidelity left. It was Protestantism which brought infidelity into France and Italy. Protestantism begot Voltaire, and the spirit of Voltairism, which still lives in France, is undoubtedly the result of Protestant teaching. In the United States, England and Scotland, and our own Canada, the result of Protestant teaching has been the same, the increase of irreligion, though in Great Britain, at all events, the results have not been so marked as in the continental Protestant States.

The liberty which Protestantism has introduced is nothing more nor less than the liberty to despise the laws of God which are supposed to interfere with man's free-will, and the individual will of man is by it really placed above the divine precepts. It was to condemn such liberty as this that Christ said "the truth shall make you free," whereas Protestantism proposes to free the intellect of man by giving him liberty to reject God's law and teaching. Such liberty is a delusion. The accusation of the Outlook against Catholics, that we are amenable to superstitions, is equally fallacious with that on the subject of liberty. There are, we admit, superstitions to be found among uneducated Catholics, or those who are partially instructed in their re ligion, but this is because they do not lis

#### SUCCESSES OF CATHOLIC SCHOOL PUPILS.

From time to time there are offered prizes in various States to those school pupils who achieve success in special competitions. It is gratifying to observe that while the enemies of Catholic education are continually asserting that Catholic schools are necessarily inferior to Public Schools, because they devote too much time to religious teaching, Catholic children, the pupils of Catholic schools, prove themselves

at these competitions to be not at all inferior to those of other religions who have been educated either without re ligious teaching at all, or at all events with very little of it. The Catholic children, indeed, so far from falling behind, very commonly are found at the head of all competitors.

We have given in our columns many evidences of this as the occasion arose, and we may fairly draw the inference that religious teaching makes the children more docile and attentive to their studies, beside being a means whereby their attendance at school is made better, and the natural result is greater progress even in secular branches.

The truth is that excessive attention is not given to religious teaching, but there is as much time devoted thereto as is deemed necessary to form their moral character, and to impart a good knowledge of the most important of all sciences, that of our duties to God, our neighbors and ourselves. As circum-

stances are various in different localities, depending upon local influences, and the wishes and inclinations of parents and teachers, the time thus devoted varies also, but it is not true to say that undue attention is given to religion in any case that we are aware of.

Recently there have been several additional successes of the kind to which we have referred. Lilian Kertland, a fourteen year old girl of Phila. delphia, and a pupil of the Dominican Sisters' Academy of Newberg, N. J., secured the gold medal for an essay on "The Distinctive Characteristics of the Constitution of the United States,' there being several hundred competitors. The prize was offered by the "Quassaic Chapter of the Daughters of the Revolution."

At Ishpeming, Mich., another Catho lic young lady, Miss Helen M. Reidy, gained the honors at an elocutionary competition in February last, and the same young lady is to participate in announced to take place this week at Olivet College.

There have not been competitions of a similar kind in Ontario, but it is now a well-known fact that at the High School entrance examinations the pupils of the Separate schools of the Province have everywhere succeeded in holding high places quite in proportion to the numbers in attendance

#### APRIL 17. 1877.

part of the loss in any case as he was also a member of the order which ordered the regalia.

Altogether this ridiculous trial shows that, with all its bluster, the P. P. A. never had any substantial standing in Oatario, though it was able to exert a certain influence in some constituencies, to the extent that at one general election for the Pro. vincial Legislature there were a number of candidates who openly avowed that they were the nominees of the organization. The fact that these were all defeated except two, no less than seven of them losing even their deposit, was a great damper to fanaticism, but the revelations which have been coming out, and which may yet be expected at the Windsor trial, must be more fatal still to the P. P. A. They will surely be the last nail in the society's coffin. Its affiliated association, the A. P. A. of the United States,

is equally in a dying condition, with the difference that, in a more populous country, it has still a foothold in a few States, though in most localities, even where it had its strongholds, no one any longer gives it a thought in the political struggles which take place, whether national or local.

On Wednesday the Windsor case was concluded, and it was shown that \$600 are due to Mr. Harding, and judgment was given against all the defendants for the amount.

#### THE REGISTER AND THE RECORD.

Under the heading "The RECORD Capitulates," the last issue of the Catholic Register of Toronto makes a savage attack upon this journal, endeavoring to make it appear that we have "put on the badge of partisanship by the performance of party service for Mr. Laurier's Government. "Such a spectacle," says the Register, " is pitiable, and must be humiliating to the readers of the RECORD."

What foundation has the Register for this charge? The CATHOLIC RECORD is not, and never has been, a partisan paper. We are not tied to either Liberals or Conservatives, Whigs or Tories, but we maintain Catholic rights quite independently of party politics, and we intend to do so in the future as in the past, though we may mention that we have been besieged with letters from party politicians of both sides desiring to make us swerve from our independent course. Some of the strongest of these letters have the State oratorical contest which is appeared in our columns from time to time, with our rejoinder, showing that for no consideration will we give up the rights of Catholics under the constitution, and in regard to the pretended settlement of the Manitoba School question arrived at between Messrs. Laurier and Green-

### APRIL 17. 18

couple of Governme for which we will ch This is its only fu savage attack upon Mr. Laurier's Gov patronage only to by the performance

This matter is so unnecessary for us that we were not be little bit of patrona ments were not solid sent in the usual and we inserted the have been idiotic they are certainly Laurier did not in were the price for render party ser Register asserts th

sarily so. It is very possib ment sent these ad and not to the Reg understood they weight in the colu which is known a circulation, and than any other Canada. We can that it was intende but if it were so

short of the mark. Perhaps it is b performed party ceived Governmen the past, but this n the RECORD ; and ; return railing for make only one r concluding this ar

The Register c ernment advertisi it by the present evident, therefore the advertisemen sent to the RECORD occasion to sav about our "needi has done some the Catholic c our mind it h too great a to obtain the fu Catholics of the P satisfied that, in ence exercised by the Register is by than is the CATHO

### EDITOR

MR. W. F. McL Parliament, and I also editor and pu onto World. Th the 10th instant, McLean makes g liament. Mr. W Toronto World i would lead one to desirous of intr ada what is United States as ism ;" or papers with avidity in th McLean deals wi he is not only Fancy a member the Papal De " Merry Devil F. McLean de onto World of such men as Mr. desire to have n who forget the pro to such an extent M. P., should I

way we have laid down our principles in terms not to be mistaken. We re ject that settlement and we shall not e satisfied until the Catholic schools at the Provincial Separate schools of Manitoba be restored in their fullest integrity, even if Mr. Laurien's Gov-THE LAST GASP. ernment is to be defeated in order to The suit brought by Wm. Harding, attain this end. But the Register asserts that we have cabinet-maker of Sandwich, against Jackson Little, of Toronto, late Secre- undertaken "for the Government" tary of the P. P. A., for the price of the service of "misrepresenting the two hundred sets of regalia, was on Bishops of Quebec, to put a mask on trial before Judge Horne, of Windsor, the misrepresentations of Messrs. Tarte on Tuesday, 6th inst. Ex-Mayor & Co. against the members of the Mason, of Windsor, and an Anglican hierarchy in the sister province, who clergyman of Walkerville were made are painted as tyrants lording it over co-defendants, as Mr. Little did not the electors in the civil field and dewish to be made solely responsible for serving of the censure of the Papal the price of the property, these gentle-Delegate."

There is still much discussion in the European papers concerning the existence of Diana Vaughan, who, after her conversion to the Catholic Church, published an exposé of the secret rites of Freemasonry, and especially of the Masonic order which, under the name of Luciferians, devotes itself to devil worship. The discussion is now becoming decidedly interesting. In the latest number of her Memoirs, just to hand, she maps out a tour of public and semi public meetings, which she intends to hold in the principal cities of Europe, from April 19 to the middle of August. Then she intends to sail for America, where she will begin her meetings in Louisville, Ky. Her American tour will be announced later, and it is to include Canada too. She warns the public that the Luciferians may attempt to mystify the people by bringing out a false "Diana Vaughan." At Louisville, Ky., she promises a public dis cussion with a New York Luciferian about their chief doctrines. She also gives some interesting notes on Miss Sophia Walder, the pretended great grand-mother of anti-Christ. The Luciferians have issued an official document called " Vault of Information." apprising the fraternity of the fact that Miss Walder gave birth to the grandthe 19th of September, in accordance gives proofs of Miss Walder's presence in Jerusalem about that time. She also affirms, and brings some proofs for the assertion, that many of her

The Outlook is edited by women, of whom one of the poets wrote :

Angels are painted fair to look like you : There's in you all that we believe of heaven, Amazing brightness, purity, and truth Eternal joy and everlasting love.

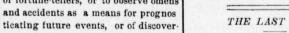
Judging by the copy of the Outlook which we have before us, it appears that the brightness, purity, truth and everlasting love are not to be found in all members of the sex, for a small monthly issued by men could scarcely be imagined with so much virulence, falsehood and hate as are to be found within the small compass of this women's paper. A great part of it is entirely taken up with abuse of Catholics and "Papal countries," European and American. Thus we are told in one place that "ignorance and superstition, once so prevalent in Papal Europe, is slowly dissolving in the clear light of

knowledge and intelligence. Obstacles at one time thought insurmountable are being removed, and a highway is being prepared, right through the heart of the Papacy, whereby the heralds of a free salvation, obtainable without the intercessary aid of priest

or virgin, can proclaim the glad tid ings of One who has come to give liberty to the captives, and to open the prisons to them that are bound." The captives here referred to are, of course, all Catholics, and the gospel liberty proffered them is the liberty of Protestantism.

It was beautifully said by Christ, who is referred to here as the One by whom the captives are to be freed. "You shall know the truth, and the

chism that it is a sin to consult witche or fortune tellers, or to observe omens



ering things hidden or to come. But Protestantism has no fixed principles for the teaching of mankind, and it is the natural consequence that all the superstitions of the present century have been recruited from among Protestants, and never from among Catholics. It is notorious that Mormon ism, Free-Loveism, Spiritualism, Theo sophy, Schweinfurthism, the Flying Rollers, and other gross superstitions of the age have all recruited their followers from Protestantism

and it is from the Protestant countries. England, Scotland, Sweden, Prussia Norway, etc., that these superstitions have gained their adherents. It is time this talk of goody goody

Protestants like the editors of the Out look should cease from accusing Catho lics of ignorance and superstition. whereas it is well known that the most absurd superstitions are and have been nourished by Protestants. from the witchcrafts of Scotland and New England, down to the Mormonism and Spirit Rappism of the present day.

A REPORT was widely circulated to the effect that when Mgr. Langevin appeared before the Apostolic Dele-

gate he was curtly and severely snubbed by his Excellency, and practically ordered to return at once to Winnipeg, where he would find a most important letter awaiting him. The story was a fabrication, a thing in which some of our contemporaries delight when speaking of Catholic affairs. The whole story is officially denied, and it is further said that Mgr. Langevin's reception by the

men having been, all equally with The Register's statement is totally himself, members of the Grand Lodge false and calumnious. We did state of the P. P. A. which gave the order that Mr. Laurier's forty-five friends in for the paraphernalia. Parliament laid a complaint before the

Great efforts were made to prevent Holy Father against some of the the case from being brought to court. Bishops and clergy of Quebec, and as members of the society do not wish that this complaint appears to have to have it known that they ever had been in part the cause why anything to do with the filthy concern, the Delegate was sent to Canada, and but all attempts to settle the matter out we even added that this may be one of of court failed, for the very simple the matters on which the Delegate will reason that the only course by which adjudicate. The Register quotes this this could be effected was to pay the passage from the RECORD, and that is bill, and this the members of the the only direct proof it attempts to give Grand Lodge do not wish to do if they of its false charge against us. But can help it. the facts as we stated them are

An effort was made to enter upon notorious, and we still presume an expose of the principles and that the Delegate will do what he methods of operation of the order, but came to Canada to do, and one this was not allowed by Judge Horne ; of his purposes is undoubtedly to make nevertheless, a number of letters and peace. He has himself declared that accounts were read showing that the his mission is to make peace, and we society was never in a solvent condi. do not see that he can do this unless he tion, and is not so now. The main listen to the complaints of Mr. Laurier's point at issue in the present suit is friends, whether they be founded in whether the members of the executive justice or not. We cannot take the committee are individually and jointly decision out of the Delegate's jurisdicresponsible for the debts of the Order, tion, even if we wished to do so. We as there is no other hope that Mr. did no more than state these facts Harding will be paid. It is main- of the case.

the plaintiff himself must shoulder there appeared in our columns

A MOST extra from Chicago in ing to what an place under the la United States. Republican nomi held court on F and beside tryin twenty five divo the twenty-five separation had the loose marria

tempt.

A TELEGRAM the Greek gove declared war movements hith ies of the two place in the e would be hosti there had not be to that effect. already collision tween the Turk who entered Krania and Gr who commands Ellassona, on th said to have 150 dition, while the more than 50,00 any hope that their own again ish force, but nant at the co committed aga

## 17. 1877.

any case as r of the order lia.

idiculous trial bluster, the P. ny substantial though it was n influence in the extent that n for the Pro. re were a numopenly avowed ominees of the fact that these ept two, no less sing even their amper to fana. ons which have which may yet dsor trial, must the P. P. A alast nail in the filiated associae United States. condition, with a more populous oothold in a few t localities, even ngholds, no one thought in the nich take place,

Vindsor case was as shown that Harding, and against all the unt.

cal.

AND THE D.

