The Catholic Record.

London. Saturday. May 4 1901. "LIBERTY AND FRATERNITY IN PUERTO RICO.

We give herewith our readers a digest of a singular narrative as given by the Catholic Standard and Times. It appears that in Ponce, Puerto Rico, a Protestant named Mr. Teller rejoices in the dual dignity of minister of the gospel and chief of police. During the week he is engaged presumably in enforcing the law, or what remains of it, but on Sundays he exchanges the uniform for ministerial attire and devotes himself to scriptural exhortations. So far, so good. Unfortunately, however, this Evangelist, having to say the least a very hazy idea of the rules that govern civilized life, and of the refined manners that are wont to be associated with those of Spanish descent, thrust himself into a Catholic hospital, tenanted by Catholic patients only, and proceeded to give vent to his peculiar religious tenets.

Of course this Mr. Teller is but a malederous episode, but those little excursions into realms unknown by ministers who are gentlemen, conjoined with the various games that have been played by United States officials, will make the natives rather dubious as to the value of the liberty and fraternity which they are supposed to enjoy under The millionaire thus is acclaimed, the new regime.

"CIVILIZATION" IN CHINA.

Affairs in China seem to be approaching an acute stage. Russia is stretching out its tentacles for more territory. The white trader is industriously gathering up all the loot in sight. We wonder if the actions of the allied armies meet now with the approval of the reverend dignitaries who gave them their venison when they set out on their conquering march. They were lauded we know as exponents of the Christianity that was going to living and thinking, a good and strenrevitaiize and rejuvenate the caste and error, rather carcass, of the Mongolian Empire, so as to make it a desirable object for partition amongst the powers. But the dream has been dispelled rudely. The Christianity as evidenced by the allied troops could be written on a post-card. Instead of the manifestations of a high civilization we have had savagery in its most reperpetrated by the Boxers. Westerners, however, have the knack of giving all this a glossy coat of hypocritical varnish. They simply dry the dripping bayonet, and demand, with the greatest concern and innocence, satisfaction for the Chinese outrages on humanity. But the end is not yet. Little Japan is getting ready to touch off her guns. She evidently means business, and there is no power but must take her into account. With a splendid navy and army, and with a people united to a man to resist aggression, and little disposed, at least in the higher classes, to forsake Shintoisr , she may introduce some unlooked for ramifications

used constitu

Ar.

AVE.

ent adapted to its pased upon these to be infallible. es catarrh at any

and Throat.

ses in your ears? cross the front of

in back part of

above symptoms e head and throat-hial Tubes.

and throat is left the windpipe into n time attacks the atarrhal consump.

y!
quick ?
aterial ?
d husky!
ng cough!
on rising?
up inside?
ing strength?
r fatty food ?
weight on chest?
feeling in throat?
ie night and more

If in the case of the Russian occupa tion of Manchuria she were to ally herself with China, and drill its disorganized millions of inhabitants into fighting men, some new wondrous chapters of history might possibly be written. At all event the yellow peril would be appreciably nearer our own

into the Chinese labyrinth.

OUR CRITICS.

If there is one thing more than another discouraging to a struggling journalist it is the censure meted out to him by some of his, brethren. He may be heart and soul in his work, giving of his best to the clientele of his paper, yet his efforts are either suffered with a gracious condescension, or rated as worthless. Perhaps our limited abilities may be unable to satisfy the æsthetic and literary demands of our critics. We do not from condemnation of a weekly whose columns are not adorned with gems of setting. It is, indeed, an inspire for literature is on the increase, and the inevitable. The only argument coincides with the opinion of Andrew available with an east wind is to put the circulation of ephemeral literature. Lang that the reading public has of on your overcoat.—Lowell.

ostile attitude is that they have a mania superinduced by various causes for critical disquisition. They want an epic poem as a sermon every Sunday, and grumble if they do not get it. In all probability they would not know one as such unless it were labeled, but that does not disturb their self complacency. One hears them complain, especially when they do not receive a coveted invitation to a function man's worst thoughts. given by a Catholic social grandee, that there is no unity among us It is really too bad, you know; we should be shoulder to shoulder (garments of course of latest cut and siyle) and linked to one another by the bonds of charity. But we have noticed that the individuals who lament thusly are the very ones who are hanging on grimly to the outer fringes of society, and who have very few smiles to waste may hap to obtain social recognition puts them in sullen mood that is unhappily not evanescent. However, we we can stand it, if they can.

STRENUOUSNESS.

A phrase that is sadly over worked nowadays is a "strenuous life." The pugilist, the controller of syndicatesin a word, they who are playing a more or less prominent part in the world's stage, are all strenuous livers. while the toiler whom he holds in the hollow of his hand-whose muscle and brain are ground up in the making of money-is passed over in silence. The vain and empty talker is heralded as a wise man, and the student

who, trembling at his own ignorance, is wary of utterance, is dubbed a dul lard. Success in any walk of life is, according to present day standards, strenuousness. It is the way of the world-of those who will not understand that any life, even if destitute of the glamour that is wont to strike our eyes, is, when adorned with right uous one in the proper sense of the term. The toiler who lives as a good husband and father is doing more for his country, and infinitely more for himself, than, for example, a speculator who corners wheat, etc., and incidentally ruins some hundreds of his fellow men. The student is more worthy of our admiration than he who lives on the outside and who rejoices pulsive form and abominations which in the ugly title of "hustler." And take seemly companionship with those by "student" we mean not one whose name is on the membership roll of

to his duties, neglects not the demands of his better nature for the furthering of his temporal and eternal interests, and who is not misled into believing that life's value is measured by what is styled strenu ousness. True, we may have it conjoined with every noble quality. But strenuousness, as evidenced by materi al conquest, is but a passing episode, and as much entitled to our commendation as the exploits of the fistic arena. Nay, more, it is an empty life-a shell, so to speak, covering a dead soul, unable to comfort its possessor, and a deadly temptation to many. What we have to understand is that the plaudits of our conscience is the one thing to covet. Let us, indeed, play a man's part, but in such a way that the still small voice shall always ring true. Better to go down in life's conflict with no stain on our armour than to win out by actions which may look unlovely when viewed by the light from the White Throne. Better, far, to have little and content, love and sympathy, than to hear always the crack of the whip as we push forward in our quest

anything that is not utilitarian and purely intellectual. LITERATURE.

for money-to have no time for

the amenities of life and a sneer for

A librarian writing to the New York Sun declares that, except where the circulation of fiction is forcibly restricted, it will be found that from twoknow. Still it is consoling to feel that thirds to three-fourths of the books we have a favored few who shrink read in public libraries are novels, and that the majority of these are the

veriest trash. This offsets the assertion that a love setting. It is, indeed, an inspir for literature is on the inc. case, and

Perhaps, however, the reason of their late sadly deteriorated. We are not so sure that this state of affairs can be remedied by any rule restricting the circulation of fiction in public libraries. An ordinance to that effect may enable the librarians to have more time at their disposal, but it can scarcely cure the readers who have a taste for what Frederic

Harrison calls the poisoncu; inhalations of mere literary garbage and bad We may, of course, exhort desultory readers to become acquainted with great authors, but our experience leads us to believe that all such advice falls upon heedless ears. We cannot expect that they whose intellectual

needs are more than supplied by current publications, and who thereby "turn their memory into a common sewer for all sorts of rubbish to float through," to suddenly devote their aton the brethren who are destitute of a tention to works that make for mental "pull" or a job lot of stocks. Failure and spiritual growth. One might as well ask a devotee of music of the ragtime variety to wax enthusiastic over

a Wagnerian composition. a wagnerian composition.

"To read great books is a faculty to be acquired, not a natural gift. It is the product of study, and the reward for keeping our souls attuned to the melodies of noble thoughts. It would be presumptous indeed to imagine that we can, off-hand, understand a book that has stood the test of time and whose praises have been hymned by book lovers. To make such a book serviceable to us it must be read and re-read, loved and loved again." us it must loved again.

This, doubtless, entails toil and application, but guarantees a virliity of mind and an immunity from the influ ences that relax our power of attention and from being the sport of every idle teller of tales. It opens up new worlds of beauty and truth, and gives us a standard by which we can judge

night and blossom for a time under the like to die a Catholic, if that were not sun of friendly criticism, we think that the best way of fashioning a reading generation is to turn our attention to the children.

Prudent parents can do much towards fostering a love for good reading. And it is certainly one of the most precious legacies they can bequeath their children, especially in our day when many of the productions that teem from the press are either imbued will eat, drink and be merry philoso, J or upholders of the doctrine that honesty and manliness and fair play represent the sum total of our duties.

tiplicity of subjects, can do little more than placing selectious from authors college, but one who, whilst attending that many teachers, owing to the multhan placing selectious from authors lies. This mission was given in Gerbefore their pupils. But instead of man, the first of the kind ventured by before their pupils. But instead of that, which so far as developing a taste for literature is concerned, is, to our mind, a waste of time, we had the study and continuous reading of one great author, we would do not a little towards safeguarding the young from the pernicious influences of unwholesome literary matter. True, we should thus restrict them to one author. But the essential thing is to cultivate the taste, and this, we believe, can be done by the patient and laborious reading of a good book and by endeavoring to have the children get its meaning by their own efforts. The wise teacher does not clear up every difficulty for his pupils. The breakwater, in fine, against the inroads of the waves of useless, enervating and corrupting literature must be bailt up in our souls, and the best time to begin is in our early years, the most plastic period of human life.

> A Triumph For a Catholic College. The students of the Holy Cross College, Worcester, Mass., won a signal victory over Brown University in a debate on Thursday, April 18 question was: Resolved, That if the Powers could agree upon a division, the partition of China would be conducive to the world at large. The Holy Cross boys favored the negative. The three debaters for the Catholic college were Michael C. Flaherty, William Welch and Joseph Scully. Dr. G. Stanley Hall, Hon. John R. Thayer and Professor Charles F. Adams were the judges. This is the second time within two years that the Jesuit college at Worcester has won a signal victory over the well known secular

There is no good in arguing with

The Missionary for April contains tion of the splendid work of the preachers and of the need there has been of try to intimidate me in any way

such a movement. Of much interest, too, are the many illustrate vividly the trend of non-Catholic opinion, and will serve as a guide to those who come into frequent contact with our separated brethren.

For example, Father O'Grady, writing from Mobile, Ala., says:
A gentleman called on me after the lecture on confession and said: "I listened to your explanation to night on the teachings of your Church with regard to the confessional. You said that confession was only one part of the sacrament of penance, and that all they heard it. Catholics thoroughly understood that in order to receive the sacrament of penance worthily they must comply contrition and satisfaction. I was taught that Catholics believed that all that was necessary to have their sins forgiven was to go to the priest and give him money, and he would pray their sins away. Hereafter I will have their sins away. Hereafter I wil a different opinion of Catholics."

Catholics who live to themselves have olics to hold any position of trust under

the government.
WHAT CAUSED HIS CONVERSION? religion, or of any religion. He need-

the Cleveland band. As soon as the

ordinary woman like other women; life, but that's the first time I ever why do you Catholics reverence her so much?" Father Michael explained a Catholic priest what his re re re rethe Catholic reasons for our devotion ligion is." He wanted to know when to Mary, and in conclusion said: "If I was going to tell about the origin

WORKED THE FIRE ALARM. priest who attends to the place was me to the hotel, and expressed, with sick, and when I arrived there I found nothing had been done to prepare for my coming. Some said the lectures were to be at the court house, some He and others have been reading since said at the church and no one hour said at the church, and no one knew definitely about anything. I went around to a newspaper office and had several hundred bills printed announcing my arrival, and that I would speak at the court house, beginning that evening. I had a better audience than I expected under the circumstances. I was told that I had a number of what they called "high toned society." I had not been speaking more than ten minutes when he ing more than ten minutes when he had an alarm for fire. No one who has never lived in a small town can realize what a potential factor an as sheep without a shepherd. How

Incidents Related by Preachers to had some former experiences of a how quickly they read their copies of had some former similar character, so I said: "My Catholic Belief and Plain Facts—some friends, don't be excited. I will sit at one reading, staying up far into the here in the judge's chair and await the usual amount of interesting letters from the zealous priests who are engaged in preaching the word of truth to non Catholies throughout the United States. The reports of the large number of the large nu States. The reports of the large numbers of converts as a result of the missions, and of the many who have been left under instruction, are an indication of the many who have been left under instruction, are an indication of the prayer.

TALKING AGAINST A BRASS BAND Some time before that in a Texas remarkable incidents and anecdotes, the personal interviews, etc., which tried to drown me out with a brass the missionaries narrate. They often band at the court house door. The town, when I began my lectures they county judge, who had been a prominent official in President Cleveland's first administration, came to my rescue and stopped the band. The next day it was currently reported that I would not lecture any more. I traced this false report till I got it to the door of the Episcopal minister. I told the people that if the court house stood and I was a living man I would be there every night that week, regardless of what they might hear or from whom

Next night the band again began to play, and the judge again came to my rescue. I thought all resources were with the other two parts or conditions, about exhausted in an endeavor to hinder the prosecution of my work, but there was one more. That day the judge, who was a Protestant gentleman, went among the people and invited them to come up and hear me and went further, and told them I had

something to say and knew how to say it. That same day he came around to Catholics have of the teachings of the Church. Believing as they do, it is no wonder non Catholics do not wish Cath peared that he wanted the whole town to see him out with me.

That night I had a great audience, what caused his conversion?

The preachers of the mission in Cleveland, O., write: "During the mission Father Griffin was called to the New Brighton Hospital. While wery wish that the grown-ups will be wise enough to refrain from spending their energies in books of the mushroom species that spring up in a night energies in books of the mushroom species that spring up in a night and blossom for a time under the like to die a Catholic, if that were not to get excited. "Go zed; but would inary to the day of judgment. I told if that were not "I always ran he said." and I down," I said, "and see where the fire demanding too much. "I always ran with Catholic boys," he said, "and I liked them better than the other boys." That was all he knew of the Catholic That was all he knew of the Catholic Hanged. They took me at my word, religion, or of any religion. He need ed to be taught the first rudiments of Christianity. To test his knowledge the priest asked him how many Gods there are. "Come at me easy, Father," was the unexpected reply. "False alarm! false alarm!" Purga to say." They took me at my word, and in a few moments I was in the court house alone. About the time the time the last person had reached the "As a Protestant," wrote a man religion." He lived long enough to receive the sacraments. His body was taken to his former home and buried in unconsecrated ground; but his soul is in heaven. Was his conversion the result of some good deed of his past is in heaven. Was his conversion the larm about the life I am alarm about the life I am about the life I a At Peru not a non-Catholic could be judice of the people. A few month

WOMAN INSTRUCTS PRIEST. But to return to Fayetteville. I had invitation comes the Cleveland aposto-late will be ready to give a mission in I had finished my lecture on purgathe same language for German non-tery an Episcopalien lady said: Catholics. One of the Bishops of Ger. "Father Brannan, do you mean to say many is in correspondence with the that no one can be a Catholic unless he many is in correspondence with the pastor of Peru, getting information on our missions for non-Catholics. He wants to try the same plan in his own diocese. "Yet if it should succeed," was his comment, "our Protestant ministers would, in all probability, petition the Government to put a stop to it, on the plea of its disturbing extending the control of the catholic Church as one." "I think you are mistaken, and I think I o it, on the plea of its disturbing ex. think you are mistaken, and I think I isting relations." It would be worth a could be a Catholic and not believe in trial, nevertheless. According to German government statistics Catholics are losing heavily to Protestants in manufacturing centres; right there would be the field for the diocesan was accompanied by a very intelligent Protestant lawyer, with an impedimen In Pittsburg one Protestant lady in his speech, who said: "I have travelled a great deal in my li li-li-Mary was an ordinary woman, Christ, her Son, was an ordinary man!"

I told him on next Sunday. He said Rev. P. F. Brannan found Fayette-deal, and hoped that I wouldn't forget ville, Ark., a prejudiced town. And, to remember them. After the Sunday to add to my troubles, he writes, the night's lecture he again walked with

who is a native of Boston, a

TALES FROM THE MISSIONS.

alarm of fire is in accomplishing the eagerly some studied verbatim the distributed, and distributed, and night to finish. One who received her first Communion only three years ago wrote: "My sister, who never gave religion a thought before, now begrudges every hour she has to put on her university work, instead of being able to devote the time to the study of the catechism and the books which you

> "Father," said more than one questioning sinner, "I have knelt down in my room at night, and prayed for pardon to my Father in secret, as I was taught in childhood; but my sin kept ever before me to torment, for I never had any certainty of a response to my prayer. I ever questioned: 'Was I sorry enough? Had I made sufficient atonement?' And only the sacrament of penance in your Church

has Christ's answer to my queries !"

have mentioned. She desires to be-come a Catholic "-- and she had her

A TIP FOR CATHOLICS

Many again asked: "Why is it that Catholics, as a rule, are loath to talk about their religion? Why is it that so many cannot explain their faith, or give us a satisfactory answer when we question them? Why is that lectures of this kind are not given with greater frequency? I never entered a Catholic Church before, but would have done so long ago had I been specially invited.

"I have in my time belonged to many different Protestant churches," wrote another Protestant now under instruction, "but I never found peace and happiness, nor the truth my heart craved for. These lectures and the book you so kindly gave me have, with God's help, convinced me that only in your Church is the true gospel of Christ to be found, and my only desire is to know how to become a good and true Catholic." Here followed the life story of a man groping for the light for years ever since he left, as a boy, his home in Copenhagen, Danmark.

"I want to tell you," wrote another, "how deeply your words 'pagan and infidel' sank into my heart. How much I have thought of them you can never know. My earnest desire is to progress out of such a state of heathen-I have ordered the books you so kindly recommended, and as soon as I receive them shall read them, trusting that they will penetrate this darkness that I am apparently struggling in and that good results shall come from that indefinable something (I call it the grace of God) which impelled me to

who was baptized the last day of the inquiry class, "I must state that your lectures explained away a good many errors and gave me for the first time a a fair insight into the beauty and truth of the Catholic Church.

We must not forget, moreover, how these missions to non-Catholics react upon our Catholic people, so that many that have abandoned the Church for years or who have allowed Catholic sent the sum total of our duties.

Then, again, much to this end can be done in the school room. We know Almighty?

Almighty? The invitation to return was heeded by hundreds of Catholics - men and women—who for many years had not set foot in a Catholic church. " If the Protestants are coming back after four hundred years, why should we not come back after twenty?"

DEFENDER OF THE FAITH PARADOX.

From the London Tablet.

The abjuration of Transubstantiation is an important element in the Oath of Accession, and the retention or omission of it will go far to shape the char-

acter of the oath in the future. We are content as Catholics to point out certain inconsistency — or shall we call it a paradox?—which can hardly have escaped the notice of those who are not unforgetful of our history. To state it, we have only to set side by

side four well known facts: 1. The English sovereign, in becoming King, becomes "Defender of 2 In order to become one or the the Faith."

other, he must first of all abjure Transubstantiation.

3. But the title of Defender of the

Faith, acquired by his abjuration, had its historic origin in the grant of it by Leo X. to Henry VIII.
4. Henry VIII. merited this title

from the Pope by a vigorous defence of Transubstantiation.
In other words, the King now earns his title of Defender of the Feth by

his title of Defender of the Faith by publicly abjuring the very doctrine for defending which his ancestors first gained it.

Becomes a Sister.

Dublin, April 17.—A stepdaughter of Right Hon. John Morley, the well-known English literateur and member of Parliament, took final vows to-day as a Sister of Charity. The ceremony was performed here in the presence of Archbishop Walsh. Mr. Morley, it is understood, made no objection to the young woman's resolution. young woman's resolution.

Abstinence and self denial are good for soul and body, so are cheerfulness, innocent mirth and gaiety.

The following is a chapter from "My New Curate," by Rev. Father Sheehan. So that it may be understood by those who have not yet read this very interesting book, we will explain that Father Letheby, the curate, undertock to establish a factory in the parish for the purpose of creating and fostering habits of industry, particularly amongst the younger people. It was an unfortunate venture, however, one of the causes being a "strike" prompted by a girl who had come from America. After the factory was a short time in operation it failed, leaving Father Letheby in financial ruin. Much active sympathy was evinced in his behalf by the parishioners, especially the young men. The bailiffs, as might have been expected, were sent along to seize his belongings when Jem Deady and his companions took steps to give them a fitting reception. How this was accomplished is explained as follows:

The soul of Jem Deady was grievous ly perturbed. That calm and placid philosopher had lost his equanimity. It showed itself in many ways - in violent abstraction at meal times, and the ghoulish way in which he swallowed cups of tea, and bolted potatoes wholesale ; in strange muttered soliloquies in which he called himself violent and opprobrious names; in sacrilegious gestures towards Father Letheby's house. And once, when Bess, alarmed about his sanity, and hearing dreadful sounds of conflict from his bedroom, and such expressions as these: "How do you like that?" "Come on, you "You'll want a beefstake for your eyes and not for your stomach, you glutton!" when Bess, in fear and trembling, entered the bedroom, she found her amiable spouse belaboring an innocent bolster which, propped against the wall, did service vicarious ly for some imaginary monster of flash and blood. To all Bess's anxious inquiries there was but one answer:
"Let me alone, 'uman ; I'm half out o' There should be a climax. my mind !" of course, to all this, and it came. was not the odor of the steaks and onions that, wafted across intervening gardens from Father Letheby's kitchen, precipitated the crisis ; nor the tears of Lizzie, who appeared from time to time, a weeping Niobe, and whose distress would have touched the heart' of a less susceptible Irishman than Jem Deady; nor yet the taunts of the women of the village, who stung him with such sarcasms as these: "Yes; Faynians begor, with their drilling, an' their antics, an' their corporals, an their sergeants -they couldn't hunt a flock of geese. Dere goes de captain -look at him an' his airs ; and thim Dablin jackeens above in the priest's house, atin' him o' house and and not a man in Kilronan able to lay a wet finger on 'em." But, as in all great crises, it is the simple thing that proves the last straw, so in What steaks and onions, tears and taunts, could not do, was done by an innocent Havanna, whose odors, sprung from a dainty weed, held between the lips of one of these great representatives of Her Majesty's law, and wafted to the senses of Jem Deady, as he bent over his cabbages in his little garden, made him throw down his spade with something that seemed like, and most unlike, a prayer, and rush into the house and shout : an' houns! Flesh and blood can't stand this! Don't shpake a word, 'uman! Don't shpake a word! but get me soap, and hot wather, and a ing sound at the back-door, and Bess towel, while you'd be saying trapsticks !'

Bess did as she was directed; and then paused anxiously in the kitchen to conjecture what new form her husband's insanity was taking. Occasionally a muttered growl came from the recesses of the bedroom; and in about a quarter of an hour out came Jem, so transformed that Bess began to doubt her own sanity, and could only say, through her tears ::

" For the love of God, Jem, isn't yourself or your ghost?"

It certainly was not a ghost, but a fine, handsome man, over six feet high, his hair curied, and his whisters shining with Trotter Oil, and his long pilot coat with the velvet collar, which he had got from Father Laverty, and on which the merciful night, now falling, concealed the abrasions of time. Bess looked at him with all a wife's admiration; and then, half crying, half laughing, said :-

"And what new divilinint are you

Jem answered not a word. He was on the war-path. He only said sarcas-

"Ye needn't expect me home to tay Mrs. Daady. I'm taking tay with shuppartor company to-night."

An hour later there were three gentlemen in Father Letheby's parlor, who appeared to have known each other in antenatal times, so affectionate and confidential were they. The gentleman in the middle was sympathizing with his brethren in the legal profession-for he had introduced himself as the local bailiff -on their being sent down from the metropolis and its gayeties, from their wives and children, into this remote and forsaken dren, into this remote and forsaken

strong Northern accent. " A' have bun in wass diggins than thus !"

Then the conversation drifted to possible dangers. And it appeared there was not, in Her Majesty's dominions, a more lawless and fiendish set of ruffians

decessor, as honest a man as ever lived, and strip him, and nail him by the ears to his door, where his neigh-bors tound him in the morning? But the poluss? the poluss?" "Oh! "the poluss? the poluss?" "Oh! they're always looking the other way. But let us get the taste of these murderin' ruffians out o' our mout'! Come down to Mrs. Haley's. There isn't a better dhrop between this and Dublin.' There isn't a "But the proputty?" the proputty?" said the bailiffs, looking around anx-

... As safe as if ye had it in yere waistcoat pockets," they were assured. The three well dressed gentlemen noved with easy dignity down the one dark street of the village, piloted care fully by the central figure, who linked his arms affectionately in his comrades' and smoked his weed with as much dignity as if he had been born in Cuba Powerful dark hole !" said one ; one mut git a blow o'a stun and

be the wiser. "Or the prod of a pike," suggested the middle gentleman.

"Huv tha' no gaws here ?" cried his

neighbor.
No. But we're thinkin' of getting that's the same as havin' it. we are. Now, one word! There's one yere mout', or we don't know the conoutrageous ruffian, doesn't care for law or judge, or priest or pope ; he's the only one ye have to be afeard of. Listen, that ye may remimber. His name is Jem Deady. Keep yere mouths locked on that while ye're

It was a pleasant little party in Mrs. Haley's "cosey" or "snuggery," There was warmth, and light, and music, and the odor of rum punch and lemon, and the pungency of cigars, and the pleasant stimulus of agreeable conversation. Occasionally one of the looked in, but was promptly 'byes' elegated to the taproom, at a civil distence from the "gintlemin." and by, however, as more charity and less exclusiveness prevailed under the generous influences of good liquor, the gintlemin " requested to be allowed to show the light of their glowing faces in the plebeian taproom; and the denizens of the latter, prompt at recognizing this infinite condescension, cheered the gentlemen to the echo.

" 'Tis the likes of ye we wants down here," they cried ; " not a set of naygurs who can't buy their tay without credit.

But the local bailiff didn't seem to like it, and kept aloof from the dissipation. Also, he drank only "limin-ade." It was admitted in after years ade. hat this was the greatest act of denial that was recorded in history. His comrades chaffed him unmercifully "Come, mon, and git out o' the

Whoy, these are the jolliest fullows we uver mot. "And there isn't better liquor in the Cawstle cellars. Here's to yer

So the night wore on. time. These were L'zzie, who, some mysterious manner, persua herself that she was responsible for the enstody and 8 in the eyes of the law; and if anything happened to them she might be summoned up to Dablin, and put on her trial on the capital charge. The other was Mrs. Dady. When 11 o'clock struck, she expected to hear every Tare moment the well-known footsteps of her spouse; but no! 11:30 — 12 struck—and Jem had not returned. At 12:30 there was a peculiar scratchopened it and dragged Jem into her

> fire of cross questions. "Ax me no questions an' I'll tell ye no lies," said Jem. "Have ye any

arms, whilst she poured into his face a

thin' to ate?' Bess had, in the shape of cold fat bacon. Jem set to hungrily. "Would ye mind covering up the

light in the front windy, Bess?" Bess did so promptly, all the while looking at her spouse in a distressed

and puzzled manner. said she at length, "may the Lord forgive me if I'm wrong, but

I think ye're quite sober."

