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

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, MARCH 31, 1900.

NO. 1,119.

The Catholic Record. London, Saturday, March 31, 1900.

THE CONDITION OF FRANCE.

Says the Presbyterian Review of Toronto : "The religious condition of France has been receiving the serious attention of thoughtful men these few years past. It is evident that the oman Catholic Church has been gradually losing its hold over the nation,"

All this may be very evident to a Presbyterian editor who takes his opinns second-hand and is prepared to scept anything that may redound to the discredit of Catholicism. We admit that unrest and discontent and infidelity exist in the great centres : but to conclude from that, that France as a nation is alienating herself from the Church, requires a very thoughtless man with a very illogical mind. He sees in the struggle concerning the management and curriculum of the Public schools "so long under priestly control " further proofs for his state-

nent. Most people would infer from that phase of the situation that Catholics have still some faith and vitality. Would the editor contend that because the Catholics of Manitoba provoked the hostility of the government they were drifting into infidelity or longing for the ministrations of Protestantism ?

He then quotes an extract from a Mr. Guyot who advises France to give a kindly ear to Protestantism, because t is so conducive to national prosperity. Rather a queer quotation to be used by a learned editor. Is wealth of a people any evidence of Divine favor : and would the editor, were he the richest man in Toronto, be looked upon as its holiest citizen ?

" If." as Bishop Spalding says, "England's wealth to day comes from the Reformation, how shall we account for they of Spain in the sixteenth and seven senth conturies? And if the decline of Spain has been brought about by the Catholic faith, to what cause shall we assign that of Holland, who in the seventeenth century ruled the seas, and did the carrying trade of Europe"

PROTESTANTISM DECLINING.

Dr. Jutphen, pastor of the second Presbyterian Church, Cleveland, has joined the ranks of those who believe that the fortunes of Protestantism are in this country on the wane. Abundant statistics give color to the statement and warrant us in hoping that disappointed. The orator spoke briefly

saying that a sect that made Christianfervid imagination could not have a protracted existence. It is very consoling to believe that in a moment of fervor or nervous excitement one's sins are cancelled, but it is consolation for which we have no warranty in Holy Writ. It is needless to say that Episcopalianism is retrograding. The one strange thing, to our mind, is that it has ever received a hearing from intelligent men and women. Purporting to be a teacher, it does not know what it believes in : and we venture to say that a confession of faith that would be accepted by the Auglican divines in this country would be a theological curiosity.

" PRACTICAL."

If there is one word we cordially detest it is practical. We hear ad nauseam of a practical man-a practical education-a practical turn of mind etc. You may be a tiresome bore-a

faw removes from an idiot, but if you are honored with the title of Practical you have an assured place among the sons of men. When a young man steps out of the ordinary groove, the telling. practical wiseacres deem him lightheaded. If a brave, manly word is spoken, even at the risk of causing a discussion, we hear old saws about letting sleeping dogs alone. We do not, of course, like to have much to do with the self-opinionated individual. He is inclined to be dogmatic and becomes wearisome. But he is a man who dares to consult himself and to have his own opinions, and is therefore infinitely preferable to those whose conduct is regulated by the maxims of antedelu vian times. We were forcibly reminded that practical people have no love for what they term a new departure by an incident that occurred some time since at an entertainment yclept musical and literary.

After the leading soprano had paid her respects to the moon and a clear night, and other things to which she rea ferred in a language unknown to us, a young gentleman came bravely forth these deficiencies by a goodly store of preternatural wisdom. Toward the ing in the world. end of the concert there was another speech and we nerved ourselves for a second dose of being good and doing always what we are told. But we were

meetings and revivals, is also in the cruelty, but when true to its principles threes of dissolution. It goes without they were Christian gentlemen, without fear and without reproach. They ity an experience dependent on the were courteous, because they were taught to see the Lord in all-to know that in befriending the helpless and the poor they were ministering unto Him. We never read the old chronicles that are fragrant with the odour of Catholic teaching without feeling sorry that a new order of things has supplanted them. Then we were ap praised according to Catholic standards. Chandos, du Gueselin, Bayard and others, whose swords flamed al ways in the forefront of the fight, were as gentle as they were brave : quick indeed to loosen blade in scabbard to punish the wrong, but always, whether in peace or war, giving evidence of the courtesy described by their pane-

gyrists. The chroniclers assure us that their countenances mirrored the beauty of

their souls, so that they were beloved by all, and especially by the poor and the children.

We might go on and narrate many an incident to show what honor was accorded to a gentlemen ; but our readers mayhap have read them and besides our space will not permit their

We must not, however, forgot our lesson. We must be gentlemen-that is, we must be truly charitable. Mere politeness will not do. Courtesy that springs from conventionality is a very variable quantity. There are persons and causes that want the aid of the Sam. aritan, and unless we do what we can to assist them we have not commenced our lesson. You have read how saints have kissed the leprous sores. Perhaps they shuddered when their lips touched the putrid mass : but their eyes were upon the Crucified and what they did was for Him. We shall also meet with things repellent to human nature, and our willingness to help, whether we like it or not, will unable us to ascertain from what source our courtesy flows. It is not only, as a writer says, the oil for life's wheels : it is the very essence of right living. High thoughts seated in a heart of courtesy is not due

to birth, or to learning, or to wealth, and delivered an address. It was but to the Christian spirit. With it we thoroughly commonplace, devoid of are gentlemen in the highest sense of fancy and humor, but it made up for the term : and without it we are sordid and vulgar, whatever be our stand-

A man of mean character has usually to resort to pomposity of manner to ex. tort the respect to which he has no natural claim : he is abject before superiors and brutal to inferiors; but the soul of a true man bows before God of less than \$10. This expenditure learning something of real or alleged and th only and recognizes that his vocation is to be a helper-to be, as a Turkish proverb has it, a dispenser of light. He helps not only his contemporaries but those also who come after him. The number of lives that have been beautified and eulogized by the examples of the saints cannot be stated by us. We may say, however, that the devotion of St. Camillus de Sellis to the poor and sick of Rome; of St. Pater Claver to the negro ; the unselfish and heroic deeds of holy men and women whose hearts were an asylum for every human woe and misery, have been, and will be forever, a source of noble resolve and endeavor.

becomes seems to be wanting, and to the Sacred Heart began. Roman hence it can then be permitted that there should be no renunctation ('ut non mit-simplicity of the Bible, said Mr. Tompabout the verification of these four conditions, in each individual case, should be passed not by the confessor, but by the Apostolic Delegate, otherwise desirable uniformity would not be had." The practice in this country is to refer doubtful cases to the Apostolic Delegate at Washington, as stated in the above reply.

A MISSION COMEDY.

The Evangelization of France," by the McAll Troupe,--Just a Touch of Tragedy, too.

Shakespeare has well said that " all the world's a stage and all the men and women merely players." This thought He deprecated trying to make a man a was deeply impressed on a spectator at Presbyterian Christian or an Episcopal the meeting of the Philadelphia Auxil- ian Christian, and said that it did not tary of the American McAll Associa-tion, which has for its object the fur "evangelization " of therance of the The characters in the play alism or any prejudice blind us to the those who pursue foreign mis-a fad, those who follow it as a - the love of God in Jesus Christ!" France. included those who pursue foreign missions as a fad, those who follow it as a profession and some who are thorough y in earnest, but evidently pitiably misinformed. The scene pr was one which, when viewed in the light of its comparatively barren re sults to Protestantism, might well have been called a comedy. Looked at from the standpoint of the sincere Christian who bewails the divisions among believers in Christ, it was tragic, and Christianity to secure a semblance of the poor, benighted "Romanists" of unity. Fran e were not the ones most deserv-

ing of pity. The meeting began with the singing of a hymn, in which the hope was exd that Christ's kingdom (not kingdoms) should stretch from shore to last time he was there a bomb was ex shore. Then the Scripture narrative which tells of our Saviour's instruction to the eleven to preach the Gospel to every creature was read, concluding papers about it. with the text "confirming the word with the signs which followed."

At this juncture the spectator could not help but think of the absence of with him, and would no doubt insist on miracles in the annals of Protestant ism and of the innumerable super natural manifestations ("the signs people should wish to go there. which followed ") in the history of the land of Lourdes-the land selected for evangelization "by the nineteenth century apostles.

PROGRESS OF THE " EVANGELIZATION Rossiter, in which he gave first place to the weather. The reason for this is plain when one recalls the similarity of the effects produced upon wool and Protestant assemblages by bad Protestant assemblages weather.

The corresponding secretary, a prepossessing young lady, read her annual report, which was a model of elegant diction, if we except the ignor ance and bad taste displayed in the " Romanism " and use of the words The report showed " Romanist." that \$3 636 had been received, of which \$1,600 had been expended in rent and \$950 in salary entries showed that there is a belance consideration.

tatur nuncius') Fourth. Judgment kins, and then he cited how God had opened the nations to "us"-Cuba, (Catho-Paerto Rico, the Philippines. lic American soldiers are just learning that they were advance missionaries of Protestantism) With a liberality that will astonish some of his Protestant Episcopal brethren, he said that the people of this age are hungry for the "simple Gospel of Christ." They are

They are awfully tired of theory and theology. The poor people in the rescue missions. 'the poor people in mission churches' and the peeple of the wealthy congregations are all hungering for the Gos pel of Christ after years of controversy between the different branches of the (Here he was getting back to Church. make much difference what Church he joined as long as he was helped for-"Never let any denominationward.

Catholics can well unite in Mr. Tompkins' prayer for the removal of Once secured, Christian prejudice. unity would come in a manner he little now suspects. Not by a surrender of the doctrines Christ taught, but by a general acceptance of them. All other plans for so called Christian unity can result only in an abandonment of

Mr. Tompkins spoke of the golden opportunities of this year because of the Exposition in Paris, though he could not understand why people should want to go to that wicked city. The ploded in front of the Madeleine, and it was taken as a matter of course, only a couple of lines appearing in the papers about it. Before the speaker concluded he said he was going to Eng-land, and supposed he would have to go to Paris, as his daughter would be going. Perhaps she won't when she learns that her father can't see why

TOUCHING " TALES Rev. S. D. Rossiter, who has been in the city in the interest of the McAll Mission, was in a hurry to catch a train and gave but a few rambling remarks. A prayer was offered by Rev. Mr. during which he spoke of contributions for specific work, but the thanked Lord for "the good people who put their money into the treasury and don't ask where it goes.

The speaker told how a Catholic club had threatened to break up a meeting in France, and how two priests went to question the preacher, but as the latter only said "God Almighty loves "you," there was no more ado. Several "touching !" stories were related, one of a priest's converted niece, Testament had been New whose burned, and another of a former priest who was about to be engaged as a preacher, if deemed advisable after (Evidently they are

and kept alive by amen corners, camp- Knighthood's fame in the mire of especially when death is near, this per- olics of the country where the devotion above your ways, and my thoughts above your thoughts. How then shall any one, by his private reason, pretend to judge, to know, to demonstrate the incomprehensible and unsearchable ways of God ?

DECLINE IN CHURCH GOING

The Rev. J. A. Mills (in the Church Eclectic) says: "One of the apparent facts the historian of the nineteenth century will record is the decline of church going. One of the surprising things in connection with this decline is that it established itself coincidently with the ascendancy of preaching. Ever since Protestantism has held its empire over the Anglo-Saxon the sermon has been the chief point of church going, and still in the great majority of cases holds the first place in Protestant worship. But it does not draw the congregation of old times

Rev. Mr. Mills thinks this failure to draw is mostly due to the subjects The ques treated of in the sermons. tions of election, reprobation and justification by faith only, that were once such live issues, are now dead. "In their place social questions, reforms in politics, party policies, are the subects of a large and increasing number of sermons. It would appear that here, too, interest is not satisfactory, It would appear that since the drift away from the churches is sure and steady." Adverting to sensational, fin de

siecle methods to stem the tide that is emptying the churches, Mr. Mills thinks they are evidence of the decline of church going among men. "Time was when they were not necessary. If they are necessary now it must be because people are losing interest in the churches and church-going. It is not too much to say that Protestantism has a hand-to-hand fight on its hands to keep its adherents in Church, and has not a choice of weapons. On the other hand, Roman Catholics are having no such fight. Whenever their churches are open they are crowded to the doors. The sermon adds none to the congregation, and probably takes none away. It is an incident of the service if one is delivered ; it is sure not to be sensational ; usually it is extremely practical and direct." Rev. Mr. Mills asks a startling ques-

tion, and gives an answer no less start-ling to the Protestant. "Are Amerling to the Protestant. icans tired of Protestantism? Yes. they are worn out with sectarianism, division and strife over doctrine. They are sick of indefiniteness, of creeds and formulas that feed controversy and are failures in raising the moral standard of life and duty. The practical condition of American Christianity has discouraged them. They are tired of wasting time, money, en ergy, on five or six struggling, half-filled churches in one town when two good, strong ones, working together, would, if they could only speak the same things, do infinitely more good . One of the most striking reasons for decline of church-going given by Rev. Mr. Mills, an Episcopalian clergyman, The decline of is the following : church-going has always followed the decline in the belief of the Real Presence. With the decline of that doc-

the perfect realization of Bossuet's to maintain its prestige. The muchvaunted right of private judgment is now but a plaything to beguile the unthinking.