" The RECORD ssue of the Cathto makes a savournal, endeavear that we have of partisanship of party service Government. ays the Register. t be humiliating ECORD." has the Register

ATHOLIC RECORD been, a partisan t tied to either atives, Whigs or aintain Catholic dently of party nd to do so in the , though we may een besieged with oliticians of both e us swerve from se. Some of the e letters have columns from our rejoinder, consideration will shts of Catholics n, and in regard ettlement of the estion arrived at arier and Greenwn our principles istaken. We reand we shall not e Catholic schools ed in their fullest r. Laurier's Govfeated in order to

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sarily so.

couple of Government advertisements, is hoped that Servia, Bulgaria and for which we will charge a few dollars ! Montenegro may join their forces with This is its only further basis for its those of Greece, even if the Great savage attack upon us. It says that Powers show opposition to Greece in Mr. Laurier's Government gives its the impending conflict. These powers, patronage only to papers "earning it however, are not in accord, as is eviby the performance of party service." dent from the delay in block-This matter is so paltry that it is ading Greece as they threat-There is hope that the unnecessary for us to show at length ened. that we were not bought over by this blockade will not be put little bit of patronage. The advertiseinto actual operation. Another event ments were not solicited by us, but were has greatly increased the enthusiasm sent in the usual course of business, of the Greeks for a war with Turkey, and we inserted them because it would which is the occurrence two or have been idiotic to reject them, as three days ago of the anniversthey are certainly not immoral. Mr. ary of the massacre of forty thou -Laurier did not inform us that they sand Greeks at Scioto forty were the price for which we were to years ago. The situation in Crete were the price for which we were to years ago. The situation in Crete and overcome the evils of our govern-render party services, though the remains about the same as it has been ment-for we have our share of them. Register asserts that they are neces- during the past month.

It is very possible that the Govern-THE correspondent of the Philadelment sent these advertisements to us, phia Catholic Standard and Times. and not to the Register, because they writing from Atlantic City, N J., on understood they would have more the 7th instant makes the following Donnelly and Jones. I received a let weight in the columns of the RECORD, reference to the Archbishop of Torwhich is known as having a greater onto : circulation, and more influence

circulation, and more influence than any other Catholic journal in Canada. We cannot at all believe that it was intended as a bribe to us that it was intended, it falls far short of the mark. Perhaps it is because the *Register* performed party services that it re-ceived Government advertisements in the past, but this never occurred with

the past, but this never occurred with tery. the RECORD ; and yet we do not wish to return railing for railing, so we shall THE Archbishops of the Dominion make only one more remark before and the Bishops of Quebec have had a concluding this article. conference with Mgr. Merry del Val,

The Register complains that Gov- at which it is understood the whole ernment advertising was taken from subject matter of the School question, it by the present Government. It is the attitude of the Bishops and clergy evident, therefore, that it is jealous of in regard thereto, and the complaints made by the Liberal members of Parthe advertisements which have been sent to the RECORD ; and it also takes liament were discussed. The conferoccasion to say some spiteful words ence was strictly private, and though about our "neediness." The Register there has been a good deal said in some papers concerning the character has done some good work for the Catholic cause, though to of the conference, there is really no our mind it has been altogether credit to be given to any of the reports hitherto published in regard to what too great a political partisan to obtain the full confidence of the has been or is to be done in reference Catholics of the Province, and we are to these matters. The Archbishops satisfied that, in regard to the influand Bishops, as well as the Apostolic ence exercised by the two journals, Delegate himself, have kept private the Register is by far more "needy" whatever occurred at the Conference,

EDITORIAL NOTES.

than is the CATHOLIC RECORD.

cisions public which were reached, MR. W. F. MCLEAN is a member of they will be officially published, but Parliament, and Mr. W. F. McLean is not till then. also editor and proprietor of the Toronto World. The Toronto World, of A CURIOUS occurrence took place a the 10th instant, says that Mr. W. F. ew days ago at Gorleston Church, in McLean makes good speeches in Parthe Anglican diocese of Norwich, Engliament. Mr. W. F. McLean edits the land. The Bishop of the diocese was Toronto World in such a fashion as to administer confirmation, and the would lead one to imagine that he is usual procession of the clergy took desirous of introducing into Canplace from the sacristy to the sanctuary, ada what is known in the whereupon the Bishop observed that United States as "the new journalthere were lighted candles on the altar ism ;" or papers which are purchased or communion table. He asked the with avidity in the slums. When Mr. McLean deals with anything Catholic he is not only vulgar but stupid.

THE CATHOLIC RECORD

#### CATHOLIC PRESS

There is hope of the reunion of Christendom yet. A few days ago the Catholic church in Portsmouth, Virginia, was burned to the ground. At once, the deacons and trustees of the Court St. Baptist church and the official Board of the Monumental Methodist Episcopal church both tendered to Rev. Father Brady and his congregation the use of their lecture room and chapel. Never will the Catholics of Portsmouth forget that great courtesy .- Catholic nison, and other imperialists delight to

Mr. Roosevelt may be a failure as a police commissioner, but he is no bigot. soon the French Canadians will over-Io an address on St. Patrick's day in New York he said: "We need all the main in the country and keep up their patriotism, honesty and courage to face Of all the evil movements of our country there is none like the A. P. A.

While I was civil service commissioner I was in doubt as to the selection betheir names, but will refer to them as ter purpoting to be signed by the mastated that the town was an A. P. A. one and urged the appointment of Jones. The letter solved the question, and I immediately selected Donnelly. -Boston Republic.

Says the New York Sun: "The question, 'Who fears to speak of '98?" is likely soon at last to get a negative answer, for arrangements are in pro-gress in Ireland to have a patriotic celebration next year of the famous uprising against the power and authority of the English government in Ire-

land. No longer need the question be asked, 'Who fears to speak of '98?' for there will be found in all Ireland, from Kerry to Ulster and from Donegal to Waterford, no Irishman who will be afraid not only to speak of '98, but to recall the memories of daring and heroism connected with the history of that year. It is designed to make the celebration national, and to secure the co operation of Irishmen throughout the world.'

Newspapers announce that "Brigadier "Susie F. Swift, one of the most valued of the Salvation Army officers, has resigned from the Army and will become a Roman Catholic. It is further explained that she was vale dictorian of her class at Vassar college and is the daughter of a wealthy manufacturer. She is said to be the first Salvation Army officer who ever became a Catholic. Be that as it may, the event itself is a piece of great good fortune for Miss Smith. It is difficult to understand how any person intelligently and honestly zealous for the promotion of religion should be attracted to the spectacular methods and military clap trap of the Salvation Army.-Cleveland Universe.

If there are no miracles now there never were any ; if there is no infalli ble teaching authority now there never was any: if there is no one visible organic Church now, none such ever existed. There is no middle ground possible for any thinking man. The Catholic Church-the flock of Jesus Christ fed by Peter-is to-day what it was at the Great Pentecost the one infallible teacher of mankind. holding forth the word of truth, speakmove them, which he declined to do, as men to God, and performing daily he had ordered them to be placed there. miracles in the name of Jesus Christ Whoever rejec

to point the finger of scorn, which has 22 9 births per 1,000, the United Kingdom 29 9, Holland 32 8, and Prussia 37 7, the Province of Oatario occupies a very low position in the scale in more senses than one. When one considers that statisticians have gen-erally observed a close relation between the marriage and birth rates of a country and its morality and material prosperity, the banner province of the Dominion, as the Ryerson, Dan call Ontario, stands before the world in a very curious light. At this rate of going it is only a question of time how soon the French Canadians will over-

present normal rate of increase. The morals of every Protestant community in the world are inferior to the morals of any Catholic community similarly situated. The reason is that we have the sacraments and the Sacrifice of the Mass, the Real Presence of Christ, and tween two men for a chairmanship of a the abiding influence of the spirit of board for a town-I have forgotten of Grace. The ideal of the Catholic Church is perfect purity. Its confessional is a preventive as well as a cure. Its Holy Communion is the very ority of the citizens of the town which | body of Christ. Without the celestial aids in which it abounds and which it lavishes on its members, no wonder that non Catholics are not up to its standard of holiness. - Catholic Review.

THE LAMBETH CONFERENCE A Significant Anglican Gathering.

The official programme for the Lambeth Conference, which is to begin on the 30th of June next, has just been issued. As our readers are aware, this gathering is intended to be an imitation of an Œsumenical Council of the Catholic Church. Of course it is not pretended that the Church of England can summon a Council as imposing or representative as one called to gether by the Sovereign Pontiff. But some of the Anglican religious papers are sounding its praises in advance with all the fervor at their command. Bishops, we are told, will come from many lands, will solemnly deliberate together, and will provide for the interests of the Anglican Church present and to come. We know not in what

spirit the conveners of the Conference and the Anglican Bishops generally will regard the forthcoming gathering, but we fear that the feeling of a considerable proportion of them in looking forward to it will be a sense of approaching martyrdom. For this much is certain-that if the core and kernel of religious subjects be touched we shall have object lessons in those " feline amenities " which the late Mr. Du Maurier was so fond of picturing in the pages of Punch. As an illustration of their Lordships' difficulties we may refer to their attitude towards the Papal Bull on the Anglican Orders. Soon after that document appeared it was announced that the Anglican Bishops were about to draw up a joint

The statement was explicit reply enough, but even in the face of it we ventured to prophecy that the prelates would do nothing of the kind. We were convinced that it would be impossible to get men such as Bishop Ryle, who believes in no sacerdotal powers, and the Bishop of Lincoln, whose belief in them is strong, if not well-defined, to agree upon any formula even in answer to the Pope. Our prophecy has been realized, for the vicar, Rev. Mr. Forbes Phillips, to re- ing with Divine authority, reconciling proposal that there should be a joint reply by all the members of the Anglican Hierarchy was quietly dropped, ent which has in peared is signed merely by the two Archbishops. If the episcopal differences are so serious on one or two essential points of dogma, how great must they be in the whole cycle of Christian doctrines, and what scope do they not afford for lively discussions and recriminations at such an assemblage as the Lambeth Conference? Let us glance at the subjects upon which their Lordships are to deliberate. First comes "the organization of the Anglican Communion." The very basis and constitution of this Church are to be settled. It is proposed to es-

France, at which British moralists love administrative work were provided for from the earliest ages. They were drawn up and put in force by men who felt that they were the suc-cessors of the Apostles and who were conscious that they had the mission to make known the truths of salvation to people of every race and tongue. How different is it in the case of the Lambeth Conference ! Confessedly the prelates who will compose it are ignorant as to their own "position and functions." In Anglican circles it is, believe, understood that the proposal in favor of "a central consulta tive body " and " a tribunal of refer ence" is an astute move for vesting authority in the Archbishop of Canter bury ; but the Anglicans as a body are not at all disposed in the present year of grace to entrust him with a power which no one has ever enjoyed during the existence of the Church of England. Already the promoters of the Conference have been assailed in the columns of the *Rock*, and assured

that they would fail in their design of magnifying the Archbishop's office. Again "the relation of religious com munities within the Church to the episcopate " is to form the theme of de bate. A body which puts forward pretensions to the title of the Church of Christ fiercely, yea, savagely attacks religious communities during the greater part of its history ! Towards from our own religious community, the close of the nineteenth century it discovers that they are useful, and then it begins to discuss whether the Bishops possess authority over them ! Another

item in the programme is "the Reformation movements on the continent of Europe and else-where," and the Protestant Arch-Bishop of Dublin is, we notice, to speak to it. What then? Are the Angli-can Bishops in England to take racan Bishops in England to take reproof in silence? A large number of them protested vigorously against his Quixotic campaign in Spain. If they have not changed their views with respect to the duties of their Church, they will be bound also to protest against his Lambeth utterance. But enough. We have shown that the inconsistencies of Anglicanism must necessarily prevent the conference from being anything better than a mockery and a delusion.

That there is good reason for hold-ing a convention of the Anglican episopate there can be no doubt. Anglican doctrine rests upon the authority of the Scriptures alone. So far, de-spite all the strange diversiies of private interpretation, the Bishops have been able to maintain at least the semblance of a Church. But now they find that their most formidable enemies are of their own household. Protestant critics are everywhere showing scepticism as to the Sacred Writings. In the troubles with which they are confronted many of their spiritual rulers sigh for author ity such as that exercised in the Catho lic Church, and the idea has occurred to them of imitating us in this as in so many other respects. There is an insuperable obstacle ; only one Churchthe Church which Christ founded and to which He promised the guidance of the Holy Ghost-can authoritatively define dogmas of faith. - Catholic Times, Liverpool, Eng.

## LIBERALISM AND LIBERALISM.

Cardinal Newman, in his "Apologia" explains that by liberalism he means "false liberty of thought, or the exercise of thought upon matters in which, from the constitution of the human mind, thought cannot be brought to any successful issue, and therefore is place. Among such matters are first principles of whatever kind and of these the most sacred and mo mentous are especially to be reckoned the truths of religion

#### The Easter Morn.

All hail the gladsome Easter Morn, For which the spring time's flowers are borns: Earth wears her gayest robes to day, And casts her Lenten garb away. Ring ont ! ring clear ! Ring far and near ! O, bells in steeples high ! Ring in the dawn Of Easter Morn, Beneath a spring time sky.

5

Bloom, lilies, on your slender stems Fo crown the day like diadems.

And lifting up your petals white, Make Easter attars glad and bright, While ring so clear, From far and near, The bells in steeple high, And glad hearts raise Their songs of praise Beneath a springtime's sky

CONVERTS AND "ESCAPES."

From week to week we print, purely as news items, the reports of the con ersion of prominent Protestants to the Catholic faith. Ministers high in the Church, laymen in politics, in ness, in the professions — in all the walks of life—are among those gathered into the true fold. On both sides of the Atlantic, in the, East in the antipodes, in fact wherever the Cath-olic Church has secured a lodgment, these changes are constantly being made. We do not say this to boast or to cover up unfortunate defections but rather to accentuate the drift and tendency, still in operation, from a form of religious worship which has failed, by reason of its lack of living faith and authoritative definition, to satisfy the longings of human beings with delicate spiritual impulses.

We desire also to emphasize another significant fact of this gradual but steady shifting of religious forces, and that is the meritorious and dignified conduct of the men and women who come into the Church from Protestantism when contrasted with the conduct the few men and women who leave the Catholic fold for the Church of Luther and Henry VIII. Distinguished and eloquent preachers have come over to us from the camp of Protestantism. Many of them have studied theology and taken ecclesiastical orders. But not one of them had gone on the platform to denounce, to malign or to slander the religious associates whom he has left behind.