Jem nodded. A knock came to the door. It was Lizzie.

"Have ye no news of the bailiffs, "I have, acushla. I left them at

they're now fast asleep in their warm and comfortable beds." "They're not in our house," said bizzle, slarmed. "Oh, Jem, Jem, what have ye done, at all, at all?" "I'll tell ye, girl," said Jem, em-natically. "I left the gintlemin at

phatically. "I left the gintlemin at your dure, shook hands wid them, bid them good-night, and came down here. Is that thrue, Bess?" "Every word of it," said Bess. "Go back to your bed, alanna," said Jem, "and have pleasant dhreams

of your future. Thim gintlemin can mind theirselves. 'Tis thrue, Lizzie," said Bess. "Go home, like a good girl, and make

your mind alsy. Lizzie departed, crying softly to herself. "What mischief have ye done

village called Kilronan.

"Some day ye'll be dancin' upon nothin,' I'm thinkin.'" "Nabocklish!" said Jem, as he

knelt down and piously said his pray-

than those who lurked in Kilronan.
Why, what did they do in the days of the Lague? Didn't they take his preal man, he strolled down to take the freeh air—down the grassy slopes that lead to the sea. Jem was smoking placidly and at peace with himself and mingled pathos and regret : the world. One trifle troubled him. It was a burn on the lip, where the candle had caught him the night before at Mrs. Haley's, when he was induced to relax a little, and with his hands tied behind his back, grabbed at a rosy apple, and caught the lighted

candle in his mouth. But that was a trifle. As Jem calmly strolled along, he became suddenly aware of a marin enomenon; and Jem, as a profound student of natural history, was so in terested in the phenomenon that he actually took the pipe from his mouth and studied the marvel long and carefully. About twenty yards from where he was standing, a huge pile of rock started suddenly from the deep-a square, embattled mass, covered by the short, springy turf that alone can resist the action of the sea. Beside it,

tall needle of rock, serrated and sharp, These two solitary islands the abode of goats and gulis, were known in local geography as the Cow and Calf. Now the Cow and Calf were familiar to Jem Deady from his child hood. So were the deep, hollow caves beneath. So was the angry swirl of up the electric light; at laste the parish beneath. So was the angry swirl of up the electric light; at laste the parish the tide that, parted outside the rocks, priest do be talkin' about it, and sure the tide that, parted outside the rocks, and swept around in fierce torrents, and swept around in fierce torrents. met with a shock of strength and a ruffish here whose name mustn't pass sweat of foam at the angle near the Therefore, these things did not cliffs.

sekinces. He's a most consaited and surprise the calm, equable mind of Jem. But perched on the sward or the top were two strange beings, the like of whom Jem had never seen before, and whom his fancy now at once recognized as the mermen of fable and romance. Their faces were dark as that of his sable majesty ; their hair was tossed wildly. But they looked the picture of despair, whereas mermen were generally reputed to be jolly. It might be no harm to accost them, and

Jem was not shy about strangers. " Hallo, there !" he cried across the chasm; "who the—are ye? Did ye shwim across from ole Virginny, or did ye escape from a throupe of Christy Minstrels?"

"You, fellow," said a mournful voice, "go at once for the poluse."
"Aisier said than done," said Jem. What am I to say suppose the gintle min are not out of their warm beds? "Tell them that two of Her graciou

Majesty's servants are here — brought here by the worst set of ruffians that are not yet hanged in Ireland."
"And what do ye expect the police

to do?" said Jem, calmly. 'To do? Why, to get a boat and tuk us out o' thus, I suppose !"
'' Look at yere feet," said Jem, ''and
tell me what kind of a boat would live

there? True enough. The angry waters were hissing, and embracing, and swirling back, and trying to leap the cliffs, and feeling with all their awful strength and agility for some channe through which they might reach and devour the prisoners.

By some secret telegraphy a crowd had soon gathered. One by one, the "byes" dropped down from the vil lage, and to each in turn Jem had to But two poor women had an anxious tell all he knew about the mermen. Then commenced a running fire of persuaded | chaff from every quarter.

"Where are yere bajoes, gintlemin? Ye might as well spind the Sunday pleasantly, for the sorra a wan o'ye simple, unostentatious manner.

River,' Jem, and we'll give 'em a You're Jem Deady, I suppose,"
You're Jem Deady, I wppose,"
Long of the bailiffs. "Well, Deady, said one of the bailiffs. remember you're a marked mon. gut yer cherickter last night from a

gentleman as the greatest ruffian amongst all the ruffians of Kilronan—" "Yerra, man, ye're takin' lave of Is't Jem Deady? Jem Deady, the biggest omadhaun in the

village. "Jem Deady, the greatest gommal that ever lived. Jem Deady, that doesn't know his

right hand from his left." Jem Daady, who doesn't know

enough to come out of the wet. "Jem Deady, the innocent, that isn't waned from his mother ayet." Daring all these compliments Jem smoked placidly. I had forgotten one of the most serious duties of a novelist -the description of Jem's toilette. had forgotten to say that a black pilot coat with velvet collar, red silk hand kerchief, etc., was a veritable Nessus shirt to Jem. So passionately fond of work was he, and so high an idea had he conceived on the sacredness and nobleness of work, that integuments your dure half an hour ago, and savoring of Sabbath indolence were particularly intolerable to him. He moved about stiffly injthem, was glad to shake them off, and resume his white, limestained, patched, and torn, but oh such iuxuriously easy garments of every day life. Then I regret to have every day life. Then I regret to have to record an act of supreme vanity, that might be pardonable or venial in a young 'ady going to a ball or coming out in her first concert, but was simply shocking in a middle-aged man going out to Mass on a Sunday morning. Jem Deady actually powdered his fac-I do not say that it was violent powder or that he used a puff. His methods were more primitive and more success He went to a pot where lime was seething, or rather had been seething. He took up the thick lumps and crushed them into dust. He made his face as white as if he were going to play the king in Macbeth, and Banquo's ghost was arising ; and he turned his glossy ocks into a cadaverous and premature grayness, and Bess dian't like it. She wanted to see him only one Sunday in his best shuit;" but Jem, unkind fel low, would not grant her that gratifi

Where was I? Oh, yes!

shipwrecked furriners. Have they any talk ?"

" Very little, except to curse."

Jem, nothing loth, "ruz" the Suwanee River," and accompanying mimself on an imaginary banjo, drew tears from all eyes by singing, with

All the world am sad and dreary Eberywhere I roam;
Oh! darkies, how my heart grows weary.
Far from the old folks at home."

Then commenced a fresh cross-fire of

"The gintlemin in the orchaystra will now favor the company wit' a

Suddenly one young rascal shouted

Begor, perhaps it's badin' ye were goin'. Don't ye know the regulations of the coast? If ye were caught takin' off even yere hats here without puttin' on a badin' dress, ye'd be dragged be-fore the Mayor and Lord Lieutenant of Kilronan, and get six weeks' paynal servitude.

Then suddenly a bright idea seemed to dawn on these scamps. There was a good deal of whispering, and nodding, and pointing ; and at last Jem Deady stepped forward, and in a voice full of awe and sorrow he said :

"Wan of the byes is thinkin' that maybe ye're the same strange gintlemin that are on a visit with the priest for the last three days, and who were dacent enough to shrand 'dhrinks all round' last night at Mrs. Haley's.

Pon the vartue of yere oath, are ye?"
"We are. Und dom fools we made of ourselves. " Now, alsy, alsy," said Jem. "Ye

good turn desarves another. "Ye appear to be a dacent sort of fellow," said one of the bailiffs.
Now, look here. If ye get us 'ut of thus, we'll gev ye a pun' note, and much dhrink as ye can bear.

Here there was a cheer. "The tide goes down at four o'clock." said Jem, "and thin for eight minite their is a dhry passage across the rocks. Thin ye must run for yere ives, and we'll be here to help ye But how the devil did ye get there We never saw but a goat there afore.

"That's a matter for the Queen' Bench, my fine fellow. God help thos who brought us here ! ' Amen !" cried all devoutly, lifting

heir ragged hats. Then they de parted to make the needful prepara-After they had half mounted the declivity, one was sent back. " The gintlemin who are going to

resky ye," he said, " wants to know if ye have any conscientious objection to be brought over on the Sabbath; or wud ye rather remain where ye are till

He was answered with an oath, and vent away sadly. He was scandalized by such profaulty. "Sich language on a Sunday mornin", glory be to God!

What is the world comin' to?' Four o'clock came, and the entire village of Kilronan turned out to the rescue. There were at least one thousand spectators of the interesting proceedings, and each in dividual of the thouand had a remark to make, auggestion to off r, or a joke to deliver at the unhappy prisoners. And all was don under an affectation of sympathy that was deeply touching. Two constable kept order, but appeared to enjoy the fun. Now, in any other country but Ireland, and perhaps, indeed, we may also except Spain and France and misgivings and sadder forebodings; does not suit the genius of our people, does not suit the genius of our people,
"Start 'Way down the Suwanee"
"Start 'Way down the Suwanee"
"Start 'Way down the Suwanee" matter all the pomp and circumstance of a great event, and in the evolution thereof every man, woman, and child is supposed to have a personal interest and a special and direct calling to order and arrange and bring whole proceeding to perfection. Now, you would say, what could be simpler than to fling a rope to the prisoners and let them walk across on the dry rocks? That's your ignorance and your contempt for details; for no Alpine guides, about to cross the crevasses of a dangerous glacier, with nervous and timid following of tourists, ever made half the preparations that followers made on Jem Deady and his this occasion. Two stout fishermen carrying a strong cable, clambered down the cliff, and crossed the narrow ledge of rock, now wet with seaweed and slippery. They might have gone down, with perfect ease, the goat path sanded and gravelled, by which the bailiffs were carried the night before ; but this would not be value for a pound and the copious libations that were to follow. They then tied the caple around the bailiffs and around themselves, and proceeded on their perilous journey. With infinite care they stepped on rock and seaweed, shouting hoarse warnings to their mates; but all their warnings were not sufficient to prevent the balliffs from slipping and floundering in the deep sea-water pools left by the re-ceding tide. Somehow the rope would jerk, or a fisherman would slip, and lown all would come together. Meanwhile hoarse shouts echoed from the gallery of spectators apove.

"Let her head stand steady to the eliff " Port your helm, you lubber ; don't you see where you're standing for?"
"Ease her, ease her, Tim! Now let her for'ard." And so, with shouts, and orders, and a fair sprinkling of profaue adjurations, the rescuers and the rescued were hauled up the roughest side of the cliff, until the black visages of the bailiffs were visible Then there was a pause, and many a sympathetic word for the "poor min." Where did they come from, at

Pull aft there, Bill

all ? "No one knows. They're poer

"I am axed by these giutlemin to tell ye—shem! then there's a rule in village that no credit is given, from the price of an ounce of tay to a pound of tobakky. An' if ye'd be so plasin' as to remember that poun' note ye promised, an' if it is convanient nd contagious to ye, perhaps—" One of the bailiffs fumbled at his

pockets in his critical condition, and making a round ball of the note, he flung it up the cliff side with a gesture of disgust. Jem Deady took up the missive, opened it calmly, studied the numbers, and put it in his pocket. "Now, byes, a long pull, a sthrong pull, and a pull thegither!"

And in an instant the bailiffs were sprawling on the green turf. Such cheers, such congratulations, such lapping on the back, such hip! hip hurrahs! were never heard before Then the procession formed and passed on to the village; and to the melodious strains of "God save Ireland!" the bailiffs were conducted to Father Letheby's house. L'zzie, half crying half laughing with delight for having escaped arrest and capital punishment repared dinner with alacrity; and then a great hush fell on the villagethe hush of conjecture and surmise Would the balliffs remain or depart Would they recognize the deep hatre of the villagers under all the chaff and fun, or would they take it as a huge joke? The same questioning agitated don't know us as yet ; but sure wan their own minds; but they decided to go for two reasons, viz., (1) that, fresh from the conflict, they could give a more lurid description of their adven ture, and obtain larger compensation ; and (2) that whilst Jem Deady we scraping, with no gentle hand, the oil and lampblack from their faces, that he had placed there the evening before, he told them, confidently, to put a hundred miles between selves and the villagers that night, if they did not care to leave their measures for a coffin. And so, at 6 o'clock

> the odor of some stale tobacco smoke Next day was All Souls', and it was with whitened lips, and with disap pointment writ in every one of his fine features, that he came up after Mass to ask had I received any letter. Alas, no! Alas, no! He had pinned his faith, in his own generous, child-like way, to Alice's prophecy, and the Holy had failed him. I went down to see Alice. She looked at me inquir-

a car was hired, and amidst a farewell

plimentary epithets, they drove

atch the night mail

voiley of sarcastic cheers and uncom-

Father Letheby prompily took posses

sion, and found nothing wrong, except

"No letter, and no reprieve," I said. "You false prophetess, you child of Mahomet, what did you mean by de-

ceiving us?" She was crying softly.

"Nevertheless," she said at length,
"it will come true. The Holy Souls
will never fail him. The day is not past, nor the morrow." Oh, woman, great is thy faith!

Yet it was a melancholy day, a day of conjecture and fear, a day of sad in a and all through the weary hours the That poor priest wore more than ever the as "All right! Send them over, pect of a hunted fugitive.

Next morning the cloud lifted at last. He rushed up to my house, before he had touched his breaktast, and, fluttering one letter in the air, he prof-

fered the other. "There's the Bishop's seal," he cried. 'I was afraid to open it. Will you do

I did, cutting the edges open with all reverence as became the purple seal, and then I read: Bishop's House, All Soul's Day, 187-I nodded my head. Alice was right.

My Dear Father Letheby :-"What?" he cried, jumping up, and coming behind my chair to read

over my shoulder.

over my shoulder.

I have just appointed Father Feely to the pastoral charge of Athlacca, vacated by the death of Canon Jones; and I hereby appoint you to the administratorship of my cathedral and mensal priest here. In doing so, I am departing somewhat from the usual custom, seeing that you have been but one year in the diocese; but in making this appointment, I desire to mark my recognition of the zeal and energy you have manifested since your advent to Kilronan. I have no doubt whatever but that you will bring increased zeal to the discharge of your larger duties here. Come over, if possible, for the Saturday confessions here, and you will remain with me until you make your own arrangements about your room at the presbytery.

I am, my dear Father Letheby,

"I never doubted the Bishop," I said, when I had read that splendid letter a second time. "His Lordship knows how to distinguish between the accidents of a priestly life and the essentials of the priestly character. You have another letter, I believe?"

"Yes," he replied, as if he were noonstruck ; "a clear receipt from the Loughboro' Factory Co. for the entire "Then Alice was right. God bless

the Holy Souls ! - though I'm not sure if that's the right expression." There never was such uproar in Kilronan before. The news sped like wildfire. The village turned out en Father Letheby had to stand such a cross fire of blessings and quesions and prayers, that we decided he had better clear out on Thursday. Besides, there was an invitation from Father Duff to meet a lot of the brethren at an agape at his house on Thurs-

"Poor min! and I suppose they're kissed the young curate's hand, kissed the lapels of his coat, demanded his all drowned wet."

Whilst the rescuing party halted,
and wiped the perspiration from their
brows, one said, half apologetically:
brows, one said, last, slowly, as a glacier pushing its moraine before it, we wedged our way through a struggling mass of hu-

MAY 4, 1901.

manity. "God be with you, a hundred

times! "And may His Blessed Mother pur-

tect you!"
"And may your journey thry wid "Yerra, the Bishop, 'oman could not get on widout him. That's the you !'

raison "Will we iver see ye agin, yer rev.

erence? Then a deputation of the "Holy Terrors" came forward to ask him let his name remain as their honorary

president. "We'll never see a man again to lift a ball like yer reverence. "No, nor ye'll niver see the man agin that cud rise a song itke him!"

said Jem Deady.

Father Letheby had gone down in the afternoon to see Alice. Alice had heard, and Alice was crying with lone. ly grief. He took up her small white

"Alice," he said, "I came to thank you, my child, for all that you have done for me. Your prayers, your tears, but, above all, your noble example of endurance under suffering, have been an ineffable source of strength to me. I have wavered where you stood firm under the cross-"Oh! Father, don't, don't !" sobbed

the poor girl.
"I must," he said; "I must tell you that your courage and constancy have shamed and strengthened me a hundredfold. And now you must pray for me. I dare say I have yet further trials before me; for I seem to be one of those who shall have no peace without the cross. But I need strength, and

that you will procure for me. "Father, Father!" said the poor girl, "it is you that have helped me Where would I be to day if you had not shown me the Crucified behind the cross !

He laid in her outstretched hand a beautiful prayer-book; and thus they parted, as two souls should part, know ng that an invisible link in the Heart of Christ held them still together.

The parting with Bittra was less painful. He promised often to run over and remain at the "Grand House," where he had seen some strange things. Nor did he forget his would be benefactress, Nell Cassidy. He found time to be kind to all.

What a dinner was that at Father Duff's! Was there ever before such a tumult of gladness, such Alleluias of resurrection, such hip! hip! hurrahs such grand and noble spee brave fellows had joined hands, and dragged the beaten hero from the battlefield, and set the laurels on his head. Then they all wanted to become my curates, for "Kilronan spells promotion now, you know." But I was too wise to make promises. As we were parting for the night, I heard

Father Letheby say to Duff :"I am under everlasting obligations to you. But you shall have that boat money the moment it comes from the Insurance Office. And those sew ing machines are lying idle over there;

"All right! Send them over, and here, Letheby, it's I who am under obligations to you. I had a lot of these dirty shekels accumulated since I was in Australia; and I'm ashamed to say it, I had three figures to my credit down there at the National Bank. If I died in that state, 'twould be awful. Now I have a fairly easy conscience,

thanks again to you!"
When I reached my room that evmorning, I was shocked and startled to find the hour hand of my watch point-I rubbed my ing steadily to 2 a. m. I rubbed my eyes. Impossible! I held the watch to my ear. It beat rhythmically. shook my head. Then, as I sat down in a comfortable armchair, I held a long debate with myself as to whether it was my night prayers or my morning prayers I should say. I compromised with my conscience, and said them both together under one formula. But when I lay down to rest, but not to sleep, the wheels began to revolve rapidly. I thought of a hundred brilliant things which I could have said at the dinner table, but didn't. Such coruscations of wit, such splendid perlods, were never heard before. Then my conscience began to trouble me. Two a. m ! 2 a. m ! 2 a. m ! I tried back through all my philosophers for an apology. Horace, my old friend, came back from the shades of Orcus.

" Dulce est desipere in loco," said he. Thank you, Flaccus! You were always ready : -

"Quandoque bonus dormitat Homerus," he cried, as he vanished into the shades. Then came Orld, laurel-crowned, and began to sing: "Somne, quies rerum, placidissime somne deorum!"

But I dismissed him promptly. Then Seneca hobbled in, old usurer as he was, and said :-"Commodisomnium lateris, movearis incom-

"Good man!" I cried: "that's just me!"
Then came dear, gentle St. Paul,

with the look on his face as when he pleaded for the slave :-"Rajoice with them that rejoice, and weep with them that weep!"

Lastly, came my own Kampensis, who shook his head gravely at me, and said :-"A merry evening makes a sad morning !"

day night, when Father Letherby would be en route God bless me! I like A Kempis; but indeed, and inthought that evening we'd never get the little mare under way. The people thronged round the little trap,

FOUNDED ON FACT. We were down in the Ghetto of the old river side town—I and the humble Jew giazier, Nathan Abrahamson.

THE JEW'S TEST.

I always thought of the Apostles when I looked at Nathan's gentle Semitic face, with its long curling beard, its clear olive tints and its great dark, soft eyes, full of an indescribable athos—the "sufferance" that was the badge of all his race." He was a rara avis among his fellows-a truthful, simple-hearted, ungrasping Heb Like his Apostolic namesake,

an Israelite without guile." I knew him to be very poor because of his avoidance of crooked methods and I often threw odd jobs in his way. To day it was repairing some broken use of mine lights in a tenement l just across from the Italian church of San Genarro. The quarter abounded not only with the worthy Jews of Russia, but the equally dark skinned Genoese, Neapolitans and Sicilians. of the townsmen of Columbu passed by on the other side as we

Everyone about there knew him to be a prosperous manufacturer of mac carom. He was stout, oily, pompous a diamond glittered on his fat finger a thick gold chain hung across th front of his flowered satin waistcoat. He rolled past the church thrustin his hands in his pockets-his hat s

rakishly on one side. The Israelite regarded him steadi with a curious expression of contemp "I would not trust that man with dollar," he said with his queer accer Why not?" asked I. "Because he doesn't lift his hat

he passes the church," was the tounding reply.
"What do you know about su
things, Nathan?" I inquired, nate

ally enough.
"A good deal, I come from a p of the country where there are ple of Catholics," said the Jew. "I kn plenty about their beliefs and the And it is in my blood never trust a Catholic who does not unco to his church, or salute the Cross as passes it." Salute the Cross!" Was th

ever Hebrew like to this? The glazier saw my astonishm and proceeded to explain. I give story in plain English.
"My grandfather," said he, "

a rich merchant in the Tyrol. Je he was, his dearest friend was a olic neighbor. With him he often business dealings, and he loved honored him for a just man. seldom apart-my grandfa The neighbors and his friend.

them David and Jonathan. "One day grandfather had to a long journey. There was an inment to be made in a large estate miles away, and in his old fashi

thrifty way he must go himself He had noticed for some weeks that his Catholic friend seem il low sp rited. A little change exercise (thought he) might de good. So he told him about th vestment and asked him to trave him to the distant town. The often gone on walking tours tog and now, for a number of mile

road led through a wild and th wooded part of the country. grandfather carried a amount of gold in a belt rou waist, under his clothing. told his friend of this as the starting on their journey a in the morning. A dan bit of mountain which must be

by noon, made an early start sary. It was a mild winter d still dark. Before daylight they had the first wayside cross that their two miles from home.

"As they passed before it, it to my grandfather that his con paid no attention to the sacred But in the gray mists of the b dawn, he could not be certain He was sure the Catholic had I no prayer, nor crossed himse knew was customary.

However, they pushed or ence. The sun came up after in all its glory, and the hoar the ever-greens glittered in the like a veil of white gauze bes with diamonds.
"Just on the outskirts of

they came upon another ways "It was broad daylight now "My grandfather looked s his companion. He was de His chin was sunk upon h He trudged past the grea without looking at it, withou himself, without lifting his

"One hand was hidden i of his cloak, the other hung Its pale fingers twitching ho My grandfather stoppe the road and exclaimed : 'I am not going any furt

I must return to my home.'
"What is the matter?" companion in a strange, ch "Everything is the m my grandiather. Bad luc journey. When we passed wayside cross a while ago, you did not uncover to it. hen, that maybe the dark coived me. Now, we hav second. You have made n I am sure something is wro

turn back, and start anoth white to red -faded from again. Tears gushed from and a great sob shook his to foot.

"Take the knite!' and sharp-edged steel from h THE JEW'S TEST.

FOUNDED ON FACT. We were down in the Ghetto of the old river side town—I and the humble Jew giazier, Nathan Abrahamson.

I always thought of the Apostles when I looked at Nathan's gentle Semwhen I looked at Nathan's gentle Semitic face, with its long curling beard, its clear olive tints and its great dark, soft eyes, full of an indescribable pathos—the "sufferance" that was "the badge of all his race." He was a said smooth his fellows—a truth. rara avis among his fellows—a truthful, simple hearted, ungrasping Heb-Like his Apostolic namesake, an Israelite without guile."

I knew him to be very poor because of his avoidance of crooked methods; and I often threw odd jobs in his way. To day it was repairing some broken lights in a tenement house of mine just across from the Italian church of San Genarro. The quarter abounded not only with the worthy Jews of Russia, but the equally dark skinned Genoese, Neapolitans and Sicilians.

One of the townsmen of Columbus passed by on the other side as we

Everyone about there knew him to

dollar," he said with his queer accent.
"Why not?" asked I. "Because he doesn't lift his hat as

he passes the church," was the asding reply. "What do you know about such things, Nathan?" I inquired, natur-

"A good deal, I come from a part of the country where there are plenty of Catholics," said the Jew. "I know plenty about their beliefs and their And it is in my blood never to trust a Catholic who does not uncover to his church, or salute the Cross as he

passes it." 'Salute the Cross!" Was there ever Hebrew like to this? The glazier saw my astonishment, and proceeded to explain. I give his

story in plain English.
"My grandfather," said he, "was a rich merchant in the Tyrol. Jew as "My grandfather," said he, "was a considering these remarks it might be a rich merchant in the Tyrol. Jew as he was, his dearest friend was a Cath olic neighbor. With him he often had olic neighbor. With him he often had business dealings, and he loved and honored him for a just man. seldom apart-my grandfather and his friend. The neighbors called them David and Jonathan.

"One day grandfather had to go on a long journey. There was an invest-ment to be made in a large estate many miles away, and in his old fashioned thrifty way he must go himself to at tend to it.

He had noticed for some weeks past good. So he told him about the inoften gone on walking tours together, and now, for a number of miles, the road led through a wild and thickly-

by noon, made an early start neces sary. It was a mild winter day, but

still dark. Before daylight they had reached the first wayside cross that marked their two miles from home.

"As they passed before it, it seemed to my grandfather that his companion paid no attention to the sacred image. But in the gray mists of the backward dawn, he could not be certain of this. He was sure the Catholic had muttered no prayer, nor crossed himself, as he knew was customary.

However, they pushed on in silence. The sun came up after a while in all its glory, and the hoar frost on the ever-greens glittered in the forest, like a veil of white gauze besprinkled with diamonds.
"Just on the outskirts of the wood,

they came upon another wayside cross.

It was broad daylight now. "My grandfather looked sharply at his companion. He was deadly pale. chin was sunk upon his breast He trudged past the great Crucifix without looking at it, without crossing himself, without lifting his hat from

"One hand was hidden in the folds one hand was indeen in the folds of his cloak, the other hung at his side. Its pale fingers twitching horribly. "My grandfather stopped short in the road and exclaimed:

"I am not going any further to-day. I must return to my home.'
"'What is the matter?' muttered his

companion in a strange, choked voice. companion in a strange, choked voice.

"Everything is the matter,' said my grandiather. 'Bad luck is on this journey. When we passed the first wayside cross a while ago, my friend, you did not uncover to it. I thought, then, that maybe the darkness had de colved ma. Now we have passed the coived me. Now, we have passed the second. You have made no sign, and

white to red—faded from red to white again. Tears gushed from his eyes, and a great sob shook him from head

had lost my money in speculation. I had need of more. I meant to have murdered you for your gold before we reached the town. With this thought in my heart, how could I look on the Cross or salute my Crucified Redeemer?

more. "With one mad cry, he turned and plunged back into the darkest recesses of the forest, the echoes of his crazy shrick trailing after him like demon voices, till they died away in the dis-

"And that night, beside the fire in our great old fashioned kitchen, my grandfather gave us all this solemn warning: 'Never trust a Catholic who does not salute the Cross or lift his hat when passing before his church."

-E eanor C. Donnelly in Irish Month-

DEVOTION TO THE BLESSED VIRGIN.