In calling attention to the decline of membership in the various churches, the minister admitted that Protestant ism has no inherent strength or vitality. If it had had what could have prevented it from being the paramount religion of the United States?

Take for example New England, that was a hundred years ago the strong. hold of Congregationalism. Anyone conversant with the history of that period will grant that it had a free field. Its leaders were earnest and scholarly men : its adherents, if narrow minded and intolerant, were tenacious of truth as they saw it, and imbued with the idea they were the chosen people of America. Everything humanly speaking tended to give it a vitality that would withstand the corroding touch of time. And yet, it is now in ruins, covered o'er with the mildew of neglect and indifference : its conventicles ring with doctrines that held no place in the lives of the first Congregationalists, and its power and influence have gone, leaving it only the shadow of a great name. What Enerson said some years ago may be applied with greater truth to our own times. "I think," he said, " no man can go with his thoughts about him into one of our churches without feeling that what hold the public worship had on men is gone or going. It has lost its grasp on the affections of the good and the fear of the bad." Emotional religion, that is religion based on

on the dignity of labor, prophecy may take peace in the near scanty respect accorded to it by future. In Europe it is a parasite on the capitalist. It was an honest speech, the tree of state ; in this country it with a flavor of originality and strives by means of positive creeds unadorned in its deliverance by writhings and facial contortions. A few local hits made the chairman, one of the magnates who are from time to time referred to in public prints as having attained a commanding position in the commercial world, look uncomfortable. He evidently thought the remarks too personal. But he had his

revenge. In his tribute of gratitude to the various entertainers he descanted ponderously and platitudinously on the able and elequent harangue of the first speaker. He would be an ornament to the community.

Certainly. And if he lives long enough and makes no mistakes he may have a large house-filled with pictures of which he knows nothing, heaped up with useless bric-a brac, and be the proud possessor of a cheque book, We have long since come to the conclusion that your practical man is very often either an arrant coward or a confirmed sluggard.

JOTTINGS.

What a pretty story is that of Gyron le Courtois ! He was first in the field and in tournament : skilled above all in knightly arts, and as gentle and humble as a recluse. The chroniclers have many a glowing passage anent his warlike accomplishments, but his gracious courtesy receives their best eloq uence.

N) doubt there are Gyrons to-day, but we meet them but rarely. Times have changed : the old methods of speech and action would seem extravagant to us ; and the spirit that gave them life and beauty has passed away with the trappings of chivalry. Many feeling, visitations of the Holy Spirit, there were in the old days who trailed that there is no danger of loss of faith,

THE CHURCH AND SECRET SO CIETIES.

Rev. David H. Buehl, S. J., writes as follows to the New York Sun :

In the "Questions and Answers," January 14, 1900, there is a query the attitude of the Catholic about Church towards Oid Fellows, to which the correct answer may be found in "Theologia Moralis." A Sabatti. S. J. New York, 1898, p. 782 "Query 6:h. What is to be said about the three societies recently condemned among us? Reply: From an inspection of the two decrees given January 20, 1895, and January 18, 1896, it seems that the followings points can be held as certain : First The three societies called the Knights of disheartened. Pythias, the Old Fellows and the Sons of Temperance, are not condemned under censure, but only because they are pernicious. Second. This per-niciousness is intrinsic, because it springs from the rituals which are used, the secret which is ex-acted, the perils which they give rise to, and from other circumstances. Third. When the four conditions enumerated in the decree given January 18, 1896, occur, namely, that there was good faith, that scandal be lackthat from the renunciation there ing, would follow serious temporal loss, and

and the maintenance of places where "many hear the first word of Christ." The report of such services can never be accurate," and the good done " can only be known in the Lamb's Book of Life.

The young lady, evidently sincere but no doubt misled, was right in say ing that the report of such service can never be accurate, and she might have added that in general the reports of Protestant missionaries in Catholic countries never are accurate. Did she or her hearers think it possible that in these days there are many French people who have never heard of Christ? The McAll Auxiliary members would do well to read the lives of St. Denis, who died in 272, and St. Remi, who died in 535, not to speak of many others, to learn that the Gospel of Christ was preached in

France centuries before Protestantism than \$950 per annum.

The secretary went on to show "how important it is that boys and

girls should be trained in the service of God." Of course, she was not re-To prevent and remedy this abuse Of course, she was not re and to guard against error, it was necessary to forbid the reading of the ferring to the boys and girls in the parochial or Public schools of America, but to those in the mission schools in France. A falling off in the contribu-Scriptures in vulgar languages with tions from America was noted as an incident which "made the heart heavy." Besides those in France who (Acts xx. 28). Christ Himseif declar are infidels, there are "others who are held in the bonds of Roman Cath

discouragements and are somewhat THE LIBERAL REV. FLOYD W. TOMP

Creed.

The concluding feature of the exercises was a collection .- Philadelphia Catholic Standard and Times.

ADMONITION AS TO READING THE SCRIPTURES.

From an old Catholie Edition Taken of the New Testament.

The Scriptures, in which are contained the revealed Mysteries of Divine Faith are undoubtedly the most ex cellent of all writings : they were writ ten by men divinely inspired, and are not the words of men, but the Word of God. which can save our souls (I Thess. ii. 13 and James 1:21); but then they ought to be read, even by the learned. with the spirit of humility, and with a fear of mistaking the true sense, as many have done. This we learn from many have done. the Scripture itself, where St. Peter says, that in the Epistles of St. Paul, ras born and at a salary much less there are some things hard to be under stood, which the unlearned and un-stable wrest as they do also the other

Scriptures, to their own perdition (2 Peter iii. 16).

out the advice and permission of the pastors and spiritual guides whom God ing : He that will not hear the Church. let him be to thee as the heathen and olicism," and she pleaded for aid for the publican (Mat. xviii. 16) these. The workers meet with many Nor is this due submission Nor is this due submission to the

Catholic Church"The pillar and ground of truth,"(1 Tim. iii. 15) to be under stood of the ignorant and unlearned KINS. Rev. Floyd W. Tompkins, rector of all kind of learning. The ignorant

Holy Trinity Protestant Episcopal fall into errors for want of knowledge, Church, evidently doesn't believe in and the learned through pride and the branch theory of the Church, and a casual listener might have been led to Therefore let every reader of the think that he doesn't believe in the Sacred Writing, who pretends to be a Many good Episcopalians competent judge of the sense, and of would have been shocked to hear him. the truths revealed in them, reflect on But he is a firm believer in Christian the words which he finds in Isaiah, unity--that is with the oldest and larg-est body of Christians left out. He are not as your thoughts, neither are spoke of those who are nominally your ways my ways, saith the Lord; Christians, but don't understand the for as the heavens are exalted above love of Jesus Carist. This of the Cath. the earth, even so are my ways eralted

trine came in the undue ascendancy of preaching. And when people lost the idea of worship, which is bound up with the doctrine of the Real Presnce, they stopped going to church. Here the Rev. Mr. Mills has found and pointed out the true reason for the decline of church-going among Proestants.-N. Y. Freeman's Journal.

THE INVISIBLE CHURCH.

Our ideas of the Church should be broad, not narrow, Catholic not sectar-ian. There is the Church triumphant ian. -in heaven : the Church suffering -in the probationary stage of purgatory, the Church militant on earth. and And the Church militant may be a broader and larger communion than the visible Church. When we believe that outside of the Church there is no salvation, we do not express a despairing judgment as to the eternal future of the millions who are not counted as Catholics. The fervor of Christianity is the warmth of charity, not the warmth of hell fire. How many will be damned, we do not know. It is no pleasure to us to think that any con siderable number will.

We gain no access of spiritual life in convincing ourselves of the total depravity of the majority. Without detracting in the least from the duty of seeking the truth and finding without any disposition to fall into the indolent moral feeling that a man's life, not his faith determines his salvation, we realize nevertheless that there are many who are living right" according to their lights " outside of the visible communion of the Catholic Church. They are of "the invisible Church," and what their number may be we cannot judge. We hope it is large. Some members of the visible Church may not be saved : many members of the invisible Church will be. But as all right living is based on right principles, the faith in which men live and die, should ever be made a matter of supreme importance. It will an easy matter for even a good man to excuse himself for cherishing a lifelong error and leading others to main-tain it when the truth is so accessible. -Catholic Citizen.

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On the Consecration of Mankind to the acred Heart of Jesus. Jesuit Mis-tons in Ontario. (Illustrated.) His Excellency the Most Rev. Diomede Fal onio. (Illustration.)

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the benefit of his fellows, Dominic O'Conner and others. It was the same spirit of ingenuous lovalty and simple regard that led the

'Is it you, Kathleen?" he asked

pending forward in tranquil expects

Ben and gone?

Sent me-that !

grasped it.

lv:

hn J. A Becket. in American Messengar the Sacred Heart. old Irishman to call his great dog, Mc O'Conner let his hos drop as the sur Carthy. A fit namesake, this nobl went down behind the Virginia moun dumb thing which would wander forth ains. The great luminary's work from the cabin when evening glow was over for the day and so was his ignalled respite from toil, and, going The sweat on his forehead dampened the thick grey hair that straggled beto his master's side, would stand look ing up with eloquent eyes for a word low the peak of his furze cap. His keen Irish eyes looked with pensive of greeting. He would remain sup portingly by, as the old man's worship wistfulness on the familiar view. How ful fancy reared again in the golden frame of the West, the majestic pile within which his splend'd countryman many sunsets had he seen in the wil derness! How many years it was since he had sailed from Ireland for the set the pulses of men astir. When he felt the dew beneath his hand on the Western shore toward which his countrymen so naturally drift-sailed, full of ignorance and hope. He had achieved nothing very brilliant. This tawny back of his own loyal admirer O'Conner would staik slowig to the cabin, light his pipe and continue his small farm on the mountain side was devotions at the shrine of McCarthy. his and he had built a primitive cabin Then came to him one day the acut on it with his own horny hands. He est joy in his life of prose, which glit-tered with such one-syllabled words of seemed to have grown into the frag-rant isolation of the airy region from poetry as love, truth, right, duty, hope which he wrung his living. Now his beard was pretty white and his russet Its source, his exemplar of humanity the man of Tyrose. A shadow fell across his threshold.

skin was wrinkled. But he was not thinking of the lone ly being he was as he stood wrapt in thought in the sweet dusk, his spark ling eyes, a film of abstraction over

O'CONNER'S HERO.

their brightness, peering into the golden West. His soul was steeped in his clear blue eyes. vision familiar to his avid ideality The Capitol rose in its magnificent mass, the Nation's flag fluttering from its heights, swallows darting in and out of the arches where with grateful irreverence they had built their nests. Beneath its sweiling dome, a sonorous voice rang through the Senate Cham ber, thrilling with the passionate cogency of his hero's oratory. His stout heart thumped anew with teres tion. After a moment, she spoke. "The Senator's ben at the house. perception of the scene. The young Senator, Edward McCarty, was hi ideal of the Irish patriot transplanted to an alien but adopted land which magnanimously honored his worth in the work shop of the Nation's strongest

He had read of him : had slowly ment in sympathetic mitigation. conned his speeches: had grown friend ly with the indomitable manliness of him : had approved the sweetness of his heart and pictured with content the brow in an absent sort of way. endearing phases of his home life. Bat the old Irishman was never so moved by thought of him as when he corjured times against the paim of his hand. up the spectacle of his virile force swaying rows of Senators agape be fare the magic of his suasion. In the flesh, he had never set eves or

Day by day, the craving to behold preciation. him grew more insistent. Senator from this "O'd Dominion State," he lived in good friend, O Conner," says he, " with my respects. And tell him it's county not far away, and several gun fit for a man from Ty rone." times, in November, had come to a deer-stand in the adjacent county : but "With his respects," muttered the old man. "McCarthy !" He held the overty and fate had kept Dominic gun as if it were a new born infant. Connor from slaking his vision on he face of the man who represented the stock of it." cried Kathleen, warm him in the Senate. Once he had actu ally started for the county seat to hear ing up. Cut the wood, dried it, and carved his idol speak ; but his cow got found them pretty things on it. He even ered and he was too late for the barbe cue !