All over this broad land and throughout England and Ireland we hear of "escaped priests "" rescued nuns" who devote their lives to the business of traducing the Catholic Church and misrepresenting Bishops, priests and institutions. Only a few of these were ever Cathofewer still were those who enlics : tered Catholic establishments. who did and who backslided in the end did not leave because of any conscientious scruples, but were rather forced out because of their misconduct. This small army of black sheep eke out a miserable living by pandering to the depraved tastes of the bigots and the salaciously inclined among the lower orders of Protestantism.

The contrast is very marked. The Catholic Church gets some of the most intellectual, spiritual and highly-cultivated Protestants as her recruits. Those who go over to Protestant-ism from her fold are the lowest and most unscrupulous of unfortunate children. By her their works one can judge of their character. Against Newman, Man-ning, Hecker, Kent Stone, Maturin, acter. Hewit, Dalancy Kane, Henry Austin Adams and hundreds of others we may pit Chiniquy, McNamara, Margaret Shepherd, Koehler, Ruthven and Slattery. The Catholic Church has been enriched by the acquisition of the

serts that we have he Government srepresenting the o put a mask on ns of Messrs. Tarte members of the ter province, who its lording it over civil field and desure of the Papal

atement is totally is. We did state rty-five friends in mplaint before the nst some of the of Quebec, and appears to have he cause why nt to Canada, and this may be one of h the Delegate will egister quotes this ECORD, and that is it attempts to give against us. But stated them are e still presume will do what he to do, and one doubtedly to make aself declared that ake peace, and we an do this unless he nts of Mr. Laurier's hey be founded in e - cannot take the Delegate's jurisdiched to do so. We state these facts

has discovered that our columns

Fancy a member of Parliament calling The vicar declared that he was suthe Papal Delegate to Canada preme in his own church. Then the "Merry Devil !"-which Mr. W. following collequy occurred. The F. McLean does, in the Tor-Bishop said : onto World of the 10th. With I shall not proceed with the service such men as Mr. McLean, M. P., we unless the lights are removed. desire to have no argument. People Vicar-You may please yourself, but who forget the proprieties of journalism the lights shall remain. The Bishop directed two church war-

to such an extent as does Mr. McLean, dens to extinguish the candles, but M. P., should be treated with contempt.

A MOST extraordinary record comes from Chicago in the divorce line, showing to what an extent divorces take place under the lax laws prevalent in the United States. Judge Sears, who is the Republican nominee for the mayoralty, held court on Friday, March the 26th,

these officials ranged themselves on the side of the vicar, and one of them delared that "We are not the servants of the Bishop and have no authority beyond the altar rails." Bishop-I have great objection to lighted candles on the altar in the day ime, and probably the congregation shares my views. Vicar-I invite any such to declare hemselves.

as it was understood to be a perfectly

private session. Undoubtedly when

the proper time comes to make the de-

None of the congregation interposed and beside trying other cases granted twenty five divorce in five hours. All any objection, thus indicating that the twenty-five couples who sought they approved the vicar's action, and separation had sufficient cause under the Bishop said, indignantly : the loose marriage laws of Illinois.

"I shall not conduct the service. Vicar (taking out his watch)-I shall

A TELEGRAM from Rome states that give you one minute to make up your mind, and if you then still refuse I shall conduct the service myself, asthe Greek government has at length declared war against Turkey, the cend the pulpit, and declare the canmovements hitherto made by the armdidates members of the Church of Engies of the two nations having taken land, throwing upon you the responsiplace in the expectation that there bility of rejecting them afterward.

would be hostilities, though till now Before the minute had elapsed the there had not been an open declaration Bishop elected, as he said, for the sake of peace and to spare the feelings of to that effect. There have been already collisions at several points bethe congregation, to proceed with the tween the Turks and Greek irregulars service. Now the ecclesiastical world

who entered Turkish territory at is wondering what will happen to that Krania and Grevno. Edhem Pasha, vicar.

who commands the Turkish army at The peace which God promises is Ellassona, on the Turkish frontier, is procured amidst tribulations, as the said to have 150,000 men in good conrose buds amidst thorns. God has not dition, while the Greeks cannot muster promised His servants that they shall not meet with trials, but that with the more than 50,000. There is scarcely any hope that the Greeks can hold their own against so powerful a Turkish force, but the Greeks are indignant at the continuance of atrocities committed against Christians, and it of the Saints.

of Nazareth. must reject all that for which she stands, the whole structure of supernatural religion ; and whoever admits that a miracle has ever taken place, or that the pure Word of God has ever been preached by Divine authority or written under Divine inspiration upon the earth, is bound in reason to listen to the voice of the Holy Spirit speak

ing to-day in the Church.-Church Progress. A fortunate man is Rev. Augusting Francis Hewit, the Paulist. He has many marks of the divine predestina-

tion. He is a convert—a convert from the darkest shade of Calvinism — a priest, a member of a religious com munity, a necessary helper in the foundation of that community, a

learned theologian, a missionary, a Catholic publicist, and in all this is a jubilarian. Father Hewit was brought up in a solution of Calvinistic vitriol, flavored and scented with the noblest qualities of New England cul-

ture. In his youth and early man-hood, from the time that his soul was fed upon the bitter milk of the five points of Calvinism till he was licensed to preach as a Presbyterian minister. every human influence was brought to bear to make him an old school Calvinist. He resisted it from the start. We have heard him say that when he first read the passage in St. Matthew, "Thou art Peter, and upon this rock I

will build My Church," it struck him as being a powerful evidence of Catholicity, though at the time he was a boy not yet in his teens. - Catholic News.

The morals of the Protestant Prov-

very interesting statistics have lately been published by the Ontario Provin- that its machinery and methods for cial Government that read curiously in the face of the everlasting bragging ally developed and perfected. Quite going on over here about the superior- true. But its authority in matters of temptation, He will give them grace to ity of Canada in morals and all the fundamental doctrine was never in be able to bear it. Heaven is offered to rest of it to every other country in the doubt; the tenets which are "of faith" be able to bear it. Heaven is offered to us on no other condition: it is a king-dom of conquest; the prize victory—but O God, what a prize !—Butler's Lives of the Saints.

a tribunal of reference ; the relations of the Primates and Metropolitans in the colonies, "and elsewhere," to the See of Canterbury are to be defined ; and rules are to be adopted as to the

position and functions of the Lambeth Conference. Now, what more remark able condemnation of the so-called Apostolicity of the Church of England A.)

could be afforded than these proposals? If the Church of England were intended by Christ to be that one true Church ounded for the purpose of carrying the truths of salvation to nations and peoples, how was it that up to the year 1897 it has not been organized? If it has been preaching the truth it must have done so in a clear and authorita-tive voice, but till this day nobody nows what are the relations of Pri-

mates and Metropolitans to the See of of deciding these grave ques-tions with regard to the char-

ince of Ontario in Canada are in need acter of the Church. In reply to of reformation. A Montreal corre-spondent of the Sun writes: "Some Church of which the Roman Pontiff is the head was not organized all at once, meeting missionary claims were gradu-

Having defined what he meant by 'liberalism," that is, false liberty of thought, the Cardinal continues This explanation is the more neces

sary because such good Catholics and distinguished writers as Count Montalembert and Father Lacordaire use the word in a favorable sense and claim to be liberals themselves, and I do not believe it is possible for me to differ in any important matter from tablish a central consultative body and two men whom I so highly admire.

In their general line of thought and conduct, I enthusiastically concur. \* \* \* If I hesitate to adopt their language about liberalism, I impute the necessity of such hesitation to some difference between us in the use of the word or in the circumstances of the country." (Apologia, p. 64, note

The great Cardinal here gives a definition of that kind of liberalism which he could not approve, and which

no Catholic can approve. But he was broad minded enough to see that there was another kind, which was accepted and professed by such men as Monta lembert and Lacordaire, whose Catho licity the carping retrogressionists will not care to dispute. We are sure that La Verite of Quebec is proud of these two great Frenchmen. They

Canterbury ; nay, nobody knows what are "the position and functions" of sense, not in the sense of those who the Conference which is to take have used the term liberal as a re upon itself the responsibility spectable covering for agnosticism skepticism, religious indifferentism, and pride of intellect. It is liberalism

in this latter sense that the philoso-phers of the Stagnant hurl at their opponents in this country for the pur-pose of prejudicing a cause that does not meet with their favor. It has the disadvantage of not being an argument for or against anything .- N. Y. Freeman's Journal.

Here is the difference between the joys of the world and the cross of Jesus Christ; after having tasted the first, one is disgusted with them, and, on the contrary, the more one partakes of the cross the greater the thirst for it.-St. Ignatius.

former. She has been purified by the expulsion of the latter .- Boston Re-



an Reichstag on Saturday

The German Reichstag on last Satur day, without debate, passed the third reading of the Centrist motion in favor of the complete abrogation of the Jesuit exclusion law, together with the motions of the Conservatives and Radical Union party bearing on the same subject.

The Reichstag having once more voted in favor of the abrogation of the law expelling the Jesuits from Germany, the question now comes again before the Federal council, where heretofore it had received no recognition, owing to the opposition of Prussia, which of course dominates the Federal council. How that council will now treat the matter is a question that excites the liveliest interest.

The Centrist party, holding the balance of power in the Reichstag, is anxious to have the Jesuits readmitted. The government just as badly wants the cruisers that have been denied it by the Reichstag and may think: "No cruisers, no Jesuits." Here, then, is opportunity for a deal.

It is no secret that the Government has been seeking such a deal through Chancellor Hohenlohe, the only Catholic that ever held that high office. On the other hand, Dr. Lieber, the leader of the Centrist, said concerning the debate on the naval demands, loud enought for every one to hear, that the Centrist would not vote one penny in return for a vote in favor of the Jesuits. Still, a compromise on these lines is thought to be not only possible but probable.

Do to day duty, fight to day's temptations; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them\_ -Charles Kingsley.

#### "It is Finished." BY HENRY COYLE.

" It is finished !" The sad and long travail Is over now. The traitor's kiss, the sneers, The shameful cross, the mockery and jeers Of that same crowd which hurried forth to hall Him Lord with palm and loud acclaim, all

And stone Him now, but still His face ap

Serene and calm. He comforts her whose Are falling, and his courage does not fail.

Upon His brow a crown of thorns they place And nail Him to the cross. "Father," He

cries, "Forgive them !" and He bows His head and

dies, A look of peace divine upon His face, For "it is finished!" All the pain has passed, Man is redeemed—the debt is paid at last !

-Annals of Our Lady.

#### THE RESURRECTION.

Historical Evidence of the Fact of Christ's Having Risen.

Rev. P. Dillon, D. D. in The New World. The seal of Revelation, the apogee

of the Gospel, the sun of Christian hope, is the Resurrection of Jesus Christ. It was a much greater marvel for Christ to arise from the dead, than to descend from the cross, says St. Augustine, and hence he summarizes the belief of Christians in the accept-ance of this one fact. This is but to repeat the doctrine of St. Paul, who was pre-eminently the preacher of the Resurrection, and who places the weight of this miraculous fact, in its true position, when he says, "If Christ has not risen from the dead, our faith and preaching are in vain."

The logical value of this fact, can The miracles wrought by our Divine Lord, befc.e His cruci-Divine Lord, berce his crud-fixion, were many and important, but as factors in the conver-sion of the world they sink into insig-nificance before this immortal and incorruptible fact, to use the words of St. Leo, that Jesus Christ, who died, arose on the third day, living, from the tomb. This fact is the perpetual theme of the great Apostle of the Gentiles. Whether he emphasizes a dogma, as when he proves our future resurrection from that of Christ; or whether he exhorts to virtue, "that as Christ arose from the dead, so we walk in newness of life;" the fact of the Resurrection of the Redeemer is perpetually in his mind and on his lips, as the first and most important fact of Christianity. Similarly, to the taunts of the persecutors the early martyrs had but one reply: "I believe in Jesus Christ, who arose from the dead." Moreover, the fact of the Resurrection of Christ is to day, not a fact of meraly speculative or academic importance. It is a vital, living fact the very corner stone of the relig ious faith of four hundred mil lions of people of every race and clime. It is so intimately bound up with other incontestable facts that we cannot isolate it without falling into an abyss of contradictions and histor ical absurdities. One of these facts is the very existence of Christianity, for if Christ did not arise from the dead, it is impossible to conceive how the Apos tles could carry out the work of its Another fact is that establishment. the Church began its existence in Jer usalem fifty days after this fact had taken place, and that this fact, then so recent, was the very evidence on which St. Peter then relied to win his first converts. Now, what explanation can possibly be given of these two histor-ical occurrences, if we suppose that the

we keep in mind two points. First, that whilst the Resurrection of Christ is an object of faith, we view it here not under this aspect, but as the basis of our faith-our strongest motive of credibility. Second, that under this aspect, the Resurrection is a fact, and therefore is to be established, like any other fact, by historical evidence ; this evidence in this case being chiefly found in the four gospels. Bearing these points in mind,

may distinguish the adversaries of the Resurrection into three classes.