Sermon by Rev Father Tettemer, on a Subject Greatly Misunderstood by Procestants

St. Louis Church Progress.

In the name of the Father and of the

a thick gold chain hung across the front of his flowered satin waistcoat.

He rolled past the church thrusting his hands in his pockets—his hat set rakishly on one side.

The Israelite regarded him steadily with a curious expression of contempt.

Son and of the Holy Ghost. Amen.

Doctrines of the Catholic Church, my dear Christian friends, do not need anything in the way of defense. The ordinary explanation that we hear of the Christian doctrine from time to time in the Church are given not as a defense of the doctrine. to refute the charge that the doctrines are weak ; or rather the charge is often made that the doctrines are weak, and to support the doctrines we are forced to extraordinary explanations.

I offer this word of explanation in the beginning — an explanation to re-fute this charge, that we explain for the sake of explanation and not for the sake of defense. We explain not to offer any apology for any doctrine we may possess, but only that they may be more clearly understood.

I have selected this evening for con sideration the doctrine of devotion to the Blessed Virgin, if it may be termed a doctrine. The devotion to the Biessed Virgin, as we understand it in the Church, consists of honoring Mary, venerating her images and of imploring and asking her assistance. Before considering these remarks it might be Blessed Virgin a worship equal to that given to God, and we are therefore guilty of idolatry. If it be true we give to Mary the devotion we should give to God, we are guilty of idolatry The devotion given to Mary is a devotion of prayer, of works, a devotion that is made up of everything except the one great act of worship that is due to God alone, and that is the act of

sacrifice. The charge made against Catholics that his Catholic friend seem ill and low sprited. A little change and every thought he might do him. good. So he told him about the investment and asked him to travel with him to the distant town. They had often gone on walking the case it does not follow that the contrary, it is most evident that the worship of non Catholics, the worship which they give to God, is entire

> sacrifices of the patriarchs, the sacriises of all people mentioned in the Old Testament, coming right down to the New, where sacrifices are again com-manded by God. In the New Testa-ment it is the sacrifice of the Mass itself. The worship given to God must be a worship of sacrifice. be something offered with a destruction of life in it to acknowledge God's dominion over life and death.

This worship we find in none but the Catholic Church. There is no sect, no form of religion giving to God a sacriform of religion giving the Catholic fixial worship except the Catholic Church. We are the only once giving to God the worship due him. We ing to God the worship due him. do give to Mary great worship, we pay her great honor, but never is a Mass offered to the Blessed Virgin. Every Mass offered on Catholic altars throughout the world is always offered to God. All acts of sacrifice in the Catholic Church are offered to God. Everything in the way of devotion paid to the Blessed Virgin is in the torm of prayer or good works, so we see that the charge that the devotion of Catholics to the Blessed Virgin is too high is false. The devotion we give to Mary is certainly on a level with the worship non Catholics give to God. Their worship is on too low a plane. If now we come to the details regard ing devotion to the Blessed Virgin, which is the explanation I stated in the beginning, that this devotion consists

beginning, that this devotion consists in honoring Mary, venerating her, paying her tribute. What is the reason for giving tribute to Mary? Why so much veneration? Why so much honor to a creature of God, a human better like oversalives. much honor? The reason is found in the general principle of honoring worth, of giving tribute to Mary, and I am sure something is wrong. I must turn back, and start another day.

"The face of his friend biazed from out life. We find it in the simplest forms among curselves. Take for informs among curselves. Take for in-stance the actor on the stage, at the completion of some act very well reudered the audience applauds him.

to my heart, how could I look on the construction my heart, how could I look on the construction of the co

where honor is due.

Now, where is the worth of merit in Mary? On what ground rests this honor? There are many things that we might select, but there are three great reasons why Mary is honored; here are three great reasons why she has worth ; three great points indicating merit. They are the Immaculate Conception, the fact that she passed through life without committing one through life without committing one venial sin, and her great position as the Mother of God. Take the Immaculate Conception, a doctrine not at all understood by people ou side the Church. It means simply toat Mary did not have on her soul the taint of original sin. You ask for an explanation of the dectrine of the Immaculate Conception. It means simply that late Conception, it means simply that ing to Mary's parents and even farther back than Mary's parents Now this does not pertain to her birth. It pertains only to Mary's soul, and this great privilege of the Immaculate Congreat privilege of the immaculate Conception given her by God is a reason why we should honor Mary. Of her may be said these words of the poet, Wordsworth: "She is our tainted nature's solitary boast." The only person preserved from the taint of sin. She is the only one the human race has to boast of, the one individual person selected from among the whole race, the one woman who was exempt from

wrong her in giving her this honor? Do we wrong God by giving her this honor? If we do God wronged Himself, for He gave her the privilege. It was by the power of God she was ex-empt from this sin, and if we deny Mary the privilege of the Immaculate Conception, we say God did wrong in giving her that great privilege. Besides the privilege was given to Mary, not for herself, but for God, so that the Mother of God, so that the one who was to give birth to Christ to come afterwards, should have a spotless mother. Will we deny to God the right to have for Himself a spotless mother? We know the power of God. We know God is omnipotent, we in faith, know He could and did preserve Mary from original sin. This is why we give Mary a tribute of love and that she passed through life without

committing one venial sin.

Again we find the basis of argument in real life. Take for example the devotion of Americans to Washington because of the work he did for his country, because of battles fought and victories won. Consider the admiration of the French people for Napoleon because of his great military genius. Consider the devotion of the French people to Joan of Arc ; consider the ad miration of the English people for the Duke of Wellington because of his victory over Napoleon. Consider the de votion of the American people to our heroes in the late war, Dawey, Sampson and Schley. We honor these men, the French people honor our heroes be-

Mary fought not for the French or Americans, but she fought the greatest battle in human history-the battle of human life-passing through life without having her soul tainted in the least. Mary fought this battle and won the greatest victory we know of. Is it wrong, then, to pay tribute to Mary be cause of this great victory? If it be right in the natural order to give trioute to these men, if it be right and just to pay tribute because of victories won, why not in the supernatural or-der? Why not pay tribute to Mary who won the greatest victory, passing through life without committing one venial sin? This is another reason why we honor Mary, giving her love

and respect.

The third reason is that she held that great position of the Mother of God. You will often meet with a stumbling block among Pretestants when you say Mary is the Mother of God because you will be told Mary is a creature, and how could she be the Mother of God when she is only a creature. ture created by God. Now, no Catholic is so foolish as to believe for a moment that Mary is the Mother of God in his divine nature, but he knows she is truly and really the Mother of Godgin His human nature. Think of the honor that is given to the mothers of great men, how they are respected and their memories revered. Think to-day of the honor given to the mother of a king, to the mother of a priest or a bishop, and if it ever does happen what a grand thing it is to be to the Redeemer of the world, to participate in the redemption and hold the

out to him to recognize his worth. When any great deed is performed by a citizen the papers are full of praises recognizing the merit that is there, and says, this one shall I honor, we recognizing the merit that is there, and says, this one shall I honor, we have a tribute of the worth there is in the papers are full of praises. know well that that one is deserving of and so in this way she is our mediator. honor. Great honor has been given her, she has been made the mother of God. Now we have the three reasons ; Mary was conceived immaculately, without stain of original sin. She passed

through life without committing one venial sin, and she was the Mother of God. Upon these three great reasons are based our devotion to the Mother of God. These are the reasons we honor her.

The second part of the devotion to Mary consists in venerating her images, why we ask her intercession, images. Every day there is preserved why we ask her to help us. This is presentations, images, photographs, pictures, and very often busts, are preserved to remind them of those who are gone. Nothing is ever thought of it, no excuse given, no charge of idol-atry ever made. Nothing wrong is thought of the person keeping a picture Mary's soul was not tainted with original sin. Protestents will hitch all sorts of things to the doctrine, pertaining to Mary's parents and even farther back than Mary's parents. Now this back than Mary's parents. Now this mother as our own mother is our own mother is our mother as our own mother is our natural one. Why cannot we venerate her image or picture without hav ing it said we adore the image? simplest, most ignorant person knows when they go upon their knees before the image that they are only doing veneration to herself who is in heaven and not to the statue. Yet the charge is made against us that we really believe the statue can do something for us These things I know are clear to yourselves. I mention them so you may Is that not a reason for the honor we give Mary? Honor because of that great privilege given to her! Do we ever spoken to about this great devo

tion to the Blessed Virgin. Let me relate an incident that came under my notice. This incident hap pened in Washington. I was one day walking in the great capital building there, and was walking through what is known as Statuary Hall, and at that time there had just been placed in position a statue of Father Marquette which was given to the United States by the state of Wisconsin. You re member at that time there was considerable talk about the statue and it was thought for awhile it would be de stroyed and a guard was placed over it and remained there day and night. In this Statuary Hall were statues of all great men of the nation placed there by the different states. While walking around viewing the statues I saw a man go up to the statue of Grant respect. The second reason is the fact and kiss the feet of the statue. I Thought it was rather liked the idea. out of respect that he did it; but about five or ten minutes later as I was standing in front of the statue of Father Marquette this same man came along with another man and stood in front of Father Marquette's statue. He was carrying on a conversation with his friend and in the conversation said

something like this:
"Things have come to a terrible pass when Catholics are allowed to bring such things as this into the National Capitol Building. It is not enough for them to practice their idolatry in their churches, but they must bring it into the Capitol Building."

Now there was a case of dense ig

ship which they give to God, wooded part of the country.

"My grandfather carried a large amount of gold in a belt round his waist, under his clothing. He has told his friend of this as they were starting on their journey about 5 starting on their journey about 5 starting on their journey about 5 clock in the morning. A dangerous o'clock in the morning. A dangerous o'clock in the morning. A dangerous o'clock in the morning and the sacrifices of Moses, the sacrification of the French people honor cur heroes be the statute of Father Marquette as a cause they fought battles and won victories. Joan of Arc is admired by the sacrifices of Father Marquette as a cause they fought battles and won victories. Joan of Arc is admired by the french p Biessed Virgin, yet this charge is brought against us for our devotion to the Blessed Virgin. We are certainly permitted to venerate these images, surround them with flowers, to decorate them, not that it will help the statue or do it any good, but it is giving honor to the Blessed Virgin herself, as it is paying honor to a mother when a child places flowers around the picture. Besides venerating the images of

Mary, paying honor and tribute to her, we ask her for help and we pray to her. On this part of the doctrine rests the principle of our great devotion to the Blessed Virgin. We pray to the Blessed Virgin and ask her for help, and therefore we contradict the saying of St. Paul, "There is only one medi ator between God and man, the man, Christ Jesus." Now when we pray to the Biessed Virgin we make a mediator of her and we have two mediators, Christ Jesus and the Blessed Virgin. This is a serious charge brought

against us, that we contradict the Siriptures. We are not wrong in praying and asking for her help and intercession, for we know we obtain favors of her, and at the same time we do not contradict the Scriptures. The charge comes from not understanding what is primarily meant by mediator. The real meaning of it is the mediation performed by our Divine Lord in re deeming the world. Man was in sin and an enemy to God, and only one person that could bring him back. Man could not do it himself, in fact the entire human race would not satisfy at that time. Man had fallen from grace, son for giving tribute to Mary? Why so much so much veneration? Why so much honor to a creature of God, a human honor to a creature of God, a human being like ourselves, for she was created by God; then why pay her so created by God; then why pay her so created by God; the may pay her so created by God; The reason is found in universe, to be the one to give birth was God. By His power, by His posttion, He could lift man from the state of sin, but only God could do it. God great position of the Mother of God.

We honor her because God honored her. Now anyone finding fault with the devotion to Mary on this ground, the devotion to Mary on this ground, the devotion to Mary on the Mother of God will can there is only one modiation between the devotion to Mary on the ground, the devotion to Mary on the Mother of God will can there is only one modiation between the devotion to Mary on this ground. By correct, for it is correct theology to that she was the Mother of God, will say there is only one mediator between find fault with God Almighty Himself for selecting her to be His Mother. It is correct theology to that she was the Mother in the second Person of the Trinity, our dered the audience applauss nim.

Take the knite! and he drew a sharp-edged steel from his bosom and flung it at my grandfather's feet. I dered the audience applauss nim.

Take the knite! and he drew a sharp-edged steel from his bosom and flung it at my grandfather's feet. I dered the audience applauss nim.

There is a tribute to merit, a recognition of worth. The audience realizes that a recognition of worth. The audience applauss nim.

There is a tribute to merit, a recognition of worth. The audience realizes the noor. What a terrible that great honor. What a terrible that great honor given creature could lift man up to an element of the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity, our for selecting her to be His Mother. It the second Porson of the Trinity of the second Porson of the Trinit

We come to her because she is the Mother of the Mediator, the one able to obtain favors from Him. We know this from real life, and we base our prayers upon that knowledge that we have that the mother has power over the Scn. We know this from actual experience. We know the power she has with Him, the great favors he has granted at her request. Now these are the reasons why we honor the Blessed Virgin, why we venerate her among people, images, representations in the meaning of your life of devotion to the Blessed Virgin. Remember par This great medicine acts directly and as is our mother in the physical order the order of nature. She watches over us with a care and tenderness only she knows. She has a love for the sinner. In fact the sinner goes around through life attached to heaven by that one thing, the love of Mary for the sinner. He is cut of from God, has no relation to heaven at all except through Mary. She strives to bring back sinners to She strives to bring back sinners to God. Remember, too, she will reward any loyalty shown her. Remember, young people, if you place yourselves under the standard of Mary she never forget you. Devotion to Mary is another name for predestination and salvation, and if we are devoted to the Blessed Virgin she will see that we save our sculs. R-member, too, she is called in the Church the Morning Star, or Guiding Star. Ask her for for the graces you need, and with this strong faith, this strongly Catholic faith you have in her power, knowing too it is right to pray, it is right to practice devotion to her and ever be ready to ask for these graces, and you will receive them merely for the ask-

Scrofula is a bad thing to inherit or acquire, but there is this about it—Hond's Sarsaparilla completely cures even the worst

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. It you love your child why do you let it suffer when a remedy is so near at hand.

There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at one. them. Call on your druggist and get a bottle at once.

FEVER AND AGUE AND BILIOUS DE-

FEVER AND AGUE AND BILIOUS DERANGEMENTS are positively cared by the
use of Parmelee's Pills. They not only
cleanse the stomach and bowels from all bilious matter, but they open the excretory
vessels, causing them to pour copious effusions from the blood into the bowels, after
which the corrupted mass is thrown out by
the natural passage of the body. They are
used as a general family medicine with the
best results.

The best pills.—Mr. Wm. Vandervoort.

used as a general family medicine with the best results.

THE BESTPILLS.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best pills we ever used." For ITONS these pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mill; exciting the secretions of the body, giving tone and vigor.

No person should go from home without a bottle of Dr. J. D. Kellogg'a Dysentery Cordial in their possession. as change of water, cooking, climate, etc., frequently brings on summer complaint, and there is nothing like being ready with a sure remedy at hand, which oftentimes saves great suffering, and frequently valuable lives. This cordial has gained for itself a wide-pread reputation for affording prompt relief from all summer complaints.





MILLIONS USE CUTICURA SOAP assisted by CUTICURA ONIVENT for preserving, purifying, and beautifying the skin, for cleansing the scalp, and the stoping of falling hair, for softening, whitening, and soothing red, reugh, and sore hands, for the purposes of the tollet, bath, and core hands for all the purposes of the tollet, bath, and shiften so f Women use CUTICURA SOAP in baths for annoying irritations, inhammations, and exoritations, for too ee or offensive perspiration, in washes for to ee or offensive prespiration, in washes the use weaknesses, and for many sandive antiseptic purposes which readily suggest themselves to women, especially mothers. No other medicated soap is to be compared with it for preserving, purifying, and heautifying the skin, scalp, hair, and hands. So other foreign or domestic toilet soats nowever expensive, is to be compared with it for all the purposes of the tollet, bath, and nursery. Thus it combines in ONE 2012 at ONE PRICE, the BEST skin and complexion soap, and the BEST tollet and baby soap in theworld.

and baby soap in theworld.

Complete Treatment for Every Humour.—
CUTICHA SOAP, to cleanse the skin of crusts and scales and soften the thickened cutiele, CUTICHA OINTHENT, to instantly allay itching, inthammation, and Irritation, and soothe and heal, and CUTICHA RESULVENT, to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the most torturing, disfluring, and humiliating skin, scalp, and blood humours, with loss of hair, when all clee fails.

Bold throughout the world. British Depot 27-28 Charter-Of hair, when all else fails.

Beld throughout the world. British Depot: 27-28 Charter-house Sq., London. POTTER D. & C. CORP., Sole Props.

Eruptions Pimples, boils, tetter, eczema or salb

rheum,
Are signs of diseased blood.

Their radical and permanent cure, therefore, consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Pank Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Delia Lord, eominster, Mass., had pimples all over her ody; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stock-mar, 87 Miller St., Fall River, Mass., was afficted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have volun-iarily testified to their complete cure by

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy. Hoop's PILLS cure constipation. Price 25 cents.

Educational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, As well as full shorthand course. Full civil service course. Full telegraphy course.

Our graduates in every department are to-day filling the best positions. Write for catalogue. Address

J. FRITH JEFFERS, M. A. Address: Belleville, Ont. PRINCIPAL,

Metropolitan Business College. OTTAWA, ON I.

With strong, practical courses, thoroughly competent teachers, and location in our beautiful Canadian Capital, this college offers superior advantages

Our Catalogue explains why it will pay you to attend this school. Send for it.

S. T. Willis, Principal.

Ottawa Business College

One of the largest, oldest and best Susiness chools in Canada. Students admitted any ime. Catalogue free. KEITH & GOWLING, Principals, 174 Wellington street, Ottawa, Ont.

Business Colleges OWEN SOUND, ONT.

Re-opens for Fall Term SEPT. 3rd, 1900. Young men and women who wish to be successful should call or write for particulars and be ready to start on Opening Day.

C. A. FLEMING, Principal.

ASSUMPTION + COLLEGE.

BANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSIncluding sil ordinary expenses, \$150 per aznum. For full particulars apply to
REV. D. CUSHING, C.S.B. ST. JEROME'S COLLEGE.

BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting.

For further particulars apply to-REV. THEO. SPETS, Presidents

Business Polleges

The large patronage that our college enjoys is positive proof that the young men and women of Canada know where to come for a reliable business education. No two business colleges are alike, therefore be careful in choosing a school. Get our catalogue or a stredens are remarkably successful in securing and hoiding exceitent situations. Students admitted at any time.

W. J. ELLIOTT, Principal.

spring into line on April 1st and spend a few months from that date in one of the departments of our School and thus prepare for a better position in life. Education opens the way to success. Try it. Our School with a staff of Ten Teachers, and finest equipment in Canada sworthy of your consideration. Write for Catalogue, No vacations. Spring Term from April 1st.

CENTRAL BUSINESS COLLEGE, Toronto, Established 1859.

The LONDON MUTUAL Fire Insurance Co. of Canada.

Head Office, LONDON, ONT. Authorized Capital, 500,000 Subscribed Capital, 100 000 Business in Force over 50,000,000

HON, JNO. DRYDEN. GEORGE GILLES,
President. Vice-Pres,
H. W. DIDINGTON,
Secretary and Manacing.
L. Leitch, Jas. Grant, D. Weismiller,
Supt. Treas. Inspector

Over \$2,900,000 paid in losses. Lowest rates. Losses promptly settled. A. W. BURWELL, - 476 Richmond Street. PLUMBING WORK IN OPERATION

Can be Seen at our Warerooms, DUNDAS STREET. SMITH BROTHERS Sanitary Plumbers and Heating Engineers,
LONDON, ONTARIO.
Sole Agents for Peerless Water Heaters

PROFESSIONAL. DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University. Graduate Philadelphia Dental College, 189 Dundas St. Phone 1381.

DR. STEVENSON, 391 DUNDAS ST., London. Specialty—Anaesthetics. Phone

DR. WAUGH, 537 TALBOT ST., LONDON Specialty—Nervous Diseases. DR. WOODRUFF, 185 QUEEN'S AVENUE Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, Glasses adjusted. Hours: 12 to 4.

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. Wm. Smith, Presi-dent, P. F. Boyle. Secretary.

JOHN FERGUSON & SONS. 180 King Street,
The Leading Undertakers and Embalmers
Open Right and Day,
Telephone—Rouse 373; Factors 444,

dled the until at hing its 99 of hu. hundred ther pur-

thry wid an could hat's the yer rev.

e "Holy sk him let honorary again to the man ike him !

Alice had with lone-small white e to thank t you have yers, your r noble exsource of vered where

n't !" sobbed nust tell von stancy have me a hunnust pray for yet further eace without trength, and

id the poor

ve helped me.

y if you had

ed behind the and thus they ld part, know k in the Heart together. ittra was less often to run the "Grand d seen some d he forget his

Nell Cassidy. that at Father r before such a hip! hurrahs ned hands, and hero from the laurels on his wanted to be-Kilronan spells know." romises. As we night, I heard

rlasting obligashall have that nt it comes from And those sew g idle over there; you here."
them over, and r receipt. L who am under had a lot of these lated since I was

ashamed to say

es to my credit

tional Bank.

twould be awful. easy conscience, y room that evted and startled to f my watch point. I rubbed my rhythmically. I en, as I sat down mchair, I held a self as to whether yers or my mornsay. I comprom-nce, and said them one formula.

o rest, but not to began to revolve of a hundred bril. could have said at but didn't. Such such splendid perard before. an to trouble me 2 a. m! I tried ny philosophers for se, my old friend, shades of Orcus.

sipere in loco," ou, Flaccus! You dormitat Homerus," vanished into the me Ovid, laurel

n to sing :m, placidissime somne um!" m promptly. Then , old usurer as he

æteris, movearis incom-odis." cried : "that's just

r, gentle St. Paul,

his face as when he ve:that rejoice, and weep that weep!" own Kampensis, who gravely at me, and

makes a sad morning !" but indeed, and inagain, Thomas, you little too personal in

The Catholic Record Published Weekly at 484 and 486 Eichi street, London, Ontario. Price of subscription—83 (0) per annum.

BDITORS :

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Indicate," THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to retive subscriptions and transact all other business for the Catholice Resound.

Agent for Newfoundland, Mr. T. J. Wall, St. Agent for Newfoundland, Mr. T. J. Wall, St.

ohns.
Rates of Advertising—Ten cents per line each
section, agate measurement. Rates of Advertising—Ten cents per line each insertion, agate measurement. Approved and recommended by the Archabops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must should be directed to the proprietor, and must each London not later than Tuesday morning.

Arrears must be paid in full before the paper san be stopped.

san be stopped.
When subscribers change their residence it is important that the old as well as the new address be sent us.

UNIVERSITY OF OTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the faithful.
Blessing you, and wishing you specific.

ne faithful.

sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
†D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London, Saturday, May 4, 1901

THE CHRISTIAN SCIENTISTS.

Judge Lumpkin, of the Superior Court of Georgia, on April 19, delivered judgment on an application for a charter for the "Atlanta Institute of Christian Science," the purpose of which was to authorize the so-called Scientists to practice the healing art according to their methods. The application was refused, the effect of his decision being that Christian Scientists cannot practice their treatment of diseases in the State of Geogia without having regularly graduated in medicine, or passed an examina tion before the medical examining board in the same way as other physicians.

As Christian Science has for its foundation the principle that all medicines are to be rejected as diabolical and illusory, it is clear that the conditions will not be fulfilled, and the decision will outlaw Christian Science methods. This will put an end to the evil of the pretended Scientists taking payment for work which they do not perform.

MORE VIOLENCE.

Another irrepressible row has arisen at Dover, England, arising out of what is termed "the Ritualistic practice of Confession." It appears that the coming of the great festival of Easter had brought on a renewal of the practices so much detested by the Low Church party, and incense, lights, and the confessional have again come to the front in many Churches, even in which the prohibition of the Archbishops and Bishops had caused a cessation of them for a time.

In Dover, a clergyman who had a number of boys to prepare for confirmation insisted that they should previously confess; but as some refused to do this, by instruction from their parents, they were not present for confirmation. The parents protested and appealed to the Archbishop to condemn the clergyman, but he was upheld in his decision, on evidence taken at a private investigation. A public meeting was then held in the Town Hall at which a protest was adapted against the introduction of the practice of coufession, especially as a necessary preparation for confirmation, and a public investigation was demanded.

A MANLY UTTERANCE.

The Rev. Joseph Parker, pastor of the City Temple, which is the princi pal Congregationalist Church of London, England, said at the annual Conference of the Congregational Union last week, that he "sympathizes with Roman Catholics who are wounded by the pitiable insults heaped upon their religion by the antiquated and despicable oath put into the Sovereign's mouth. This oath must be improved off theface of the earth."

Dr. Parker's broadness of mind and liberality stand in pleasing contrast to the narrowness of views expressed by sarevel Canadian clergymen of different denominations who have shown by their advocacy of the continuance of the oath, that they are animated by the same persecuting spirit which inspired the people of England so far the objectionable and false oath was framed. These men are two and a half centuries behind the age in which because their hearts are far heavier they live, but they cannot turn back than lead.—Hawthorne.

the cataract of public opinion which is irresistible in the demand for the abolition of this gross insult to Catholics.

A FATAL RESULT.

Deaths arising directly out of the so called Christian Science mode of treatment have occurred so frequently as to have become a real danger to the community. An instance of this which is pecu-

liarly distressing occurred a few days ago on the fourth concession of the Township of West Luther, five miles from Arthur, and has caused much indignation among the people. The facts of this case are stated as follows:

About twelve days before her death Mrs.

James Gardiner gave birth to a child, there being neither nurse nor doctor present. The mother, as a consequence, was not properly attended to, and she was quite ill, but as the family belonged to a sect of some kind which is averse to employing doctors, no medical man was sent for, and the mother died of septic poisoning, leaving a family of seven small children. It is said that she expressed a desire to have a doctor called in a few nights before her death, and that her husband promised to secure one next morning man of the section of the husband, and who was a sort of preacher among the sect, called, and on being requested, agreed to get a doctor, but it is alleged, made the stipulation that the horse must take the right road through God's direction. He started on the trip, but the horse turned off the road into a place he had been in the habit of going to, and the doctor was not procured. Subsequently the poor woman died in great agony.

The facts were placed before Mr. facts of this case are stated as follows:

The facts were placed before Mr. Peterson, the County Crown Attorney, and he has ordered High Constable Merryweather to have an investigation, which is now being made into the matter. It is reasonable to hope that the result of so many sad instances of neglect of procuring medical assistance for patients in extreme peril will be to make those to whom belongs the responsibility for such neglect amenable to the law.

THE NOTORIOUS MARGARET SHEPHERD.