drilled the screw holes with his own hand, do you mind? 'Give it to Mr. The cow and the patch of land with O'Conner, with my respects. My best the cabin were the sum total of his earthly possessions, except the huge respects. "Best? Did he say his best res Saint Bernard dog which he had found pects. Kathleen ?" demanded O'Conner one bleak morning, barking baside th frozen form of his master, a young Englishman gone astray in the mounwith gravity. "He did that, Dominic ; for I know

tains. He had been hand in hand with poverty, ever since he pattered around could show a better gun nor that. on Irish bog, and was as accustomed to her as a husband to the homely face of But of late, sometime a good wife.

the stock. McCarthy stood back with it, a little jealously. plated, as he faced the dying sun, the ro who had taken suc ld upon his

McCarthy," who lay down over Katheen's feet as if in chivalrous devotion to the sex. "To town, is it ?" she cried, goading her reluctant team to more h

exertion "Shure, you wasn't mean-ing to walk it, Dominic! You'd be frezen before you got there." "Kathleen, my brother, Mike, in Californy, is dead - God rest his soul! -and his lawyer man has sent me a check for \$100

"A hundred dollars ! Whatever will you be after doing with it?" "I'm going to Washington to see Edward McCarthy," he replied with

quiet exultation. Kathleen gasped at the audacity and expense of it

Yes," said the old man, raising his head ; "it's a long night that has no sunrise, acushla. My sun is rising and will shine on the head of one o th' Almighty's finest make for me to see his blessed face. I'm taking him the best thing I have in the world, the good dog there. It's long ago he'd have had him, only for the money it took to send him. Sure, Kathleen, money can't do much, but what it can, it does powerful well.

nowing to well it was that he knocked Kathleen snuggled her feet under he ashes from his pipe against the en the great dog's side with a new appre of a flume spitting log before he turned ciation of its warmth. The wind whistled and blew the fine particles his head to greet her with a gleam from into their faces, until they glistened like frosted pipkins. They fared on She came forward and took the rush bottomed chair scross from him, swing-ing round the rifle that hung at her in silence, the cart groaning, a thin back to rest it on the floor. The same hardy, guileless tyye as himself, his steam rising from the oxen. Olice a shot rang out and a deer flaw across the road and dashed into the woods old time neighbor was such a Diana in O'Conner urged the oxen incessantly homespun that he gave no special heed to the weapon she bore. Her gray eye He was getting too slowly to his goal after the long waiting. He was so after the long waiting. considered the compact figure, slightly

ost in picturing the event of the near future that he did not notice how quiet he and his companion were. Kathleen set him down at last to wait yet a "O'Conner let his question fall slow little longer for the train which should Yes. He was at the Court House. whirl him to Washington. It was too cold to linger to see him start, but she 'nd only stopped for dinner. I wanted to come for you Dominic." She spoke slowly, administering the disappointooked back two or three times at the sturdy figure striding up and down on the small platform, "McCarthy slouching at his heels with jovial pati would have, if the horse hadn't gone to the mill, 'nd he could't wait." ence. O'Conner did not see her. His His left hand rubbed his heavy eye eves were up the track.

Washington ! When O'Conte: made his way out o

he neat his empty pipe two or three the station, he behald the stretches o "He sent you this," said Kathleen the beautiful city sheeted in dazzling sitting up and holding the rifle erect. white. Had he found it buried in blackness that left nothing visible, he He rose alertly, strode forward |and would have loved its hospitable charm:

for he had no thought save of him "Yes," said Kathleen with full apwhom it held for his coming. " Please give that to my

"Drive me to the Capitol as fast a you can get there." he said to the first cabman he met, and clambered in, the Saint Bernard crowding jealously in after him.

He had not tasted food or drunk any thing since he left his cabin, but h And will you be after looking at felt no hunger save that of his greedy soul, and scarcely heeded the biting cold. He breathed a little heavily as "He made that himself he felt how near he was to his heart's Should he fail now? But he could not, for he had stepped out and here was the Capitol before him, not a dream, but solid reality. Still, his hand trembled slightly as he paid the Those be his exact words.' abman

The Capitol loomed grander than h had ever fancied it. Its imposing mass of pillared height and soaring dome seemed as if it had sprung into the upper blue, born of the white thought the eloquence of him ! Sure, I don't think the City of New York A crowd of muffled men and arth. women were decorously making their he replied haltingly. "I would, in-She ran her fingers over the glisten way up the long steps. Ferrary Carthy was to speak to day, and they bear him. He ing walnut and the incised pattern on

ward McCarthy, Your Lordship.

his hand.

ber that, my son. These citizens are here to see how the Nation honors the toble man who is dead in her service. Go in with them, Mr. O'Conner, and look at him. It will give you peace i

not the joy you were counting on." The staunch old man stood, numbed by the blow, his face seeming to shrivel. Only a moment. He straightened up, in the pathetic re ignation of one who takes sorrow from the hand of the Lord instead of repuls ing it with a curse. "I am sorry. God rest him !"

The Bishop put his hand on the hard arm and guided him into the Senate Chamber where the young Senator lay

in state Ueder his guidance, O'Conner drew near the casket, bent for ward and saw McCarthy. He had dreamed that he would behold him in ome flight of burning oratory, his soul flashing through look, word and gesture, as the exuberant passion of his sincerity swept his auditors on to the goal he set before them. Instead, he saw a noble face with death's calm upon it : veiled eyes, closed lips and hushed repose giving tribute, as it were, to a mightier eloquence than his own. As O'Conner looked upon

him, through the cool perfume of the white roses strewn on the casket's lid and the delicate breath of the violets massed on the black steps came a warm whiff from the melting candles whore spears of flame fluttered above the dead. It swept O'Conner back to the days when a rugged, barefooted lad, he has served the Mass in Tyrone. rugged, barefooted Two hot, big tears gathered in his eyes, rolled down his weather beaten cheeks and splashed upon the black

cloth. "Oh, the boyish look of him ! And the folded hands after the good work ! He spoke the words audibly, in a mothered voice, forgetful of all but McCarthy and himself. He stretched forth his calloused hand and gave a fatherly stroke to the fine, brown hair that overhung the broad brow Then he fell back into the crowd and sank upon his knees to pray for the soul of him whose warm, friendly grasp he had hoped to know ere this The Bishop had not lost sight of him,

and now brought up a friend of the dead Senator who took O'Conner to a good place on the Sanate floor. After a little, he saw the President and the legislators of the Nation file into the large, severe room to render tribute to their brother statesman who had been called, leaving the plough with its share buried in the unfinished furrow.

Then followed the Senator's family and a stream of surpliced altar boys the assisting clergy and the Bishop. The remains were blessed and th Bishop spoke a few telling words on the man, good and true to his every trust, whom the country greived for,

cut off in his energetic prime. As in a dream, O'Conner saw the casket uplifted and borne away, and the dense crowd silently melt after it, leaving him alone in the great, empty hall which had been the scene of his hero's activity. Again the friendly prelate came to this unique mourner who had come in glad heartedness to meet the living, and had found greeting of the dead "This is a bunch of violets I took

from those they had piled around his coffin, thinking you might like them, Mr. O'Conner," he said. "Yes, I do. Thank Your Lordship,"

derd.

 "Yes, I do. Thank Your Lordship."
 the replied haltingly. "I would, indec."
 The grasped them, rose stiffy and been served to the words of Revenel father served to the Bishop with uncould dignity, moved slowly out of the echo ing chamber. As he abstractedly descended the long flight of steps he had mounted so short a time before in fevered expectancy he raised the bunch of violets to his face and drew comfort from their chill perfume second the basis and looked back, not knowing why. The Saint Bernard rubbed his head against his leg and the agent in this trend heat and hooked back, not knowing why. The Saint Bernard rubbed his head against his leg and the agree of the steps.
 Bafore he left it sill, he wheeled slow, it was not looked up. High in the stor of the steps.
 Bafore he left it sill, he wheeled slow, it from the top of the Capitol, taut in the store and back of the facer of all costers have the tork was a to be index with the stor of which and beneat white McCarthy had worked out his desting.
 The ne kurned and white and blue, flew the Stars and Stripes – Flag of the Nation, for which and beneat white motion and a glory which no man shall take from him. Whether he hoes his field or peers into the dying day, or smokes pensive at his bare hearth, the old dog drowing at his feet, he still looks for ward to seeing McCarthy's face and hearing his mellow volee, one day.
 IAN MACLAERN AND THE CRUCLEY. "Ian Maclaren" is the pen named to store the work of the versite of Liverprool. In The Potters' Wheel and the ward the or the versite of Liverprool. In The Potters' the street of the worked out his desting in the liver of the versite of the worked agent white here of the steps.
 And a glory which no man shall take from him. Whether he hoes his field or peers into the dying day, or smokes pensive at his ba "Thank you, my good girl, for would like to see him first, as he had dignity, moved slowly out of the echo-bringing me the likes of that. It's so often pictured him; his spare, wellknit figure, drawn to his full height, his Celt fire kindling the souls of his adopted countrymen by passionate pleas for their national interests. A lady gave a curious glance at the eager, roughly clad Irishman, with the beaming face, as he pressed forward, the great dog slouching close at his heels. O Conner saw no one individu ally. He only knew that there were many pilgrims to the national shrine. In his doubt as to where he should go, he followed the throng, which wept him into the rotunda. Then, still following a stream of people, he found himself at the door of the Sen ate. Oh, these city folk! It irked him to see their sad faces, such as the mountains did not show. He hoped McCarthy's would not wear that constrained expression. There was a glow in his heart and a glitter in his eye. He was here, where Edward Mc-Carthy won his glory and did his A guard stopped him to ask about the dog. As O'Conner was trying to explain why he had brought him, his fear of delay or frustration making him awkward and diffident, someone approached wearing the purple robe and cape of a Bishop. "Can I do anything for you, my good man ?" he asked considerately. You can, Your Lordship," he ans wered with blunt trustfulness. "I want to see Senator McCarthy. Ed.

MARCH 31. 1900.

ST. PATRICK'S DAY In Perth

St. Patrick's Day, 1900, was right, brated in Perth. Flags were fly, he public buildings, the stores we traped and everyone seemed to be-Shannock regardless of ereed or na Masses were celebrated in the cl basis and the patrice as and the stores. royally cel-ing from all Shainrock regardless of creed or nat Masses were celebrated in the ch John the Bapisi at 8 and 10:30 of on ter being a High Mass. A treat had parel for the congregation by the 20 or, Rev. Father Davis, in the form by VeryRev.H.A. Constantineen, D rector of Ottawa University. The R was listened to with rapt attention at able and cloquent address touched of all present. He toos for his text ing: Ye are a chosen generation that ye should shew forth the pra-marvelous light. "IS. Peter, 2nd c verse."

verse.) The text which I have just q tinued the Rev. Father, is one ye ed, cor The text which I have just qu tinued the Rev. Father, is one very ate for to day and one very approent applied to the Irish race. To-day wa ary occasion—it was no ordinary mass celebrated this day; but it was a dear to every Irish heart, an or which so many plous sculs, an occ-so many exiles of Erin assemble to and do bonor to their patron samt St. Patrick. What a great honor it man to be able to claim Irish extra-able to truthfully boast of Irish b veins, to have the honor of being a -of that great nation of which St. P the father. Glory, honor and prais Patrick, one of the great sets ints of of God. What has made Ireland she is to day but hard hereace to th grea Patrick, one of the greatest saints of u of God. What has made Ircland t she is to day but herad herence to the teachings of St. Patrick. that faith y justly earned for her the title of "T of Saints, that glory of her faith her house, the glory of her faith her has made Irishmen the bravest, women the purest women in the wor The learned lecturer next proceed case the life of St. Patrick. Taken p the shores of France his captors carr Ireland. He was then aged sixto During his sojourn in Ireland he wo in the numble pursuits of a shepherd from his captors he returned to country where he began preparatio great work her was destined to carr, prepared for the prischood. After dained a Priest of God he was sh inined a Priest of God he was sho arised to the exalted station of a Bi hus prepared he returned to Iroland o her people in a mapper so by unimed up in the text "You shall ruth and the kruth shall set you f Patrick - was no longer a bendsman.b s slave - yes the willing slave of his Master Jesus Christ. He came with he came with the spirit of prayer; h preach by word and example the glo and the salvation of souls. What a reach by word and example in mot the satistion of souls. Wh n St. Patrick's preaching and it is time! Yes, Ireland stands sold relief as the only country due sky that owes its conversion uan — the only country in the erted without the shedding of, hood. The characteristic virt ick, as well as the characterist rishmen, was his faith. What ver Ireland after its conversion entre of due ations: the centre of entre of due ations: the centre ons fluctions flourished, and it becam the education of the youth of das! how soon was this to be tory of Ireland's the day suffering an never be told. The story of er exiles her deaths and to there and the and the her chard the never be written. No, there ide in Ireland where her chail net to worship: not a cave to worship: not ises of the faithful h ense to Almighty Ge met to votenp, not a carrier and a praises of the faithful have not ascend incense to Almighty God. Yea, her Cut are living monuments of all chis. But i flourished ; still that fulth grew, and ti uit good and evil report Jreland was her faith. Look at her to day. Look a her faith. Look at her to day. Look a which had been instilled into them by rick. Irish immigrants were forced home to leave everything near and dear to wander into foreign lands to build up which had been instilled into them by rick. Irish immigrants were forced which would be strongly, like the ho had left. What yearnings and sighs w which would be strongly, like the ho had left. What yearnings and sighs w which would be strongly, like the ho had left. What yearnings and sighs w which would be strongly, like the ho had left. What yearnings and sighs w which would be strongly, like the ho had left. What yearnings and sighs w which would be strongly, like the ho had left. What yearnings and sighs w when would be strongly like the ho had left. What yearnings and be the rear bedimmed cycs to bid good bye fond parents, these kind and loving ! had sisters, whoaisel too often it has h e was gazing upon for the list time ! hot on this earth surely in Heaven, thi of rest. Other virtues of SL were his penance and prayer, and t marked characteristics of the Irish p word over. If, as it has been said, '6 tiseth those whom He loves'' then si er obelience and respect to her p Bishops. In extolling the Irish learned lecturer said he could not of than quote the words of Reverent? Darke, which so beautifully summer secret of Ireiand's greatbeas. 'And w'