First, there are those who, like the ancient Celsus, while admitting in general the authority of the gospels, find internal grounds of objection in the presumed contradiction of the various writers. Second, the modern "Higher Criticism," led by Eichorn, denies the authenticity of the gospels, it being admitted by Strauss that the whole rationalistic system is over-turned if the historical authority of the gospels is maintained. Third, the cardinal principle of Rationalism, by what name soever it be called, is that a miracle, or anything supernatural is impossible. Hence as the resurrec

tion is not only a miracle, but the greatest of miracles, it follows that it must be explained on natural prin-ciples. And it is just here where the professors of the new illumination might fairly be supposed to be upon their own ground, and therefore invulnerable, that they excite our laughter by their grotesque absurdities. They all start with the hypothesis that the death of Christ was not real but apparent. But from this point all is confusion. Rukersfelder and Edelmann consider that a violent storm raged on that Sunday morning and liberated Christ from His trance and the tomb. Schuster thinks this was done by a thunder-Paulus discovers an earthbolt. Kuinoel pictures this earth quake. quake causing a bright flashing from the sun which appears to the guards and holy women as an angel. But Bahrdt and Venturini, the former in his "Plots of Jesus," break new ground and discovered a conspiracy on the part of certain secret societies among the Jewish sect of the Essenians to carry out a gigantic fraud. Hen-

nell improves on this by designating Joseph of Arimathea as the soul of the plot, while Scherer discovers the archconspirator in the penitent thief. "Risum teneatis amici !" yet these are the apostles of modern "Science !" The reply to the objections of the

first and second class belongs to another place. The authority of the gospels has been repeatedly and ex-haustively vindicated by Christian apologists in every age, from the days of Justin Martyr down to our own. With regard to the third class of ad versaries, the reply to them in Jesus, volves two questions, one regarding effect, the possibility of miracles, the other referring specially to the miracle down of the Resurrection. As to the former, it will be sufficient here to quote the authority of Voltaire, who says: "God being amongst men, it became Him to act as God. Miracles are, for Him, but ordinary actions. The Master of nature must be above nature.

The varied and inconsistent theories advanced to impugn the historical evi-dence of the Resurrection, whether from the rationalistic view of Semler and Elchorn; the naturalistic view of Paulus; the "mythical" view of Strauss, or the "legendary" view of Renan, are easily refuted by recalling three facts which render it absolutely certain that Christ died and arose from the dead. It must be borne in mind, as a pre liminary, that Christ Himself foretold His Resurrection in the clearest terms In the twelfth and sixteenth chapters of St. Matthew's gospel He illustrated this prophecy by the history of Jonas and in the second chapter of St. John He used the metaphor of the destruction and rebuilding of a temple, the Evangelist being careful to leave no room for doubt as to His meaning, by adding, in a gloss, that "He spoke of the temple of His body." The stress The stress laid upon this glorious miracle in the subsequent sermons and writings of the Apostles, viewed in connection with these prophecies, proves, therefore, that this mystery was not an incident, but a test proof given by the thoughtfulness of the Redeemer to convince the world of His divine power. The first fact to be noted in the proof of the accomplishment of these pro-phecies is that Jesus Christ really died. Against the clear and emphatic statements of the four Evangelists, that 'He gave up the Ghost ;" that " He expired," and that the soldiers did not break His legs as was customary with crucified victims, and this "because they saw He was already dead" (John xix, 33) no solid argument has ever een offered. The wrigglings of the 'Higher Critics" as to these facts have been frequently and abundantly refuted, notably by the two distinguished physiologists of Jena, Christian and Charles Gruner, father and son. They have scientifically shown that the piercing of the Redcemer's side by the soldier's lance (ibid. 34) producing the flow of blood and water the latter being, according to them, the lymph contained in the pericardium, or, according to Vogler and De Gerlach, the liquor sanguinis-a combination of fibrine and serum, to which the floating red corpuscies give the ordinary blood color) would necessarily produce death by syncope. Much has been written on this point; for the present this brief indication of the authorities must suffice.

#### THE CATHOLIC RECORD

their knowledge of our Lord's prophecies), was not found in the tomb on the third day, and that the guards testified to the glory of the Resurrection by their terror and collapse. The third fact is that this disappear-

ance of Christ's body cannot b ex plained on any other hypothesis than the true one. Indeed, the chief priests themselves have unwittingly supplied us with a proof of this, as St. Augustine acutely reasons, for they could think of no way of explaining it, save by bribing the guards to say that they slept at their post and during their sleep the disciples of Christ bore away His body. "Truly logical," says St. Augustine, "to suborn sleeping wit-

These facts cannot be gainsaid From Celsus in the second century down to Renan and Littre in our own day, every assailant of Christianity has directed his attacks against the mystery and dogma of the Resurrection, but that their efforts are vain is shown by nothing more conclusively than by their inability to show any historical fact supported by such a

wolume of testimony. Were other arguments required, we find them in the subsequent history of the appearances of Jesus to His dis ciples, as registered in the gospels, the Acts, and the epistles. He appeared, as we are told, on ten different occa sions and on one occasion to five hun-dred persons. Moreover, we find the following facts in the history of the infant Church :

1st. From the first sermon of St Peter (Acts ii.), onwards, the Resur-rection is the perpetual theme of the Apostles. 2nd. It is the source of their miracu-

lous power, as Peter testifies, after the miracle of the Beautiful Gate (Acts.

Brd. The formal ground for the selection of Matthias in place of Judas is "that he may be a witness of the Resurrection " (Acts i, 22 ).

4th. The very disputes, dating from the second century concerning the celebration of the Feast of the Resurrection, are a prescriptive proof be yond cavil, and unequalled by a similar proof for any other historical fact of the authenticity of the fact commenorated in the Feast.

Lastly, as St. Augustine reasons, the very existence of Christianity, based upon the worship of a God who is not dead but living as St. Paul emphasises (I Corr. xv.), is a standing testimony to the glorious mystery of Christ's Resurrection.

There have been fewer more able or more aggressive infidels in the XIX. century than Pierre Leroux. I will conclude with an extract from his great work "Humanity." "The glory of work "Humanity." "The glory of being the true Messias rests with It is He who has produced the effect, who has given the impulse (te regeneration). All ages can bow down at the foot of the Cross; no man can pass without reverence the gibbet which has been through all the ages the Pharos of humanity

#### The Demon of the Home.

When the demon of drink enters the home the angel of peace departs ; poverty follows in the demon's wake, It for drink is a spendthrift's vice. is terrible to ruin the home, but it is more terrible to ruin the soul, that spark of God's intelligence. We de-spise the thief; we shrink in horror from the murderer, but they are men. But the drunkard - who will say that this unloving, unthinking, unreason-ing thing is a man? God made man less than the angels, but the drunkard makes himself little less than

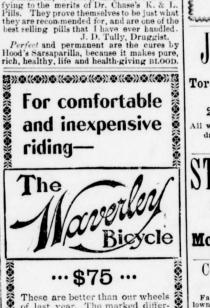
The Hierarchy of the Church, Each year the authorities of the Vatican publish a Year book in which the status of the Church is given. The book is entitled, "Gerarchia Catho-lica" and the issue for the present

year has recently made its appearance. Its leading data are the following : At the head of the Hierarchy, of course, stands Pope Leo XIII. himself, who was born March 2, 1810. The College of Cardinals is the second in authority in the Church, and should number 70. The College is, however, rarely complete, and at the present time there are 11 vacancies. Of the Of the 59 Cardinals composing this august body, the majority now, as has been the case for centuries, is composed of Italians. This nation is represented by 32 names, while the other Catholic countries of the globe have only 27. These again are distributed in the following way: 4 are from Germany, 4 from France, 4 from Spain, 4 from Austria, 2 from Hungry, 2 from Port-ugal, and one respectively from each of the following countries : England, Belgium, Ireland Ruthuania, Australia, the United States, and Canada. The next in rank in the Hierarchy are the Patriarchs, of whom there are 14, namely, 8 Latins and 6 Orientals. The next dignataries are the Archbishops, of whom there are 192 in all, namely, 17 Latins and 18 Orientals

These are followed by the Bishops, who now number 767, namely, 71 Latins and 53 Orientals. Then come those officials who have the rank and authority of Bishops, but are stationed in non-Catholic and heathen lands. namely, 100 apostolic delegates, 186 apostolic vicars, some of whom rank as Archbishops while others are only Bishops, and 17 abbots.

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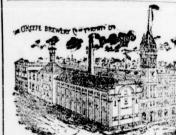
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basis of them was a lie, and a lie con cerning an incident of such publicity that the new converts could easily test its truth ?

The reasoning of St. Augustine on the connection between these histori cal facts-the fact of the Resurrection of Christ, and the acceptance of this fact, within a few days of its occur ce, and in the same city where it had happened, by large numbers of race whose the very most proudly cherished traditions and prejudices it antagonized-is conclusive. are ;" he says, "three things which are incredible, but which have come to pass. It is incredible that Christ arose from the dead. It is incredible that the world should believe such an incredible thing ; it is incredible that rude, uncultured men should be able to persuade the world to believe it. these three incredible things, the adversaries of Christianity refuse to believe the first ; they are compelled to believe the second : and this they cannot explain without believing the third.'

Hence the scholar who is sincere in his belief, of what nature soever it be. although he may be unwilling to accept the logical consequences of this great fact, does not deny it. It is true, that against it all the attacks of the modern "Higher Criticism "have been levelled. Its heralds have recognized, that, once admitted that Jesus Christ has arisen from the dead, their further assaults on Christian truth are futile. Hence their efforts tend for the mos part, rather to explain away the super natural element in this wonderful mys tery, than to ignore absolutely the It is only the profes e of history sional scoffer who follows in the wake of Thiess, and curtly dismisses the ques tion. But the polemical armament of the professional scoffer does not include or history. It consists in flippant platitudes and unsustained in uendoes. Not so the polemics great infidel thinkers. They the have been mistaken, indeed, but even their grievous errors have been for the

The second fact to be noted is that the body of Christ, although sedulously most part free from the charge of flip- guarded by Roman soldiers, who were pacy and studied irreverence. Their detailed by Pilate at the request of the position will be readily understood if chief priests (who thus tacitly admitted

the brute. The demon of drink goes up to high heaven and defies the mercy of God, for no drunkard can enter the kingdom of heaven. The lower side of the drunkard's grave empties into hell. There are seventy five thousand drunk ards going down to their graves every If this is what drink will do, year. what will you do? We cannot sit down and fold our hands If we have a heart that loves humanity we must do something, and there is one thing we can do : we can abstain from the use of intoxicating liquors. The way to straighten a crooked stick is to bend it The way to in the opposite direction. It you are strong, give to your neighbor of your strength if he is weak. — Rev. A. P. Doyle

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#### APRIL 17. 1897

#### An Easter Hymn. BY THE RIGHT REV. J. L. SPALDING, D. D.

Hail Easter morn, hail new-born Life, Forth rising from the grave ! The Lord hath conquered in the strife, Who died from death to save.

Let the heavens weep for joy, and earth In fragmant flowers bloom. While we acclaim the glorious birth Of Life from out the tomb.

Let children's happy voices ring In thankfulness and praise : Let virgins whitest blossoms bring And dew besprinkled sprays.

Hallelnia, hallelnia still, Till echo speak the song, And every heart with gladsome thrill, And every soul be strong.

Where now, O Grave, thy victory? Where now Death's cruel sway? The spell is broken. we are free, And bright is all our way.

To Thee, sweet Jesus, thanks be given ; To Thee our all we owe— The joy of earth and hope of heaven, And faith which conquers woe. —Ave Maria.

FIVE-MINUTE'S SERMON. Easter Sunday.

PEACE. Peace be to you." (St. John's Gospel xx

It was the evening of the first bright Easter day. The accounts of the rising from the dead of Him whom they had hoped should redeem Israel were being discussed, in that upper room where they had celebrated the Passover, by the disciples. Suddenly Jesus Himself stood in the midst of them and said to them : " Peace be to

you." He who burst the bands of death, He who is the Author of life, came back to earth with the same message with which He first came-the message of peace. The angels over the plains of Bethlehem sang "Peace on earth to men of good will," but to day is heard that word of Peace of which theirs was but the faintest echo. When God, the mighty One, chants His pream of riumph, well may all created things

victory came peace.

vides for you.

of gloomy and despondent feelings,

that what he most needed was a good cathartic, meaning, of course, such a

medicine as Ayer's Cathartic Pills, every dose being effective.

be silent. My brethren, our Blessed Lord has for us a message of peace this day. For three years He went up and

children lifted their sky blue eyes joy down the hills and vales of His native land, and His whole pilgrimage there fully to the far away heaven above seemed but a warfare. Men scorned His teachings. They despised Him and His words. He died, and it them. "Of all the Bud children one alone

was unhappy, and hung down his head discontented and sorrowful. "Mother Violet was grieved to hear seemed as if a great light had been extinguished. But when He rose trium-

in the choir at all.'

work in her lap.

gan in her quiet tone :

"Once upon a time in a great city

her sweet fragrance far and wide.

little Bud grumbling. She drew down a leaf from over his head, that a dewphant over death, when by His death He overcame him who had the power drop which was blinking on its upper of death, then came victory, and with edge might fall into its mouth. Then Is this the case with your hearts to-day, my dear brethren? Has our Lord, who perchance lay, as it were, dead in your soul-has He, I say, she said kindly, ' Don't feel badly, my dear, because you were not picked up when the Lily children and Red Rose bud were. Don't you know we each have a niche to fill, and if we do that, risen in you again? Are you in Him well, no matter if it's only staying on the bush till we wither and die, shedrisen up to a new and a better life this glorious Easter morning? If such be ding our fragrance in this tiny corner, the case, peace is yours.

we will be doing what we were made For six long weeks you have been to do just as much as though we were preparing for this day. To this hour you have looked forward. Lent has stared at by the biggest crowd in the world. been a preparation for it. You pious-

Easter Violets.

"' I don't care,' said Bud, crossly, ly entered on the performance of cer-tain duties which you took upon your-I'm just as sweet as the Lily children, though they do wear such fine white self. You engaged to battle in a specclothes,' and he turned away his face ial way with sin. You have fought that his brothers might not see his eyes brimming with tears. the battle nobly, and with the aid of of the Sacrament yours is the victory.