The notorious Mrs. Margaret Shepherd has come to grief in New York, and is now in the eyes of the law a criminal fugitive from justice. When lecturing in Brooklyn a short time ago she boasted that Catholics dare not arrest her on a charge of maligning them. She said :

"If I speak falsely, why do they not ar rest me. They have tried to do so for the last twelve years, but I defy them now as in the nest"

The International Catholic Truth Society took up the challenge thus given, and, procuring one of Mrs. Shepherds' books, submitted it to a number of lawyers for examination. The lawyers declared it to be obscene, and its sale criminal in New York, and the Truth Society preferred to prosecute on this ground

Some of the officials, including the District Attorney of Brooklyn, and the City Magistrate, discouraged a prosecution, as it might stir up religious hatred, but the Truth Society was not o be easily deterred, and the prosecution was entered, Mr. Anthony Com stock, the agent of the Society for the Suppression of Vice, aiding in the prosecution, when he found that the books she is circulating are of the vilest char-

As a result, a warrant was issued for Mrs. Shepherd's arrest, whereupon it was found that she had fled the city, though she had a course of lectures promised. The manager of the hall in which the lectures were to take place was obliged to announce to the gathered audience that "Mrs. Shepherds' lectures are indefinitely post-

poned. At Trenton, N. J., similar action was taken by the Truth Society of that city with a similar result, and now the pretended ex nun dare not show herself in either of these two cities.

Mrs. Shepherd's evil courses are well known in Canada, having been made public, not only by Catholics but also by Protestants, among whom are Mrs. Ballington Booth and the Rev. A. J. Macdonald, now Elitor in chief of the Westminster, one of the organs of the Presbyterian Church, published in Toronto. Her own admissions made before a Toronto Court, illegitimate daughter of a British officer in India, whereby she belied her sworn evidence before an English Court, and her confession to the effect that she had served a term in Bodwin prison, Cornwall, for a brazen forgery, contributed toward making her notorious in this country, and in causing many who gave her encouragement in years gone by to be ashamed of themselves. So she has been figuring of late through the neighboring Republic in States where she is not so well known. It would seem that now some back as the seventeenth century when of the States also have become too hot to hold her.

But many, many have leaden feet

LIKENESSES."

A ceremony highly interesting to Methodists was performed in the Metropolitan Methodist Church of Toronto on the 22nd inst., being the unveiling of three artistic portraits representing respectively "Susanna, John, and Charles Wesley, or the mother, the founder, and the poet of Methodism."

On the platform were gathered the most prominent ministers of the Methodist Church in Ontario, and the unveiling was done by Mrs. Hart A. Massey and Rev. Drs. Carman and Briggs.

John Wesley is represented by a life sized portrait, holding in his left hand his field-preacher's Bible, and with his right hand raised in the attitude of exhortation.

Dr. Carman said that

John Wesley should be revered, not be-cause he was faultless—for he was not—but because of his fearless stand in the face of opposition, because of his character, his strong moral fibre, because of the doctrines he continued,

ne continued,
"Taught the omnipotence of God, Luther enunciated the doctrine of justification by faith-butJohn Wesley seemed to have the very evangel of truth, the experience of sin forgiven, and the completeness of salvation. He hoped they who unveiled these pictures determined to be true to the principles and labors of Methodism, and to press on till the kingdoms of the world become the kingdoms of the Lord."

We cannot readily fathom the rev. doctor's motive in contrasting Wes ley's doctrine with those of St. Augustine and Martin Luther. The omnipotence of God is certainly a truth divinely revealed and of undoubted importance. Why, then, does Dr. Carman attempt to belittle it by putting it into contrast with a teaching of Wesley's own invention?

The completeness of the work of redemption is certainly held by Catholics, who have always believed that Christ's atonement is of infinite value, being the perfect propitiatory sacrifice offered by the Son of God to His Heavenly Father. We believe, however, that Christ requires of man to do good works that he may obtain the application of Christ's atonement. This is in accordance with Christ's teaching and that of His Apostles throughout the New Testament. We need indicate here only one passage wherein this is shown. Christ Himself said :

"Not every one that saith to me, 'Lord, Lord' shall enter into the kingdom of Heaven, but he that doth the will of my Father, who is in Heaven, he shall enter into the kingdom of Heaven. (St. Matt. 7, 21.)

The fact that commandments are given to mankind at all is a complete vindication of the Catholic doctrine in regard to this, and a refutation of Wesley's evangel which Dr. Carman calls "the evangel of truth," whereby all that is needed for man is to be convinced that he is saved. Such teach ing is surely not in accord with that of St. Paul: "For I am not conscious to myself of anything; yet in this I am (1 Cor. iv. 4)

Wesley's evangel is evidently that other gospel" referred to by the same apostle in Gal. i. 69:

Some would pervert the gospel of Christ. But though we or an angel from heaven preach a gospel to you, beside that which we have preached to you, let him be anahema." We are impelled to make another re-

mark in regard to this ceremony of un-

veiling. We do not indeed charge our Methodist friends with idolatry for their exhibition of the three portraits in their principal church of Toronto. We are not surprised that, holding in reverence the memory of these three founders of Methodism, they should wish to be strongly reminded of them by good portraits ; but we cannot forget that, ever since the foundation of Methodism, its ministers and controversialists have maintained that it is an act of idolatry to show any reverence to, or even to have or to make pictures or images of saints, or of our Lord Himself. In fact, not Methodists alone, but all the Protestant sects have maintained this pertinaciously, and have even mistranslated and distorted the first commandent of God to bear them out in their interpretation of the law. Perhaps the ceremony held in the Metropolitan church is an indicain which she stated that she was the tion that from this time forward the Canadian Methodists, at least, will agree with Catholics that the first commandment does not forbid the making of images of Christ and His saints, that we may be reminded of their virtue, and led to imitate them through the remembrance of their glorious example, which their pictures or images tend to

impress strongly on our minds. Perhaps they will hereafter admit that the prohibition in the first commandment is only against the making of idols to be adored and served as gods, in place of the one and only true

God. ands of the saints whom Catholics Royal Military Academy of Woolwich mit that it is almost inexplicable that doctrine and teaching of Christ in the parade for church, but they were pub. have submitted for so long a period to ligious. It will be noticed also that

have even suffered death under cruel tortures for His name's sake; and surely they deserve to be honored and revered by Christians much more than the three Wesleys whom Methodists delight to honor, and whose only title to reverence is that they created a new schism in the already too much divided Christian community.

How often has it not been dinned into our ears that it is a grievous ein and a violation of God's commandment to make "the image or likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth?" And yet our plous Methodist friends do not hesitate to paint and to revere the likenesses of their three saints whom, we are certain, every one who was in the Metropolitan church at the ceremony In fact in most of the Anglican in heaven.

Another point which surprises us in Dr. Carman's speech is that he belittles Luther's teaching along with that of St. Augustine. The doctrine of Luther thus belittled is a fundamental teaching of Protestantism in almost all its forms, and is contained in the 9th article of religion as found in the Book of Methodist Discipline.

Is there not some inconsistency here?

A MEAN BIGOT.

There are many sorts of bigots in this Canada of ours, but perhaps the meanest specimen is the salaried offical who has the management of the Saturday anti-Catholic page of the Toronto Mail and Empire. We have frequently called the attention of the management to the unlovely work of this person, but as he s permitted to continue to misrepreent the faith of Catholics, we are forced to the conclusion that he has the approval of his employers. Indeed it would appear that he is engaged for this special purpose, as the paper will thus become all the more acceptable to the Orangemen of Ontario. Some weeks ago there appeared in

he Toronto Telegram what purported to be the oath taken by Jesuits at their ordination, but any person gifted with even ordinary intelligence could see that it was a clumsy forgery. It had the odor of P. P. A. literature. Father Ryan, rector of St. Michael's cathedral, Toronto, wrote a letter to the Telegram stating that the Jesuits take no such oath and showed clearly that the document is the work of some fanatic who wished to create animosity in the minds of Protestants towards the Jesuit order. This ridiculous oath was also published in some of the English papers, but the English Jesuits were not slow to show through the public press that the production was a vile concection. Its crigin was traced, and it was found to have first ade its appearance in Germany. The vow taken by the Jesuits was also printed in the newspapers. The great mass of the people, both in this country and in England, had, in consequence, come to the conclusion that the Jesuits never took the oath in ques tion, and that such methods of controversy were to be condemned. In view of this, what will our readers think of the management of the Toronto Mail and Empire when we tell them that in its last Saturday edition this same precious oath is again published with this introduction :

The following version of the Jesuit oath is

The following version of the Condon Standard, who sensibly says:

"Just now, when there is so much discussion as to whether the King's oath shall be altered to please his Roman Catholic subjects the form of oath taken by the Jesuits will be instructive reading, and should be taken to heart by every English man and woman."

The editor of the Mail and Empire who has charge of the department in which this "oath" appears seems indeed to be a sort of compound of Margaret Shepherd, John Kensit and Ballykilbeg Johnson, with a little N. Clarke Wallace sprinkled over it for cooling purposes. We shall be much surprised if our Catholic fellow-citizens throughout the Dominion do not take steps to show in a practical manner their detestation of such base attempts to create ill-will towards themselves and towards their faith in the minds of their Protestant neighbors.

THE WEARING OF THE GREEN.

The enthusiasm of flunkeydom in reneral for the wearing of the shamrock on St. Patrick's day, which was manifested last year in consequence of the Queen's order to soldiers to wear the shamrock in memory of the South African victories wen by the bravery of the Irish regiments, has been shortlived. This year many cadets of the wore shamrocks on their helmets at

"GRAVEN IMAGES AND face of opposition and persecution, and licly ordered by their officer to take them when questioned on the subject in Parliament, justified this public out- In the turmoil of politics, where really rage against the National emblem of religious issues are at stake, the politi-Ireland, by saying that its exhibition on so solemn an occasion as the church in the background while the electoral parade, was calculated to excite levity and disturb the Divine service. Thus Irishmen are gravely admonished that as a condition of entering the army of Great Britain they must abjure their nationality.

It is true that Mr. Broderick explained that the wearing of the shamrock on St. Patrick's day would be al lowed on any occasion except church parade but surely the national emblem worn on the helmet would not desecrate the House of God, and it is not usually considered as a desecration. of the unveiling firmly believes to be churches the royal arms are the most conspicuous emblem to be seen, being placed prominently over the Communion table, where, of all places, we should rather expect to see some emblem of Christian faith. If a national emblem does not desecrate the sanctuary of the Church, much less would it be a desecration to wear it on the persons of laymen who are merely assisting at divine worship.

But Mr. Broderick gave another excuse, that these shamrocks were remarkably conspicuous and caused much merriment and jibing among the soldiers. As a matter of fact they were but small sprigs such as are frequently worn on festival days, and the War Secretary himself virtually admitted that the order is not a general one, as he asserted that the prohibition extends

only to Church parade. So far as the merriment and jibing of the other soldiers are concerned, it is only to be said that this would be the natural result of the slur thrown upon Irish Nationalist sentiment by the past discouragement shown to that sentiment, and amounting to absolute prohibition of its display. Mr. Brederick's defence of the officer's conduct, therefore, evidently puts cause for effect, and effect for cause. We cannot believe that it will satisfy the Irish soldiery, or tend to increase their enthusiasm for the military service.

THE FRENCH RELIGIOUS ORDERS.

Fairfax, of Moneton, N. B., says: Fairfax, of Moncton, N. B., says:

"Reading an article in one of the papers
lately, I see that the French Government
does not propose to suppress the Religious
Congregations. They only want them to pay
their just proportion of taxes like any other
incorporated society: and why should they
not? This is a case of 'Render to Cæsar
the things that are Cæsar's.' There seems
to be a total misunderstanding on this point."

Answer. - The newspaper from which Fairfax derives his information on this matter is evidently very much astray. It is universally understood in France itself that the Associations Bill which M. Waldeck Rousseau, the French Premier, is advocating in the churches, colleges, hospitals and Chamber of Deputies, is intended to destroy the religious orders first, with a view to bring in afterward still more despotic measures against the Church itself. Thus the Holy Father Pope Leo XIII. calls the bill "an assault on the liberty of the Church," and says that in this struggle "we are face to face, not only with the Congregations, but with the Catholic Church." The Premier, ir the discussion which

took place on the bill on the 21st of January, denied that it is an attack upon the Church, and asserted that the measure was necessary "to assure peace and the regular development of by indirect methods; and in addition the institutions of the country." He continued:

"The Congregations have not only drained the money of the country, but they have drained its conscience, and the parish priests now only receive the confessions of the common people. The Catholic clergy have nothing to fear from this bill. The only persons it will hurt are the irregular clergy."

He thus designates the religious orders, and assumes at the same time to take charge of the functions of the Church in regard to the manner in which, and the persons to whom confessions should be made, and by whom the sacraments are to be administered, as if the authorities of the Church should take his dictation on these mat

The Count de Mun, the Catholic leader, very properly told him :

"You have begun a religious war, and this will weigh heavily on you. As to us, we shall continue to combat you, and we hope to find in this Chamber a sufficient number of friends and lovers of justice to aid us."

The leader of the Catholic party is well aware that the Catholic sentiment of the nation is for religion, notwithstanding the fact that M. Waldeck-Rousseau has been able to obtain a majority in the Chamber of Deputies in favor of his iniquitous law. We ada Catholic country like France should stitutions conducted by the good re

be ruled by governments which openly wage war on religion; but such a state of things is not unprecedented. cans are frequently able to keep them campaign is going on, and this trick has had remarkable success in France. but it cannot endure.

The French Premier admits that he is aiming a severe blow against the religious orders, and one of the Social. ist deputies who are sustaining him, M. Rene Viviani, said openly in his speech on the present bill :

"It is only a skirmish in the series of battles of the past and of the future! An engagement, in fact, between the society founded by the will of man, and the society founded by the will of God."

He does not beat about the bush in thus declaring that the battle which is now on is between religion and atheism, just as was the case when atheism reigned triumphantly in France to. ward the close of the eighteenth century. But religion conquered then. and it will conquer now, notwithstanding the temporary checks it has received.

The truth of the matter is that, under the reign of terror, French citizens were forbidden under pain of death to exercise the natural right of citizens to associate themselves in community. and this law has remained on the statute books with some modifications to the present day, and now not more than twenty persons can live in community without special authorization from the Government, and then only under the conditions it may please the Government to impose.

The religious societies were governed by special laws passed during the nineteenth century, and custom had brought the law of the reign of terror into desuetude in regard to associations in general. Under these conditions, very many religious societies were organized which have a status under existing laws as de facto organi. zations, though they are not recognized by any special act of the Government. But these societies are not recognized as corporate bodies, and cannot hold property. Whatever property they have is held through some of their members as individuals.

Not until 1899 was the old law of the reign of terror revived by the Government, which made use of it for the suppression of the Assumptionists, a religious order, and for two other associations which were political, one being monarchical, and the other revolutionary.

The present bill of associations is intended to increase the power of the Government for the suppression of religious associations, while it grants additional liberties to lay societies.

In regard to all religious orders, it provides for their dissolution, and confiscates their property, including schools. It thus prohibits them from teaching, and aims at completely secularizing education, though this aim is not specifically mentioned in the bill. Education is to a very large extent in the hands of Jesuits, Christian Brothers, Lazarists, Sisters of Charity and Ladies of the Sacred Heart. There are secular Government schools, but the schools of these religious orders have distanced them in the work of education, and for this reason the Atheists, while not daring to say openly that they wish to drive them out of their schools, are endeavoring to do so to what we have already mentioned, in order to demy these schools the more effectually, the civil service, the navy, and all Government offices are, by the penal clauses of the Associations Bill, from the Presidency of France to the most menial occupation, to be closed against those who shall have received their education in any but the Government schools from which the teaching of religion has been entirely excluded.

There are in France 100 Religious Congregations of men to the number of 35,000, living in 874 houses, and 373 congregations of women, numbering 135,000 in 2 883 houses. These maintain 60,000 orphans, 110,000 sick and infirm people, 12 000 penitent girls, 68,000 deaf and dumb persons, and teach 2,000,000 pupils in the primary schools, without counting the higher Academies.

Without costing the State one cent, the Religious Orders are carrying out a work which would require annually \$50,000,000 if it were done by the State, a work which the State could not even do for this sum, for experience has shown that the State could religion which dominates in the in-

these figures belong to F and do not include the pr young men and women for missions, and the expendit millions of francs for the in which the French Go interested, because by its of them in the East, the France is greatly incr council of nations. From all this our corre

see that the question at is question of paying a tax the maintenance of good or of "rendering to Cas that are Cæsar's." The clergy and the rel

of France are already b and much more heavi corporations. They have the tyranny without co the present persecution resist. The schools will and if the communities they will live as individ houses, continuing thei they can. Confidence that even if it be final proposed law cannot h similar laws have soon letter, owing to the fa dignant people would n enforcement.

We are obliged to de Fairfax's other queries question called for son treatment.

NEW SEPARATE

We are pleased to lea Catholic Separate sch in the town of Sandw Belle River, Paincon other places are progre ly, and giving excell The Catholics of Sar accord have become a new Separate school, their good sense and few parishes where have been organizad learn that there are who have not yet jo schools. In this they The schools, however ly established with and excellent teacher

establish Catholic S several other paris of London. We McEvay is now dire to the Huron Tra are several larg parishes without properly so calle may be mentioned forth, Irishtown, D Kinkora. In the th localities, more than needed, or schools These parishes everything requis ishes except Catho have no doubt thi

We understand i

supplied. Rev. Father Fla his characteristic has started the be

The religious i the Separate school the Catholics of O so highly prized the United State Similar advantag themselves by vol for the maintenar while they are ol lic school taxes.

At the same t schools furnish se education, they tion equally good lie schools, as the rienlum or cou teachers pass th and their pupil High schools an on the same con school pupils.

MARK TWAIL

ESE MI

The Method angry at Mar scathingly critic D. Ament, one aries in Pekin of the America siens. Rev. M the story tel boasted of hav Chinese an ind the damage d perty, which h what excessive command of shalt not steal of the Americ mands an ap on the ground ed only one amount lost, the widows

and do not include the preparation of young men and women for the foreign missions, and the expenditure of many millions of francs for these missions, in which the French Government is interested, because by its protectorate of them in the East, the influence of Dr. Ament by his own confession (if France is greatly increased in the the correction has really been authorcouncil of nations.

From all this our correspondent will see that the question at issue is not the question of paying a tax necessary for the maintenance of good government, or of "rendering to Cæsar the things that are Cæsar's."

and much more heavily than other corporations. They have borne with Ament or some one else invented it, the tyranny without complaint; but the present persecution they intend to plainly "I do not suppose it to be resist. The schools will not be closed and if the communities are broken up, they will live as individuals in smaller | that statement." houses, continuing their work as best they can. Confidence is expressed Christian theology, as he understands that even if it be finally passed, the it, "it is not permissible to apply to any proposed law cannot be enforced, as object goods dishonestly obtained-not similar laws have soon become a dead letter, owing to the fact that the indignant people would not tolerate their

enforcement. We are obliged to defer answers to Fairfax's other queries, as the present question called for somewhat lengthy treatment. .

h to

ens

ity,

the

ions

nore

only

e the

204-

iring

astom

gn of

8880

e con-

cieties

status

rgani.

recog-

overn-

re not

s, and

er pro-

h some

w of the

Jovern.

, a re-

er asso.

al, one

er revo-

ns is in-

r of the

on of re-

t grants

orders, it

and con-

neluding

als and

tely secu-

his aim is

n the bill.

extent in

an Broth.

arity and

rt. There

hools, but

ous orders

e work of

reason the

say open-

hem out of

ng to do so

in addition

entioned, in

ols the more

, the navy,

are, by the

iations Bill,

ance to the

to be closed

ve received

the Govern.

the teaching

ly excluded.

00 Religious

the number

uses, and 373

numbering

These main.

000 sick and

enitent girls,

persons, and

the primary

g the higher

tate one cent,

carrying out

uire annually done by the e State could m, for experie State could of mercy and tes in the inthe good reticed also that NEW SEPARATE SCHOOLS.

We are pleased to learn that the new Catholic Separate schools established in the town of Sandwich, Tecumseh, Belle River, Paincourt and several other places are progressing successfully, and giving excellent satisfaction. The Catholics of Sandwich with one accord have become supporters of the new Separate school, and thus showed their good sense and loyalty. In a few parishes where Separate schools have been organized, we are sorry to learn that there are a small number who have not yet joined the Catholic schools. In this they cannot be praised. The schools, however, are permanently established with good attendance and excellent teachers.

We understand it is intended to establish Catholic Separate schools in several other parishes of the diocese of London. We believe Bishop McEvay is now directing his attention to the Huron Tract, where there are several large and populous parishes without Catholic schools properly so called. Among these may be mentioned the town of Seaforth, Irishtown, Dublin, Mitchell and Kinkora. In the three first mentioned localities, more than one school will be needed, or schools of several rooms. These parishes are supplied with everything requisite for model parlahes except Catholic schools, and we have no doubt this want will soon be supplied.

Rev. Father Flannery, D. D., with his characteristic energy and ability, has started the ball rolling in Irish-

The religious instruction given in the Separate schools is a great boon to the Catholics of Ontario, so great and so highly prized that the Catholics of the United States, in order to enjoy Similar advantages, willingly tax themselves by voluntary subscriptions for the maintenance of Catholic schools, while they are obliged to pay the pub. lie school taxes.

At the same time that the Catholic schools furnish so necessary a part of education, they give secular education equally good with that of the Public schools, as they have the same curriculum or course of studies, their teachers pass the same examinations and their pupils are admitted to the High schools and Collegiate Institutes on the same conditions as the Pablic school pupils.

MARK TWAIN AND THE CHIN-ESE MISSIONARIES.

The Methodists are exceedingly angry at Mark Twain for having scathingly criticized the course of Rev. D. Ament, one of the Chinese missionaries in Pekin, and a representative of the American Board of Foreign Missiens. Rev. Mr. Ament, according to the story telegraphed from Pekin, boasted of having collected from the Chinese an indemnity of thirteen times the damage done to the mission property, which Mark thinks to be someshalt not steal." The Rev. Dr. Smith of the American Missionary Board demands an apology from Mark Twain on the ground that Mr. Ament collected only one-third more than the amount lost, and that this was given to the widows and orphans. Mark in pire."

Card of Thanks.

And Councils. Now, by the public law of all Christian States, excommunication of a sovereign brought with those who follow the saloon as a business. It was to the effect that if a perposite to return his most sincer of thanks to all those wind relation of a sovereign brought with those who follow the saloon as a business. It was to the effect that if a perposite to return his most sincer of thanks to all those wind relation of a sovereign brought with those who follow the saloon as a business. It was to the effect that if a perposite to return his most sincer of thanks to all those wind relation of a sovereign brought with those who follow the saloon as a business. It was to the effect that if a perposite to return his most since what excessive in view of the simple

these figures belong to France alone, his apology admits that the cabled story may be exaggerated, but declares that he has always understood that between stealing one-third, and stealing thirteen fold, there is no moral difference except of degree, as between a little filch and a big one. ized by him) perpetrated the little filch.

But coupled with Dr. Ament's defence there is a statement that the indemnity he received was moderate in comparison with that received by the Catholics: "Five hundred taels for each murder, and 680 heads for The clergy and the religious orders that number of Catholic converts of France are already heavily taxed, murdered by the Boxers." This is an infamous falsehood, whether Dr. and Mark Twain tells Dr. Smith true, but I would like to know whether Dr. Ament has personally authorized

Mark declares that according to the even to the feeding of widows and orphans, for that would be to put a shame upon charity, and dishonor it." A telegram from San Francisco dated

April 26 states that Rev. Dr. Ament repudiates again Mark Twain's inferences, saying that he and his Christians occupied the deserted house of Hsi-Ling, a noted Boxer, and sold the abandoned property to feed Christian converts. This gloss does not appear to change materially the case as already stated.

EVILS OF MODERN LIFE.

Archbishop Keane Classes Among Them the un-Christian Educational System and the Saloon.

In a recent address Archbishop Keane of Dubuque spoke strongly on some of the evils of modern life. First he noted a tendency to drift away from true ideals which he thought wa caused by education. He bemoaned the fact that the religion of Christ is left cut of the Public schools. It is necessary, he said, that Christianity be implanted in the minds of children and in their hearts and in their char acter. That this may be done properly religion must be taught in the schools The influence of the home is not suffic ient.

Following his exposition of the Catholic school question the speaker gave his reasons for the antipathy to saloon. It was a distasteful subject to him, he said, to be always talking against the liquor traffic, but as a Catholic prelate and as an American citizen he deemed it his duty to preach against the soul destroying influence of the saloon, for in the saloon he recognized one of the greatest hindauces against the march of Christian

In 1886, said the speaker, the Bishops of the United States met in Baltimore to discuss faith and morals. The question of intemperence occupied s great deal of their attention. These Bishops were sane, observant men, and ject had promulgated a manifesto ets ing that it was their opinion that nearly all evils are traceable to the excess ve use of drink.

This being the case, said the Arch bishop, what else can I do but preach against the saloon? Eighteen years after the Council of Baltimore, he closely continued, these Bishops met again. Ex perience proved the truth of what they said in 1866. The dram shop, while not necessarily an evil in itself, is closely connected with sin. Its influences for bad are powerful, said the Bishops. We therefore urge all Catholics to get out of the business and seek more honor-

who, asked the speaker, are those who oppose the restraining of the saloon evil? They are the saloon men themselves, none others. They who live by pandering to the appetite of men de-cry priests and Bishops for endeavorto save men's souls and men's fam

In order that his hearers might not say that this arraignment of the sal-oon is "only priest's talk," the Arch-bishop read a decision from the su-preme court declaring that the saloon is an evil and should therefore be restricted by law. In the case brought to the court's notice it was contended that the personal liberty of man should not be restricted; that a man going into a saloon did so of his own free will and that the consequences of his excessive drinking were of his and nobody else's choice. The supreme court excepted to this contention, saying that it is the duty and the right of the state to look to the health of the citizens The man who enters a saloon and drinks excessively undermines his

health by so doing.

The Archbishop deplored the fact so many Catholics are in the saloon business, and made a most pathetic appeal to all engaged in the traffic to seek a more honorable business the manifesto from the Council of Bis-

"I have been told, and I was ashamed to hear it, "the said in conclusion, "that the liquor traffic controls the city government of Dubuque. If I thought the people of Dubuque were in sympathy with the salcons in their damnable business of destroying men's souls I would send in my resignation to Rome immediately and would leave Dabuque double quick."

THE CONVERSION MOVEMENT.