The connell, so much to Irish vision the council, so much to Irish vision of battle; because the Gelife temperament is round the whole mass of English spaak nations, the Empire and its glory belong large part to us, and we cannot, we will be dispossessed of our own. No body of n shall exclude us by the claim that all the glo all the achievement belongs to Andlo Sax dom. Not we alone but our Scottish cous and the Manxmen who speak, as did our f fathers, some form of the old Celtis tons have contributed to this glory. They are more Angle Saxons than they are Slave Germans,—and it is well to remember this these days when beginning with the Span American war, such mixed peoples as Am cans and Canadians are spoken of as An Saxons. It is well to understand that, w there is no man of Irish birth or descent in land who does not glory in his Canad citizenship, there is not one among us whol can be an Anglo Saxon. Which of us by tal-thought can add to his stature one cubit! man canna se easily become a German asan II race in this country or elsewhere to be it full trish. Mr. Latchford here related an aneddo-illustrate an Irishman's pride of nationa During the Spanish-American war an Its and a German ware discussing in New Y the provess of the different nationalities. German asked the Italian if he were me Italian what would he wish to be. The an regine the talian put the same quer the German, where piled that he would wish to be an lishman. The Italian put the same quer the German, where piled that he would the wish to and a German were not an Trishman, version and appealed to battle the same quer is thy called him over and appealed to a they called him over end an picking the same way wen be same and the same quer the German ware not the same quer the German ware normal the same quer the German were not an Irishman. "" Alt, if you were not an Irishman."

MARCH 31, 1900

have listened to with so much pleasure, and to the enjoyment of which 1 am sure you will be glad to return, breathes no offence, expresses no epithet remineacent of oppression and tor-ture, nor by any offensive implication does it indicate that any part of the community is to be brought or lie under any particular musical of unmusical instrument. It recalls no memory of which is any part of the community is to have the loyalty of men, who foolishly per-hake to the loyalty of men, who foolishly per-have and glory of that dear little is a called to be brought. Who was all unworthy of their de-hours and glory of that dear little is a carosy of us fool that the and she hope which so many of us feel that the hour of her deliverance will not be much longer defared. It is as disting they and tear are in it the warm lay of love and the light note of glainess breathing at one moment the song of desire, and at another pouring the full the of the deliverance will not be full the full do for the pation of note the full the of the pation of a do not moment the song of desire and at another pouring the full the of the indicated of any the meeting demonstrates that in one re-

Imperation of the product of the second s ad dominions, which Irish valor has he extend so wide, that, to use Kipling's ph

"Lay hold with the wings of the morning. And flop round the earth till your dead; But you can't get away from the tune th they play And the blooming red flag overhead."

And the blooming red flag overhead." No part of the British Empire has more logalty in its highest sense than have it people of Ireland. You all remember Moor rebuke which is expressed in the national which inspires us to day. "Contempt on it Minion, etc." We have ever loved freeded and while no men had less reason to be loy no men have been more loyal. because in have greater reverence for authority, none-more forgiving, none more generous. Becau Korid, owes so much to Irish genius, in lite ture, in the councils of the nations, in the velopment of the laws and institutions of wh we are so proud; so much to Irish wisdon the councel, so much to Irish visdon the other, is because the Celife temperament invased the whole mass of English-epaak

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with

words.

"U. S. S." on it in blue.

personal message from an apostle

pride till he read the magnanin

Mr. Dominic O'Conner:

Mr. Dominic O'Conner : Dear Sir—It gives me pleasure to respond to your modest request by sending you a good supply of garden seed : also some choice flower seed. Perhaps I may be in your part of the world next summer and shall look in upon the crop. Daniel Flannagan tells me that you are from Tyrone. That is my fath-er's county and I have a warm feeling for every Irishman who hails from it. Yours very troly. EDWARD MCCARTHY. The D. & L. EMULSION The D. & L. EMULSION best and most palatable preparation Liver Oil, agreeing with the most delic The D. & L. EMULSION Nobody would have pitied the old scribed by the leading physicians o man for his barren lot could he have seen into his gladsome soul as he The D. & L. EMULSION trudged vigorously back to his cabin. With all reverence, he tucked the

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simple soul, he felt a dumb resent-ment at the lack of means which barred him from a pilgrimlong I've been thirsting for a sight of his face and to hear him speak with the music of his voice. The day must come when I shall. But it's not comage to where he was. In his unthink ing resignation to a straitened lot. plainin' I am when the great Edward this one desire stood up like a steel McCarthy sends me a rifle fit for an Imperor. With 'his best respects.' thorn which made his heart bleed. He Imperor. sought to exercise this smouldering re-You didn't put in the 'best,' did you belliousness by work, trying to bury the uplifting hope with the seed he cast into the broken earth. Yet despite Kathleen ?

"The saints forbid, Dominic O'Con ner. Would I be addin' words of my him, he could not but aspire to the day own invintion to the speech of him when he should look into the strong, kindling eyes of this man among men that flows like wild honey? Shure, it could say it like him, man dear, it Oace in a burst of familiar nearness to his hero, he had written to him with would sound more than 'best.' An a bold request that he would send him a few garden seeds! Then he had now I'll be goin' to leave you alone with the gun to get used to it. O'Conner made no effort to detain walked to every train for a week in

her. Kathleen and the gun were too desperate fear that his audacity would much company for him as yet. When reap naught but the humiliating chid she had gone, he sat down and ex-amined every inch of it; turned it ing of the great Senator's silence. But one morning he got a long envelope around, fingered it, held it, aimed it Fiush ing like a girl at the sight of it, O'Conat an imaginary eagle, and loved it : until the huge log burned through ner opened the packet as if it were a and the ends fell together with a soft He

crash. He rose with a long inflation had never known the full swelling of of his chest and placed it carefully or his cot. Then like a good old child, knelt down, said his prayers, and as

the dawn was blotting out the stars got into bed. He went to sleep with his hand on the rifle lying at his side, on the grey blanket. It was a sharp, clear morning, when O'Conner stood, fully dressed in his "best clothes" for a journey. He wore his mountain boots and had a

green woolen cloth around his nack. McCarthy," waited with interest for the break into the outer world. When he reached the door of his cabin, the old man paused and looked up the road. A dry creak had prepared him for the spectacle of Kathleen, sitting in an ox cart, wrapped up, like a mummy, in swathings against the cold, and urging forward a superann uated pair of oxen, whose ruffled fur showed dingily in the fresh brilliancy

of the wintry weather. "Can I do anything for you to day, Dominic ?" the called, as the steaming steers came to a halt. "I'm goin' to town

here to-day to see him." Then, as the rugged face reflected "Then it's meself you can take with only pride at this homage to his hero, you, my girl," he replied briskly. His foot was already on the wheel and as soon as he was settled, he helped in God has willed you should. Remem- invitation of the pierced Hands."

I've brought the dog for him. I've never

seen him, but it's long that I've de-sired to. He'll know me, Your Lord-ship, if you'll only tell him Dominic Rev. Dr. Watson, a Presbyterian minster of Liverpool. In The Potter's Wheel he writes : O'Conner is here to see him and shake

With his best respects, "When one enters the dimness of a Your Lordship " The Bishop's face grew grave be foreign cathedral he sees nothing clearly for a while, save that there is fore the childlike assurance and joy in that of the old Irishman, whose blue a light from the eastern window and it is shining over a Figure raised high eyes quivered with supplication. "My son," he said with slow gentle-ness, "I fear you will not find the above the choir. As one's eyes grow accustomed to the gloom, he identifies the crucifix repeated in every side of Sanator can greet you as you hope. the chapel, and marks that to this Suf-All of this throng of people are come ferer all kneel in their trouble and are comforted. From age to age the shadow hangs heavy on life, and men walk softly in the holy place ; but ever

In Toronto

HON. F. P. LATCHFORD'S SPEECH IN TORONTO.

In Toronto. In the Pavillion; Toronto, on the 17th, a con-cert was given by the I. C. B. U. on which occation, also, the following brilliant address was delivered by the Hon. Frank R. Lutch-ford, Minister of Public Works: Wherever the Cell is to be found-and where is the land throughout the earth that is not hild our labors? his pulse beats on St. Patrick's Day with a livelier thril, as here calls the memories, sweet, sad, and ziorious, that cluster round the Emeral 1 is in the Atlantic matche address and the second watced by adversity to the ends of the earth. That excerpt the cell is to be found-and where is the lows of the second second second watced by adversity to the ends of the earth. That excerpt of the battlefield, and more often in the not less heroic deeds of common Ife. That we are to-night, here in Canada, in a new nation, celebrating the festival of St. Patrick needs no explanation, no excuse. We review no bitter memories, though there are many which must come surg-ing up in our minds, when we think of the land of our fathers. The music, which we

thus : "Pat, if you were not an Irishman, would you be?" "If I were not an Irishn was Pat's ready response, "shure I'd ashamed of myself."

"That which we are we are ; "One equai temper of heroic hearts. Not "weak by time or fate but strong i "To strive, to seek, to find and not yield.

Men of Irish birth, whether in Cana bewhere throughout the world can no Men of Irish birth, whether in Cana elsewhere throughout the world can no become Anglo Saxons than they can be Doukabors. We should be ashamed befor world, if we pretended to be what we ar We only need to be what it is open to al here to be true Canadians. The he which has come down to us through g tion after generation of sturdy manhoo pure womanhood we bride in and shal serve here amid the snows of Canada diminished vigor. True. we speak th Kuage ot England, and although we ha really learned it, we speak it fairly we was foreign to our people, set with brightness, which is one of their chara-tics, they soon conquered it and beca matter.

tics, these, which is the red it and been matters. But so on conjuered it and been matters is speak of the Irish names that added new lustre to the langunge and thre of length of the langunge and thre of length of the langunge and the of length of the length of the one councils, vision to her arms? If it is the new right of the flereest battle by their side and worthy of their the other sources in the of orem the of Cast side and worth, of the of the other sources of the other areas the other sources of the other areas of Cast is the new ords, cheeren in the only still, as Wings of the tractest and machines, it is the world, cheeren in the one of all of the gradest and directly machines, and the spratest are modern the source of the closity year inceleon the stury are the names of Iri white, Kitchener French, Keily-Kenn, ers, They are our, as are the fightin they lead to victory after victory. Ge



precious missive from the hero

for whom his heart was niche, back of

a rude print of the Crucifixion. The

good Lord gave His life for men, and

Edward McCarthy was giving his for

lly cel-rom all becially ing the ality. h of St. the lat. en pre-bus pas-lecture . M. L. Father

very parts pllow.

of him nto his ter 9th

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when ordinwas

ebrate grea to any to be in hi

have listened to with so much pleasure, and to find to return, breathes no offensy, expresses of the source of the source of the source of the period to be and offensy to impleation does it be brought to batte and sharghtered, and have be brought to batte and sharghtered, and have be brought to batte and sharghtered and have period to be and offensy to impleat the source of the source of the source of the community of the brought to batter and sharghtered and have period to be and the source of the source of the brought to batter and sharghtered and have period to be and the source of the best of the source of

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conquest. But returning to ourselves: we know that the pure white light, which beams alike from the diorions sun,—the emblem of the worship, highest and purest of its kind, which St. Pat rick's faith supplaned, as from these lesser lights, though apparently one and indivisible, is really made up of seven distinct colors; so, the differences arising from the diverse origin of the people of Canada, while continuing to exist, shall be merged in the one pure light of canadian nationality. Here in this free land bet us resolve to crown the miracle of the past by continuing steadfast in what, for fourteen hundred years, we have kept through good and ill; by devotion to the institutions under when we live, and, holding fast to the tradi-tions of our race, by uniting with the other races forming the people of Canada to build up here a great nation, devited first, to the pre-servation intact of its liberties, as the highest form of pathotism; and those maintained, giv ing of its surolus energies to ensure overy-hand in hand with reverence, and respect for a bominion extending from ocean ito ocean i-a nation strong and great, united, indissibile, every sectional and racial animosity subdued, but with every worthy racial virtue preserved and perpetuated to give a higher note to that considian nationality of which we form so large a part-

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with the breeze the banners of our emotion with with "The harp that once thro' Tara's halls the sound

The command has gone forth from royal lips that never again shall it be heard in song or in

speech that They're hanging men and women for the wear-ing of the green."