"The old gardener was at work and Jesus now stands in our midst. still, going from one bed to another, to cull a blossom here and there, and packing them in great baskets which He is in your very breasts, and says 'Peace be to you." What means this word? It means a were carried off on men's shoulders. victory won in your hearts. It

victory won in your hearts. It means that, having overcome, and being in a state of grace by co operat-ing with the grace of God, you ar now so strong that you can say: "I never will, with the help of God, com-met mortal sin again." It means that you have the power to live new lives. So put into continual practice those means which you found so helpful in Lent. Did you pray regularly in that time? Do not leave off the practice now. Did you regaive the Sagraments down to the soft green hillock where in "Problems of Young Men" in the the Violet family slumbered, picked April Ladies' Home Journal. "Our tenderly each sweet flower, and laid it gently in a basket of damp moss. now. Did you receive the Sacraments it gently in a basket of damp moss. Next morning dawned, and when Violet Bud opened his blue eyes, they looked upon a scene most new and often then? Why not keep on in the same good custom ? Ah! so many people when Lent is over ruin all the good they gained by leaving it all behind them. But the person who will put into practice all strange. "The sun was shining through the the good deeds, all the pravers and destained windows of a vast cathedral, votions, which he used in Lent for the making patches of colored light on the rest of his days, he is the one who may stone floor, and illuminating the such a struggle. It is the great inner be said to have obtained the great and reverent faces of the kneeling wor- satisfaction which comes to a man that ness adversity. inestimable gift of peace-our Lord's counts." shippers. benediction on Easter Day. It seemed to Violet Bud that all Neither is peace exactly the same the children of the garden had given thing that we mean when we speak of themselves to beautify that festal altar. a peace being concluded between two The tall Lily children mingled their nations who have been at war. We are still at war with sin. There graceful forms with sweet white Hyaone way to retain the elasticity cinths and modest Snow Drops, while, is no truce, there can be no truce with not far away, on the carved shelf There is not and there never can where the golden chalice stood under be any cessation of hostilities. It is its snowy veil, lovely Red Rose Bud nothing else, then, than the firm puropen now-blushed deeply. "Poor Violet Bud blushed too, when ose of amendment of life, put into daily practice, by efficaciously using the spiritual weapons which Jesus he remembered how discontented he had been the night before-his jeal-Ball League writes of " Uncle " Anson. Christ in His mercy so lovingly proously seemed so trivial when he looked back to it from the solemn peace of the good lesson for men : Be not discouraged then, though you great church. He felt glad to be have yet to fight and wage war. there-glad to fill even an unseen young players to study than Capt. corner, that he might breathe his Anson of the Chicago team. He is an Peace is yours, because He is on your side who overcame, and by whom you, too, will conquer. What care you for sweet fragrance abroad to mingle with ideal athlete, indebted to nature for a the general burst of love and praise. such battles when Christ Himself "What mattered it it no one saw abused himself by a prodigal manner him? He was doing what he could, of hiving or excess, he is pointed to fights for you? Your souls are in peace, for He is dwelling in you. Such, my dear brethren, is the gift of and that was enough. "Ah, though he knew it not (even wonder of the age. But there is really peace which our Divine Redeemer beas we often never know how much de nothing wonderfal about it. Mr. pends on our quietly doing our best), Anson has led and leads an exemplary s upon you this Easter morning. pends on our quietly doing our best), And I can wish you no greater happi-ness than that when, soon or late, He to him, together with his brother Buds life. from the green hillock far away in the any ball player, blessed with a good corner of the old garden, belonged the constitution at the outset, should not may stand in your midst, your ears may rejoice to hear those blessed of the Victory won, the conflict ended: his twentieth year." words-" Peace be to you." of the Victory won, the conflict ended: of salvation and resurrection of the Henry Ward Beecher once informed man who came to him complaining

#### THE CATHOLIC RECORD

lets the glad message, 'Christ is OUR BOYS AND GIRLS. Risen.' Silence followed the conclusion of however, but his eye was as dead and the mother's story. Leonard was thinking. At last he jumped up, say-ing only, "Thank you, mother," Kissed her and ran off to choir prac-tione was a decided business air about the man, but there seemed to be that absolute lack of cordiality, of interest, that hearing that invites confidence Our dear boys and girls, the glorious Easter festival is at hand, and if you have but been faithful to duty you can with all your hearts sing "Alle-luia! Alleluia!" Let there be no

evil passion in your hearts, no envy, no hatred, no jealousy. The follow-ing beautiful and interesting Easter hurrying back with a beaming face, story below tells of how one wise mother by her tender sympathy, assisted her mother, as she still sat sewing, cried son in overcoming a jealous feeling that had taken possession of his heart.

There's no use in my singing any way, and I don't want to go to choin me about a concert he is going to have which every man needs to cultivate. on Easter, if the choir can aid, for the In attempting to run a young man's practice this afternoon," said Leonard Ripley, coming to his mother's chair as she sat sewing at the window. She looked up from the little frock she was making, to say quickly, "Why not, not help feeling like a hypocrite till I tole him about the horrid jealous feel-Leonard? I thought you were so in-terested in the Easter music."

ings I had this afternoon. Then, mother, he was, oh, so kind ! "Yes, but," said the boy hanging his head, "I never had a solo yet,

" His eyes were full of tears as yours mother, and I've been in the choir most two years, and Charlie Williams, are sometimes when I have been who came after I did, is going to have was so low I could hardly catch his words. 'You must never think, my two for Easter. If I can't do as well as Charlie, I don't see any use in being boy, that your voices makes no differ-ence in the choir,' he said, 'for His mother said nothing for a few although it is not suited for solos, it is moments. She seemed intent on the very useful in the chorus, where volume and steadiness are needed. At last she began gravely, "Leon-ard, I've been thinking of a story I And try to remember, too, that even though your voice may not be recogheard a long while ago ; would you like to hear it?" and without waiting nized by the congregation it is heard by the angels, and God will bless you for the joyful affirmative she knew the

for using it in His service !"

### story loving boy would give, she drew him to a low stool beside her, and be-CHATS WITH YOUNG MEN.

many miles from here, lived an old gardner. He had a kind heart, and We would say to our Catholic young men, above all else, be true to your-selves. Let no possible loss of influloved all the flowers he tended, but most dear to him of all was a little ence, of patronage, or gold, tempt you Violet, which for years had grown in a warm corner of the garden, shedding Better a thousand times to be slandered "One year spring came early, and with warm rains and bright sunshine wakened the little Violet from her long winter sleep. Ere April had half gone site, to gain a hollow friend. Worthher roots were covered with clusters of ier far to remain poor forever, the dark green leaves, and dozens of Bud brave and self respecting heir of the drachms," which are the heir of wrong, 'to drop your generous blocd.'

#### Expensive Ignorance.

One of the very happiest lessons to learn in early life is that ignorance is expensive — ignorance of anything, not of books alone, but of all the commonest things of life. One cannot afford to be ignorant in these days. The homely saying that "all is grist that comes to the mill " holds good in the acquiring of knowledge. Never let anything slip by you until you understand it. You don't know how soon you may want to use it .--Anon.

#### Odds and Eads of Time.

With perseverance the very odds and ends of time may be worked up into results of the greatest value. An hour in every would, if properly employed, enable any man of ordinary capacity very shortly to master a complete science. It would make an ignorant man a well informed man in ten years. We must not allow the time to pass without vielding fruits in the form of something learnt worthy of being known, some good principle cultivated, or some

Rewards That are Sure but Slow.

Strong and Quick at Forty.

was very busy and felt his burden

### THE CARDINAL'S DAY.

A Protestant Writer on the Work of America's Prince of the Church.

Next to the President of the United States, Cardinal Gibbons is about th busiest man of high position in thi country, says a Protestant contributo to Leslie's Weekly. He is never in bed after 6 o'clock. He celebrates the 7 always goes over its alloted hours, for his mail is heavy and he answers a great many of his letters personally. Every note or letter I have ever reeived from him has been in his own

hand writing, and when I suggested that it must be a great deal of work to write so much and that the typewriter dictation. When to this correspond-ence we add the fact that he writes his ermons and, most astonishing of all, that he has written all his books-some of them twice over-with the pen, we have in this very performance a great

velv.

call,

deal more than the average man accomplishes. I can now understand why one of the men who were putting his last book in type said to me : " The Cardinal is a good man, but he is dreadfully poky about copy." That, how-ever, is not because he does not do his with the grace of the Holy Sacrifice work promptly; it is because he revises and rewrites so much, and if the authors who wait for inspiration and dash off things could see and know that it is out of the hardest toil the simple and direct style of the Cardinal is born. that his books have had a wider sale "Woe to this country, one of them now rapidly nearing its three hundredth thousand, him," says our Lord, " by whom scanand the others growing into new edi-

tions every year. bottomless pit who are damned because they neglected to assist at Mass on Sundays. Who would want to be their companions in torment and remorse for all eternity ?

The following excellent advice on this head is contained in a recent issue of the Review and Record.

ance it will usually conquer all ob gether with the cement of character. It is character, after all, which really ering remedies which will act upon the germs of disease directly and kill them. But no discovery has ever yet been approved by doctors which will cure consumption that way. Germs can only be killed by making the

body strong enough to overcome them, and the early use of such a remedy as Scott's Emulsion is one of the helps. In the daily waro'clock Mass every morning. At 8 he fare man keeps up, he wins takes his breakfast, and until 9:80 he heat who is provided with best, who is provided with is busy with his secretaries, his mail and the morning papers, which he never fails to read. This work almost Scott's Emulsion supplies. Scott's Emulsion supplies. some important function. As a rule,

however, his evenings are spent in his library, which is a spiendid collection of books of over a century's growth, where he reads diligently and outlines his sermons and his literary work.

Quackery is always discov-

certainly offered a way out of it, he re-plied that he found that he could get FATHER MATURIN'S CONVERSION shades of expression and meaning with the pen that somehow escaped him in Unusual. Because Some Doctrines Had

#### Kept Him Away from Rome for Years.

Several of the clergymen of the advanced or ritualistic parishes in New York were seen recently by a Sun re-porter, but none of them would discuss the question of Father Maturin's conversion to the Roman Catholic Church. The priest had not been in this country for three or four years. At that time he left Philadelphia with the other Cowley Fathers, who had been in charge of St. Clement's Church in Philadelphia. This left but one parsh in this country under the direction of the Society of St. John the Evangel st, and that is the Church of the Advent in Boston.

"These Cowley Fathers," said a they would understand better why it is prominent Low Church clergyman, "were the most advanced of the monks than any religious works published in of the English Church, and for that reason nobody expected that any one of them would be likely to join the Roman Church, as their own programme, which was very little different, was the At 10 o'clock, or possibly earlier, result of the system which they had practiced for years. Father Maturin the calls begin, and from then to 12 visitors take up his time. These are had been a priest for nearly thirty years, and for all but three years of of all kinds and conditions, for the Cardinal is as popular among the poor that time he was an advanced ritualist. as he is among the rich, and those who come in carriages and those who No such significant loss has fallen to the High Churchmen in a long time, and I think that the effect of his action come afoot fare alike in attention. Never was tact better illustrated than will create a profound impression among the Ritualists of this country as in his disposal of these callers. He goes to the heart of the matter at once. well as England. Father Maturin was and when the conversation is over he no young enthusiast. He had been in rises, tells his visitor he is glad to be harness for years, and nearly all that of such service as he can and leads the time he was as near the Church of Rome way to the door, making the adieu most charmingly, but most conclus as he could possibly get without being in it. Probably he denied three or four of its tenets, such as the supremacy A great many Protestants for he is much liked by them, and infallibility of the Pope, the Immaculate Conception, the use of the and it is easy to separate the Catholics and the Protestants, for the Catholics Latin language and the doctrine of kiss his ring. Those who are rabid in Indulgences. For years he has held out against those doctrines and some their religious prejudices may be surprised to know that many of the Pro-testant ministers and the Cardinal are minor matters of practice, and was separated from the Roman Catholic on terms of cordial personal friend-ship, and I have heard one of the most brilliant of the Protestant preachommunion by no greater difference of faith. So his conversion now is rather curious. It is unusual for a priest to be consecrated when he has found ers of Baltimore say that the Cardinal was a priest among men and a man points of difference significant enough to keep him out during most of his life. It is that nart wh

heavily. Not a muscle of his face moved. He said a few decent words,

and meets one half way, so that one and throwing his arms around his could not help wondering as he went

out how that man could gain the con mother, as she still sat sowing, that if dence of young men, be their friend, joyfully, "O mother, the Violet story fidence of young men, be their friend, adviser and leader. We have a most glad I dian't stay away from the prac-decided dislike for gush and effusivetice, for as we finished singing ness, but there is a spirit of cordiality Father Lane called me to him to tell and heartiness in transacting business

new hospital. When he said that he society on basiness principles there is asked me first because I seemed to give no reason that one should cultivate my voice and time so gladly I could such a cold blocded business air as this.

#### Slothful Young Men.

Some young men think nothing of neglecting to hear Mass on Sundays. They speak of it as if it were not a mortal sin, punishable with eternal naughty, and when he spoke his voice pain. They are guilty of it frequent ly, and when they do go to church,

they are usually late. The excuses they offer for this offence are frivolous and exasperating They say they are tired on Sunday mornings, but they are not too fatigued on other days to be at their business in time, nor too weary to go to entertain-ments in the evening after their work is done and to stay up until long after midnight. They say that they need a long rest occasionally but on such holidays as the 21th of May they are up and out bright and early in the morning and keep astir all day and

well into the night. If they were to receive \$500, every time they were present at Mass, they would not go only on Sundays but also every other day in the week. to the doing of that which your judg. Wouldn't they? Let they themselves ment and your conscience disapprove. answer. Yet what are \$500 compared

than to sin ; nohler to spend your days in all the bitterness of unheeded struggle than become a hollow para by failing to hear Mass on Sundays and holidays of obligation, are often guilty of scandal. They scandalize their younger brothers and sisters. crust and of the spring, than, in an-other sense than Shakespeare's "coin your heart," and for the "vile away from church, in imitation of their slothful transgression.

> dal cometh." There are possibly souls in the

Success in Business.