Growing Interest Manifested Every. -Peculiar Experience where-Peculi Missionary

New York, April 21, 1901. Unmistakable signs of the growing interest in the conversion movement are manifesting themselves everywhere. A letter received this morning from a priest in a western city incloses a check for missionary literature, saying that "I have worked earnestly among my Catholic people for many years, but there are some who have resisted all my appeals. I see among the nonc people many choice souls who would rise to the higher grades of the presented to these recreant Catholics. I have made up my mind to cast my hook and line on the outside and try to catch those fishes who have gotten out of Peter's net." Like this zealous priest there are many who have toiled all their life long, and it has never dawned on them that there was any

their attention was directed to the necessity of working for converts. These diocesan priests become the best convert makers when they turn their energies that way. Any one who is at all conversant with the of the secular clergy is acquainted with many priests whose time is largely oc-

obligation at all to the outsiders, and

it is only when the teachings of the non-Catholic missionary movement im-

pressed themselves on their mind that

cupied in instructing converts. The most unexpected things frequently occur to the priest who is engaged in convert-making, and he often receives help and testimony where he least expects it. "It happened to me in the South on one occasion," said a missionary, 'that I came to a town where Protestantism was most pronounced, where a Catholic priest had never been seen nor the teaching of the Church so much as heard of. In one of my lectures I was engaged in defining the nature and position of the Church as unique among teaching bedies, when a venerable man arose in the audience and asked permission to speak. I knew him to be a son of the Protestant minister, and I supposed that his speech would be an attack against me or the Church; still, I felt that I must let him talk. To refuse permission would have produced an extremely bad impression on all the rest of my audience. So, reluctantly, I gave the required permission, and, saying in my heart many ejaculatory prayers,

prepared myself for a possible attack.
"The old gentleman faced the sudi ence and began: 'Ladies and gentlemen: I just want to say a few words to you I have lived among you many years and my character you know The Catholic priest comes to us stranger and he preaches things opposite to what we have heard all our

lives. " He has distributed books among us, one of which I have. I read that book from cover to cover, and I to say to you that it is a good book and after a thorough canvass of the sub- true. I want to say that it has enlightened me en many matters.
Things which I believed about the
Catholic faith I know now to be false, and I think we ought to inform our

selves in those matters.' "The old man sat down. I thanked God in my heart. As I know some thing of the venerable interlocutor, so determined to improve the occasion I rose and said: You know Colonel
, you know him to be one of the most intelligent and best read men in the country. He is a man of character and of honesty, and he bears testimony and of nonesty, and he bears testimony to me; he assures you that I am an honest man and have been telling you the truth. Will you not then believe? Will you not trust what I say 'So I began, and then I continued an ardent defence of the faith and destinant defence of the faith and doctrines of

"The enthusiasm when I finished was immense Many came forward to speak to me; many asked me to tell them more of the Church; many laid before me their difficulties. During all the rest of the mission my lectures irew crowds, and the old man and I

became firm friends.
"Finally, I had the pleasure of receiving him and several others in a ceiving him and several others in a class of instruction for baptism.

'Father,' he said, 'it was nothing but the grace of God. I began reading that book with stubborn obstinacy and hatred of the Church. As I went on, however, my availables, one he conhowever, my prejudices one by one melted away, and at last I saw that I could not, consistent with my reason, continue to be a Protestant. I simply had to join the Church.' "

And so it is that God uses the most unlikely instrument and the most un-propitious circumstances to advance His Church and increase His glory.

A. P. Doyle, C. S. P.,
Secretary of the Catholic Missionary

Union.

CHRISTIAN SCIENCE.

Henry Austin Adam Discusses the Faith Before a Distinguished Audience,

Cn last Sunday afternoon Hepry Austin Adams in a lecture at Powers' theatre held that Christian Science was an extreme reaction from modern agnosticism such as represented by cer tain preachers, among whom he in cluded David Swing and Frank W. While condemning the Gunsaulus While condemning the Christian Science doctrine, Mr. Adams praised the followers of the nev faith for sincerity and moral courage, the lack of which, he declared, was often evident in Catholics.

"If the priests are right," Mr. Adams said, "then Christian Science has become a burning question right here in Chicago. These people the moral courage to back up their convictions in the face of the intellectual and the social standing they had occupied previous to their conversion. You Catholics, do you approach your neighbors to convert them? No; you are 'too busy,' or perhaps you are glad if they only don't find out you are a Catholic.

Christian life if they had but the abundant opportunities that I have can no longer be ignored or ridiculed out of court. The new doctrine is gaining ground with amazing rapidity. It is making proselytes not only among the mentally incompetent, but among men of stately intellect. From the ranks of the bar comes forth some eminent man professing himself a Caristian Scientist. Prominent merchants, women of the greatest culture and refinement join the ranks. The movement, therefore, deserves a fair, searching and earnest criticism. Socially, politically, religiously and economically it has become a menace.

"Boston, hazy, vague, jellyfishy, glorious Boston, was the fit cradle for Mrs. Eddy. There all the dogmas and doctrines and 'isms' find charitable reception. There it was that creeds were wiped out and the thinkers boiled down God. There Harvard University began to get in its work-undermining the faith, criticising, reducing, examining everything. There was the hub for the 'higher criticism. Mrs. Eddy had a fixed, definite dogma It was a reaction against agnosticism. t was positive ; it 'took.'

"Mrs. Eddy was grieved by the pain she found around her-children iying away from their mothers, grief, anguish, horrible worries and anxie ites. She could not understand-and the thought struck her-' all this does not exist.' Of course we cannot help but see the incongruity of it. Pain does not exist, Mrs. Eddy says, and then she proceeds to cure that pain. These material substances are realities, she says, and then she gives directions as to the use of the self same materials."-Chicago New World.

LORD ROSEBERY ON THE POPE.

Traditional prejudices have a way of cropping out unexpectedly like red heads in families. Who would ever have dreamed of finding in Lord Rose-bery's clever book, "Napolean the Last Phase," such a statement as this? "The Pope asserts an authority short

only, if it be short, of the Divine Gov ernment of the world. He claims to be the vice-gerent and representative of God on earth, the disposer and de poser of crowns

There is an air of rotundity and fin ality to this passage which is apt to scandalize the impressionable. deliberate judgment of a man of Lord Rosebery's prestige carries consider outside his own proper domain of poli-tics. Really judicious people, how-ever, will not take his Lordship too able weight, even wh literally. His knowledge of the Papal claims was not drawn from reliable

The Pope stands forth as the Vicar of Christ on earth-Vicartus Christi in terris. The contention that this claim is equivalent to the assertion of " an authority short only, if it be short, of the Divine Government of the world is a bit of Protestant clap trap. Is a bit of Protestant ciap trap. His Lordship sees the Pontiff in the attitude of Alexander at Babylon, assuming the god, affecting to nod, wielding the "thunders of the Vatican" and pretending to shake the spheres. Let us look into the reasons alleged

by the Earl in support of his interesting assertion. It is quite true that the Pope claims to be the representative of the Delty on earth, but this does not mean that he arrogates to himself all power on earth. He is the vice-gerent of God within the limits laid down in the commission given by the God man to the Prince of the Apostles. Peter was made the shep-herd of the whole flock of Christ. For Peter, Christ prayed that his faith might not fail and that he might con-firm his brethren. The rope, as the successor of St. Peter, inherits Peter's pre eminence and exercises Peter's offices. There have been enthusiasts who taught that the earth and all the kingdoms thereof belong to the Pope, but their teachings never received the approval of the Church. Lord Roseery touches upon the deposing power of the Pontiffs in support of his general contention. The subject is too vast to be discussed adequately within the limits of an article like this. The general principle is, that kings and princes are no more exempt from ecclesiastical penalties than the rest of Even the fool, who said in his heart there was no God, found that he was not far off when thunders rent the skies and lightning shattered the reck.—Very Rev. Dr. Moriarty, O. S. A. The shade of the faithful. The duty of inflicting such penalties upon kings fell to Popes and Councils. Now, by the public law of all Christian States, excommunication of a sovereign brought with it

which was only done when all means to bring royal sinners to amend-ments had failed, the Popes appealed, not only to divine, but to hulaws also. Deposition, in one man word, was by the international law which prevailed in the Catholic States of Europe, and especially in England, the consequence of contumacy under sentence of excommunication. For the rest, the great majority of theolog. ians teach that the Poutifical vicariate extends over the religious domain only. The Popes themselves have never laid claim to universal temporal sovereignty. To them were com-mitted, not the keys of earthly kingdoms, but those of the Kingdom of

OBSTINATE CATHOLICS.

heaven .- Providence Visitor.

There is a big streak of obstinacy in many of our otherwise very excellent Catholic people. It is true that they respond to financial appeals from the pastors, but at the same time they will register a protest that the appeals are too frequent. But let some smooth talking fellow, some false clerical man, some woman garbed as a Sister, some Brother or monk, as the scheme will more easily suit, come around, and these Catholics will give not only handsomely, put most willingly. There is scarcely a week passes but in this neighborhood, as in others, our people are swindled by pious impost They will not listen to the warnings, in fact, they seem to like it. They have never a growl for the im postor; this they keep for the home Who will explain this anomappeal. ally? Very much on a par is the love some folk among us have for saying the wonderful prayers that have been found in most wonderful places, and will do such wonderful things. Repeatedly do we receive copies of these prayers with the request to publish them, so all may secure their benefit. When we tell the good folk that the "prayers" are fakes, why we are not thanked, but are thought to be almost anathema. It would be a safe prediction to put forth that the fake prayer holders have more faith in these fabulous petitions than in an "Oar These peculiarities can be Father." attributed to nothing than sheer ob-stinacy.—Pittsburg Catholic.

THE MAY TIME.

TO THE FIRST COMMUNION CLASS OF '01.

the sweet month of May fills all hearts with delight. delight. For 'tis rich with the scent of the clover And the songs of the bright little birds in their flight

flight
Assure us that winter is over;
While the whispering trees newly mantled in

green
In a love song are telling each other
Of the exquisite joys that the beautiful scene
Will give to the heart of our Mother. Not a St. Peter's boy in this fair London town If you notice each lad as he greets you, Wears a woe-begone look or an unpleasant from

Wearsa woe-begone look of the from from On his upturned face when he greets you; But each little heart filled with an emulous thought Is desirous in one way or other That the best that is in him will daily be brought

brought To the shrine of his own dearest Mother. Forgotten the days of the chill winter's As he plucks from the woods the wild flow-

ers.

He lives in the present—he's dead to the past
He's as light as the fast fleeting hours;
And though he is lost in the sunshine of May
As he romps and he plays with his brother,
Yet when Night draws his cloak round the slow
dying day

dying day
He kneels at the feet of his Mother.
— BROTHER REMIGIUS, C. S. C.

THE FACE IN THE MIRROR.

(The incident embodied in the following ines is said to have led to the religious vocation of one of the first and most devoted Mothers of the Society of the Sacred Heart of Jesus in France.) brilliant ball is over.

The brilliant ball is over, The guests and minstrels gone:— Within her own fair bower, The maiden stands alone,

Her robe of satin trailing. Resplendent in the light: The colden curls half veiling The lovely face from sight.

She stands—(fresh roses falling From sparkling porte bouquet), With downcast eyes, recalling The dance and banquet gay.

Then draws the night-lamp nearer, Lifts high her jewelled arms, And in the shining mirror, Begins to view her charms.

O strange, mysterious image! She sees,—what sees she there! Her own sweet, rosy visage, Bright eyes, and sunny hair?

Ah, no! the glass before her Grows dim, as if with tears, And from its depths (9 horror!) A bleeding Face appears!

A Face divinely tender, Whose brow a crown adorns: Not rich with gilded splender, But rough with cruel thorns!

The temples bruised and bleeding, The sad and hollow eyes, The white lips mutely pleading, Before her, shuddering, rise!

"Oh! pardon, Jesu, pardon!"
She weeping kneels to say;
And rends her glittering garments,
And casts her gems away.

O bleeding Face ! this favor Shail not in vain be shown; Henceforth my heart, sweet Saviour. Is thine, and Thine alone!" E. C. D., in the Messen, ar of the Sacred Heart

C. O F. Resolution of Condolence.

At the last regular meeting of St. Patrick Court. No. 983, C. O. F., Mount St. Louis, held April 17, 1991, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God in His infanite wisdom to remove by death the sister of our respected brother, Joseph Casey, Resolved, that we, the members of Court 983, do extend to Bro. Casey our sincere sympathy in his sad affliction. Be it further Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bro. Casey and also published in the official organ and the CATHOLIC RECORD;

Card of Thanks.

AN OPEN LETTER FROM FATHER LACOMBE.

We publish to day the following open letter written by the Rev. Father Lacombe, one of the oldest missionaries in the country. The letter is addressed to his own people, the people of we do with denomination, but at the same time we think, in fact we are sure, that everyone in the district will be willing to help the old timer, the man who has worked for so many years in both Madicoba and the North-West, and whose mission of love has lead him amongs, the Indians, the had-foreeds and the white settlers. To help him in his appeal is mot ordan act of charity but of sympathy and Christian philanthrophy. Therefore, we are place and the continuous and hope that the people of the district may be ted to promptly respond to this very argent appeal being made.

AN OPEN LETTER AND AN APPEAL TO THE CATHOLICS OF THE CONGREGATION OF MACLEOD. AND TO THE RANCHERS OF THE DISTRICT.

MacLeod, Alta, Easter Sunday, Apl. 7, 1901.

MacLeod, Alta, Easter Sunday, Apl. 7, 1901.

LEOD. AND TO THE RANCHERS OF THE DISTRICT.

MacLood, Alta, Easter Sunday, Api. 7, 1901.

My Dear Friends:

In my own name to-day I dare to make an appeal to your good will, on behalf of the new church we have built la.ely here. You are no doubt aware that we have a debt upon this church, and we nave to meet this obligation in some way. Some unfortunate circumstances have been the cause of the expense, making the outlay much larger than we had expected. As you know, half unis expense has been paid by the Right Rev. Bishop Legal, by Mr. Haney and by the parishioners. Unfortunately some of our people have not been in a position to give the whole of what they had subscribed, and we are therefore in difficulties to settle with our creditors, whom we must pay anyhow.

The rev. parish priest and myself have taken upon ourselves to devise ways and means to pay off this debt. Therefore we address this letter to yourselves, and to our other friends, even out of this congregation, asking them to help us by their liberatity; but principally I address this appeal to you, asking you to make a new effort and to endeavor to do a little more than you have done aiready.

As you know, for many years I have been working for this little congregation of Macleod, ministering to old timers and to new timers. With this appeal I cail to my old friends to come to my help—not to do anything for me personally, I don't want it, but for a building which is an ornament to your town. It is not my considering that I am an old missionary, we will be all thankful to them. Therefore, after having faken the advise of some, i have decided to have a Bazaar organized for next fall under the patronage and auspices of the ladies, and I trust they will consent to the undertaking.

Already some have promised me prizes in money and ethers cattle from their ranches,

taking.

Already some have promised me prizes in money and ethers cattle from their ranches, etc., and I expect, too, that we will have she donation of atown lot at Calgary, besides other valuable articles.—MacLeod Advance.

MARRIAGES.

YEATS-BRENNAN.

Years-Brennan.

A very pretty and fashionable wedding took place at 8 a.m. on Wednesday, April 22, in St. Paul's church, Gravenhurst, when Mary, eldess daughter of Mr. and Mrs. R. L. Brennan, Algraventher, was united in marriage to Mr. M. Jornal of the Mr. M. Graventher, was united in marriage to Mr. M. Jornal of the third of the paster, keys united in marriage to Mr. M. Jornal of Ordlia. The ceremony was performed by the pastor, Rev. Father Collins. The church, which was filled to its utmost capacity, was beautifully and artsitically decorated with choice flowers and paims. The bride entered leaning on the arm of her father, while the wedding march was played by the organist, Miss Lafraniere. The choir rendered music suitable to the occasion, and the leader, Mr. P. J. Trainor sang with much expression "Lead Kindly Light." Miss Florence Dowd also sang two solos, which were very appropriate. The bride was becomingly attired in white silk, with a veil and orange blossoms, and carried a shower bouquet or white carnations. She was attended by Miss Lillian Hurley of Peterborough, who looked charming in a pink silk organdy with large black picture hat. The groom was supported by Dr. J. C. Moore of Ordlia After the ceremony the wedding party drove to the residence of the bride's paren's where a wedding breakfast was served. The bride was the recipient of many handsome was of grey lweed with hat and gloven to match. Mr. and Mrs. Yeats left on the 19.20 a.m. train for Toronto and other points, amid shewers of rice, and best wishes for a happy and prosperous future. They will reside in McGuire-Angrave.

St. Alphonesus church, Wooler, Monday, April 22nd, was the scene of a very pretty wedding when Miss Sara Agnes Augrave and Mr. James McGuire were united in the holy bonds of matrimony, by Rev. Father McGuire. Precisely at 100 clock the brids! party marched up the aisle to the strains of the wedding march rendered by Miss Aggie Cowan. The bride looked charming in a beautiful gown of heliotrope silk and a picture hat, and was assisted by her sister, Miss M. Angrave, who wore a beautiful costume of grey broadcloth, with a hat to match. To groom was supported by his brother, Mr. P. McGuire, while Miss Mamie Cowan acted a flower girl, and wore a costume of cream cashmere, with hat to match. After the cereinage was performed the wedding party, accompanied by a number of friends and relatives, assembled at the home of the bride. Where a atmustation McGuire-Angrave. y a number of the bride, where a sumptable to the home of the bride, where a sumptable repast was partaken of. The bride was the repast was partaken of. The bride was the among which was a beautiful gold watch and among which was a beautiful gold The heavy among which was a beautiful on the happy couple left on the 6 o'clock train for their future home in Seattle. Their many friends join in wishing them a happy and prosperous weedded life. The bride's traveling suit was royal blue broadcloth, with a hat to match.

A NEW CONTROVERSIAL WORK.

Clearing the Way. By Rev. Xavier Sutton Passionist. The Oatholie Book Exchange 120 West 60th, St. New York. 180 pages, paper, 10

The Non-Catholic Mission Movement is giving manifest signs of intellectual activity in the book world.

Some years ago, when the movement started, the Catholic Book Exchange issued Scarle's "Plain Facts for Fair Minis," and during these few years the demand for this book has been so heavy that to-day it has reached its 376th thousand. It ranks, for the demand there is for it, among the most popular novels of the day.

Another book of a similar character comes to us. It is by one who has been very successful in giving missions to non-Catholics, Father Xavier Sution, the Passionist, and its first cidition is 25,000. It is a simple and yet comprehensive exposition of Catholic teaching on many dogmatic points. It is published under the suggestive title of "Clearing the Way." Its purpose is largely to clear away the prejudices and misconceptions in the way of a thorough understanding of Catholic doctrine, Mailed on receipt of 10 cents by Thos. Coffey, Catholic Record, London, Ont.

IN CHINA

The Chinese indemnity to the powers will be probably fixed at \$300,000,000, which will be divided among the allies approximately according to the number of troops furnished by each power for the suppression of Boxer uprising.

The difficulty concerning the Russian occupation of Manchuria will be settled independently, but according to present appearances the Russian Government will settle this matter in a way which will satisfy Japan and the others allies who are most interested in the matter.

On April 23, an expedition of French and

others alines who are most interested in the matter.

On April 23, an expedition of French and Germans drove out the Chinese who under Gen. Liu had taken a menacing position as Shan Ting. The French occupied the passes while the Germans pursued the retiring Chinese. The passes were handed over to the Germans when the evacuation was complete, The Chinese loss in the fighting is not known. The German loss is given at a wounded.

C. M. B. A.

Resolution of Condolence.

Resolution of Condolence.

Resolved, that we, the officers and members of Branch 63, St. Mary's, Ont., extend our neartfelt sympathy to Brother John Barryin the loss he has sustained by the death of his mother, and we pray that God may great elematers to the departed, and to the bereaved friends comfort and consolation. And it is further

Resolved that acopy of this resolution be sent to Brother Barry, and Miss E. Barry and be published in The Canadian and CATHOLIC RECORD, also spread on the minutes of the Branch.

JAS. GRAHAM, Rec. Sec.

Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

> BY A PROTESTANT THEOLOGIAN. CXXXVI.

I will not at present press this sub-ordinate matter of the disconate further, except to say that I am neither misinformed nor confused, aithough for brevity's sake I have thrown together two propositions which abstractly are divisible. Nor do I mean that the tolerance of the Hely See in lesser matters which do not touch the faith by any means appears in all its chil-I have known a Cardinal of high repute - not our American primate -unadviselly to say something which really impeached the Missal itself of erial heresy, to the great amuse ment of the learned priest who was in discourse with him. The Pope, and the Pope alone, is safe not to speak until he has viewed every matter on

every side. Luther, as I have said more than once, having scandalously slandered Duke George of Saxony, and being determined not to recant, found it needful to construct a chain of logic for the purpose. I give it again, for, though utterly unscrupulous, its sub-lime ingenuity renders it perpetually delightful. It is this: "I owe no apology to Duke George, for he rages against me and my doctrine. Now l am bound to believe that a man who rages against me and my doctrine rages against God and his Christ. And bound to believe that a man who rages against God and his Christ is ed of the devil. And I am bound to believe that a man who is ed of the devil is always medi tating every possible mischief." So we see, things that are equal to the same thing are equal to each another. If Dake George has not done the thing of which I accuse him, he has done something else precisely equivalent, which excuses me from all obligation

leaves to be drawn as self evident. Now I have seen a piece of reasoning in a Methodist paper of India which may well stand comparison, for sublimity of mendaciousness and imidence, with this manifesto of Luther. I leave to the reader to decide which ought to have the prize. For my part I think they both deserve it. It should be halved between them.

It is this. The Methodists had been busy trying to gather into their own some converts of Low Church Episcopalians, whose views of doctrine and life are almost the same as their own. The Evangelicals gently remon-The Methodists, ashamed and angry, and bent on persisting, spun out this specimen of logic to meet the case. Is it not right to make con verts from the worship of the bloody
goddess Kali? Certainly. Do not the
Catholics virtually make Mary a god
dess, though not a bloody goddess?
Certainly. Then is it not right to bring over the Catholics? Certainly Certainly. Are not the High churchmen very like the Catholics? Certainly. Then it is not right to make converts of High churchmen? Certainly. Are not the Low churchmen in communion with the High-churchmen? Of course. Then is it not as well warranted to His and our bre make converts of Low churchmen as Sweeney, D. D. to make converts of the worshippers of the bloody goddess Kall? Beyond Quod erat demonstrandum. question. I see I was wrong in thinking that Luther's reasoning is to be compared For bold effcontery this with this. leaves even him far in the rear

It is not the churches only that cur-rent Methodism—from which I care-fully distinguish the elect Methodists purposes to absorb, or at least completely to subordinate. It is the state Soon after the Civil War noticed in the newspapers an uncor tradicted statement that a Rev. Mr. Hubbard, of this state, was proposing that the Methodist Bishops should nom inate the next president from among themselves. Imagine a like proposal in a Catholic paper. We should ex-pect to see the Catholics at once put under the ban. But this Methodist proposal caused not the least stir. quiet shaping or plans for securing eventual political control to the Method ists is recognized as being quite in If they signify such plans from time to time, it is only a judicious

testing of public feeling.

Not far from the same time a good many Methodists, though not up to the height of Mr. Hubbard's effrontery, were seriously talking of bending the Republican party to the nomination of Bishop Simpson for president. Now Bishop Simpson was a Methodist of the Methodists. To speak again with Gioberti, in him the saint and the politician were exactly balanced and They formed not a mechan blended. ical mixture, but a chemical compound. He was a excellent Christian, zealous American, no doubt thoroughgoing Freemason, and first. last, and midmost an Episcopal Methodist. All his brethren were not such entire and perfect chrysolites of Method ist policy as he, but they had to yield As a gentleman laughingly said who knew both at Washington : When poor Bishop Ames finds him

self entangled in the long fingers of Bishop Simpson he is as helpless as Tnat President Grant's middle name was Simpson was doubtless a mere accident, but it happily expressed the fact that Simpsonism was the heart and soul of Grantism

Charles Nordhoff -himself, I under stand, a Methodist—was so exasperated with the plottings of the Methodist priesthood in and around the White House, in Grant's time, that he declared his belief that it would not be a bad thing if the next president

should be a man that would not look at a Methodist minister. The next presi-dent again turned out a Methodist, but dent again turned out a methodist, but one so impenetrable to clerical control that Bishop Haven, in his anger, blasphemously compared Grant and his administration to the Saviour and the three apostles on the Mount of Transfiguration, while Hayes and his advisers were likened to the helpless disciples at its foot. True, the immediate point in hand was not Methodism. But what Methodists would are But what Methodists would say of a Catholic bishop we shall seldom b ism.

wrong in assuming of a Methodist namely, that whatever he may take up, he will view it on all sides through the lenses of his Church and This zeal for bending the interests of the state to the advancement of Method ism is certainly not waning in insolen

strength. Some year or two ago it was openly declared in the Epworth League, when the canteen was under discussion, that a Methodist president has no right to discove the directions of a great Methodist society. The League did not say so, but I have not heard that there was a word of remonstrance, in the meeting or in the church, or in the public at large, against this audacious subordination of the national government to the pleasure, not even of a particular denomination, but of a society within it. And yet nothing is more likely than that the members of this same Lagrang comings, pages strance, in the meeting or this same League-ominous name, when we remember the Guises-were soon after giving thundering applause to orators who were dilating on the helplessness of Austria or Spain, as countries in which the government has to obey the See of Rome, and Rome has to obey "the Black Peps!" And ther And then how is it that the other great denomin ations are mute when such intolerable arrogance is vended by Methodists? We are told that the Benedictines and Dominicans and Franciscans dare not say their souls are their own when the Jesuits put in a word. the great Protestant bodies when the Methodists make their mind known? of recenting. This conclusion Luther I should think there was considerable work at home before we shed too many tears over the Benedictines and

Remember that I have heard all sorts Franciscans. of irritated expressions from ministers and members of other denominations over Methodist assumptions, as well as from a considerable Methodist minor But they have all been given in How is it that no one dares private. How is it that no one dares to speak in public? Can it be that the to speak in public? Can it be that the epoch of general Protestant subjugation to Methodism, to which Bishop Vincent's cheerful hopes look forward, s already at the door ; at least among Really, it looks not so very much

unlike it. This matter needs a still more thorough ventilation CHARLES C. STARBUCK.

Andover, Mass.

THOUGHTS ON THE SACRED HEART.

Everyone whose love of Christis sincere cannot be indifferent to His Heart's wish, cannot be unconcerned about the etornal salvation of those for whom He died, and whom He bade us regard as His and our brethren .- Edward Me-

Jesus is the representative man of all mankind: the true type of all honor, of all excellence, of all that is to be admired, loved, imitated and wor shipped .- Rev. Henry Formby. Happy is the heart to whom God has

given enough strength and courage to suffer for Him, to find happiness in simplicity, and the happiness of others. Dath comes honorably to one who exchanges a life of voluntary sacrifice for

a crown of glory. The simple soul, provided that it be virtuous, will find written even unto tian perfection; Blessed are the poor in spirit .- St. Francis de Sales.

Jesus Christiis our advocate, and s is Mary, but with what difference? In right of justice the Saviour is alone our advocate. Mary and all the saints exercsse also the office of advocate in our favor. It is only by way of inter

This world is now attracted by the vealth accumulated by the trusts and combines, and bows down and worships as did the children of Israel 1 olden times before the golden calf. All seem to be striving for wealth as it it was the only good. A few only of the struggling multitude succeed in gaining the prize: the balance are trodden in the dust. How different are the real treasures offered us by the Sacred Heart ; treasures that the thief can not take away, treasures for this world and for eternity. The labor required to obtain them is slight and when they are acquired they fill the heart with true happiness.

HONEST PRAISE.