(Applause.)

plows his furrows by miles, and looks back see a harvest of golden grain which extends the horizon : look at the province of Ontai here where we have unlimited resources : lo at Quebec, the birth plate of Canadianism, i province that has seen bitter fight between t rival races which will never be seen again-is our duty to develop this country and to p to a use the things which have been bestow upon us by nature. We look to Canada as t coming advance guard of the Empire, and feel that I am expressing the thought that uppermost in the minds of all when I say the violate and which we will hold as a sacred 0 We will hand i down in the same condition we have received it under the one free flag the world.

we have received it under the one free may be the world. "And now I wish to say that it is for the Irishmen of this councy to love dearly the old land beyond the sea; to cherish her traditions; to sing her songs; to read her history, the frue history of oppression, some of which has been removed, but some of which still remains; to be open and frank; to be never afraid to say 'I am frish; never to be afraid to claim as CONTINUED ON EIGHTH PAGE

"Better late than never." It is best, how ever, to be never late about taking Hood's Sarsaparilla to purify your blood. Take in new

now. A Short Road to health was opened to those suffering from chronic coughs, asthma, bronchitis, catarrh, lumbago, tumors, rheu matism, exceriated nipples or inflamed breast, and kidney complaints, by the in-troduction of the inexpensive and effective remedy, DR. THOMAS ECLECTRIC OIL. Von carnet he heavy while you have corns

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IN TORONTO. e 17th, a con-U. on which liant address nk R. Latch-

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Too Thin?

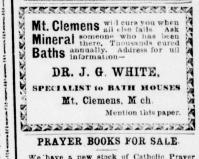
Is Babu

If so, there must be some trouble with its food. Well babies are plump; only the sick are thin. Are you sure the food is all right? Children can't help but grow ; they must grow if their food nourishes them. Perhaps a mistake was made in the past and as a result the digestion is weakened. If that is so, don't give the baby a lot of medicine; just use your every-day common sense and help nature a little, and the way to do it is to add half a teaspoonful of



to the baby's food three or four times a day. The gain will begin the very first day you give it. It seems to correct the digestion and gets the baby started right again. If the baby is nursing but does not thrive, then the mother should take the emulsion. It will have a good effect both upon the mother and child. Twentyfive years proves this fact.

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MARCH 31, 1900.

The Catholic Record.

Published Weekly at 484 and 486 Rich street, London. Ontario. Frice of subscription-\$2.00 per annum.

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RDITOBS : REV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infideis." THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey. Measra. Luke King, John Nigh. P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-uess for the CATHOLIC RECORD.

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throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and musi-reach Loudon not later than Tuesday morning. Arrears must be paid in full before the paper ean be stopped.

stopped. subscribers change their residence in rtant that the old as well as the new ad

London, Saturday. March 31, 1900. LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1990. The Editor of THE CATHOLIC RECORD, London, Oat: Dear Sir : For some time past I have read your estimable paper, THE CATHOLIC RE CORD, and congratulate you upon the man-ner in which it is published. Its matter and form are both good : and a truly Gatholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you, and wishing you success,

e faithful. sing you, and wishing you success, Believe me, to remain. Yours faithfully in Jesus Christ, +D. FALCONIO, Arch. of Larissa Apost. Deleg.

PROTESTANT IDOLATRY.

Wesley day was celebrated in Datroit on Monday by a public meeting in the Simpson Methodist Episcopal Church, at which addresses were made by clergymen from various States, all highly laudatory of the founder of Methodism. After the meeting a banquet was served in the Sunday school room, at which the toastmaster was Rev. C. W. Blodgett.

It is but a short time since this same Rev. Mr. Blodgett created a great commotion because in one of the public schools a picture was found by him representing the infant Jesus in the arms of His mother Mary. It was declared by the teacher that this picture was exhibited as a work of art and a decoration only, yet Mr. Blodgett was not satisfied, and declared it to be idolatrous to show any honor to the Virgin mother of Christ.

The question now arises whether it is not idolatry to honor John Wesley. If the plea is that saints are not to be honored, but only sinners, it will be hard on Wesley. We presume, how ever, that the Methodists who have honored their founder regard him as a saint. At all events they must be Archbishop's replies to these remonguilty of that idolatry of which they accuse Catholics, whether John Wesley be saint or sinner.

THE CHURCH IN FRANCE.

Some American newspapers have laid great stress upon the fact of payment of the salaries of the Bishops of France by the Government, as a sufficient reason for the justification of the Government in withholding them whenever the Bishops declare that the

MIXED MARRIAGES. Statistics have been recently pubished by Pastor Pieper of Gerresheim, German Lutheran clergymen in relation to the results of mixed marriages between Catholics and Protestants, which will be startling to many Catholics who contract or favor such alliances. Pastor Pieper asserts that in Prussia the total number of children of such marriages under the age of sixteen was as follows on the dates given.

Protestant per Catholic cent. per ec. 1, 1885..231,712 ec. 1, 1890..259,668 ec. 2, 1895..332,947 $\begin{array}{r} 194.542 \\ 211.325 \\ 264.648 \end{array}$ 54 55 56 46 45 44 We cannot assert that these figures

are absolutely correct, but it is at least certain that notwithstanding the fact that in the case of all such marriages when celebrated by prieste, a promise is made by the non-Catholic party that the children shall be educated as Catholics, this promise is frequently broken. There are many losses to religion on account of such marriages, both by the falling away of

the Catholic party, and by the loss of the children. This consideration of itself should be sufficient to cause Catholics not to enter into such unions. We do not believe, however, that the figures quoted by Parson Pieper are applicable to this country.

ANGLICAN PRAYERS FOR THE DEAD.

The Archbishop of Canterbury ha issued a special form of public worship on behalf of the soldiers and sailors in South Africa. To the great annoyance of the Low Church party, one of the pravers is for the dead. It being the commonly received opinion of so called Evangelical Protestants

that it is unlawful to pray for the dead, inasmuch as this practice im-

plies the existence of Purgatory. It would, of course, be useless and vain to pray for the dead, unless such prayer would benefit them in some way, that is that it would relieve them from some suffering in the other life : and if any souls suffer a punishment from which they may be delivered by prayer, the Catholic doctrine of Purgatory, which most Protestants reject, must be true.

Many Low Church clergymen of the Anglican Church have written to the Archbishop remonstating with him for this approval of a "Roman Catholic practice which Protestantism has hitherto condemned." Several of the strances have been published, in one of which he savs :

" It has been decided at law that prayers for the dead are not forbidden in the Church of England."

In another, he says:

In another, he says: "The prayer to which you refer is not for all the dead, but only for the faithful. To them the Lord has promised entrance into His kingdom in heaven, and just as we pray for that kingdom to come, knowing that it certainly will come, so we pray that the faithful departed may be admitted there, knowing that they certainly will." The Arabhaban's effort to the the The Archbishop's effort to tie the

tongue of Low Churchism, while it

itself into the territory already occupied by missionaries of any one sect, so that the delusion of Protestant unity might be successfully palmed upon the unsuspecting natives. But the tempt ation was too strong to be resisted. and the conclusion arrived at in New York was soon forgotten. No one sect could endure to see another reaping the fruit of its greater activity in the Boers from settlement to settlement, reaching a new field of missionary labor, and as the desire to bring the new American citizens to a belief in their own peculiar doctrines actuated all the sects, leading them to propag-

andism, they would not leave in peace the first occupant of the field. The first sect to send missionaries to Paerto Rico was the Episcopal, but the Episcopalian ministers were not long

there before the others swarmed in making the same Babel of sects which is to be found in the United States.

AGAIN CORRECTED.

EDITOR CATHOLIC RECORD : Sir-Your persistence in charging me w eaching that the present war between Gr the Transvaal is an injustic he part of Britain towards the Boer and dvocating its continuance, in spite of express denial of your charge and expla express denai of your charge and explana-tion of my position, is explicable only upor the assumption that it is the policy of your propagandist journal to vilify everything Protestant by any and every means. The significance of the historical sketch

Protestant by any and every means. The significance of the historical sketch of Datch exploration and contact with Bri-tain, portions of the Watchman-Warder's report of which you quoted, is to be found in the first passage of it, which you disingen-uously omitted, viz., "Naturally also we feel sympathy for the weaker in a quarre-and always an interest in the Datch race.' I introduced it to induce my hearers to fol-low the course of the rest of the war, which unhappily was to continue, with feelings o charity and not animosity towards their enemies. I was deprecating vindictiveness by recounting the large benefits Great Bri-tain has received from the Datch and by riving the Transvaal's side of the dispute I did not restate England's case, as that wai not needed to achieve my purpose. I was

not needed to achieve my purpose. I wa trying to have my people pause for a mo ment to consider "the other side." Your attack was based upon the Watch-an Warder's report of my sermon. In ew of your reiterated charge, it seemed me the simplest course to achieve the second

to me the simplest course to enquire of reporter of that paper what was his cond-tion of my position. I accordingly w reporter of that paper what was his concep-tion of my position. I accordingly wrote-him a note, stating that you were accusing me of having asserted that Britain's warfare against the Dutch republics was no just and yet advocating its continuance, and asking him to iaform me whether he so understood me, and if he intended to convey such an im pression in his report. He was kind enough to answer me in the following letter: "Part L. S. Hordson B. D. Rev. L. S. Hughson, B. D .:

Dear Sir-I have yours of the 15th inst. re a sermon preached by you on 'The Perils of Britain,' on January 21st last. "You ask if (1) I understood you to say that the present war is an injustice on the part o Britain ; (2) If I intended my report to con

vey that impression. "In reply, I beg to say tha tmy report tha appeared in the appeared in the Watchman-Warder of Jan 25th represents what I understood you sermon to mean. I have carefully examined sermon to mean. I have carefully examined that report, since receiving your letter and find that it does not discuss the justice of either party to this war as compared with the other, but only the general question of whether war was a justifiable result of the matters at issue between the two nations. That you believe it was not is indicated by the words. 'The war was not necessary.

That you believe it was not is indicated by the words, 'The war was not necessary, and the objects for which it is being waged could have been attained in peaceful ways. That is my opinion, possibly I an wrong. Not till diplomacy has been exhausted is war ever justified. Io my judgment it was not exhausted by Chamberlain and Kruger.' "These words are the only ones that appear to speak of the justice of the war and they do not refer to either Britain or the Trans-vaal as compared with the other, but say that 'Chamberlain and Kruger' did not go to those lengths of diplomacy that justify a re sort to arms. The ouestion of the justice of Great Britain's claims is not involved." (The indices are mine-L. S. H.)

the italics are mine-L.S.H.) (The italics are mine-L.S.H.) (The italics are mine-L.S.H.) (The italics are mine-L.S.H.) (The italics are mine-L.S.H.) atisfactory

necessary to repeat the quotation here. The general public are not so much interested in Mr. Hughson's personal opinions as to need that they should be constantly paraded at length before their view in our columns. Suffice it to say that the extract already quoted looked for? asserts that the "ever restless and

active " British " Empire followed ' till the latter "turned at bay "because there was no other place for them to go : yet the war "must go on," and seeming to put it on a par with a Providence will aid the " restless and active " aggressors.