Smartness and shrewdness are ex cellent contributory capital wherewith to start in business. Industry and push, too, are substantial aids to sucess. Intelligence, of course, is indis pensable, and with patient persever stacles, and land a man, sooner of later, on the upper rounds of the ladday withdrawn from frivolous pursuits der. Foresight, punctuality and self-would, if properly employed, enable control, which embraces temperance, are also qualities which help materially in the struggle, and which go to make up the successful business man. But all of these attributes combined will fail to secure for a man permanent success of the best and satisfactory kind, unless they are indissolubly joined to

counts in the business world, and it alone which ensures to the business man whose integrity is above suspicion is the one who grapples his friends and customers to himself with hooks of steel. Success of a meretricious kind may be obtained by the tricky individual but such a success is at best a jerry pass through more fire than others, but I firmly believe that the reward in the built structure, put together with sand end is the greater to those. What the world says of a man matters little in instead of honest mortar, and which must inevitably disintegrate under the influence of time or the stress of busi-

The Risen Christ. laster Day breaks ! 'brist rises ! Mercy every way is infinite-Christ rises ! Mercy every way is in Earth breaks up ; time drops away In flows Heaven, with its new day hat is left to us, save in growth

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tter to send remittances by it when cash is sent the letter case be registered. THOMAS COFFEY,

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faithful soul : for above the altar, where every eye could see it, in the Some time ago a gentleman dropped center of the cross, which was wreathed into a Catholic young men's society where every eye could see it, in the center of the cross, which was wreathed into a Catholic young men's society by the help of Scott's Emulsion. with flowers in token that what was one special business. Evidently this some special business. Evidently this be same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

Why Americans Let the Freemasons Dupe them.

Men should be as strong, lithe and vigorous at forty as at twenty, and Since Father Bresciani's '' Lionello -now out of print-many books have appeared purporting to give to the world the secrets of Freemasonary. Bresciani dealt with occult sects of vouth and come to a vigorous old age with a sprightly step is to engage in recreative exercise, such as basket ball, hand ball, tennis, etc., and to Italy, especially with the Carbonari. live a rational, temperate life. Presi-But his pictures were so highly colored dent Young of the United States Basethat in our calmer atmosphere they seemed like impossibilities. In fact, the famous base ball player, in high horrors are wasted on Americans. Leo Taxil's revelations, "The Davil terms of commendation which have a

in the Nineteenth Century "-let us hope he may be less powerful in the Twentieth !- Huysman's "Le Bas, " "I know of no better model for Diana Vaughan and all the other Con tinental horrors do not move us, be use we have an insular and narrow notion that anything is possible on the Continent. We have probably bor-rowed this from the English through English Literature. Free Masonry in this country can never be combatted by sulphur and red flame or Lucifernian sacrileges and outrages .- Maurice F. Egan. in the New World.

> As old as Antiquity. Either by acquired taint or heredity those old foce Scrolula and Consumption, must be faced generation after generation; but you may meet them with the odds in your favor by the help of Scott's Emulsion.

among priests, and one of the most deeply spiritual men he ever knew. In their absolute devotion to their make Father Maturin's secession very work he coupled the names of Gibbons different from that of the ordinary and Phillips Brooks, and he knew both well. Only the Cardinal knows convert. They are usually young people on those who had been Ritualists the purposes of the callers, of course, for a short time. They are rarely men but there are many applications for who have been practicing the doctriaes charity, and there are many visits of of Ritualism in the most extreme form respect, especially by strangers in the city, and among the regulars are the for years.'

reporters of the newspapers, who come

with all sorts of questions. If the Cardinal had nothing else to do he could easily fill his time answering reuests for articles and interviews At noon there are religious duties. and at 1:30 o'clock dinner is serveda plain meal, for the Cardinal is a small eater. He rests after this, but

Mr. Thomas Ballard, Syracuse, N. Y., writes: "Thave been afflicted for nearly a year with that most to be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valnable Pills. I am now nearly well, and believe they will cure me. I would not not be without them for any money." *Every and Anne and Billings Decengen* 

a plain meal, for the Cardinal is a small eater. He rests after this, but it is only for a short while, for there are more letters and matters to be at the def to. The work goes on steadily until 3 o'clock, when the afternoon visitors begin to arrive, and from then until 5 o'clock, when the afternoon visitors begin to arrive, and from then until 5 o'clock, when the afternoon visitors begin to arrive, and from then until 5 the parlors and reception rooms the Cardinal's walk. Then he feels as if he has a little time to him self, but it is not always that way, for a dinner engagement—he was to dine with President Cleveland the day I saw him—may interrupt his programme, or he may be down for an address at

NO ONE KNOWS how easy it is to wash elethes all kinds of Alhings on wash day With SURPRISE SOAP until they try. It's the easiest quick-est best Soap to use.See for yourself.

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rugged constitution, and as he never

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GAVELS, BALLOT BOXES, CUSHING'S MANUELS, CUSHING'S MANUELS, CATHOLIC SOCIETY REGALIA OF ALL KINDS PINS AND BADGES, C.M.B.A. REVERSIBLE BADGES

EASTER COMMUNIONS & SPECIALTY.

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#### C. M. B A.

### Resolutions of Condolence.

Resolutions of Condolence. Kinkora, 5th April, 1897. At a regular meeting of Branch No. 175, Kinkora, held in their hall, 15th March, 1897, the following resolution was unanimously adopted : That whereas it has pleased Almighty God to removel by death Mr. Daniel Dempsey, uncle of our much esteemed Brother, John Hayes.

Hayes. Resolved, that we, the members of Branch Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by him, and extend to Brother Hayes our most sincere sympathy and condolence in his sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sont to Brother Hayes, and also published in the official organ. James Stock, Pres. John Kelly, Sec.

Kinkora, 5th April, 1897. At a regular meeting of Branch No. 175, Kinkora, held in their hall, 15th March, 1897, the following resolution was unanimously adopted :

the following resolution and additional additional addition of the second secon

of our much esteement product, Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by him, and extend to him our most sincere sympathy and condol-étce in his sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Brother Stock, and also published in the official organ. John Kelly, Sec.

Kinkora, 5th April, 1897. Kinkora, 5th April, 1897. At a regular meeting of Branch No. 175, Kinkora held in their hall, 15th March 1897, the following resolution was un-animously adopted : That whereas it has pleased Almighty God to remove by death Mr. Henry O'Brien, brother of our much esteemed Chancellor, P. J. O'Brien, Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by him and extend to Chancellor O'Brien our most sincere sym-pathy and condolence in his sad affliction. Also

Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Chancellor O'Brien, and also published in the official organ. James Stock, President. John Kelly, Secretary.

Kinkora, 5th April, 1897. At a regular meeting of Branch No. 175 Kinkora, held in their hall, 15th March 1897 the following resolution was unanimously adopted

John Kelly, Secretary. Kinkora, 5th April, 187. At a regular meeting of Branch No. 175. Winkora, held in their hall, 15th March 1897. That whereas it has pleased Almighty Good to remove by death Mr. Charles Longeway, That whereas it has pleased Almighty Good to remove by death Mr. Charles Longeway, Resolved, that we, the members of Branch 180. No. 175. hereby express our heartfelt sorrow for the loss sustained by bin and extend to Bro. Longeway our most sincere sympathy and condolence in his sad affliction. Also Resolved, that a sord affliction. Also Resolved that the members of Branch No. 35. Pt. Lambton, beld Thursday, March 25, then following resolutions, moved by Juo. Moran, seconded by Jas. Regun, was adopted: That whereas it has pleased Almighty God, in His infinite wisdom, to call to Himself Mr. Jono KCarron, beloved wife of Branch No. 35. Pt. Lambton, do hereby tender Bros. Juo McCarron, and mother of Bros. William and James Kcarron, of this branch, be it That whereas it has pleased Almighty God, in His infinite wisdom, to call to Himself wife and a truly devoted inother. We furthermore, deire to record the loss the solutions of the strained to be the meen back for a materpiece of eloquence. The Bishop was the meen to remain modertakings, and for the great interest sho manifested in the social gatherings of the society, and we pray fervently that the Goid for a friend who all her lifeting wife and a truly devoted inother. We furthermore, deire to record the loss the society for a friend who all her lifeting wife and a truly devoted inother. We furthermore, deire to the are

THE CATHOLIC RECORD

#### DIOCESE OF LONDON. Religious Reception at " Mount Hope

Religious Reception at "Mount Hope." On March 19th, in the devotional chapel of St. Joseph's Convent, London, Ont., the in-teresting ceremony of the reception of two postulants was witnessed by the city clergy and the Sisters of the community. His Lord-ship the Bishop of London presided, and re-ceived the vows of the religious. The "Veni Creator" was sung by the Sisters' choir, and Bishop O'Connor de-livered a sermon appropriate to the occasion. His Lordship blessed the Habits of the aspirants, who withdrew, to return in the simple black costume of a novice. Their names in religion are as follows: Miss Tillie Coyle, Windsor, Ont., Sister Mary Monica; Miss Connolly, Chatham, Sister Mary Colette. Miss Coyle is well known and greatly respected, and a host of her friends from Cleveland, Detroit, Windsor, Sarnia and Courtright would have been present to witness the solemn ceremony, only the Sisters wished it to be of a private nature in keeping with the holy season of Lent.

OBITUARY.

MR. HUGH WRIGHTSON, CHICAGO.

Hugh Wrightson died at his home in Ravenswood, Chicago, on the 2<sup>th</sup> February 1897. By his death the produce commission dealers in the city of Chicago lose an inti-mate friend and honorable associate ; a mar whom they had known for over fifteen years and who was always cheerful, always honest lucave in every transaction, and always and who was always cheerful, always honest, always just in every transaction, and always ready to extend a helping hand where help was needed. Being a large commission merchant he helped in a great measure to build up the produce market of Chicago; hence his loss as a friend and counselor was keenly feit by all his follow co laborers. But if his death is a loss in a mercantile sense, or from a material point of view, what must it be from a domestic one to his sorrowing wife and family, to whom the more intimate life and character of deceased were best known and appreciated. We might say in the words of Longfellow "Lives of great men all remind us When the Jesuit Fathers finished the work of the mission to women at St. Mary's cathe-dral last week it was said by many that the most successful part of mission-work was over. This, however, did not prove to be the case. The men came without fail morning and night in great crowds. The extra seat-ing accomodation put in was not sufficient to hold the numbers who came. The earnest-ness of the men was manifested by the great numbers who were present every morning at

and appreciated. We might say in the words of Longfellow "Lives of great men all remind us We can make our lives sublime." And in passing, leave behind us Footprints on the sands of time." In the words of the poet, such a man was Hugh Wrightson. Such I'm sure he must have been in the eyes of God, for what man is greater than he who has first learned that most important of lessons — forgetful ness of self for the love of doing the will of His Heavenly Father. A life of spotless integrity, a perfect purity of intention, a charitable heart, and a hand ever ready to alleviate the sufferings of God's poor—these, together with an un-swerving fidelity to duty, are some of the traits which go to form his Catholic Chris-tian character. to hold the numbers who came. The earnest-ness of the men was manifested by the great numbers who were present every morning at the 5 o'clock Mass, and the attendance at the 7 o'clock and at the 8 o'clock Masses was very large. In the afternoons of the first three days the mission was given to the school boys, at which instructive sermons were preached by Fathers Murphy and O'Sulli-van. Over sixteen hundred men were pres-ent every evening to hear the sermons given by Fathers O'Bryan and O'Sullivan. Father O'Bryan just carried his audience with him for over an hour each night. It would take too long to give even a summary of his powerful discourses or to describe the electric force of his words. The great work of the mission ary Fathers is best judged by the work achieved. During the two weeks over four thousand people received the sacraments of penance and holy Communion, and a number of these were persons who had not attended Mass or approached the sacraments of years before. On Palm Sunday His Lordship Bishon

swerving idelity to duty, are some of the traits which go to form his Catholic Chris-tian character. Hugh Wrightson was born in Ireland nearly forty five years ago. While a baby, he was brought to America by his parents. who settled in Port Hope, Oat., their present home. About three years prior to 1890 de-ceased was in poor health and went to Europe, where he spent three years in travel, and re-turned to Canada, in the spring of 1890, re-stored to health. He then resumed his busi-ness, which he followed until within six weeks of his death. Not having a very robust con-stitution, he succumbed to an attack of grip. Four years ago he was married to Miss Josephine Kidd, youngest daughter of Mr Jos. Kidd, formerly of Dublin, Oat. The also leaves his parents, two sisters, and one brother.

MR. DANIEL WRIGHTSON, PORT HOPE

MR. DANIEL WRIGHTSON, PORT HOPE. Death in any case is sad, but it is doubly so when that silent messenger comes with a second summons to a loved one. Scarcely had one short month elapsed when the aged father of the above sketch was called to meet his son in the life beyond the grave "where the wicked cease from troubling and the weary are at rest"; and to-day by the side of the beloved son will be seen the newly-made grave of Daniel Wrightson. Deceased was born in the town of Innis, county Clare, Ireland in 1810. He came to Port Hope, Ont., with his wite and family fourty four years ago, and has resided here ever since, and has had the respect of all classes amongst whom he was known for a lifetime. He leaves, besides his aged widow, twodaughters—one Sister Barbara, of St. Joseph's convent, Toronto, the other Miss. Wrightson at home—and one son, Mr. Terr-ence Wrightson, St. Louis, Mo. His fineral took place from his late residence to St. Mary's cemetery. Dona eis requiem. April 6, 1897.

#### April 6, 1897.

accentuates the supernatural in life. She makes us see Polly, her friends and acquaint-ances and everything about her, in a series of pictures from life which make those who study them brighter—and better. Catholic American girls can no longer complain that boys have a monopoly of the best stories—for here comes Polly. CARDINAL VAUGHAN ON ANGLI-CAN ORDERS.

Reply to the Archbishop of Canter bury and York.