The Rev. Dr. Ament, of Pekin, American Protestant missionary, who has been accused by Mark Twain and others of collecting extortionate indemnity from the Chinese for damage to his mission buildings and outrages to his converts, and who has been re ported in American papers as making some very uncomplimentary aliusions to the conduct of Catholic missionaries and Chinese Catholics, says in the New

York Sun of March 24:
"It is but fair to the Roman Cathelic Christians that they should have their just meed of commendation for the firm stand they took about recanting.
The Catholic Christians were butchered in a most barbarous manner, but they

left behind them a record of endurance

which is an honor to the Church which

FIVE . MINUTES' SERMON.

Fourth Sunday After Easter.

THE HOLY GHOST THE ADMONISHER OF SINNERS

"He will convince the world of sin, and of ustice, and of judgment." (John 16, 8)
In the gospel of this Sunday, our Lord promises us the Holy Ghost as Paraclete, i. e., as consoler in our tri bulations and as one who will prove t us the misery of sin; and, "when He is come," says our Lord, "He will convince the world of sin, and of justice and of judgment." In the old Testa ment, we see the angels entrusted with the correction and punishment of mankind. It is a cherub, who with fiam ing sword, expels our first parents from the garden of Paradise; it was an angel who rained fire and brimston over Sodom and Gomorrha; it was an angel who slaughtered the first born of the Egyptians; an angel, during the reign of David, sent a pest ov Israel; and an augel punished the robber Heliodorus with cruel stripes. God, however, acts differently in the New Testament, the testament of grace and reconciliation. Here we find no longer angels, that is, God's messer gers who admonish and correct with an tron rod, but God Himself, the God of Love and Mercy, the Holy Ghost, who fulfils the office of correction to save the sincer and brings him to everlasting life.

And truly, the love of the Divine Consoler is inexhaustible, for what has He not done to recall the erring son and calls him incessantly by the in-spirations of grace; He awakens him by the voice of conscience; He speaks to him through the admonitions of His representatives, the priests, the parents and superiors. He rouses him by His judgments. Although the sinner may be deaf to every call of grace, and in criminal stubbornness close his ear; although he may for years by his obstinacy exhaust the patience of the Holy Ghost, He will not cease to call, to beg, to admonish, until the your Father Confessor? erring one is either converted and saved, or by an impenitent death he has prepared for himself the terrible, but well deserved doom of eternal des

Oh, truly divine and incomprehen ible goodness and mercy! "What is there that I ought to do more to My vineyard that I have not done to it !" (Isaias 5, 4,) the divine Paraclete can justly say through the mouth of the prophet Isaias. To us also these touch ing words are spoken, for the Holy Ghost has done great things in our To us also He was a benign Helper and Saviour when we were in the misery of sin. How often has He not enlightened us when we were in darkness, strengthened us in our weakness! How often has He not protected and saved us in temptations, brought us to true penance after we had fallen so deplorably, and how often has He not encited us to the parformance of good works, which will be a cause of great rejoicing for us in Heaven! Oh, let us, therefore, ever praise His merciful goodness; let us hank Him daily by truly co operating with His grace; by carefully avoiding sin; and by zealous perseverance in the performance of virtue. Let us thank Him especially in this that by our compassion for the poor, erring gation. sinner, we assist His benevelent endeavors to save the sinner.

There is no more sublime and mer itorious work of mercy than to recall sinners from their erring ways and to lead them to God and to eternal life. If you save a drowning person you perform a great work ; but if you recall an erring brother to the right path, you preserve his soul from hell and procure him eternal happiness This is a boon for which the rescued one will always thank you in Heavena work of love so sublime that the Eternal Judge, the Beneficient God, will reward as the greatest act, merit ing a recompense as if you had done it to Himself. How easy it is not for you, at times, although you are no oriest, to help your erring brother whom you know so well, and with whom you daily associate! You need not for this purpose, occupy a high position in life; you need no learn ing, no power, no eloquence; a good will, a true love for God, an ardent zeal for the salvation of souls is suffig ient; for it will prompt you to use words which will come from the heart and go to the heart, and by a repeti tion of which you will at last touch your brother and lead him to God.

A poor, but pious farmer was one compelled by misfortune to leave his farm and to seek for work in a factory where more than twenty co-laborers constantly offended his ear by shameful conversations and scurrilous jokes against religion. It hurt the good man's seeling to hear Almighty God daily so shamefully offended, and he took courage and earnestly and charit. ably corrected them, reminding them of death and eternity; the result was jeers, laughter and scorn; he how ever was not daunted, but continued his admonition and, above all, he ne glected not to pray for them. In course of time, a change came over these men; these scurrilous conver sations ceased, and they were again een on Sundays in the house of God. Shortly afterwards, a Catholic society was organized, and these twenty men were the first to enter, and their good example edified others Behold, my dearly beloved Christians, what true love and ardent zeal for God can accomplish! You may also have oppor tunities, like this brave man to do good among your friends and acquaintauces. Do not say it is impossible,

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

made a profound impression.

Scott's

Emulsion

of Cod Liver Oil is the means

of life, and enjoyment of life to

thousands: men women and

When appetite fails, it re-stores it. When food is a

When youlose flesh, it brings

When work is hard and

It is the thin edge of the

duty is heavy, it makes life

wedge; the thick end is food.

But what is the use of food,

when you hate it, and can't di-

Scott's Emulsion of Cod

OF CANADA

A POLICY IN IT

AAAAAA

PAYS !

Formerly The Ontario Mutual Life. Head Office, WATERIOO, ONT.

Assurance 11 force \$29,500,000

Reserve held on 4 and 3½ per cent. Tables, Every desirable kind of policy issued.

GEO. WEGENAST, W. H. RIDDELL. Secretary

OF LAKE SUPERIOR AND ONLY.

BUCKEYE BELL FOUNDRY,

THE E. W. VANDUZEN CO., Cincinnati, O

CHURCH BELLS, PEALS AND CHIMES, OF LAKE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY.

CHURCH BELLS

CLARKE & SMITH,

Undertakers and Embalmer

118 Dundas etreet
Open Day and Night. Telephone 586.

PETERBORO REAL ESTATE EX.

OHANGE.

Other to the control of the

Peterboro, Ont.

FAMILY BIBLE.—FOR THE SUM OF ST.

we will mail to any address — charges for carriage prepaid—a Family Bible (large size) 10x12x3, bound in cloth, glit edges, splendidly illustrated throughout—and also give credit for one year's subscription to the CATHOLIC RECORD. This edition contains ALL THE AN NOTATIONS OF THE RIGHT REV. R. CHALLONKE, D. D., together with much other valuable illustrative and explanatory matter. prepared expressly under the sanction of Righ Rev. James F. Wood, Archbishop of Philadelphia, by the Rev. Ignatius F. Hortsmann, D. D.

ST. BENEDICTS MEDALS — ALUMI-num medals of St. Benedict, large size, scalloped. Price 5 cents each. For sale at the CATHOLIC RECORD Office.

Chimes and Peals,

McSHANE BELL FOUNDRY
Baltimore, Md.

Liver Oil is the food that makes

50c. and \$1.00; all

MUTUAL LIFE

A Company of Policy-

holders,

By Policy-holders,

For Policy-holders.

burden, it lifts the burden.

the plumpness of health.

children.

bright.

I'm no priest : rather say, I will love and facts were facts. He was glad to my neighbor with my whole heart and, will therefore, do all that the vived in not a few quarters of the Church of England, and if it were not grace of God enables me to do to re-gain him for God and Heaven. If no for the prejudices of some of the people it would spread rapidly. "God speed the day!" the preacher exclaimed. "It was a beautiful dostrine, a helpful good results should follow, your re ward will be the same before God, Who regards your good will. Amen. doctrine, and a true doctrine." church was well attended, and, as may be expected, Mr. Lardge's sermon has

WHEN A CONFESSION IS GOOD.

For two reasons only can a confession be bad, to wit:

1. If for any reason whatever a

mortal sin is wilfully concealed in con-

CURED.

The Brightest Flowers must fade, but young lives endangered by severe coughs and colds may be preserved by Dr. THOMAS' ECLECTRIC OIL. Croup, whooping cough, bronchius, in short all affections of the throat and lings, are relieved by this sterling preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulty, and is most economic.

The orest demand for a pleasant age and fession. 2 If true and sincere sorrow (at least for the mortal sin committed) and the firm purpose of amendment are wanting ; for instance, if one has not the firm will to make use of the means necessary to correct his faults with the help of God, to avoid dangerous occasions, to repair in justices committed, to pray and receive the sacraments-mos of all, if one is determined to commit the same sins again, whenever he has an opportunity to do so.

You assert that you are always uneasy about your former confessions. Well, then, answer the following ques tions :

"Have you ever wilfully concealed a mortal sin in confession? Father, never !"

"Have you been truly sorry for 2 the mortal sins committed and did you have the firm will to employ the means of amendment pointed out to you by

"Yes, I believe that I have been so disposed

Then be quiet, your confessions were good. - St. Anthony's Messenger.

ATTITUDES AT MASS.

"The laity who assist at the Holy Sacrifice of the Mass ought to observe the same rules, as far as kneeling, standing or sitting are concerned, that are laid down for ordinary members of the clargy. As an adaption of these rubrical

directions, the following is taken from a leaflet which received the Impram stur of His Eminence Cardinal Vaughan: 1. Standing during the "As

perges"
2. Kneel from the beginning Mass till the celebrant sits at the

'Gloria in Excelsis." Stand during the collects (Kneel at Mass for the dead at the Ferial Mass on fasting days)

gest it? 4 Sit during the Epistle and Grad-S:and during the singing of the you forget your stomach. Gospel, and until the celebrant sits a

if you have not tried it, send for free sample, its agreeable tasts will surprise you.
SCOTT & BOWNE. Chemists.
Toronto. 6. Sit for the Offertory, but stand

7. Stand from the beginning of the Preface till the "Sanctus" begins.

8 Kneel during the Canon until after the Communion of the priest and

the people. (It is more in harmony with the ceremonial all to stand after the Elevation except at Mass for the Dead and at the Ferial Mass on fasting days, when all kneel till "Pax Domini" has

been sung) N. B.-A: the elevation of the Host and chalice all should devoutly raise their eyes toward the Bleesed Sacra. ment, as it is for this purpose the priest is directed to elevate the Sacred Spec-

Sit from after the Communion

till the prayer called the Post Communion begins, then stand. Kneel for the priest's blessing, but stand for the last Gospel.

PROTESTANT TESTIMONY.

Prejudice Prevents the Spread of th Doctrine of Purgatory

Rev. W. T. Lardge is a Noncom formist minister of Preston, England, but he is a believer in the doctrine of Purgatory. The Catholic Times state that in a recent sermon the reverend gentleman argued that there was and must be an intermediate world between heaven and hell immediately on leav ing this world ; it was a simple and self-evident truth, both from the Scrip tures and common sense trine was at one time openly acknowledged by the Church at large. This was prior to the "Reformation," but as Christians they were bound to admit the reality of that doctrine, if they believed in the Bible as the 'Yord of God. They could not get out of !t. They must put their prejudices agains this doctrine on one side, for the belief in that state was really an article o the Christian Faith. Truth was truth,

TOBACCO, LIQUOR AND DRUGS. Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 82.

Simply marvellous are the results from taking his remedy for the liquor, morphine, and other drug habits. Is a safe and inexpensive home treatment; no hypodermic injections, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, Room 17, Janes Building, corner King and Yonge streets Toronto.

On Receip of Prices named Below wa will Send to any address any of the Following works: Address Thos Coffey, London, Ont.

VISITS TO JESUS IN THE TABER. nacle, by Rev. F. X. Lasance. Price \$1 and \$1.25.

ACRED PICTURES.—WE HAVE NOW in stock colored crayons of the Sacrad Heart of Jesus and of the Sacrad Heart of Jesus and of the Sacrad Heart of Jesus and of the Sacrad Heart of Mary—size. 12x22. Price, 50 cents each. Sams size, engraving, 3, 50 each Samiler size, colored, the Sacrad Heart of Jesus and the Sacrad Heart of Mary, 25 cents; the Holy Family, colored, 25 cents.—Size. 12x163—aiz 52x164—aiz 52 cents.

Anthony of Paina—size. 12x164—aiz 52 cents in the Sacrad Heart of Mary, 25 cents; the Holy Family, colored, a nice selection of colored pictures for 15 cts. each.

COLDEN BOOK OF THE COMMAND-uncertainty of the Commandments of God and the Sacraments of His Church, of God and the Sacraments of His Church, Translated from the Italian of St. Alphensus Liguori, by Rev. Eugene Grimm, C. S.S. R. (Paper) 25 cents.

THE NEW TESTAMENT - CLOTH LIMP THE NEW TESTAMENT — CLOTH LIMP to cover—25 cents. Translated from the Latin Vulgate, diligently compared with the original Greek and first published by the English College at Rheims, A. D. 1582. With annotations, references, and an historical and chronological index. Bearing the imprimatur of Cardinal Vaughan. Printed on good paper, with clear type. HUMORS, boils, pimples and all eruptions are due to impure blood, and by purifying the blood with Hood's Sarsaparilla they are CURED.

PRAYER BOOKS FOR SALE.—WE HAVE

a new stock of Catholic Prayer Books
ranging in prices from 10, 15, 20, 25, 30, 50, 75c,
\$1.00, 81.25, and 81.50. Subscribers wishing to
procure one or more of these prayer books,
will please remit whatever amount they intend
to devote for that purpose. We will make a
good selection for them and forward their
order by return mail, postage prepaid.

DLAIN FACTS FOR FAIR MINDS.—THIS has a larger sale than any book of the kind now on the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. Georga M. Starle, The price is exceeding low, only 15 cents. difficulty, and is most economic.

The great demand for a pleasant, safe and valuable anidote for the afflictions of the throat and lungs is fully met within Bickle's Anti-Consumptive Syrup. It is purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

BE SUBE that your blood is rich and pure

MY NEW CURATE — A STORY GATH-By Rev. P. A. Sheehan, P. P., Doneraile (diocess of Cloyne), Ireland. Price, \$1.50. BE SURE that your blood is rich and pure The best blood purifier, enricher and vital izer is Hood's Sarsaparilla. Be sure to GET HOOD'S.

And (cloth) \$1.00.

CATHOLIC CEREMONIES AND EXPLAnation of the Ecclesiastic Year. This
books contains ninety six illustrations of
articles used at Church ceremonies and the
proper names. From the French of the Abba
Durand. Price (paper) 30 cents.

COBBETT'S REFORMATION. - . C

FATHER DAMEN'S(S.J.) LECTURES-ONE

OFFINES INSTRUCTIONS ON THE U Epistles and Gospels.— For the Sundays and holydays, with the Lives of many Saints of God, Expianations of Christian Fath and Duty and of Church Geremonies: a Method of Hearing Mass, Morning and Evening Prayers, and a Description of the Holy Land. With a preface by Cardinal Gibbons.

IRELAND IN PICTURES.—A YEAR'S audscription to the UATHOLIC RECORD and this beautiful work of art for 86.00. The scenic treasure of the world, IRELAND IN PICTURES in book form, the most beautiful historic art work ever published. Containing four hundred magnificent photographic views of everything of interest in the four provinces, with written sketches by Hon, John F. Finerty, of Chicago. It is an interesting instructive and educational photographic panorama of Ireland as it is. Produced 2x oost of over \$15.000. The size of this grand work is 11x14 inches.

cloth.
The above work will be sent to any of our subscribers, and we will also give them credit for a year's subscription on the CATROLIO RECORD, on receipt of \$3. Charges for carriage

The same book without the music, 25 cents.

The same book without the music, 25 cents.

TAMILY BIBLE. — THE HOLY BIBLE I containing one entire canonical Scriptures, according to the Decree of the Council of Trent, translated from the Latin Vulgato; diligently compared with the Hebrew. Greek, and other editions in divers languages. The old Testament first published by the English College, at Douay, A. D., 1609 The New College, at Douay, A. D., 1609 The New Testament by the English College at Rheims, A. D., 1582. With useful notes by the late Rev. Geo. Leo Haydock, from the original of Rev. F. C. Husenbeth, D. D., V. G. To will be added an Illustrated and Comprehensive Distributionary, based on the works of Calmet, Diron, and other Catholic authors, and adapted to the English Version first published at Rheim and Douay, as revised by the Ven. Richard Challoner. With a comprehensive history of the books of the Holy Catholic Bible and Life of the Blessed Virgin Mary, Mother of Ohrist, from the New Testament Scriptures, and the best Traditions of the East, as accepted by the Greekjand Latin Fathers. By Bernard Gading, O. D., L. D. (Graduate of Laval University, Quebec). An Historical and Chronological focer, a table of the Epitales and Gospels for all the Sundays and Holy Days throughout the year, and other devotional and instructive matter. Beautifully illustrated throughout with numerous full sized steel plates and other appropriate engravings. This edition has aspace for Marriage Certificates, Births, Doeths and other Memoranda, as well as for Family Portraits. For The SUM of Beyen Dollans we should be pleased to express a copy of this beautiful book and prepay charges for carriage, as well as give one year's subscription (old or new) to the Carrallic Revolution in the should be the control of the control of

OUR BOOK LIST.

CLEARING THE WAY — BX REV, Xav'er, Passionist. The Catholic doctrice explained and objections to it answered in clear and simple language. Price 10 cents.

THE FAITH OF OUR FATHERS, BY Cardinal Gibbons. Price (paper) 50 cents and (cloth) \$1.00.

THE SACRAMENTS OF THE HOLY Catholic Church by Rev. A. A. Lambing, LL. D., author o. "Masses for the Dead, whized Marriages, etc., etc. Price (paper) 25

A FINE ASSORTMENT OF IMPORTED A oleographs of the Sacred Heart of Jesus, the Sacred Heart of Mary, and The Holy Family, can be procured at the CATHOLIC Record Office. Sent anywhere, on receipt of price, 25 cents each. Larger size of the Sacred Heart of Mary, 50 cents each.

OBBETT'S REFORMATION. — JUST
Usbuet. — new edition or me Protestant
reformation, by Wm. Gobbett. Revised, with
Notes and Preface by Very Rev. Francis Airo
Basquet, D. D., O. S. P. The book is printed
in large, clear type. As it is published at a net
price of 25 cents per copy in the United Stree,
but 30 cents will have to be charged Canada.
We will sent it to any address on receipt of 30
cents.

COOD BOOKS FOR SALE.—WE SHOULD ID be pleased to supply any of the following books at prices given; The Ceristian Father, price. 35 cents (cioth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth) 40 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents.

TATHER DAMEN S(S,J.) LECTURES—ONE of the most instructive and useful Pamphlets extant, is the Lectures of Father Damen hey comprise five of the most celebrate once delivered by that renowned Jesui Father, namely: "The Private interpretation of he Sible, "The Calabolic Church the Only "I use Durch of Gol." Confession, "The iteal resence," and "opular Objections Against the Catheric Church. The book will be sent of any squares on receipt of 15 cts. By the dozen, \$1.00.

preface by Cardinal Gibbons.

The largest and cheapest book of its kind.
703 pages. Price (cloth binding),\$1.00. Postage
12 cents extra.

DICFORIAL LIVES OF THE SAINTS
I and the CATHOLIC RECORD for one year
for 83. The Pictorial Lives of the Saints contains Reflections for Every Day in the Year.
The books; compiled from Butler's Lives
and other approved sources. Edited by John
Gilmary Shea, LLD. With a beautiful frontispiece of the Holy Family and nearly 60
other illustrations, elegantly bound in extra
cloth.

CT. BASIL'S HYMNAL, FOURTH EDITION Owith Appendix, containing MUSIC and Vespers for all the Sundays and Festivals of the year, Three Masses and over Two Hundred Mymns, together with Litanies, Daily Prayers at Mass, Preparation and Prayers for Confession and Communion and Prayers for Complete Trom approved Sources. Price, 75 cents.

The same book without the music, 25 cents.

Sweet is the fragrance of the The flower of all flowers Which flings its fragrance of At morn and noon and eve While light and shade alter Around its blushing bowe But sweeter than the rose's
The Name that lives in li
The Name of Jesus.

THE SWEETEST

BY B. F. DE CO

MAY 4, 1901.

Sweet is the music of the w That tunes the heart to g When first the magic days Fair Southland copes cor The warblers swift, true m To chase the winter sadu But sweeter than the wild b

Sweet is the ozone of the s
Distilled by waves of oce
The white capped move as
In swan like beauty tow
To comb and break on gol To comb and break on go! In jubilant commotion: But sweeter than all ozon The ocean's buoyant br The Name of Jesus. Sweet is the incense of the Amid the waking moun When all the earth in bet Bathed in the joyous su That glad the rushing, sp And gild the brimming But sweeter than the per Of morn amid the moun

Of morn amid the mount The Name of Jesus. Aye, sweet the odor of the ozone of the ozone of the ocean. The balmy air of pine of The wild bird's dulcet. That moves the soul as a When calling to devote But sweeter than earth'
The Name enraptured The Name of Jesus.

> OUR BOYS A LITTLE

He was a fair, fragil light curly hair and looked straight at you "Buy a paper, sir?" Yes, Rody was a v with no one to love for him; a poor was seemed to imagine stuff than flesh and as not accustomed

misfortunes, and did ill-used because cold a part of his daily

few crumbs from the

to his lot be enjoy himself lucky if dropped him a coppe the precise time this habited our globe, an more, much more, the going, well-to-do wor There was a tir neither a waif when he had a li mother, who the sach night in war kissed him, whisper my own boy, Rod boy! my own little long time ago now, Rody remembered when he felt cold

him good to think and to picture to where he had knel and learned the f truth and love. You of that happy tir wondering compan lived in a cozy, gathered violets for cowslips in green f "But why did where the trees an some paie-faced was a question t answer. Perhaps which were so ne down unawares, sidered it unmar for his dear, dead the same, when she died and le

tioning cry of the It was only in Rody remember

strong man who shoulder, whistle One bitterly co kind father died pneumonia had as its own. Rod never recovered young husband away slowly, an yard. At that tin vague idea of de low cried when l pale, still face hands, and begg Kind friends a wont, took the c filled his pocket "Don't cry, I mother has gone the skies." "Why did me wailed the child

him, "and you you'll be with Joe or his wif from Dublin to But Rody w
sobbed and sob
"Muddy! M
Rody wants y
Even when
woman, who
lifted him in
which was to
sweet, wild c
loved to a cr
dismal back dismal back he cried. Ho Rody soon four ting or wailing Ellen, to say sympathetic. the child as

Because Go

the cause of and this one make Rody aunt. Uncle in rather a pe surly man, wi child, but ofte and told hir some time t count for his passion, but to perceive th THE SWEETEST NAME. BY B. F. DE COSTA.

Sweet is the fragrance of the summer rose,
The flower of all flowers
Which flings its fragrance far and wide,
At morn and noon and eventide,
While light and shade alternate glide
Around its blushing bowers:
But sweeter than the rose's breath,
The Name that lives in life and death,
The Name of Jesus.

Sweet is the music of the wild bird's song,
That tunes the heart to gladness,
When first the magic days of spring,
Fair Southland copes conjuring,
The warblers swift, true minstrels, bring,
To chase the winter sadness;
But sweeter than the wild bird's voice,
When springtime blooms and fields rejoice
The Name of Jesus.

Sweet is the ozone of the summer sea,
Distilled by waves of ocean,
The write capped move an ordered band,
In swan like beauty toward the land,
To comb and break on golden sand, To comb and break on golden sand,
In jubilant commotion:
But sweeter than all ozone rare
The ocean's buoyant breezes bear,
The Name of Jesus.

Sweet is the incense of the summer morn,
Amid the waking mountains,
When all the earth in beauty gleams,
Bathed in the joyous sun's rich beams
That glad the rushing, sparkling streams,
And gild the brimming fountains;
But sweeter than the perfumed air
Of morn amid the mountains fair.
The Name of Jesus.

Aye, sweet the odor of the summer rose,
The ozone of the ocean,
The balmy air of pine clad hill,
The wild bird's dulcet matin trill,
That moves the soul as sweet bells thrill
When calling to devotion;
But sweeter than earth's sweetest thing
The Name enraptured angels sing,
The Name of Jesus.

OUR BOYS AND GIRLS. LITTLE RODY.

He was a fair, fragile little urchin, with light curly hair and clear blue eyes that looked straight at you when he cried.

"Buy a paper, sir?" "Carry your par-

Yes, Rody was a veritable street Arab, with no one to love him, no one to care for him; a poor waif, that the world seemed to imagine was made of tougher stuff than fiesh and blood. But Rody was not accustomed to think over his misfortunes, and did not consider himself illused because cold and hunser formed. ill-used because cold and hunger formed a part of his daily existence. When a few crumbs from the rich man's table fell new crumos from the rich man's table fell to his lot he erjoyed them, and called himself lucky if a kindly passer-by dropped him a copper. Eleven years was the precise time this small boy had insplited our globe and was he had a great and the had a great stable and a great stabl the precise time this small boy had in-habited our globe, and yet he had suffered more, much more, than many of us easy-going, well-to-do worldings suffer in a life-time.

and to picture to himself the cottage where he had knelt at his mother's knee, where he had kneit at his mother's knee, and learned the first lessons of piety, truth and love. Yes, Rody liked to dream of that happy time, and relate to his wondering companions how he had once lived in a cozy, thatched cottage, and gathered violets from mossy hedges and cowslins in green fields.

Uncle Joe was in the habit of spending the greater part of his week's wages in the public-house, and his slatternly wife was very little better in this respect. Alas! poor Rody was the chief sufferer, for he came in for blows from both parties. Often when Aunt Ellen feared to vent her Often when Aunt Ellen leared to vent her angry passion on her husband, the child proved a convenient object on which to revenge herself. So, too, on the other hand, Uncle Joe relieved his feelings by beating the poor child.

beating the poor child.

Very soon Rody's dimpled cheeks lost their roses, and a hunted, hungry look stole into his great dark eyes. For hours together he sat, with his little face pressed against the dirt-besmeared window, his little heart breaking for one word of love or other. Things did not improve with time pity. Things did not improve with time in Uncle Joe's dwelling. Each year a greater number of blows fell to Rody's lot. Each year he longed more and more to get away from his inhuman protect-

ors.

One dark winter night, when the child had been maltreated more severely than usual, he fled from his wretched home to return no more. Alone, hungry and miserable, Rody started to eke out a precarious existence. Poor little mite! He faced the world with a braver heart than many a man, yet what a sickening feeling of despair often took possession of him of he stood at nightfall at the corner of some deserted street, a bundle of unhim of he stood at nightfall at the corner of some deserted street, a bundle of unsold "Evening Telegraphs" under his arm, and not a penny to call his own. Everywhere around him was food, money and warmth, but only cold and hunger were his portion. But what had this small waif done? Of what crime was he guilty that he should gaze with famishing eves at the good things of this world guilty that he should gaze with famishing eyes at the good things of this world and yet never taste of them—no, were he slowly dying of hunger! Poor little Rody! He had injured no one—done no evil—but he was poor, wretchedly poor, and, therefore, passers-by thought, if they thought at all, that it was meet, that it was neutral that he should suffer.

Rody even more than cold and want, and that was the longing of his soul to love and be loved. Even when he had been unusually lucky in the sale of his paper, or Dame Fortune had bestowed one whole shilling on him as his own, the child felt that vague feeling of loneliness which han ever could have explained. Perhaps it was this emotion which made him cling to the sweet memory of his mother, and perhaps, too, it was the thought of her which kept him so long from sin.