This doctrine is clearly taught in Mr. Hughson's lecture-a doctrine the im morality of which Messrs. Balfour and Chamberlain denounced in recent de bates in the British House of Commons Mr. Hughson says that we "disin

genuously omitted" the first passage of the matter quoted, viz : "Naturally, pugilist, as may be noticed in his also, we feel sympathy for the weaker in a quarrel, and always an interest in the Dutch race." Well : we insert that passage now ; but we fail to see how the natural sympathy we may feel for the Datch affects the question whether or not an unjust war ought to be perinterest to the Rev. Mr. Hughson, as sisted in. We fail to see how this reit merely regards his opinion on the mark justified Mr. Hughson's attitude. justice or injustice of the South We only intended and professed to African war. quote the passage in which Mr. Hugh-

son's queer ethics were set forth. There was no "disingenuousness " in the case at all.

We also regret that the Transvaal war has occurred, but we stated long ago in our columns our conviction that the cause of Great Britain is for the right. In desiring the success of British arms, we stand, therefore, on quite a different ground from Rev. Mr. Hughson. This gentleman does not deny, but fully admits the correctness of the Lindsay Watchman-Warder's report of his words, but he ap. peals to the reporter who took down his words to interpret them. The public generally can judge of the morality of Mr. Hughson's position, without the expression of the reporter's opinion on the matter. We say that true moral ity would not urge the bitter prosecution of an unjust war. We could honor Rev. Mr. Hughson if he simply explained that he did not mean what we understood him to say in regard to this matter, but we cannot permit him to browbeat us into putting upon his words a different meaning from that

which they convey. Mr. Hughson's talk of our "sheer hypocrisy," and meanness, and of "the Bible as the sole authority in matters of religion, faith and practice " as interpreted by each individual, has no connection whatsoever with the subect. He evidently introduces this language for the purpose of drawing a red herring across the track, but we are not quite so simple as to be made lose sight of the real issue by such wiles, or by his abusive pen. We will remark, however, that the Unitarian,

Universalist, Mormon, Christian Scien. tist. Zionist and all other fantastica sects appeal to this same rule of indi-

the whole Church, and, therefore, to en the gospel, or which professes their Pope Celestine, whom the whole Chris. doctrines. That is the way they have tian world acknowledged certainly to obeyed Christ's commandment to His be the Supreme Head of the Church, apostles to "teach all nations." Where, even according to Protestant admisthen, are the columns of statistics which he demands regarding them to be sions. Both England and Ireland were in

one communion with the Church of the No. We shall not accept Mr. Hughwhole world, and the Church of the son's proposition for the sake of givworld at least at the time when St. Pating him notoriety. We will not derick went to Ireland was undoubtedly grade the world wide and ancient in subjection to the Pope's authority. Church of nineteen centaries by even Mosheim, the well known Protestant historian, admits that the Pope was growth of yesterday, which is recognized universally as the Head to be discovered only by searching in an obscure corner.

Bishop of the Church in some way in the third century. But there are Moreover, we have uniformly treated proofs even more convincing than this Mr. Hughson with courtesy, though we have spoken strongly of his false that such was the case-the testimon statements and misrepresentations. of Christian writers of the period in In return, he has shown the vindicquestion. Let us take a few passages from what tiveness and ill temper of a defeated

has been written by Bishops or Fathers of the Church of the period in question. letter inserted above. It is not our This will be best done by taking the wont to insert in the CATHOLIC RECORD decrees of Councils which comprised communications of ungentlemanly the Bishops of the whole world, or in character, which are surely not edifythe case of local Councils, a very exing reading matter. We must, theretensive territory. fore, decline further discussion of what The Council of Sardica in 347, at has become a matter of purely personal

which British Bishops were present, decreed that "if any Bishop thought his cause to have been misjudged . in order that the judgment may be renewed . . . let us honor the

memory of the apostle Peter, and let those who have judged the cause write to Julius, Bishop of Rome . . that

he may furnish judges." The General Council of Constantition regarding St. Patrick given to nople in 381 decreed, "that the Bishop him a few years ago by the Very Rev. of Constantinople shall have the primacy of honor after the Bishop of Rome, because Constantinople is the new Rome.

The General Council of Chalcedon, held in 451, while St. Patrick was engaged in his great work, in a letter to Pope Leo, declared that

"Leo as the interpreter of Peter had nou-ished them by bis writings and presided over the Council, through his legates, as head over the members, because the guar-dianship of the vineyard had been entrusted to him by the Lord . . . and being per-uaded that you will confirm the same, we have decreed to confirm the same, most blessed and Arpstolic (See) that of fer-Canstantinople . . . that after your most blessed and Apostolic (See) that of Con-stantinople should have the primacy." (See Labbe's Councils for all these de-

crees.) We say then that it is clear that the whole Christian world recognized

the Pope's authority, and England and Ireland were not above or exempt from the general law, though during the lapse of many ages it did once in a while occur that rebellious and worldly minded kings endeavored to undermine or evade it.

We might add numerous other testimonies, but these will suffice to es tablish the general law. We may add with special reference to St. Patrick that the learned Anglican prelate, Bishop Usher, in his history of the origin of the British Church states (chap. 17) that it was Pope Celestine who gave our Saint the name Patrick (noble) instead of Succath (warlike). Both Usher and Jocelyn, the ancient istorian of the Saint, relate that it w the statement "that the priest (Patrick) pated, contained an increased nut from Pope Celestine that Saint Patrick received his mission. Not only was Catholic Church," and said that "in this the case, but there is ample evithe contemporary records of the life of in many of the non-Catholic attend dence to show that St. Patrick also St. Patrick there is nothing to be found to support such statements.' went to Rome to report his progress in person to the then Pope, and was re-There was no need that the Rev. ceived with great kindness, and re-Canon should have spent so much labor turned to his field of labor, encouraged in refating a hypothesis which is not by the Holy Father to prosecute his generally maintained, though it has work more energetically than ever. been asserted that he was | consecrated Bishop by Pope Celestine, who certain GRATIFYING IMPROVEMENT. ly gave him his mission and jurisdiction to preach the faith in Ireland. It It is gratifying to remark that durappears, in fact, from St. Patrick's ing the past year there has been a deown Confessions, which we may regard cided improvement in the schools of the as his autobiography, that he received Province of Quebec. The total number of children attending Elementary and in his own country, presumably France, not only deaconship and Model Schools and Academies was 307,. priesthood, but also the Episcopate,

MARCH 31, 1900,

olic and 53 in the Protestant schools. which also shows a decided improvement all around. It appears, also, that a large number of religious teach ers have applied for and obtained dip. lomas.

The religious teaching communi ties have their set course of qualifications for teachers, independently of the public examinations, and their standard is high, nevertheless it may be a satisfaction to the parants to know that the religious teachers are able to obtain diplomas through the public ex aminations.

A CHARITY FOR LENT

To many people the word charity conveys only one idea : that of reliev ing material necessities with money o goods. It is a distinct surprise, nay even a shock, when they realize th force of the words of St. Paul, in th epistle of the Sunday immediately pre eding Lent, that one may distribut all his goods to feed the poor, and ye be devoid of the charity which avail to salvation.

Charity is love of God and love of our fellow creatures, and the sincerit and effectiveness of the latter is fairer test of the reality of the forme than the most strenuous assistance a religious services of supererogation, o the most public and vehement profe sions of devotion to the Faith. Indeed it is the Judgment Day test.

To our neighbor who needs not ou material bounty we still owe the chan ity of good example, gentle judgmen courtesy, and respect for his right Of the last, is the privacy of his dome tic and personal affairs.

Detraction and calumny are quite immoral as that other breaches of th Decalogue to which the term is con monly applied.

Bat is the forcing of the door of neighbor's house or heart, and the pu Hishing of the inventory of what o finds, or suspects to be there hidd one's sight, entirely witho guilt?

All unsolicited active concern in t private affairs of our responsible ad neighbors is mere meddling ; and me dling is always mischievous, imper nent, and vulgar.

Most of us have something to set order in our own houses. The most fective way of bettering our neight management is by showing him a proximate perfection in our own.

Some people who profess piety g up novels, or cards in Lent. It ne seems to strike them that a vas harder, more useful and more merit ious penance would be the pled; made and kept, to devote themsel so thoroughly to their personal a comestic affairs during the holy seas that there would not be a moment the investigation of other people's c cerns, and dissemination of the resu The charity of silence, the repress of vain curiosity and of the instinc meddling would do more for the p fection of the individual soul and

peace of the community than alm any Lenten penance that the aver woman, at least, could devise or p tise - Boston Pilot.

QUESTION BOX.

Many Interesting Queries Rece d Answered by Father Doyle, Paulist. Philadelphia Catholic Standard and T

The interest in Father Doyle's ten sermons at the Church of the sumption continues unabated, and 'question box "this week, as an

of queries. These were bri-fly

clearly answered by the preacher,

the replies gived will no doubt r

procuring Catholic literature

studying the doctrines of the Ch

asked an explanation of the sente

do redemption," which the quest said is in Butler's Catechism.

The reply first called attention the fact that "salvation," not

demption," is the word. It was explained that all non Catholics

are in good faith and have been

tized are members of the soul o

Church, though not visibly united

Those who believe in the Ca

Outside the Catholic Church the

e closely. An Admirer of Catholic Dog

Dr. Flannery, now P. P. of Windsor, on a controversy concerning the history of that great Saint. In a lecture on St. Patrick delivered in the Convocation hall of Trinity University, Toronto, on St Patrick's day last, the Canon sadly bungles the Saint's history, though he claims to quote only authentic records contemporaneous with St. Patrick himself. It is clear that this claim is not founded on fact.

According to the Canon :

"While in France St. Patrick spent some me in a monastery, but he eventually re-urned to England where his parents received in which event is with the state of im with great joy. This is preceded by the statement

that "There is considerable doubt as to his birthplace, and he might have been a French-man, a Scotchman, a Welshman, or an Englishman. But he was certainly not an Irish

man It is true that there has been much discussion regarding St. Patrick's birthplace. The saint's own writings leclare that he was born at Bonaven Taberniae, and the difficulty lies in locating the place named. There is, indeed, some reason to suppose that the place of birth was at or near the town of Kilpatrick in Scotland, but the

most general and most probable opinion puts it near Boulogne-sur-Mer in Picardy, France. There is no good reason to suppose that the saint was born either in England or Wales, as Canon Dann seems to take for certain. Canon Dann then combats at length

ST PATRICK'S MISSION FROM THE POPE. The Rev. Canon Dann appears not to have profited much by the informa-

Government has acted unjustly the case of the suppression of the Assumptionist Fathers for having disagreed with the course taken by the Government in its anti-religious policy. The salaries are not a gift of

the Government to the Bishops or the Church. The Concordat of 1817 fixes the salaries as a compensation for the appropriation of Church property made by Government under the Revolution, and their regular payment is a matter of justice, and it has no right in honesty to withhold them.

A PUPIL OF THE JESUITS.

Among the army promotions recently sent by President McKinley to the Sanate for approval, is the name of a young man named Hugh A. Drum, who will not be twenty one years of age until next September. He is promoted to the position of 2nd Lieutenant, and he will be the youngest officer in the army. This distinction is conferred upon him partly because of the bravery of his father, Captain John Drum, who was killed in the assault on San Juan, and partly on account of his own deserts.

Lieutenant Drum was a pupil of St. Francis Xavier's (Jesuit) College in New York city, and studied military tactics in the college battallion which was instructed by his father. He was one of three alumni recommended by the faculty of the college to the War Department for excellence in military matters.

The United States Government is conscious of the aid given it by Cathclies in the recent war, and by many promotions the services of Catholics have been recognized.

Lieutenant Drum is now in the Philippines serving in the 12th Infantry.

certainly favors High-Churchism of dealing with religious orders, as in the most decided cast, is somewhat ludicrous, and we are very doubtful t either one or the other of these two parties in the Church will be satisfied with this attempt to walk on both sides of the fence at the same time.

PUERTO RICO MISSIONARIES.