Preaching the other morning in the Church of St. John, Great Ormond street, Cardinal Vaughan commented as follows on the Archbishops' answer to Pope Leo XIII.'s pronouncement on the subject of the validity of Anglican Orders : A few days before an import

ant document was given to the public by the Archbishops of Canterbury and Its tone and temper were York. iust what one would have expected from prelates who were as refined and cultivated as they were earnest and sin-cere. He was not going to attempt to refute or to discuss the multitude of points with which that document bristled, nor was he going to argue in general the question of the validity of Anglican orders. That was a ques-tion settled forever so far as the Cath olic Church was concerned. His sole object that morning was to clear up a point, however, which was of

THE VERY ESSENCE OF THE WHOLE SUBJECT.

His belief was that it was important that Catholics and Anglicans should understand each other as clearly as possible, and that it was all gain when

they could definitely lay their fingers upon the real points at issue between them. If they could come to a sub stantial agreement as to what they respectively meant by the Eucharistic sacrifice the cause of truth and straightforwardness would be served, even though they might continue to differ on the question of the Christian priesthood. The Archbishops stated clearly enough what they held to be the functions of the ordained priest. In regard to the Holy Eucharist in particular the Anglican priest rightly ordained alone, and no other minister of the Church was declared to have the power of consecrating. The exact words were as follows: "We truly teach the doctrine of the Eucharistic sacrifice and do not believe it to be ' nude commemoration of the sacrifice ( the Cross.' . . . But we think it sufficient in the Liturgy which we use in celebrating the Holy Eucharist -while lifting up our hearts to the Lord, and when now con-secrating the gifts already offered

that they may become to us he noticed that the Prayer-book said "that they may be to us," not "that they may become to us"] the Body and Blood of our Lord Jesus Christ - to signify the sacrifice, which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death o Christ, who is our Advocate with the Father and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiv-ing ; then next we plead and represent before the Father the sacrifice of the Cross, and by it we confidently en-treat remission of sins and all other benefits of the Lord's Passion for the whole Church ; and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already sig-

nified by the oblations of His creatures. The citizens of London were surprised when it was announced on Wednesday, the th instant, that Mr. John O'Meara was dead. He was apparently in the best of health until Be was apparently in the best of health until The whole action, in which the people

PORT HURON. Port Huron, Mich., April 15.- Grain-Wheat per bush., 77 to 78c; oats, per bush., 10 to 18c; corn, per bush., 20to 22c; per bush., 30 to 32c; buck wheat, 20 to 22c; per bush.; bar-iey, 45 to 50c; per 100 lbs.; pess, 28 to 33c; per bush.; beans. unpicked, 25 to 36c; a bush.; picked, 30 to 40c a bushel. Produce - Butter, 16 to 18c; per lb.; teggs, to 85 per dozen; itad, 5 to 6 cents per pound; hongy, 8 to 10c per pound; cheese, 10g to 12c per pound. May and Straw-Hay, \$7.00 to \$8.50 per ton on the city market; baled hay, \$5.50 to \$4.00 per to be per bush. believe that after the consecration of the bread and wine the substance of the bread and wine no longer remains [Neale had " the very bread and wine no longer remains "], but the very Body and Blood of Our Lord under the appearance and form of bread and wine Further, we believe that the Body and Blood of the Lord in the mystery of the Eucharist Neale omitted the last four words ought to be honored in the highest degree and worshiped with Divine worship. Further, we believe it to be a true and propitiatory sacrifice for all the faithful living and dead and for the benefit of all." In other words, it would be seen, as recently contended, by Mr. Birrell and Mr. J. H. Round, "that

IT IS THE SACRIFICE OF THE MASS THAT MATTERS.

 bitectiy market; bited inky, 60.00 to \$5.00
 ber ton in car lois; straw, 55.50 to \$4.00 per ton.
 Vegetables and Fruits.-Potatoes, 15 to \$00. per bush.; apples, green, 20 to 30c per bush.; dried, 5to 46 per pound.
 Dressed Meats. - Beef, Michigan, 85.00 to \$3.00 per ewt. Itive weight, \$2.50 to \$3.00 per ewt.; Chicago, \$5.00 to \$7.00 per ewt.
 Pork-Light, \$4.50 to \$4.75; choice, \$5.00 to \$4.00 km, \$3.50 to \$5.50 per ewt.
 Mutton-\$7.00 to \$1.50 per ewt.
 Mutton-\$5.50 per ewt.
 Veal, \$6 to \$6.50 per ewt.
 Veal, \$6 to \$6.50 per ewt.
 Mutton-\$7.00 to \$1.50 per pound; alive, 6 to 7c per lb; turkeys. 11 to 12c per pound; pigeons, 15c per pound; slive, 5 to 7c eper lb; turkeys. 11 to 12c per pound; pigeons, 15c per per pound; alive, 5 to 7c, per lb; to \$6.50 per ewt.
 Hides and Tailow - Beef hides, No. 1, 6 to 7c per lb; No. 2, 5 to 66, per lb. for Green; calf strains, No. 1, 8c per lb; table, No. 2, 6 to 7c, per lb; turkeys.
 Tailow-23 to 3c per lb.
 Latest Live Stock Markets. That was a point that appealed not only to the learned few, but to every devout Christian soul. That was the root and the very heart of the discus sion on Anglican Orders. That was the real explanation why the Bishop of Salisbury, who a few years before was at great pains to induce the little TORONTO. TOTONIO, April 15.-Export cattle was slow, and prices were unchanged, at from Si to 41c. with an occasional 46c. for selections. The butcher trade was brisk. Some choice Eastern cattle sold up to 44c. One genteman sold 22 cattle, averaging 1 200 lbs., at \$4.45 per cwt. Jansenist community in Holland to recognize Anglican Orders, failed in his attempt. The root of the whole matter wt. Stockers are worth from 21 to 3c. and occawas clearly seen and the issue defin-itely stated in the middle of the six-Stockers are worth from 25 to 3c and occa-sionally 3(2c, per pound. Milkers are steady and in fair demand at from 530 to 535 for choice, and 31 to 525 for in-ferior cows. Only good calves are required, and these will bring from 54 to 50 each; common veals will not sell except at very low prices. Yearlings are active and wanted at 5 to 51c, per pound. Choice sheep are also in fair request at 5c, and 31c, per pound. teenth century, when Latimer declared that "the Popish consecration, then transubstantiation, then oblation, and then adoration be the very sinews and marrow bones of the Mass," adding, " if you take away oblation and adora tion which do hang upon consecration transubstantiation, the most and Papists of them all will not set a button by the Mass." He would now endeavor to clear up the ambiguity he began by referring If the contention by the Auglican Archbishops meant anything, it meant that the Orders of the Anglican Church were identical with the Orders of the Roman and Eastern Churches, or, as the late Archbishop of Canterbury said, "they are in origin, continuity, mat-ter, form, intention, and all that belongs to them identical with those of the Church of Rome." It was evident, therefore, that the Archbishops in-tended to claim for the Anglican priest hood all the powers claimed by the priesthood of the Eastern and Western Churches. Now here lay the ambigu-ity. Did they really claim those powers? Did they claim the power to produce the actual living Christ Jesus by transubstantiation upon the altar ecording to the claim of the priesthood of the Eastern and Western Churches But they had seen from the Arch-bishops' definition of their Eucharistic sacrifice that their sacrifice, was in fact an essentially differ sacrifice from that professed ent and defined by the Councils of Trent and Jerusalem. According to the Anglican Archbishops the Anglican no miraculous priesthood claimed upernatural sacrificial powers such as were exercised by the priesthood of the Eastern and Roman Churches. far, therefore, according to their own showing, the Anglican priesthood was as different from the Roman and Greek priesthood as their sacrifice was different from theirs. Under those circumstances he failed to understand why they complained of the judgment of the Pope, who was bound to pro nounce judgment from the standpoint of Catholic doctrine, and must be understood to refer to the priesthood in

# Thou art nct more holy, if thou art praised, nor anything the worse, if thou art dispraised. —The Imitation.

### VOLUME

Hymn to Our La

A

O Virgin Mother, l Sweetest picture In all my doubts I Mother, tell me, By thy face to Jess Sheltered safe be By His little arms: Mother, tell me,

Life, alas ! is often Theating shadow When my soul is m Mother, tell me,

Plead my causethee? -Give me back Hi Oh, I know thou do Mother, tell me,

Be of all my friend Of my counsellor Of my counsellor Let thy voice sound Mother, tell me,

In thy guidance tr Now I face my t All thro' life and a Mother, tell me,

#### FOLLOW

#### An Anglican S Ca

Reading very version to Cat guished Anglica Philadelphia, of a very eloque had in my poss the impulse to g is to day too stre sisted. A few year in which t ame to Boston Fathers, as th who settled at th charge of the f Church in Bost worn over their liar, low-crown cited for the fi deal of attention These men we

good among th

ess exclusive p Soon there was Louisburg Squa ters of English eventually join several well know families. The then as St. Mar is known to-d. visit to that chi ning when I sat attractive youn ter of a well-kno staunch support two years later the Roman Cat year later still, of the Sacred H fashionable soci another brief vi church upon a pany with a Rit oyed a close fri able clergyman I had known before that co in that church. lieved in the cel that they believ in their tabern my astonishme church to beho vested, and c

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Mother Churc themselves wit of religion," a

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At the close of

the Catholic sense. - The Moniter.

Never rejoice but when thou hast done well.-The Imitation.

 Der hours, sie active and wanted at 5 to 5/c.
 Der pound.
 Choice sheep are also in fair request at 5c.
 and 3/c. per pound.
 Spring lambs prices ranged to day from §5
 to 55 each, according to weight and quality.
 Hogs are steady and unchanged : the best stuff (off cars), will fetch 5c, but not over, and they must be "tip toppers" at this; light fat sell at 3/c. and they fat and stage 2c, per pound.
 East Buffalo, N. Y., April 15 - Cattle market unchanged. Veals and calves—Market atoms tops brought 85, but the buk for the good sell at 24, 50 to 24, 57; common light to good, 83
 to 4.25; very few heavy fiel calves on sale or coming at present; good to choice, 82.75 to 34.30; mixed packers' grades, s4.25; medium weights, 81.25; to 82.36; Common fight to stage, s4.25; with others also stronger; good to choice, s4.25; medium weights, 81.25; heavy hors; s4.26; medium set of there shore there with others also stronger; good to 83.36; cond fat yearlines, with others also; stronger, s0.30; to 83.36; cond fat yearlines, which others 61.30; mixed packers' grades, s4.25; medium set of there shore to 52.36; common fight to strong; native lambs, choice to prime, 83.30; cond fat yearlines, which others firm to strong; native lambs, choice to prime, 83.30; cond fat yearlines, which others firm to strong; native lambs, choice to prime, 83.30; cond to choice yearlines, which others firm to strong; shalve lambs, choice to prime, 83.30; cond to choice size and good fat yearlines, which others firm to strong; native lambs, choice to 52.5; common to strong; shalve lambs, culls to bet, 83 c6; colla and common sheep, 83.25 to 84.25; export sheep, 84.30 to 55.37. PAINTING-"JAIRUS' DAUGHTER," Public Library, 2 to 10 p.m. Admission, 25cts: children, 10cts. Standard School of Phonography and Business Training School

White Block, Port Huron, Mic Insist on a tending the best school of Short-hand and Book keeping this side of Detroit. Learn the "Grabam System" if you at-tempt any. Competent students placed in positions after a three or four months course School the year 'round. Tultion for com-plete course, summer term, in Shorthand and Book keeping 25 Write for particu-lars. ROSE SULLIVAN, Principal.

APRIL 17. 1897.

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MR. JOHN M. O'MEARA, LONDON.

Resolved that a copy of this resolution be inserted in the minutes and sent to him and also published in the CATHOLIC RECORD and Catholic Register. Frank Lyons, Rec. Sec. 77 Markham street. C. O. F.

Lent.

C. U. F. Toronto, Ont., April 10, 1897. Editor CATHOLIC RECORD, London, Ont. : Atthe last regular meeting of Sacred Heart Court, No. 201, Catholic Order Foresters, Tor-onto, the question of making arrangements for ithe sixth annual excursion of the above men-tioned court was taken up. After a lengthy discussion to Detroit on the lat, 2nd and 2rd of July: John C. Brady (chairman). A McCKerr (Secretary). W. D. L. J. Vogel (Tenssurer). L. V. Bachand, Fred J. Reardon, John J. Neander, John Hays, L. V. Jusseau, James Mailoy and W. J. Lee. Every person destring to travel west should wait for the Foresters' excursion, on the lat, and and July 1897. It will undoubtedly be the excursion of the season. This excursion will pick up passengers all along the line. Rates, raid way, also attractions at Chatham, Detroit, spare no time or pains in making arrange ments. There will be ample accommodation for all destring to travel with the Foresters to the West. Sacred Heart Cou-t. St. Joseph's Court and for all desiring to travel with the Porsters to the West. Sacred Heart Cou-t. St. Joseph's Court and St. Leo's (all of Toronto) have decided to march to St. Patrick's church the first Sunday of May, to receive holy Communion in a body. It is the duty of every Catholic Forester of the city to be porsent on his occasion. Every member of Sacred Heart Court is re-quested to be present at the next meeting of the Court, Thursday, April 22. This is very neces-sary, as important business will be placed before the members for consideration. A. McCKerr, Sec., 15 Muurce street.

DIOCESE OF HAMILTON.

society, and we pray fervently that the God of all goodness may grant her an eternal re ward in Heaven and give consolation to her family. Be it also Resolved that a copy of this resolution be given to Bros. McCarron and family, and a copy sent to the CATIOLIC RECORD and *The Canadian* for publication.