But the boy was human—intensely human—be did not pray; in fact, he had forgotten God and prayer, and when the poor, as we all know, become unmindful

There was a time when Rody was neither a waif nor an outcast, when he had a little cot and a fond mother, who tucked him away each night in warm blankets, as she kissed him, whispering softly, "God bless my own boy! my own little Rody!" That was a long time ago now, nearly four years, but Rody remembered it well, and often, when he felt cold and miserable, it did him good to think of those far-off days, and to picture to himself the cottage and sorrow to keep to the right path.
Rody was not an exception to this rule.
He often felt it would be much more
profitable to cheat or steal than be honest,
much easier to lie than speak the truth,
but then there was no one to care particularly, he thought, what he did—it
was all the same whether he was good or
bad, and the fact of being upright had
only left him destitute.
Such was the train of Rody's thoughts
one cold winter evening as he stood at

one cold winter evening as he stood at Grafton street corner with a few unsold "Evening Telegraphs" in his hand.

favorite little ones!"

As she spoke, a faint flush stole into the child's cheeks, for those words awakened in his childish heart pangs of keen remorse, and he felt a great tearless sol rise in his throat. The sad recollection, like a painful picture, rose before him, that he had been a bad boy—he had forgotten God, he had stolen—and, oh! what would mother say if she knew all? And as the thoughts crowded on him Rody covered his head with the blanket to hide his grief.

but he was poor, wretchedly poor, and, therefore, passers-by thought, if they thought at all, that it was meet, that it was matural that he should suffer.

Rody did not seek pity, or wail out in distress. He bore his privations with a mute callousness which might have shamed many a stronger soul. He beat his cold, mud-besmeared feet against the wet pavement when they were cold, and contented himself with gzzing in at savory dishes in cook shop windows when adverse fortune had left him supperless. But there was something which grieved Rody even more than cold and want, and that was the longing of his soul to love and be loved. Even when he had been one will be a supperless. But there was the longing of his soul to love and be loved. Even when he had been one will be supperled to the weighing on his soul to love and be loved. Even when he had been one will be supperled to the weighing on his soul to love and be loved. Even when he had been one will be supperled to the weighing on his soul to love and be loved. Even when he had been one will be supperled to the was always very frequent. He was a slways very shy and reserved when she spoke to him, and yet she was convinced he regarded her as a great fired. It was very true that Sister Winifred's visits to Rody's bed were very frequent. He was "such a friendless to say, Sister Winifred's visits Rody's bed were very frequent. He was "such a friendless to say, Sister Winifred's visits Rody's bed were very frequent. He was "such a friendless to say, Sister Winifred's visits Rody's bed were very frequent. He was "such a friendless to say, Sister Winifred's visits Rody's bed were very frequent. He was "such a friendless to say, Sister Winifred's visits Rody's bed were very frequent. The such as a friendless to say, Sister Winifred's visits Rody's bed were very frequent. The such as a friendless to say, Sister Winifred's visits Rody's bed were very frequent. The such as a friendless to say, Sister Winifred's visits Rody's bed were very frequent. The such as a friendless t

bring him relief!
One wild evening, when the wind was sobbing and moaning pitifully around the city hospital, Rody seemed more disturbed than usual.

"Are you weary and tired of the bed, darling?" asked Sister Winifred, laying her hand gently on the child's throbbing forehead. For a moment Rody was silent, while the wind outside mercilessly heat against the window panes, and ent, while the wind outside mercilessly beat against the window panes, and shrieked through the keyhole. Ah! it reminded him so much of his last night in the streets, and that stolen shilling!

"Sister Winifred," he cried, in broken accents. "Sister Winifred, I want to ask you to sak you so many things that my you to ask you so many things that my head is aching with the thoughts of them!"

"I am listening, Rody," the nun answered contin

"No, Rody, no! you are in the hospital
—a place for good little boys who are
sick," answered the nun. Rody at once
raised his confiding eyes to the Sister's
sweet face, while his cheeks glowed like
scarlet, and his lips quivered, as he said,
hurriedly:

At last, however, the plaintive cry grew lower and lower, and then died away altogether. The fever had gone, and weak, white and wasted Rody lay, his great together. The fever had gone, and weak, white and wasted Rody lay, his great interest in the child, when he be larges when they came to his bed, and said that the child might linger some died that the child might linger some died done their work—he could never recover.

Meanwhile Rody had grown very patisent and quiet. The comfortand kindness which surrounded his cot puzzled his little brain—it was so different to the misery to which he was accustomed! He listened wonderingly to Sister Winiferd's gentle voice telling of the love when Sister Winiferd's gentle voice telling of the love of the Sacred Heart for little children, and how Jesus used to take them in His arms and bless them, and say: "Suffer little children to come to Me, for of such is the kingdom of heaven."

Gradually Rody began to lose his sense of loneliness. He knew God cared for him and watched over him even more tenderly than his own long lost mother. One day, when Sister Winifred seld him where she should send for his father and mother, he replied, raising his eyes to sister Winifred's sweet face in annazement: "They are dead long ago!" he said, sobbingly. "I have been working for myself ever so long."

"Poor little mite!" murmured the nun. "God loves you all the better for being unnaverage in his ghildigh heart pangs of keen which shall it be! and shall it be! and shall it be long with and heart for little children to come to Me, for of such land to the whole were such that the child's cheeks, for those works awakfunction his grade with his child's cheeks, for those words awakfunction his grade with his child's cheeks, for those words awakfunction his grade his child scheeks, for those words awakfunction his grade his child scheeks, for those words awakfunction his grade his child scheeks, for those words awakfunction his grade him significant pangs of keen when his and list of the words we

Which shall it be, lads I which shall it be?
God, or the devil, bond or free?
Whi you boldy and cheerfully take your stand
With the chosen few, with the noble band
Who are steadfastly doing all they can
For God and the right and fallen man?
Or will you sink, debased and blind,
To herd with the ruck of humankind?
God, or the devil, bond or free—
Which shall it be ! ads? which shall it be?
Which shall it be? The home-life sweet,
Gay with the patter of tirty feet;
Or the squalid tap room, grimy and grim?
The drunkard's curse, or the children's hymn?
Wrecked lives, or the strength that never
flags.
Peace and plenty, or ruin and rags?
Which shall it be; lads? which shall it be?
Which shall it be; lads? which shall it be?
Which shall it be; lads? which shall it be?
The right leads appward, the left, ah! where?
Others may give you counsel true,
But the 'choice dear lads, is for you, for you!
And remember now in your boyhood's prime;
Is the turning point and the seeding-time;
The sot's bent back, or the saint's bent knee—
Which shall it be, lads' which shall it be?
Which shall it be ! —Sacred Heart Review.

-Sacred Heart Review

It is false humility for a young man to indulge the notion that he is too in-significant to be influencing others. Day by day, whatever may be the rules and destrines that proceed from his lips, his life constitutes the law to be obeyed by those around him. Consciously or unconsciously, though his position may not seem exalted enough to command observation, somebody with whom he is brought into contact is feeling the force of his influence, and either con-tracting injury or being thereby sure ly lifted upward.

The Uses of Adversity. Ex - President Grover Cleveland is the author of this article:

"No young man should wistfully look ahead at the bright awards of a grand career and allow himself to be prevented from entering the race for their possession by adverse surround Of course, there may be condiings. tions of his own mind or character that wered, gently.
"Sister Winifred," he cried, "where
absolutely and unrelentingly close the
door upon him. If he is infirm in resowith a prison? You know I should be
lution, deficient in self-reliant persever
lution, deficient in self-reliant persever
ance, lacking in courageous, ambition ance, lacking in courageous, ambition or generally weak in disposition he cease the contemplation of a high should career and fix his eye on something lower and less difficult. Ease may bring to such a man contentment, but neither ease nor adversity will make him great. To those who are courage

soon corrected. The battle with adversity is waged not only to vanquish an antagonist standing in the way, but for the fullest enjoyment of the results of victory, and those results will be larger, better and more satisfying as the capacity to profitably and rationally utilize them is increased. The riches of an ignorant man can easily make more prominent his morti.

education and as much social and moral cultivation as came within his reach. If the lack of these is caused by un-avoidable or excusable privation, and if the disadvantages resulting from this lack are borne in a modest, manly manner, they need not cause any diminution of the respect and esteem otherwise deserved. But different treatment will be accorded those who, with disgusting pride and a vulgar display of riches, openly make a virtue of their ignorance and mock at the restraints and amenities of decent social association. Fighting qualities we must have

if we would conquer adversity, but there is no danger that they will be weakened or diluted by their association with educational opportunities and refining influences.

The consideration of our topic cannot be better concluded than by a few words suggestive of the kind of success most worthy of struggle and effort. The best quality of success is not oftenest found in relationship with affairs ordi narily considered the most practical and material. The strife to put one's self in the way of acquiring a fortune, and gaining popular praise and adula-tion, or power, or even fame, involves an element of self-seeking and selfishness which cannot fail to cheapen the heroism of the struggle. The young man who engages in the fight with difficulties for the purpose of acquiring riches may become a new and important recruit in the busy forces that create and increase the vast volume of the world's progress and greatness; he may be charitable and may devote a fair share of his wealth to the ameliora tion of distress and the relief of desti tution, and his career may fittingly il lustrate the helpful needs of adversity These things are by no means to be de-preciated. But the young man who enters upon the contest for the sole purpose of fitting himself for a life that will be useful and valuable to others, who loves success only as a means o doing good and who sees as the pleasant fruit of victory an increased opportunity for leading his fellow man to higher plane of conduct and to a purer moral and mental atmosphere, will achieve a career free from any taint of selfishness and whose grandeur will shine as a bright light guiding those who seek self sacrificing human virtue and making manifest every feature of the sweet uses of adversity

PERMANENTLY CURED.

After Seven Years of Great Suffering. MR HAMILTON WATERS OF RIDGEVILLE,

TELLS OF HIS RELIEF FROM NEURAL GIA, RHEUMATISM AND STOMACH TROUBLE THROUGH THE AGENCY OF DR. WILLIAMS' PINK PILLS.

For years Mr. Hamilton Waters, the

well known cattle buyer of Ridgeville, Ont., was an acute sufferer from neu-

ralgia, which was later complicated with rheumatism and stomach trouble. But now, thanks to Dr. Williams' Pink Pills, he is enjoying the best of health. Speaking of his illness and subsequent cure, Mr. Waters said: "For seven when be that think in an analysis street, the control plants of th years I suffered great agony from neuralagia. The pains were of a darting, excruciating nature, and for days at a

blood-making and blood enriching medicine that they so speedily cure these troubles. But you must get the genuine, with the full name Dr. Williams' Pink Pills for Pale People print.

Strength and Endurance
Are factors of the greatest success.

No person can do full justice to himself without them.
In no season of the year are they more easily exhausted than in the sprtng.
We need not ciscuss the reason for this here. It's enough to say there is one, and that Hood's Sarsaparilla gives strength and endurance, as thousands annually testify.

Nan Nobody. By MARY T. WAGGMANN. In the Nobody is the property of the month of the property of the month of the property of the prop



CARLING

able qualities for easy and quick washing. SURPRISE really makes Child's

Play of wash day. Try it yourself

ST. CROIX SOAP MFG. CO. St. Stephen, N.B.

When Ale is thoroughly matures in is not only palatable, but wholesome Carling's Ale is a ways fully age before it is put on 1 market. Both in wood and in both is mellowed by the touch of time before it reacher the public.

People who wish to use the best Ale should see to it that they receive Carling's. Oarling's.

Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

CARLING

LONDON

O'KEEFE'S Liquid Extract of Malt



O'Keefe's Liquid Ex-tract of Malt was not manufactured at the time of the World's Fair and so was not exhibited there. We have, how ever, submitted sample to leading medical me to leading medical men and chemists in nearly every city and town in Canada, and all who have looked into the matter carefully, say O'Keefe's is the best Liquid Ex-tract of Mali made.

W. LLOYD WOOD, Wholesale Druggist, General Agent, TOBONTO

WINDOWS and Cathedral Windows LONDON. or Amer MEMORIAL
High-class Church and
Equal to any English
HOBBS MF'G C

High-class Equal to:

BUY COWAN'S COCOA and CHOCOLATE

And get the Choicest Quality Benziger Brothers'

NEW PUBLICATIONS.

Meditations on the Life, the Teachings and the Passion of Jesus Ohrist. For Every Day of the Ecclesiastical Year. By Rev. A. M. IIg., O. S. F. C. Edited by Rev. R. F. Clarke, S. J., 12mo, cloth, 2 volumes met. 3 50. Postago, 30 cents extra. Mass. Devotions and Readings on the Mass. By Rev. F. X. Lasance. Contains instructions on the Mass. and Methods of Hearing Mass for all occasions. Oolong 32 mo, cloth, red edges, 75 cents extra. A Complete Exposition of The Oreod. A Complete Exposition of The Oreod. A Complete Exposition of The Astron. A Complete Exposition of The With Br. amples from Scripture. D. With a Practice, Reflection and Prayer on each Article of the Creed, by Very Rev. Feigher. Grandbry. C. SS. R., 16mo, cloth, libertace, 8, 100. Manual of the Holy Name. Containing the Rules, Indulgences and Exercises of Devotion for the Use of the Members of the Holy Name Society. Compiled from Approved Writings of Dominiean Authors. 32 mo, cloth, red edges, 50 cents. The Aggration of the Hiessed Sacrament. By Rev. A TESNIERE. Translated by Miss Anne R. Bennett Glabstone. How, Miss Ida Grandbry S. Postage, 12 cents extra. The Own S. Translated from the French by Miss Anne R. Bennett Glabstone. How, S. J. 16mo, cloth, red edges, met. 31.00. Postage Scents extra. The Own Service Scents extra. The Own Service Scents extra. St. Own Service Scents extra. St. Own Service Scents extra. St. Own Service Scents extra. Milly Avoling. A touching story for girls. By Saka Trainer Smith. Huno, cloth 85 cents. S. Cara Mulling Sandbry like Billingial Service and frontis.

By SARA MULHOL-cents.
Dimpling's Success. By CLARA MULHOL-LAND. 16mo, illuminated cover and frontis-piece, 40 cents.
Nam Nobody. By MARY T. WAGGAMAN. 18 mo, illuminated cover and frontispiece, 50

sent to any of our lso give them credit on the CATHOLIG Charges for carriags FOURTH EDITION uning MUSIC and ays and Festival and for the stand for the order of the stand for the solution of the Sodalities of the Compiled from aptending the music, 25 cents.

HE HOLY BIBLE OBNORMAL STATES AND A STATES A

BER. ce \$1

MAND-

E HAVE er Beoks 0, 50, 75c., ishing to er books, ey intend il make a ard their

S.—THIS
r the kind
troversial
holic DocM. Starle,
ents.

Y GATH-Old Diary, ile (diocess

ERS, BY

ear. This strations of its and their of the Abba

HE HOLY A. Lambing, the Dead, ice (paper) 25

MPORTED

rt of Jesus, e Holy Fam-elic Record ipt of price, f the Sacred ed Heart of

I. — JUST
Revised, w.th
Francis Airan
ook is printed
dished at a net
United Strtes,
arged Canada.
on receipt of 30

WE SHOULD the following ristian Father, ristian Mother on the Sacred cloth) 40 cents; s, cloth (strong-

orunes on Early Pam-res of Father of the most that renowned Private Inter-sabolic Church, "Confession," "Confession," "Oppular Objec-Church." The

ONS ON THE For the Sundays s of many Saints istian Faith and ies; a Method of Evening Prayers, y Land. With a

book of its kind. ng),\$1.00. Postage

S. — A YEAR'S
THOLIT RECORD
It for \$8.00. The
IRELAND IN
the most beautiful
shed. Containing
the four provinces,
Hon. John F. Finphotographic year
Produced at a cost
f this grand work

F THE SAINTS
cord for one year
so the Saints cony Day in the Year,
"Butler's Lives"
s. Edited by John
h a beautiful frostity and nearly 500
tly bound in extra

Letters received from His Grace Archbishop Gauthler on his way home from Florida, state His Grace is much improved by his sojourn that His Grace is much improved by his sojourn that his difference is much improved by his sojourn that his fact in a south and that his health is restored. His faitful and devoted people axiously look for fair return to his cathedral eith conducting a The Rev. Jesuit Fathers are Pieton, which opened on Sunday 21st inst. Rev. Father opened on Sunday for his parish, has done a great progress and prosperity of his former parish. Edward's, Westport, are well known. Westport's loss has proved the gain of Picton. Wastport's loss has proved the gain of Picton. On the bounday morning the members of all the Oatholic societies attended the 7:39 Mass in St. Mary's Cathedral and received Holy Communical in a body. As on all such occasions there was a full attendance of members. The sunday morning the members of the sunday friends of the Paul Society of the benefit of St. Vincent de Paul Society of that place.

the benefit of St. Vincent de Paul Society of that place.

The many friends of the Hon, Senator Sultvan will be glad to hear that he is now destroy to the sund health and strength and that he delivered an eloquent address at the recent medical convocation of Queen's University. In the course of his address the Hon. Senator made a facetious and pointed allusion to the two large universities in Toronto and Montreal. McGill, he said, had its millions in gold, but to Queen's her graduates alone are her jewels. We at Queen's smoke McDonald's tobacco, we use Redpath's sugar, and we drink Dow's beer," exclaimed the senator, "and derive no benefit." (Applause and laughter.)

drink Dow's beer." exclaimed the senator, and derive no benefit." (Applause and larghter.)

Turning to Dr. Grant, the principal, Dr. Sullivan added "And we're none the worse of it." And the principal said: "Hear, hear," while the students with delight yelled their assent, as only colif, daughter of Mr. Joseph Swift of this city, who has been attending the Academy of the Siters of St. Joseph. Toronto, since last fail at the recent Easter examinatians obtained the meds! for proficiency in French. This is the third meds! Miss Swift has been successful in obtaining. We heartly congratulate the young lady.

Rev. Father Collins of Cushendall thankfully acknowledges the many kind and liberal donations which he has received for the memorial window to be erected in the church of the Holy Name in memory of Rev. Father Higgins of blessed memory. All subscriptions will be duly acknowledged in the CATHOLIC RECORD when the list is closed.

The parish of Finton. now under the direction of the Rev. Marist Fathers, Rev. Father Grenot. C, M. being pastor, has made great mission. On Easter Sunday, large collection was taken up. On Low Sunday, 14th inst., after Mass. the reception dafter which an address and purse of money were presented to Rev. Father Grenot. The following is the address:

Tose C. Grenot, C. M.:

Bage Father—We the officers and prometers.

a very large number joined after which an address and purse of money were presented to Rev. Father Grenot. The following is the address:

To Rev. C. Grenot, C. M.:

Dear Father.—We, the officers and promoters of the League of the Sacred Heart, on behalf of this congregation, take pleasure this morning in presenting you with this purse, and ask you, dear Father, to accept it as a mark of respect in which you are held by the whole congregation, for your kind attendance to your flock during the holy time of Leni.

And now that the League of the Sacred Heart is properly organized in this parish, we hope and trust that God will leng spare you to discharge the functions of your sacred office.

Signed—Mrs. F. Blakley, President: Mrs. J. Mcliroy, 1st Vice President; Mrs. E. Cossibo, 2nd Vice President; Mrs. E. Cossibo, 2nd Vice President; Mrs. E. Cossibo, 2nd Vice President; Mrs. Eliza Guina, Sec. Treas. and the purse was presented by Mrs. John Mcliroy, in replying, expressed his heartfelt grafitude. Sundy so receiving the unusual large Easter collection, but to-day he was most agreeably surprised on being presented with this affects and purse of money, and spoke in a most feeling manner and expressed the hope and desire to be long with us. Rev. Father McCarthy, who has been at the Hot Springs, Arkanasa, for some months, returns in renewed health and strength, his rhuematism of the collection, but to-day he was most agreeably away for some months, returned home last week to his kind, generous and warm-hearted people at St. Charles, Read, The reverend gentleunan, we are glad to say, returns in renewed health and strength, his rhuematism of the pasts. He celebrated Mass in St. Charles, lead, the celebrated Mass in St. Charles, lead, of the pasts had it was with a genuine pastor this parish and it was with a genuine feature of the parish had it was with a genuine pastor this parish and it was with a genuine for comed him who has been in season and out of the past had continue his good work. Admed a matter and the past had

gentleman may long be spared to adorn his how office and to continue his good work. Admittos annos.

Hev. Father McDonagh, who has had charge for some months of the parish of St. Charles, Read, during the absence of the pastor, Rev. Father McCarthy in the South, estebrated his last Mass on St. Mark's day and blessed the grain. After Mass a deputation of the Congregation wasted upon him and presented him with an address and a purse of more. During the few months that Fathers McDonagh had charge of this parish he had endeaved him had charge of this parish he had endeaved him had charge of this parish he had endeaved him had charge of this parish he had endeaved him had charge of this parish he had and generally by his attention to the sick and ging and those in affliction. During the time that the safers and courtesy to all, and adjure and those in affliction. During the time that was a great deal of sickness and states of the safers and purse the warm hearted and generation of the earnest and faithful labors of a develop priest. The late ismented and illustrious Archbishop Cleary, of blessed momory, often bore testimony in favor of the content of the safe of Tyendinaga. On many occasions he of Tyendinaga. On many occasions he stated that the Catholice of Tyendinaga and with him long life and happiness in whatever new the safe and process and price of the safe and happiness in whatever and the process and process and

ARCHDIOCESE OF OTTAWA.

Friday, the 26th ulb., was the first anniversary of the terrible conflagation which destroyed so large a portion of Citawa and Hull. In thanksgiving for God's nerey in preserving the parish church and presbytery in the latter city, and to implore His blessing on all who had contributed to the relie of the sufferers. Sciemn Masses were chanted in the parish church on that morning at 8, 7 and 7 30 o'clock. At 4 in the afternoon Solemn Benediction of the Blessed Sacrament was given.

The solemn twas given.

The solemn twas given.

The solems the control of the Conse will take place in the chapel of the Congregation des Hommes. Murray street, on the Sch inst.

The solemn erection of a new Way of the Cross will take piace in the chapel of the Congress tin take piace in the chapel of the Congress tin take piace in the chapel of the Congress tin take piace in the chapel of the Congress tin the chapel of Rimouski, Que., whither he had gone in connection with the enlargement of the cathedral of St. Germain and the erection of a new Episcopal residence.

His Grace the Archbishop will commence his pastoral visit on 3rd June. His itenerary will be on the Gatheau Livre and Rouge rivers in the northern part of the province.

The devotion of the Forty Hours took place in St. Patrick's church, commencing on Friday of last week and closing on Sunday with the chanting of the Fe Deum and the Benediction. The Aliar and Sanctuary looked very beautiful with numerous lighted tapers and incandescent lights and natural flowers.

Plans have been prepared for the Capuchin Fathers and Brothers is being constructed at Meech's lake, about eighteen miles north of Ottawa.

Rev. Father Devine delivered two lectures in aid of the Church Fund at Ayimer, Que. on Thursday and Frid ay evenings of last week. His subjects were "From Occan" to Coean" illustrated by some two hundred and fifty views, and "The Lights of the Work.

On Sunday, Feast of the Patronage of St. Joseph, the St. Joseph's society proceeded processionally to the Basilica where High Mass was celebrated by His Grace the Archbishop. Afterwards, they proceeded to L'Orphelinat St. Joseph, Mount St. Anthony, where a banquet was partaken of.

The Datholic Order of Foresters are preparing for a Memorial Day some time in June, They willproceed to the Cemetery of Our Lady where sermons in English and French will be chanted. All Catholics are invited to altend.

will be chanted. All of the Sacre Courchurch, The basement hall of the Sacre Courchurch, part of which is a chapel and the remainder a recreation hall, was formally inaugurated on Sunday night, 20th ult. A lecture was delivered by Mr. Labrolle on the Court of Leon XIII. A musical programme was also produced.

duced.

Owing to illness, Rev. Father Benoit has resigned the charge of the junior department of the University. Rev. Father Piper has been resigned the con-of the University. Rev. Father Fig. of the University. Rev. Father Fig. appointed in his stead. The Sacrament of Confirmation will be con-The Sacrament

ferred by His Grace, the Archbishop, on the children of St. Joseph's parish on the 5th May, and first Communion will take place on the 9th

June.

A triduum in honor of Biessed Mary Mag-halen Mortmerigo was held in the Capuchin Durreh on Sunday, Monday and Tuesday of ast week.

The members of the St. Vincent de Paul Society are making their Jublice visits in a sody.

The members of the St. Vincent de Paul Society are making their Jubilee visits in a body.

Very Rev. Father Constantineau has just returned after a sojourn of some five months in the first of the south, much improved in health, to the Rev. Father Forbes, of the White Fathers of the African Missions, founded by the late Cardinal Lavigerie, is in the city. On Sanday afternoon he officiated at the Benediction of the Blessed Sacrament in Gleucester street chapel, of is Congressive Father Constantineau, Rector of the Juversity, and afterwards gave an interesting address on the Missions to the pupils in the distribution hall. The Reverend Father's visit to Canada is understood to be for the purpose of obtaining subjects for the missions, and to this end a house of the Order will be jounded in the city of Quebec.

The Rev. Father Forbes delivered a lecture

house of the Order will be founded in the cro of Quebec.

The Rev. Father Forbes delivered a lecture on the subject of the African Missions, to the students of the University on Wednesday evening.

DIOCESE OF HAMILTON.

THE JUBILEE.

In reference to the beginning and ending of he Jubilee, the following is taken from His

In reference to the beginning and ending of the Jubileo, the following is taken from His Lordship's letter:

"In this diocese the Jubileos will begineither in the morning after Mass, or, if more convenient for pactor and people, in the evening after devotors on Wednesday, the first day of Mary and of the beautiful month of Mary, the Feast of the Apoelles St. Philip and St. James (appeared on the beautiful month of Mary, the Feast of the Apoelles St. Philip and St. James (appeared on the first of the Apoelles St. Philip and St. James (appeared on the first of the Apoelles St. Philip and St. James (appeared on the first Friday of the month of Mary, the Feast of All Saints and the first Friday of the month of All Saints and the first Friday of the month of All Saints and the first Friday of the month of All Saints and the first Friday of the month of All Saints and Ward of the Mary of this city, left on a trip to Europe they took with them a letter from Bishop Dowling to Hi slices the Pope. Arriving at Rome they presented their credentials and were told by an attendant that there was little or no chance of eccing the Head of the Church. Little did the attendant know the influence a person (apoelle from Bishop Dowling has, even in far-off Rome. The Hamilton ladies were almost immediately informed that the Pope had expressed a desire to see the Canadians, and they were placed in the hands of other attendants, who precared them in garments suitable for their introduction. They were then ushered in securing a personal meeting, an honor dimer hamilton filmes. April 24.

"FATHER SLAVIN EAD.