The recommendation of Professor Schurman to the Protestant sects to agree upon some one form of Protestantism to teach to the Filipinos, as otherwise the contradictions taught would make the new religion ridiculous in the eves of the natives, has not been followed out in Puerto Rico, at all

events, though the reason for following it would be equally strong as for the Philippine Islands. Among those who have started missions there are the Disciples, Baptists, Presbyterians, Congregationalists and Episcopalians, but whether the last named are represented by High or Low Church missionaries, or both, we have not ascertained. Bishop Whipple of Minnesota has claimed jurisdiction there, simply because he paid a flying visit to the Is land, and he has licensed four lay readers to hold the Episcopal Church service in the interior towns. We do not well see by what occlesiastical law he can claim episcopal jurisdiction there ; for that matter, however, his jurisdiction is just as good as it is over the State of Minnesota, that is, it is a

usurpation. Not only did Professor Schurman

advise that a uniform Protestantism Catholic lecture delivered some weeks should be preached in the newly acago in Lindsay, he maintained that quired territories, but at a meeting of though the Boer war was unjustly unthe ministers of various sects, held in dertaken on the part of England, it Hughson's Simon PureBaptist religion? New York soon after the end of the should now be prosecuted to the end. war, it was agreed that it was neces-

sary that no second sect should intrude quoted his words at length, so it is not not one nation to which they have giv. To do this belonged to the Head of (notably great, being 361 in the Cath-

Surely, now, when he who preached the ser-mon and he who reported the sermon are both agreed as to the teaching given, you will follow the only decent course and con-fess that you were in error and have done vidual interpretation of the Bible was ordained by the Pope of the Roman

Farthermore, you must be aware that you are guilty of doing that immoral thing which are guilty of doing that immoral thing which you talsely charged me with advocating You have done injustice in attributing to m voi 'talsely charged me with advocating. You have done injustice in attributing to me pernicious sentiments, and yet, in spite of correction and explanation, you have per-sisted in your course. Who, then, will be blamed, who regards your moral strictures as sheer hypocrisy? It is you, Sir, and not I who have faller into ''an ethical cesspool,'' and if the morality of our several parts in this discussion is to be taken as a criterion of the religious and moral theories we repre-sent. I am sure that that method that makes the teaching of God given in the Bible the sole authority in matters of religious faith and practise, and that urges its interpreta-tion by each individual according to the grace and intelligence God has given him, and always in the light of his responsibility to God alone, and not, as you meanly insin-uate to be the practise of Protestant minis-ters, with regard to policy of any sort, must be confirmed in the regard of all impartial men. Yet how much better also to listen to Apostolic authority. Paul the Apostle writes to Timothy: " "Every scripture inspired of God is also profitable for teaching, for reproot, for cor-rection, for instruction which is in righteous-ness, that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3, 16-17.) " You have assailed my moral system. I

ad completely unit 3, 16-17.) have assailed my moral system.

You have assiled my moral system. propose a test according to our Lord's teach ing : "Ye shall know them by their fruits. (Matt. 7. 16.) From all available statistics o (Matt. (. 16.)) From all available statistics of crime and immorality for any given period cull out those that refer to Baptists; from all authentic Baptist documents and works of recognized Baptists cull out sentiments that you regard as immoral and by any other legitimate means of judging the morality of legitimate means of judging the morality of a body of people that you may suggest, ob-tain evidence. I will do likewise with refer-ence to Roman Catholics and then let us pub-lish the results of our industry in parallel columns in the CATHOLIC RECORD and Can-cing Dariet and other encours if your disdian Baptist and other papers if you wish. I challenge you to the test. L. S. Hughson.

It will be seen from the above letter that the Rev. L. S Hughson again posed controversy to his own particudenies that in the course of his anti-

which Mr. Hughson lavs down so dog. matically, while vigorously beating his big drum. It is a principle of logic and mathe

matics alike that the proposition or thesis from which contradictories follow is false and absurd. We, therefore, must reject the rule of " religion. faith and practice " laid down by Rev. Mr. Hughson. We admit as unerring the Biblical interpretation, not of "each individual," as proclaimed by Mr. Hughson, but of "the Church of the living God, the pillar and ground of truth," as declared by the Apostle of Christ. (1 Tim. iii, 15).

Mr. Hughson ends his letter with 'a challenge "to discuss with him in the columns of the CATHOLIC RECORD and the Canadian Baptist a question of Magdalen statistics on grounds arbitrarily chosen by himself.

It will be noticed that in the course

of Mr. Hughson's letters he claims to be priesthood by Pope Celestine was evithe champion of Protestantism in gendently intended to make it appear that eral-that is, of all who accept his rule the Pope had nothing to do with the of "individual interpretation." But conversion of Ireland, which is conin his boastful challenge he dishonestly trary to the fact. The ordination of narrows his championship to a sect priests and deacons pertains to the which is scarcely even known by name duties of a Bishop, and the consecrabeyond the borders of English-speaktion of Bishops is also usually done by Bishops, though, of course, the Pope, ing countries, and which, even where English is spoken, is but an obscure as Bishop of Bishops, may perform these functions if he deems it expedisect of very limited extent. When he was at it, why did he not narrow the ent. In the case of St. Patrick, there field still further, and confine the prois good reason to believe that he was consecrated by St. Germanus of Auxlar Baptist sect, whether that be close erre, but St. Germanus did not claim or open communion, or seventh day or possess jurisdiction over the whole Baptist, or it may be the Tunkers or world, so that he could not constitute Dankers? Which one of these is Mr. St. Patrick Metropolitan of Ireland as a new country to be evangelized, and Mr. Hughson's sect has scarcely a not yet under the jurisdiction of any

Ireland.

We already in our issue of March 10 history worth exploring, and there is Bishop.

267, of whom 270, 651 attended Catholic, and 36,616 attended Protestant schools. after he had been commissioned by Pope Celestine to preach the faith in The increase of attendance for the year, as compared with 1898, was Canon Dann's purpose in combatt-2 884, of whom 2 877 attended Catholic, and 7 attended Protestant schools. ing at length his ordination to the The smallness of the increase of the Protestant school attendance is er-

> the smaller Protestant schools have been discontinued, while the larger schools have increased or have been improved and enlarged. Thus the total decrease in the number of Protestant schools is 69, while the number of model schools and academies increased by 16. The Catholic schools increased by 61, making on the total a decrease of 8 In the Protestant schools, however, notwithstanding the decrease of number, there is an increase of 102 in the number of teachers employed, which undoubtedly indicates increased efficiency. The decrease in the number of teachers in both Catholic and Protestant schools,

who have only temporary permits is

plained by the fact that a number of

'Catholic " asked three que (1) Why do the Greek C

priests marry? Strictly speaking, Greek C priests do not marry. Some an ried before ordination. Non marry the second time, and a m priest cannot become a Bishop. is a matter of discipline. The in general requires its priests celibates, because it is a pre

Church and remain out of it for wo reasons will be lost, as also those feel that the Church may be righ refrain from investigation, for f being convinced, feeling that lack the courage to take the only consistent with such conviction. Oue not enough instructed

have a Mass said for a temporal the intention being to obtain a Catholic young man as a husband God so wills." The last phrase underscored.

faith "asked if it would be pro

Father Doyle said that it was a able purpose and a worthy or which to have a Mass said. It doubt God's will that the holy s matrimony should be entered by moral young men and women have no vocation for the religion The speaker took occasion to sa Catholics who can read should

compelled to sign themselves as enough instructed in the faith." olic and 58 in the Protestant schools. which also shows a decided improvement all around. It appears, also, that a large number of religious teachers have applied for and obtained dip lomas.

The religious teaching communi ties have their set course of qualifications for teachers, independently of the public examinations, and their standard is high, nevertheless it may be a satisfaction to the parants to know that the religious teachers are able to obtain diplomas through the public examinations.

A CHARITY FOR LENT

To many people the word charity conveys only one idea : that of relieving material necessities with money or goods. It is a distinct surprise, nay even a shock, when they realize the force of the words of St. Paul, in the epistle of the Sunday immediately preeding Lent, that one may distribute all his goods to feed the poor, and yet be devoid of the charity which avails to salvation.

Charity is love of God and love of our fellow creatures, and the sincerity and effectiveness of the latter is a fairer test of the reality of the former than the most strenuous assistance at religious services of supererogation, or the most public and vehement professions of devotion to the Faith. Indeed, it is the Judgment Day test.

To our neighbor who needs not our material bounty we still owe the charity of good example, gentle judgment, courtesy, and respect for his rights. Of the last, is the privacy of his domestic and personal affairs.

Detraction and calumny are quite as immoral as that other breaches of the Decalogue to which the term is com monly applied.

Bat is the forcing of the door of a neighbor's house or heart, and the publishing of the inventory of what one power to set it aside, just as she had finds, or suspects to be there hidden the right to adopt it. It is never disone's sight, entirely without guilt?

All unsolicited active concern in the private affairs of our responsible adult neighbors is mere meddling ; and meddling is always mischievous, impertinent, and vulgar.

Most of us have something to set in order in our own houses. The most effective way of bettering our neigbor's management is by showing him approximate perfection in our own.

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Some people who profess plety give up novels, or cards in Lent. It never seems to strike them that a vastly harder, more useful and more meritorious penance would be the pledge, made and kept, to devote themselves so thoroughly to their personal and domestic affairs during the holy season, that there would not be a moment for the investigation of other people's concerns, and dissemination of the results. The charity of silence, the repression of vain curiosity and of the instinct of meddling would do more for the perfection of the individual soul and the peace of the community than almost any Lenten penance that the average woman, at least, could devise or practise. - Boston Pilot.

QUESTION BOX.

Many Interesting Queries Received Answered by Father Doyle, the Paulist

Philadelphia Catholic Standard and Times The interest in Father Doyle's Lenten sermons at the Church of the As sumption continues unabated, and the 'question box " this week, as antici-

stat) for a religious life and because the clergy are free from many cares of the world which a married priesthood could not avoid. St. Paul says: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife ; and he is divided." (1. Cor vii., 32 33)

(2) "Why is a banner placed be fore the Blessed Sacrament during the ermon at the Forty Hours or when the Host is exposed continuously ?"

The Blessed Sacrament is exposed for adoration. During the sermon the attention of the people is to be given to the discourse, and therefore our Lord is withdrawn from vision for the time being.

"Why are some marriages de (3) clared null and void by the Church ?" Here the writer referred to a marriage between a Catholic and a Jew, which was so declared.

This marriage was null ab initio, or from the beginning, by the law of the Church, because one of the parties was unbapt zed, hence could not receive the sacrament of matrimony.

J M. B. asked (1) "Is it necessary to be confirmed to be saved ?" " Can a priest administer Confirmation in danger of death ?"

Confirmation is not necessary to salvation, but one has arrived at an age to receive the sacrament and wilfully neglects this grace is guilty of mortal sin. Only under extraordin circumstances in missionary ary countries where there are no bishops - is a priest ever granted faculties to

(3) "How is it that cousins are married before the altar when it is forbidden by the Catholic Church ?"

This is a matter of discipline and not of dogma, hence there arise cases where it is advisable to relax the rule and grant a dispensation. There are good reasons for the existence of the law of the Church, and she has the pensed with except for very good reason.

"Yours respectfully " (unsigned)

asked : 1 "Why do Catholics have to pay

Catholics do not pay for prayers or Masses. No amount of money can purchase a Mass. The sacrifice of Calvary repeated in an unbloody manner is priceless. If a Catholic died within the pale of the Church his body is entitled to brought to the Church and to have the absolution of the body performed whether an honorarium is given or not. That there is a fixed figure for honorariums is to prevent traffick ing in Masses, just the reverse of the idea entertained by many. A low Mass is as efficacious as a High or a Solemn High Mass, yet the last is usual ly preferred at a funeral by the triends and relatives of the deceased. They certainly could not expect the rest of the congregation to bear the greater expenses for choir, etc. In last week's question box it was stated that Judas Machabeus sent money to Jerusalem to have sacrifices offered for his troops killed in battle. As to honorariums, we read that they "who preach the Gospel should live by the Gospel." (1. Cor., xiii., 14)

"Why can a Catholic not have a Mass and the body taken into the church when dead, if you bury in non-Catholic ground, when part of the family are not Catholic, and they wish to all buried together ?'

The Church teaches, as does the Bible, that the bodies of her children he temples of the Holy Ghost. re "Know ye not that your body is the temple of the Holy Ghost." (I. Cor. vi., 19) For this reason and because of the Resurrection, Holy Mother Church desires the bodies of her deceased children to rest in consecrated ground. To better secure this she refuses her ceremonies where such interment is not contemplated. There are cases where portions of non Catho-lic cemeteries have been consecrated, as also where the rule has not taken effect, because the family lot had been in such a cemetery previous to the enactment of the decree in this coun-

are forgiven them, and whose sins you shall retain, they are retained." (John XX., 23) How is the minister of Christ, that physician of the soul, to forgive or retain unless he knows How is he to advise as to future con duct unless he is aware of the tempta. tions of the past ? The Book verbs (xxviii., 13) says : "He that hideth his sins shall not prosper, but he that shall confess and forsake them,

shall obtain mercy. "Curious" inquired if "Jesus did not give wine and bread to His disciples, and if so, why do Catholics, not get wine when receiving Holy Communion.