C. T. S.

#### St. Mary's Branch, Toronto.

St. Mary's Branch, Toronto. Perhaps the most successful of all the meet-ings under the auspices of this branch was that held on the first Monday in the new and commodious hall. Camp stools were brought into requisition to help seat the numbers who were in attendance. The Rev. Father Car-berry, of Schomberg, delivered an address on the 'Work of the Jesuit.' The Rev. Father pictured in an eloquent manner the journey-ings and the hardships encountered by these heroic missionaries of the Cross in their efforts to evangelize this continent. He referred in more comprehensive knowledge of the his-tory of our dear Canada (for the history of Canada is the history of the Church), and evaked hearty applause, in his reference to the development of a Canadian patriotism. The Rev. Father's address was a most instruc-tive one, and at its close he was accorded a missione assembled. During the evening and instrumental music was rendered by the Misses S. Hart, Etta Tighe and Aggie and Master Frank Fulton. Short speeches mand Master Frank Fulton. Short speeches mad Master Frank Fulton. Short speeches mad Master Frank Fulton. Short speeches and Master Frank Fulton. Short speeches mad by Messrs. J. T. Loftus, E. J. Hearn, My Whelan and C. G. Creamer, The chair was supported by the Rev. Wm. McCann, mat the Age. MacDonate, who was supported by the Key. Whe John Doyle, Resolutions of condelence were passed as follows: With the family of the late Mr. Phil. follows: With the tamily of the late Mr. F. Hi. Cummings, who was a member of the director-ate of the *Impartial Witness*; with the family of Miss Minnie Kelly and of Miss Mary Kennedy, the former of whom mourns the loss of a sister, Miss Katie Kelly, and the latter the loss of her mother. May their souls rest in peace



#### RESOLUTIONS OF CONDOLENCE.

Toronto, April 6, 1897. At a regular meeting of Div. No. 3, Tor-onto, held Thursday, April 1, 1897, the fel-lowing resolution was unanimously adopted : That whereas it bas pleased Almighty God to move by death the sister of our respected

That whereas it has pleased Almighty God to move by death the sister of our respected Brother, Wm. Pierce, Heselved that we, the members of Div. No. 3, hereby express our heartfelt sorrow for the loss he has sustained and extend to him and relatives our most sincere's sympathy and condolence in this their sad affliction.

earnestness and enthusiasm they had main-fested throughout the mission. He thanked the Bishop and clergy for their help and courtesy. The Bishop was present. He spoke of the great work done in two weeks by the Jesuit Fathers, and in conclusion he said that if there is great joy in heaven at the conversion of one sinner, how great must be the joy in heaven to night over the conver-sion of many during the last few days. Father O'Bryan then gave the Papal Benediction, with the Plenary Indulgence attached. The services were ended by benediction of the Blessed Sacrament, given by His Lordship the Bishop. The following items are from the Hamilton Herald:

the Bishop.
The following items are from the Hamilton *Heraid*:
There has never been a series of mission services in this city of greater interest than the services now going on at St. Mary's Cathedral, and the three Jesuit Fathers in charge of them are busy men. Rev. Father O'Bryan, Superior of Loyola College. Montreal, is in charge of the services, and his able assistants are Rev. Father O'Sullivan, S. J. of New Orleans, and Rev. Father Murphy, of Troy, N. Y.
The mission this week is for men, last week's mission thaving been for women, and every night now the cathedral is crowled at the services. Not only do the men turn out by the hundreds in the evenings, but as early as 5 o'clock in the morning large numbers of them atend service in sa the Algoritor for the Church.
Father O'Bryan is a handisome, big man, with a kindly expression in his eyes and a healthy color in his cheeks. He is an elequent man, and about 1800 people listened with the facultes of the solid rements of sin.
He proved from the holy Scriptures that there is a hell for the estard be instruments of sin.
He develt on the pointed the way out of sin.
He devit that he has the day due the mean sins there in is the path the alex to partition.
He devit that the prohibition in the world.
He devit on the holy Scriptures that there in a healt power beat at the advection, and spoulare made the instruments of sin.
He devit on the paths that lead to perdition.
He devit on the paths that lead to perdition.
He devit that where there man sins therein is head the prace of God and the sacraments were better means of dwancing sobility than all the prohibition in the world.
Head the optime and the mather mathed at the sacrament were better means of dwancing sobility than all the prohibition in the world.
Head the optime and the mather mathed to a perform the holy seristion the sacrament were better means of dwancing sobily than al

the great temperance work of the noted evan-relist. BISHOP DOWLING AND MGR MERRY DEL YAL. Ottawa, April 7.—Bishop Dowling, of Ham-ilton, called this morning on the Papal Dele-gate at Ottawa, and had a long interview with him. The Bishop is an old acquaintance, and personal friend of the Delegate, and his visit was for the double purpose of pre-senting his compliments as the senior Bishop of the ecclesiatical province of Toronto, and of thanking His Excellency for the personal contriesy extended to him in Rome at the time of the Golden Jublice of Pope Leo XIII. As it was through his kind offices that the Bishop obtained a special private audience with the Holy Father. y Fath

Holy Father. Bishop Dowling was accompanied by Mgr. McEvay, rector of St. Mary's Cathedral, Ham ilton, who was also personally acquainted with the Delegate, and by Archdeacon Casey, of Peterborough.

The glory of good men is in their own con-sciences, not in the mouths of men.—The Imi-tation.

Eucharist sacrifice. Now,

when it was announced on reasonable was dead. He was apparently in the best of health until a few moments before 12 o'clock that morn-ing, when he complained of a slight indisposi-tion, and, thinking a rost would banish the uncomfortable feeling, retred to his room. A few moments afterwards he was found cold in death. The doctor was hastily summoned, but medical skill was of no avail. Fatty de generation of the heart is assigned as the cause of death. The funeral took place on Friday morning, April 9, to St. Peter's cathedral, where High Mass of Requiem was sung by Rev. Thomas Nonan. The church was crowded with sorrowing relatives and friends, who were desirous of manifesting their sympathy in a practical and Catholic manner, by pray-ing earuestly that God in His goodness would bestow the boon of eternal happiness would bestow the boon of eternal happiness which the Risen Jesus imparts to His faithful followers would console and comfort the young widow in her great and sudden mis-fortune. The pall bearers were : Messrs. Sylvester Putt, John Nolan, Michael Twohey, James

yonny who have not provide the state of the ortune. The pall bearers were: Messrs. Sylvester Pitt, John Nolan, Michael O'Meara. The deceased, who is a son of Michael O'Meara, Esq., of Belleville, was in his thirty fifth year. Messrs. Martin O'Meara. of the Postoffice Department, London, and T, J. O'Meara, mil clerk, are his uncles. To all of whom, as well as to the other relatives, ma Carbu Lic Recomp extends sincere comthe CATHOLIC RECORD extends sincere con-dolence. R. I. P.

#### A Rare Work of Art.

Through the kindness of Senator Drum-mond the Woman's Art Club of this city have secured Gabriel Max's celebrated picture "The Raising of Jairus' Daughter." This is a work of surpassing merit and London has not been favored with such an artistic treat since the picture of "Christ Entering Jerusalem" was eshibited here. It is on eshibition at the Pablic Library building. Open daily from 2 p. m. to 10 p. m. Admission, 25c. Children 10c.

#### NEW BOOK.

Messrs. Benziger Brothers (New York, Cincinnati, Chicago) have nearly ready "The Taming of Polly," an original Ameri-can story by Ella Loraine Dorsey, to which all American girls will give a glad welcome. Polly is a real live girl, but not a local girl; she is of the composite order, for her pro-totype may be found in every part of the country. She has something of all girls in her ; she is loving and lovable, cross and mischierous. She has her trials, her tempta-tions, her andacities ; in fact is very much of a girl, and for that reason her young friends will be warm, and she will become part of their every day life. The best in a story as fresh and honest and good as "The Taming of Polly" is that it gives our girls a standard by which they can judge themselves. The tendency of nearly all English books for young folk is to make them look at every-thing from the merely human point of view. Messrs. Benziger Brothers (New York

THE MINISTRY OF THE CATHOLIC PRIEST

was all this, when taken in its Catholic sense, but it was much more. The further powers claimed by the Catholic priesthood he need not express in words drawn from the Council of Trent, which Anglicans would say repre-sented only the Latin Church. But he would take only the definitions of the Council of Jerusalem held in 1673 which were adopted by the Patriarchs of the Orthodox Church. And he quoted from this Council the more willingly, because those definitions had been within the last three years put forward by the Provost Alexios Maltzen, the learned and active head of the chapel attached to the Russian

Embassy in Berlin, as the dogmatic definition of the belief of the entire Orthodox Churches of the East, Russian and Greek. As he pointed out, they were "in the year 1723 forwarded to the Bishops of Great Britain "-that is to say, to the non-Juror Bishops, who at that time were

SEEKING SOME UNION WITH THE EASTERN CHURCH.

In some few points the late Dr. Neale gave a somewhat different version : but he preferred to follow Dr. Maltzen. who must be presumed to know the real belief of the Church of which he had always been a member, and the terms in which the nature of that belief could be most suitably conveyed to the Westerns. These, then, were the words of the Council of Jerusalem, embodying the belief of the Eastern and Russian Churches: "We believe that in the elebration of this sacrament (hierougis) Our Lord Jesus Christ is present, not by way of type or image, nor by any super-excellency of grace, as in the other sacraments. . . . but verily and in deed. So that after the consecration of the bread and wine the bread is changed, transubstantiated, transmuted, and passes into the very

Body of the Lord, who was born in Bethlehem of the most pure Virgin, etc., and the wine is transmuted and transubstantiated into the very true blood of the Lord, which when He hung on the Cross was shed for the life of the world. Further, we

MARKET REPORTS.

LONDON. London, April 15.-Wheat, 72 to 73 4.5c. per bushel. Oats, 17 to 20 2 5 per bush. Peas, 86 to 45c per bush. Barley, 19 1 5 to 30 1.5 per bushel. Buckwheat, 14 1.5 to 26 2.5c per bush. Rye. 28 to 30 4.5c per bush. Corn, 22 25 to 33 3.5c. per bush. A few lots of red cloverseed changed hands, at \$6'.to 55.55 per bush. Timothy seed was nominal. at \$1.75 to 95 per bush. In the meat market beef was steady, at \$4 50 to \$5 50 per cwt. Yearling lambs were firm, at 9 to 10 cents a pound by the carcass. Dressed calves were offered at 4 to 5 cents a pound. Mutton, 5 to 7 cents a pound. Dressed hogs, \$6.00 to \$6.35 per cwt. Turkeys, 9 to 12 cents a pound. Fowls, 50 to 75 cents a pair. Best roll butter. 14 to 15c a pound. Brgs, 8 cents a dozen. Potatoes, 25 to 35 cents a bag. Cabbages, 50 cents a dozen onions, first-class, \$1.50 per bag. Washed wool sold at 19 cents a pound. and unwashed at 11 to 12 cents a pound. Mulch cows, \$30 to \$40 apiece. Toronto, April 15.-Flour quiet i no demand :

yool som at is cents a pound, and unwashed at it to iz cents a pound. Maple syrup, 35 to 30c a gallon. Hay, 57.00 aton. Milch cows, 530 to 30 a gallon. Hay, 57.00 aton. Milch cows, 530 to 30 a gallon. Hay, 57.00 aton. Milch cows, 530 to 31 aton. A prill 15. -Flour quiet; no demand;
 straight rollers quoted at 33.50. Bran quiet; auoted at 35.50 in car lots, and shorts, 89 to 31. Wheat dull; featureless; red winter quoted outside at 70c. and white at 71c.; No. 1 Manitoba hard is quoted at 70 to 80c. Midland, and No. 2 hard at 77c. Midland. Buckwheat-De mand limited; prices nominal, at 26 to 27c. west. Barley dull; little demand; No. 1 aton 3 sold at 20c. Oats dull and weaker; sales of white west at 18 c. and of mixed at 17c. Peas quiet; sales at 35c. onth and west of aton 3 sold at 20c. Oats dull and weaker; sales of white west at 18 c. and of mixed at 17c. Peas quiet; sales at 35c. onth and west of aton 40 sold. Sc. 70 to 10 sold. Sc. 70 to 20 sold. Sc. 70 to 20

being the range for No. 1, and \$5.50 the price for No. 2. DETROIT. Detroit, Mich., April 15.-Wheat. No. 2, red, \$5(e; No. 1, white, Side; (corn. No. 2, 25)e; No. 3, yellow, Sice; cats. No. 2, white, 21de; rye, 31e; hay, No. 1. Timothy, 59.50 per ton in carlots ; honey, best white comb. \$10 to per lb.; cheese, full cream Michigan, 11 to 11de; eggs, strictly fresh. \$4 to 6e per doz; butter, fancy dairy, 17c; ifrst-class dairy, 11 to 15c; eream-ery, 21 to 22c per lb.; beans, city hand p.cked, 50c per bush; apples, \$1.00 to \$1.50 per bb1; poultry, 9 to 12jc per lb.

SCHOOL FURNISHERS TORONTO, ONT. 41 Richmond St. West. Leeceeeeeeee A FEW NEW STUDENTS next week in either department of the Quisiness College Yonge and Gerrard Streets, Toronto. Late students have taken positions, leaving vacant seats. Get particulars about their success. Call or write. W. H. SHAW. Principat. WANTED Farmers' Sons and other industrious persons or fair education to whom **800** a month would be an inducement. I could also engage a few Ladies at their own homes. T. H. LINSCOTT, Toronto, Ont.

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PLAIN FACTS FOR FAIR MINDS. This has a larger sale than any book of the tind now in the market. It is not a controverkind now in the market. It is not a controver-sial work, but simply a statement of Catholic Doctrine. The author is Rev. Geo. M. Searle. The price is exceedingly low, only fitsen cents. Free by mail to any address. The book contains 550 pages. Address Thos. Coffey. CATHOLIC RECORD Office, London, Ont.

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Not very scene a great in that small the departure spirit, of three was a niece woman whose in the North and then sign allusions to Ca to say it n Another was a of Boston, nov and oldest, was Sister who had the head and whose departs avowal of her

small commun greatly distur I believe that t can convert es most at that t Bowdoin stree three English of this brave fore, doubtless fluencing that his own doubts And now I

verbatim copy land, written parture from H had caused so