Many readers of the CATHOLIC RECORD will be sorry to learn of the death of the Rev. Father Slavin, pastor of Dundalk, which occurred at St. Joseph's hospital, Guelph, on the 26th inst., after a filmes of three months. The reverend Father we ordained priest at Hamilton twenty-three years ago and was for a time attached to the Cathodra Back, and Dundalk. He was a most zealous priest and his folts in the half of his people were untirin

nighted at the good results and closely of the florts.

The Leo Literary and Dramatic Society of the Cathedral parish presented H. T. Craven's drama. "Miriani's Crime" to large audiences in the parish hall Monday and Tuesday evenings last. The entertainments were most meritorious.

DIOCESE OF ST. ALBERT.

Rev. Father Lacasse continues to give, at its of successful retreats.
Rev. Father Lacasse continues to give, at its of successful retreats.
Rev. Father Leduc has resumed his office of parish priest, at St. Joachim's. Edmonton, which he had given by for the purpose of ministering to the sick quarantined in the "Isolation Hospital." (Some very severe cases of small-pox were recorded at Edmonton and in the neighborhood.
Rev. Father Remas, the venerable dean of the clergy of the diocese of St. Albert, received Extreme Unction last week. The Reverend Father is seventy-eight who came to the country in 1855. He has always remained samong the the Indians, Half breed and Whites, Last Sunday he came to the early Mass at the cathedral, and received the Holy Communion, like any other civilian, to the great edification of those present. Farmers are now about ploughing and sow

Rev. Father Cunningham is indefatigable. A few weeks ago he was at Sad'el Lake and Lake LaBiche, preaching to the Indians. He has been preaching to the Indians the Sad Labert and he intends to visit all the Cree Indian reservations before summer. Saint Albert, 20th April, 1991.

THE PASSION PLAY AT OBER AMMERGAU.

AMMERGAU.'

Grand Concert and Lecture in St.

Michael's Church.

From the Dunnvile Chronicle.

On Easter Monday there was a grand concert and lecture in St. Michael's church. The inclemency of the evening prevented as many from attending as the excellence of the programme would suggest. A great many wanter the factor of the programme would suggest. A great many wanter the factor of the programme would suggest. A great many wanter the factor of the programme would suggest. A great many wanter the factor of the programme for the p

Ing room was at a premium in St. Michael's church.

The concert consisted of choruses, solos, quartettes by the choir assisted by all the best local talent.

The lecture was a very interesting description of the world -renowned Passion Play at Ober Ammargau, a village in the Bervarian Alps about one hundred miles from Munich. The play is given every tenth year in fulfilment of a vow made for the ceasing of a plague. Money profit has nothing to do with the origin and perpetuation of the play. The villagers have refused the most compiled offers to travel with it, and if mone were the considera ion they could sweep the world with it and take in money hand over 1st. But the whole world seemed to be going to see it last year. It is given every Sunday and sholy day from May to September, and was not he multitude cannot be accommodated on Sunday the play is reneated on Monday. This was the case when Father Crinion was present on the Sth of last July. There were 5,000 present on Sunday and shonter 5,000 present on 18 notes are seenes, and each act is preceded by a tableau and chorus. This horus is analaxous to the Greek chorus in the Greek plays, and is calculated to prepare the mind for the tableau and seene which is next on appear. The tableau and seene which is next on appear. The tableau and correct of the Passion.

Father Crinion's deerect plays on the Crucifixion, very thrilling.

After the lecture a voluntary collection was taken up to be applied on the church debt, and a goodly sum was realized. hurch. The concert consisted of choruses, solos. uartettes by the choir assisted by all the best

THE TRANSVAAL WAR

THE TRANSVAAL WAR.

In the Transvaal, matters have not materially changed since our last report on the state of affairs there. The guerilla warfare goes on with continuous heavy losses to the Boers and occasional reverses to small bands of British soldiers. A despatch from Lord Kitchener dated April 25, gives the account that since his report of four days before, 6 Boers were killed, 123 captured or surrendered, horses taken 98, with 1 krupp gun, 15,000 rounds of amountion and many supply wagons.

The British losses were one killed and 8 wounded. The previous report amounced 212 prisoners taken with 248 rifies and supplies. These constant losses cannot be long withstood, and we may reasonably look for the end before long.

OBITUARY.

NICHOLAS BLUNDY, NEW GERMANY, ONT.

Nicholas Bleudby, New Bernany, Ost.

On April 24th in Sh. Joseph's parish, New Germany and last to rest the remains of Nicholas Bandy, who has taken with him the The deceased was bore in Willoused his boyship on August 21st, 1953m (hospitable Blundy homestead, on the olds and hospitable Blundy homestead, so the old and hospitable Blundy homestead, so the old and hospitable Blundy homestead, sile, he found a successful field of sile of the sile, and hospitable Blundy homestead, sile, he found a successful field of sile of the sile, and the sile of the s

crown, promised to those who persevere until the end in the paths of righteousness. R. I. P.

TERRENCE MURPHY, WOLFE ISLAND.

"Ashes to ashes and dust to dust;
He died as becometh the faithful and just,
Placing in God his reliance and trust."

The extremely sudden death of Mr. Terrence
Murphy at his home on Wolfe Island at 4
o'clock, on Thursday morning, was heard with
much regret in Kingston, where he had many
personal friends. All day Wednesday he
worked about the farm, now and again complaining of a pain in his heart. After eating a
tairly hearty supper he retired to bed feeling to
better, but the engel of Death hovered mich
and called him of his eternal reward while he
peacefully will elsand has lost one of its oldest
and most highly esteemed Catholic residents,
of whom it called him of the third word was
as good as a so in Mr. Murphy—one who contributed reely of his means to assist in righting the crongs which were thrust upon the
nstive hand. His memory will long be
cherished by a large circle of friends in the district of Kingston owing to his high character,
uprightness and honesty in dealings with his
fell w men. He was a firm friend of the Catholic cross and ever ready to support it.

The late Mr. Terrence Murphy was been
or his died with his uncle, the father of Mr. Agrick
O'Reilly, the latter at present being a prosper
o'Reilly, t

MR HUGH DUNN, MCKILLOP.

It is with feelings of profound regret that we record the death of Mr. Hugh Dunn of the township of McKillop, who departed this life on the 9th inst. in the sixty fourth year of his age. He was a native of County Armagh, Ireland, and came to Canada about forty four years ago, and in process of the seek led in Let I. Con. 4 and 5. McKillop township. Being then young, strong about open young, strong as seek led in Let I. Con. 4 and 5. McKillop township. Being then young, strong and vigorous, by unremitting exertions he soon stocceded in transforming the dense forset as a valuable possession and comfortable mile for nimself and those who inherit his name and patrimony. He has been failing i health for nearly two years and finally succumbed, to the pressure of general paralysis which was possibly entailed by the hardships ineparably connected with pioneer life. He cultivated a high sense of honor, was a man of strict integrity, temperance and high merality, a good citizen and faithful friend, ed. "as a man lives so he dies" He was always agod, practical Catholic, and in his last hours was fortified by all the consolations of right of the fine and high merality. Be a member in good standing of Hanch 60, C. M. B. A., the beether neather the fine and he had a hody, thus swelling the intense concourse that accompanied the restaine to the new church in Dublin, where it is not served to have the metal in a body, thus swelling the intense concourse that accompanied the restaine to the new church in Dublin, where it is not served to have the metal of the fine and the served the funeral procession to Irishtown cemetery where Mrs. Dunn resis in consecrated earth.

MRS, HEERY KEELAN (NEE AMELIA HER-MINDER). MILDMAY. MR HUGH DUNN, MCKILLOP.

Mrs, Henry Keelan (Nee Amelia Her-

MRS, HENRY KEELAN (NEE AMELIA HERRINGER), MILDMAY.

It is not often a whole townspeople are
thrown into such deep sorrow at one of their
number being stricken down by the angel of
death, as were those of Mildmay on the 18th
death, as were those of Mildmay on the 18th
all being stricken down by the angel of
death, as were those of Mildmay on the 18th
all being the particular of the motherhood.

It is difficult to portray in words her many
sterling traits of character that happily combined to make in her a lady esteemed, loved
and revered by the many with whom she came
in contact by social, religious and business relations. All found in her a true and sincer
friend; and those who had intimate relationship
with her and had an opportunity of studying
closely her inner life and domestic atmosphere

recognized in her an ideal spouse and mother. In all things pertaining to God's service she was a willing worker and generous cupporter never thinking of holding alouf till some others would take the initiative. She was an active promoter of the League of the Sacred Heart and president of the Sodality of Christian Mothers, the members of which in large numbers marched in solemn procession before her remains as they were conveyed to the church where High Mass was sung and a very impressive sermon delivered by Rev. Faher Halm, where High mess, Her funeral cortege was the largest ever seen in this locality, friends and acquimate shaving come from far and near now with standing the inclemency of the weather and instances having come from far and near now the simps the inclemency of the weather and in the inclemency of the weather and in which the impassability of the roads to pay their tribute of respect to her memory and to show their deep sympathy to her bereaved husband and children, to whose comfort and cashe devoted her whole energies of body and soul in fulfilment of the pledges she made on the ocasion of her nuptile solemnity.

Besides her husband and seven young children, the youngest being only four days old at the time of her death, the deceased leavest momentable loss an aged mother, several brothers and sisters in Canada and the United States. Secret, the eldest member of the family being one of early settlers of the town where he has built up a lucrative business, besides having charge of the post office for many years.

MRS BERNARD HENRY, LONDON.

MRS BERNARD HENRY, LONDON.

Again we are called upon to record the decisies of one of London's bioneers, in the person of Mrs. Mary Henry, relect of the late Bernard Henry who died at Mount Hope of our notice was among the earliest Canadian settlers. She was born in the County Derry, Ireland, in the year 1799 and came to Canada with her busband and one child about the year 1827, and selected a farm home near Merrick ville in the County Derry, Ireland, in the Justice of the Armonde of the William of the County Leeds. They afterwards moved to North Dorchester near the village of Nilestown.

Although death claimed her husband in the year 1833 she had the consoling comforts of a family of five sons and four daughters. Bernard, John Mrs. J. McIutyre, (Isabella) Mrs. John Burns, and Miss Annie, since deceased. She leaves three sons and one daughter, Mr. Anthony Henry still on. P. W. Henry, Chicago, and Mrs. D. Bancroft, Pontiac, Mich. She also leaves forty-two grand children and about forty-eight great grand children and about forty-eight great grand dendern and mortal of their endeared grand parent to the grave.

whom were chosen to bear all that remained mortal of their endeared grand parent to the grave.

The last few years of her life she made her home with the Sisters of St. Joseph at Mount Hope and having that sincere faith so characteristic of the Irish people she deemed it one of the greatest blessings in her closing years to live and die under the same roof where the holy sacrifice of the Mass is being daily offered. She was conscious until the last hour, and when the end finally came she had the additional consolation of being surrounded by a number of her relatives as well as the good Sisters who seemed to never the administering acts of kindness.

The funeral took place on Tuesday morning, the 30th ult. from the home of one of her grand-daughters. Mrs. Richardson, Mill street. St. Peter's cathedral. A Mass of Requiem was celebrated by Rev. Father McKeon, who afterwards accompanied the remains to St. Peter's cemetery, where interment took place in the family plot.

The pall-bearers were: Messrs. Jsmes Burns, et al. Ambrose Henry, Fred. Henry, Frak Henry and D. McIntyre, all grandsons, May her soul rest in peace!

May her soul rest in peace!

THE LATE FATHER SCOTT. St. John's, Nfld., April 17, 1901.

St. John's, Nfd., April 17, 1901.

Dear Sir—I enclose you a peem in memorium of the late Right Rev. Monsignor Scott, administrator of the diocese of St. Johns, Newfoundland, No death that has occurred here for many years, caused such universal sorrow as that of the dearly loved soggarth aroon. Father Scott. He was a typical sorrow farm of the dearly loved soggarth aroon, and to Catholics, especially those of Irish descent, this phrase mirrors experit that was noble and loving, and charitable, and "priestly." Father Scott was loved by his own congregation with a stronger affection than is given to most good priesus. To the rich and the poor, to the great and the simple, but especially to the poor and lowling, he was indeed a father and a comforter. And this was testified at his funeral, and while he lay in state in the cathedral, by the thousands of weeping friends, especially the doubly bereft widows and orphans, who gathered around his bier. Not only those to whome swas the personification of a just and merciful Creator, in their troubles, to his penitents, and to those whose sorrows seemed to be like those of the Man of Sorrows Himself, was he a friend, but even those outside of his own congregation, esteemed him. Our Protestant fellow citizens in large numbers visited the church, and paid their last respects, and at histuncial there were hundreds and hundreds of our loading Protestant citizens, representing the Govern ment, trade and commerce, and even representing the humbler walks of life, who mingled with the sorrowful throng who bemoaned the loss of a kindly Father. And the testimonies to his sterling worth and ability that were published in our local papers, especially those edited by Protestant gentlemen, were a culogistic and sympathetic as the most ardent partisan could wish. And this was proper, because no one preached toleration and Orisian challenges and deceased. While he was the ideal protestant and medel Churchman and ever stepn Cathelic. edited by Protestant genulamen, were as culogistic and sympathetic as the most ardent partisan could wish. And this was proper, because no one preached toleration and Christian charity on a broader basis tin the venerable deceased. While he was the ideal priest and model Churchman and ever stern Catholic, still his charity was broad enough to cover not only his own children but also the stricken ones of other denominations. At the was charitable to a fault. How me in receipt of a fair income, and he must have got thousands of dollars worth of intentions during the year. Yet when he died he have got thousands of dollars worth of intentions during the year. Yet when he died he have got thousands of dollars worth of intentions during the year. Yet when he died he have got thousands of dollars worth of intentions during the year. Yet when he died he have got thousands of dollars worth of his charity, the widow, the needy sick, the desolate and all in this parish who were in tribulation, by their prayers and tears testify to where a great deal of his worldly means went. He was a special patron of the orphans at Belvidere (girls) and flount Cashel (toys). The Sisters and Brothers in charge of those noble institutions regarded him as their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and so he was—but while he was their special friend—and he was—but well had be special friend—and he was—but he was—but he was—but he was—but he was—but h

FATHER SCOTT.

Words fail to tell of the way people loved him A way that was earnest, and tender, and A way that was earnest, and tender, and true; Not alone, to his own, "Father Scott," was he

known as, But known to a whole world, of friends that he knew. Gentle, and simple, with all creeds he found favour.

Borne not of the sympathy—part of his soul:
For who was his friend—e'en in sickness or sor

But in word, and in deed he was there to con

The saintly and good, still felt better beside him : The erring, the sinful, the vile, were his care, For his love, was in truth, like the love of his Master. And the greater the sinner, the more love his

share.
The children adored him, so gentle, and genial,
So slow to find fault, and so quick to commend.
To the school, or the play-ground, he came like the sunshine,
And every one hailed "Father Scott" as
their friend.

Dear Homeland! dear Erin tho' he left you in Sorrow:
Yet he brought to our "New Land" your sunshine and joy:
And gladly, and cheerily, hailed his new dut-

With the firmness of manhood, altho' but a boy.
And the thousands, and thousands, o'erwhelmed in deep sorrow.
Who prayerful, and tearful, besought for his life.
Now lay him to rest — with no joybells of Easter.
But the lone, sad, bell tolling, the end of all strife.

O'! dear Father Scott! fain your loved ones would bury.

Neath pil-sot sweet spring flowers, in crosses and crowns!

The sadness, the loss, that forever will tarry.
Till years, upon years, such sad memory drowns.
And we rise, all renewed, on that great Easter morning.
The souls our loved Master has died to redeem.

d sem.
And the friendships in Christ, all renewed an?
made holy,
With the love born of Heaven, to Be, not to ISABELLA.

MARKET REPORTS.

London, May 2.—Grain. per cental—Wheat \$1.08 to \$1.10; toats, 85 to 90c; peas, 90c to \$1.00; barley, 75 to 80; corn, 75 to 80c; rye, 70c, to \$1.00; buckheat, 85 to 90 : beans, per bushel, \$2.26 to 92.50; aliske clover, \$7.25 to \$5.00; clover, \$7.00 to \$7.25.
Poultry—Spring chickens, (dressed) 60 to 80c; live chickens, 50 to 60c; turkeys, per 1b, 10 to

live chickens, 50 to 60c.; turkeys, per lb, 10 to 12c.

Meat—Pork, per cwt., \$8.00 to 85.75; beef, \$4.50 to 86.50; veal, by the carcass, \$4.50 to 86.50; veal, by the carcass, \$4.50 to \$5.50; mutton, by the carcass, \$6 to \$7; lamb, by the carcass, 8 to 9c.; lamb, by the quarter, 9 to 10c.; spring lambs, each, \$4.00 to \$4.50.

Live Stock—Live hogs, \$6.00 to \$6.25; plgs, pair \$3.00 to \$5.00; export cattle, \$4.25 to \$4.75.

Farm Produce—Hay \$7.50 to \$8.50; straw, per load, \$3.00 to \$5.00; straw, per load, \$3.00 to \$5.00; straw per load, \$5.00 to \$5.00; straw per lo., \$5 to 96.

Dairy Produce—Eggs, fresh laid, 10 to 11c; eggs, crates, per dozen, 9 to 10c; butter, best crock, 13 to 15c; butter, store lots 12 to 13c; butter, creamery, 22 to 24c; cheese, pound, wholesale, 10 to 10c; cheese, pound, retail, 12½ to 14c; honey, per pound, 12½ to 15c; lard, per pound, wholesale, 9 to 10c; lard, per pound, retail, 10 to 11c.

Fruits—Apples, per bag 75c, to \$1.50; apples, per barrel, \$1.75 to \$3.00; maple syrup, per gallon, £0c. to \$1.00.

Fruits—Apples, per bag 75c, to \$1 50; apples, per barrel, \$1.75 to \$3.00; maple syrup, per gailon, (Oc. to \$1.0).

Toronto. May 2.—Wheat, good export demand for Ontarios at yesterday's prices: Manitobas, g. i. t., about 1c lower; dealers are now quoting lake and rail; first boarer due to arrive next week; red, 58c; white, 68c; No. 1 goose, 67c, low freights to New York Manitoba No. 1 hard, old, g. i. t., \$8c; Toronto and west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c., and No. 2, 57jc; g. i. t. ground west, 92c. more from red for the patents, 10 wood, \$45.00.

To the patents of the patents, 10 west, 10 wood, \$45.00.

Barley firm; holders of the consumer of the patents, 92c. No. 3, 49c.

Peas firm; No. 2, middle freights, 55jc, and east, 69jc. Barley firm; cargoes of No. 2, at Lake Ontario ports, 49c; No. 2, east, 46c and No. 3, extra, 45c. Roy steady, car lots, 49c west; and 50c, east, 50c, Oats firm; car lots, west, 50c and east, 54c. Oats firm; car lots, west, 50c and east, 54c. Oats firm; car lots, west, 50c and east, 54c. Oats firm; car lots, west, 100a; west, 30jc.

Montreal, May 2, Grain—Ontario No. 1 spring wheat afloat, May, at 76c; peas, at 75c; afloat; No. 1 oats, at 35jc; No. 2 do., at 31jc; and 10 st., 50c; and 10 st

firm, at 38c to 40c, in bags.

Latest Live Stock Markets.

TORONTO.

Toronto, May 2 —Following is the range of quotations: at Western cattle market this morning:

Cattle Shippers, per cwt., \$4.25 to \$5,12\frac{1}{2}\$ to textle choice, do., \$3.75 to \$4.25; butcher, ordiner, \$2.75 to \$3.25; stockers, per cwt., \$2.87\frac{1}{2}\$ to \$3.35 to \$3.55 butcher, inform, \$2.75 to \$3.25; stockers, per cwt., \$2.87\frac{1}{2}\$ to \$3.35; butcher, infor \$3.37\frac{1}{2}\$ export bulls, per cwt., \$3.75 to \$4.25.

Sheep and lambs—Export ewes, per cwt., \$3.50 to \$4.25.

Sheep and lambs—Export ewes, per cwt., \$3.50 to \$4.25.

Lambs, (grainfed), per cwt., \$4.50 to \$5.50;

do., (barnyards), per cwt., \$4.00 to \$4.50;

calves, each, \$1 to \$8.00.

Hogs—Choice hogs, per cwt., \$6.60 to \$6.75;

light hogs, per cwt., \$6.15 to \$6.25; heavy hogs,

cwt., \$6,25; sows, \$3.75 to \$4.00; stags, \$2.00.

East Buffalo, N. Y., May 2.—Cattle—Fair demand, with better tone to market. Caives steady; choice to extra, \$5.35 to \$6.20; good to choice, \$5.25 to \$3.75 to \$6.20; good to choice, \$5.26; good to \$6.75; leavy hogs, common to fair, \$3.5 to \$4.75; sheep, choice to extra, \$5.50.20; good to \$4.75; cood to choice, \$4.25 to \$4.50.

Hogs—pened slow and shade lower: \$6.05 to \$4.75; cood to choice, \$4.25 to \$4.50; hogs, \$5.90 to \$6.75; roughs, \$5.40 to \$5.55; stags, \$4.25 to \$4.60; about all sold.

Man if thou desirest anoble and holy life, and unceasingly prayest to God for it, thou shalt

Man if thou desirest anoble and holy life, and unceasingly prayest to God for it, thou shalt find it, even though it be in the last hour and moment of thy existence; and if thou lind it not then, thou shalt find it in eternity: of that be assured!

CHEAP LINE OF BOOKS.

For Sale at the Catholic Record Office

We will send any of the following books, postage paid, on receipt of 30 cent. They are printed in clear type, on good paper, and bound in clein: printed in clear type, on good paper, and bound in cloth:

Oliver Twist. Charles Dickens
Barnaby Rudge Charles Dickens
Character Sketches Charles Dickens
Guy Mannering. Sir Walter Scott
Rob Roy Sir Walter Scott
Waverly. Sir Walter Scott
Vannoe Oliver Goldsmith
The Vicar of Wakefield Oliver Goldsmith
The Vicar of Wakefield Oliver Goldsmith
Evangeline. Henry Wadsworth Longfellow
Hawatha Henry Wadsworth Longfellow
The Scottish Chiefs. Miss Jane Porter
Thaddens of Warsaw Joseph Faulkner
Lute of Sheridan. Samuel Lover
Twice Told Tales Nathaniel Hawthorne
Children of the Abbey Regina Maria Roche
Guillver's Travels.
Address: Thos, Coffery, London, Ont.

CATHOLIC HOME AND LITTLE

THOLIC HOME AND LITTLE FOLK'S ANNUALS.

We have a few of Benziger's Catholic Home Annuals for 1900 still in stock, and should be pleased to mail same to any of our readers, for the sum of 25 cents in stamps.

The boys and girls who have purchased copies of this little Annual are delighted with it. It is within the reach of all, as it costs only 5 cents. The stories are interesting and instructive, being written especially for the young readers of this little book. The illustrations are numerous and pretty.

Address: Thos. Coffey, London, Ont.

SITUATION WANTED.

WANTED. SITUATION AS LADY'S COM-panion and Nurse for Invalid. Best of Medical and other references. Address "A. "B" CATHOLIC RECORD Office, London.

Chronic Constipation

(Catarrh of the Liver.)



PERMANENTLY CURED

DR. SPROULE

Have you ever thought that your chronic constipation caused all your other wretched feelings? Ferbaps your hands and feet are cold Or, you feel dull and heavy during the day. You can hardly keep awake after a hearty meal. You skin is either a muddy vellow, or covered with unsishtly pimples. Perhaps you feel blue without energy, and generally miserable; or your food doesn't taste good. Yet, penaps, you feel sometimes hungry, at other times no appetite at all. This is because the waste matter, which should be promptly thrown out, is kept in; it poisons and disorganizes the whole system. Chronic constipation is particularly bad at this time of year. The bady should now be getting rid of the accumulated poisons and refuse of the winter. If it does not succeed it means a low state of health all summer. It cannot succeed unless the bowels are open and regular, if Chronic constipation comes from a liver which is diseased and so cannot produce the necessary Bile. The Bile is Nature's Purgalive. Artificial purgatives can never cure. The more you use them the more you have to. They usually de much harm. Notice how weak they make you feel. You can't keep on draining your system like that without suffering for it. To help Nature jou must strengthen.

strengthen.

The only way to cure Chronic Constipation permanently is to cure the Liver. In America the most common liver trouble is Catarrh. Dr. Sproule was the first to discover this. As a result he has cured where all others had failed. Under his treatment the liver is thoughly cleansed and toned up. The wretched feelings disappear, the "blues" depart, the eyes brighten, the complexion grows clear and healthy. The cure is gentle and painless BUT IT IS PERMANENT.

Symptoms of Catarrh of the Liver. This condition results from the liver being affected by catarrh extending from the stomach into the tubes of the liver.

iffected by Caustra exceeding the tech into the tubes of the liver.

1—Are you constipated?
2—Is your complexion bad?
3—Are you sleepy in the daytime?
4—re you irritable?
5—Do you get dizzy?
6—Do you get dizzy?
6—Do you have cold feet?
9—Do you have cold feet?
9—Do you feet miserable?
10—Do you get tired easily!
11—Do you pat tired easily!
12—Is epesignt blurred?
13—Have you a pain in the back?
14—Is your flesh soft and flabby?
15—Are your spirits low at times?
16—Is there a bloating after eating?
17—Have you a gurgling in bowels?
18—is there a present feeling of lassitude
20—Do these feeling affect your memory?
21—Are you short of breath upon exercise?
22—Is the circulation of the blood sluggish?
Address DR. SPROULE, B. A., English
Address DR. SPROULE, B. A., English Address DR. SPROULE, B. A., English Specialist in Catarrh and Nervous Diseases (Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service), 7 to 13 Doane St., Boston.

CANADA'S PREMIER COMPANY

... WITH THE. LARGEST Paid-up Capital Reserve Fund.

Assets Receives sums of \$100 and upwards, on which interest at Four per cent. per annum is paid half-yearly, for which investors have the most

Unquestionable Security.

Full particulars on application. THE CANADA PERMANENT AND WESTERN CANADA MORTGAGE CORPORATION Toronto Street, - TORONTO.



A High Grade Bicycle for \$10 in the easiest kind of payments ever thought of Learn
what our plan is by sending your name and
address to the Co-Opera ive Cash Bicycle
Club, 5th Street, London, Ontario.

Banners, Badges, ... Pins, Buttons

FOR RELIGIOUS SOCIETIES. FRATERNAL ORGANIZATIONS. SOCIAL ENTERTAINMENTS, ETC.

Sacred Heart Pins, Charms & Badges, Religious Photo Buttons.

Souvenirs for First Holy Communion. Designs and estimates given upon applica-

T. P. TANSEY, Manufacturer Association Supplies

14 Drummond St. Montreal, P. Q. MANUAL OF THE GRAND JUBI-

LEE. By J. J. a Redemptorist Father. Authorized and recommended by the Bishops of the Province of Quebec. With an historical sketch of the Jubilee; Theory and Practice of the Jubilee Prayers for the Visits; Prayers for the Jubilee Processions; Supplementary Jubilee Prayers, etc. Eighty pages in all. Price 10 renus. Address Thos. Coffey, Carnette Record, London, Oat.