There are several reasons for this. First, Christ is whole and entire under each species. The bread after consec-ration is the Body and Blood, soul and livinity of our Lord. So is the wine. To receive either is to receive Christ in the Blessed Sacrament. Such being the doctrine, the reception under one or both species is a matter of discipline. The Manichean heretics considered wine as evil and held that Christ had no real blood. Up to the fifth century the faithful were free to receive under one or both species. Pope Leo I., in 443, and Pope Gelasius, in 496, com-manded that both be received, to deter these heretics from approaching the Holy Table and profaning the sacra-ment. When this heresy expired the discipline was again relaxed, and the custom of taking under one species prevailed, but without positive law, until the Councils of Constance and Trent rebuked the so-called Reformers by making it a law that in the Latin rite the people should receive under the species of bread only. As a matter of discipline this has proved most convenient by rendering the administration of the sacrament easier and less exposed to profanation. Thus invalids, those in remote and inaccessible regions where wine cannot be procured or pre served, and those in poor localities where it could not be purchased for thousands of communicants, have by this law the opportunity of receiving our Lord frequently and being strengthened by the Bread of Life and being In Luke xxiv., 30, we read that Christ made Himself known to the two disciples at Enmaus " in the breaking of read." In Acts it., 42, it is said the first converts that they " were preevering in the doctrine of the Apostles and in the communication of the breaking of bread and in prayers." And again in Acts xx , 7, the inspired writer says : " On the first day of the week, when we were assembled to break bread, Paul discoursed with them." At the Mass bread and wine are both

used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species-that of bread.

-There is no unseemly di cus-Note. sion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very care fully wiped the cup before again offering it to the white members.

ADVOCATAES OF ROBBERY.

One of the strongest phases of that bigotry which hates any and all things connected with the Catholic Church consists in the fact that the individuals who labor under its malign influence eldom fail to advocate for Catholic countries policies whose application they would never dream of considering for Protestant lands.

appropriation of the ecclesiastical es tates in our colonies, but what shameful theories does not hatred of the Catholic Church prompt its enemies to advocate in its regard !-Catholic Columbian.

THE ANGELUS.

THE CATHOLIC RECORD

Although the Feast of the Annuncia tion is observed in the Church in a special manner on March 25, the joyous went which that festival commemor ates is kept in grateful remembrance by the faithful every day in the ring-ing of the "Angelus bell" and the frequent recitation of the "Ave Maria" or "Hail Mary."

The "Angelus Domini," or the "Angelical Salutation," recalls to us that precious moment for which the people of the ancient law had sighed for so many ages-the moment when Mary was visited by an angel, who an nounced to her the glad tidings that she had been chosen to become the Mother of Him who was to be the Re-deemer of the world. Through the reigious custom then of saying the Angelus" we not only commemorate the mystery of the divine Incarnation, but at the same time we honor the Mother of the Saviour for the sake of her Divine Son. The Augelus bell rings three strokes, a pause and then again three strokes, another pause and three strokes more, and this is followed by nine strokes. As it rings the first three the faithful say :

"The Angel of the Lord de "The Angel of the Lord declared this Mary. And she conceived by the Holy Ghost." "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb: Jesus Holy Mary, Mother of God, pray for us sin ners, now and at the hour of our death ners, now Amen."

the faithful say :

faithful say : "And the Word was made Flesh. And welt among us." "Hail, Mary, full of

After this, the bell rings nine

"Pour forth we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, s., by His Passion and Cross may we be brought to the glory of His Resurrection: through Christ our Lord. Amen."

The bell is rung three times at each prayer to honor the Blessed Trinity, and at the last prayer it is rung nine times (three times three) for the same reason. It is customary to say the "Angelus" kneeling, except from Saturday evening, to Sunday evening when we stand during its recitation in

Saviour. The "Hail Mary" which is said three parts, - the angel's salutation : "Hail, Mary, full of grace, the Lord is with thee ;" the salutation of St. Elizabeth. " Biessed art thou among women and blessed is the fruit of thy womb; the name of "Jesus," and the words following : " Holy Mary, Mother of God," etc., were afterwards added by the faithful, and having been approved by the Church, they came into general

said in the evening, but subsequently it became a universal custom to recite this beautiful prayer three times a

of the Incarnation to which we owe our redemption, the devout recital of the "Angelus" has another advantage. By it the daily work of the Christian is repeatedly inte raise our thoughts to the supernatural and eternal : without this we will soon lose sight of the end for which we were made, and live as though this world were to be our home forever, and we When had no better one to hope for. the laborer is engaged in the fields, or the mechanic in his workhop, and their minds are filled only with thoughts of temporal gain and profit, the sound of the Angelus bell summons them, like a messenger from above, to forget for a moment their worldly affairs, and to make room in their hearts for some thoughts of God and eternity.

But Harvard's degrees are not recog nized at Berlin, whereas the degrees of the Boston College, a Jesuit institution, are recognized at Berlin.'

CIVILIZATION OF A KIND.

Congress has requested President McKinley to report on the increase of saloons in Manila, on the quantity and quality of the drinks dispensed by them, and on the comparative sobriety of the Filinings before and since the American invasion. Mr. Schurman, the President of the Philippine Commission, said soon after his return to this country :

the sight of an intoxicated American disgusts them. Nothing has done so much damage to the reputation of the American people as

Lieutenant Hearne, of the 51st Iowa Volunteers, remarked last week :

Volunteers, iemarked last week: The Filipinos, while pagans and semi-civilized (!!!) [the admiration marks are oure] are moral and sober. When they see immense numbers of drunken, proface and immoral soldiers representing this country, 'they have little respect for the religion we profess. "If that is your religion," they say, "we prefer our own."

Mr. Miller, director of the Y. M. C. A. work in the Army and Navy, reports that two missionaries-sensible men !- " gave up their labors among the natives and went to work on the army." One feels disposed to question the sincerity of the Prohibition Party and the various temperance organizations which view with seeming com-posure a condition of things in Manila a thousand times worse than the evils against which they send up ear splitting shricks at home. Shall the de spised newspapers be left alone to protest against the wholesale debauch ment of our newly acquired brothers? "The American soldiers," says the Springfield Republican, "might drink themselves into death or idlocy, and it would be of less ultimate consequence than the simple fact of the introduction of the liquor traffic into the Pailip-The St. Paul Pioneer Press pines.' recommends that Uncle Sam impose total abstinence on all his soldiers, as railway companies impose it on em ployees. The denial of grog to our soldiers would stop the scandal-and the soldiering, too.-Ave Maria.

A NEWSBOY'S SERMON.

From Forward. He was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business and of a temperament not easily daunted. The train started while he was mak-

ing change, and the conductor, passing him, laughed. "Caught this time, Joe !" he said.

"You'll have to run to Fourteenth street. Don't care," laughed Joe in re

turn. "I can sell all the way back again." A white haired old gentleman seemed

interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it seemed. was lame, and "couldn't 'Jimmy earn much hisself."

"Ab, I see ! That makes it hardyou could do better alone."

The shabby little figure was erect in moment, and the denial was prompt and somewhat indignant.

"No, I couldn't ! Jim's somebody to go home to-he's lots of help. would be the good of havin' luck if nobody was glad, or of gittin' things if

was nobody to divide with ? there "Fourteenth street !" called the con ductor, and as the newsboy plunged out into the gathering dask the old gentleman remarked, to nobody in

ident. Kruger's proclamation. The relief of Mateking by Col. Plumer's force was also announced very positively, but later information shows that the report was prema-ture, as Co. Plumer, end untered a large bor-ture, to a schemer, and wenty of Gaberoons. The Boer Commandant Eloff is said to be en-cleavoring to cut off his communications, and to isolate him there. It is to be effect that the relief of Mateking is still far off. Boers have brought their frenches more close therity in the result far off. It is also re-ported that the Free Staters and Transval-ering have become very bitter towards each other. The total British loss from the beginning of

other. The total British loss from the beginning of the war to date is officially stated to be 16,418 in killed, wounded and missing. The Boer considerably greater, but it has been concealed from outsiders, as only faise statements have been allowed to go forth in regard to them.

CAUSE FOR REJOICING.

The Ottawa Journal reporter interviewed a umber of prominent Irishmen of that city on he 17th, with the purpose of eliciting an ex-ression of opinion as to the outlook for Ire-und. The following is the statement made by dr. O'Arev Secut:

number of prominent leishmen of thick divide the lith with the purpose of of thing are expression of ophinemas to the outlook for Ire-iand. The following is the statement made by ""The Ire heads the have more cause to re-joine to the problema is the net more cause to re-ion of the problema is the statement made by ""The Ire heads the have more cause to re-joine to day then they have had since the day when Great Britain's Grand Old Man, the late W. E. Gladerone, secured the passage of the Home Rule Bitt through the Homes of Com-mons. After the defeat of the Home Rule Bill in the Lords the breaking up of the Irish Nationalist party and death of Parnell, things looked pretty blue for Irelaad's secred cause. While confusion and strift-resigned supreme within her ranks the enomies of Ireland looked on and laughed at her misfortune. But the ereme is now changing. The better judgment of the people of Ireland has to it them that if they ever hope to succeed they must burry their petty jealonsies and differences, and present to the world a united and unbroken front. This itsey have done, and have chosen as their standard bearer one of the ablest and more cloquent statesmen of the day. John E. Redmond, M. P. It has been my good fortune to have met Mr. Redmond, and to have heard him speak in the Brisch House of Commons. He is an orator of the first quality and a pel-ished gendemen." The bravery and valor of the Irelash soldiers in South Africa has challenged the admiration of the English-speaking people of the world, who are to day view ith each other to show their respect and admiration for Ireland and her brave sons. The sharmock has been worn universally to day. The Irish flag has been floating from public buildings wherever the Rupitsh language is spiken. The Queen, after an absence of nearly for y years, has decided to rist the Kmeraid Isle to show her affection for her Irish subjects. All this will tell in Ire-land's favor when next Great Britain is called upon to pass a verific on the home Rule quees int. Ca

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Philadelphia, It is a reprint of an edition published with the approbation of nearly all the members of the American Hierarchy sev-eral years ago. Archbiehop Ryan, of Phila-delphia, cordially renews the approbation fiven by his predecessor to this edition of the Holy Bible. Send 85 in money, or express order, or in a registered letter, and you will receive the book by express, charges for carriage prepaid, and be CREDITED WITH A YEAR'S SUBSCRIPTION TO THE CATHOLIC RECORD. (ash must in every case accompany order. Address: THOS. COFFEY, CATHOLIC RE-CORD Office. London. Ontarlo, Canada. logical Seminary of St. Charles Borromeo, Philadelphia. It is a reprint of an edition published with the approbation of nearly all

Daring the second strokes of the bell

"Behold the handmaid of the Lord. Be if done unto me according to Thy Word." "Hail, Mary, full of grace," etc. (as above until we come to the word Amen.)

At the third ringing of the bell the

lwelt among us." "

strokes, during this time the following prayer is said :

in honor of the Resurrection of our

during the " Angelus," is composed of

use. At first, the "Angelus" was only day-morning, noon, and night. Besides calling to mind the mystery

manner, seasoned and interwoven with prayer. Nothing is so important-in-deed so necessary for us as to often

The Filipinos are a temperate people, and

pated, contained an increased number of queries. These were bri-fly but clearly answered by the preacher, and the replies gived will no doubt result in many of the non-Catholic attendants procuring Catholic literature and studying the doctrines of the Church more closely. "An Admirer of Catholic Dogma '

asked an explanation of the sentence, "Outside the Catholic Church there is do redemption," which the questioner said is in Butler's Catechism.

The reply first called attention to the fact that "salvation," not "re-demption," is the word. It was also explained that all non Catholics who try. are in good faith and have been baptized are members of the soul of the Church, though not visibly united with Those who believe in the Catholic Church and remain out of it for worldly reasons will be lost, as also those who feel that the Church may be right, but refrain from investigation, for fear of being convinced, feeling that they lack the courage to take the only step consistent with such conviction. "Oue not enough instructed in the

faith "asked if it would be proper to have a Mass said for a temporal favor, the intention being to obtain a mora Catholic young man as a husband, " if God so wills." The last phrase was underscored.

Father Doyle said that it was a laudable purpose and a worthy one for which to have a Mass said. It is no doubt God's will that the holy state of matrimony should be entered by good moral young men and women who have no vocation for the religious life. The speaker took occasion to say that Catholics who can read should not be compelled to sign themselves as "not enough instructed in the faith."

'Catholic " asked three questions : (1) Why do the Greek Catholic priests marry ?

Strictly speaking, Greek Catholic priests do not marry. Some are married before ordination. None can marry the second time, and a married priest cannot become a Bishop. This is a matter of discipline. The Church in general requires its priests to be celibates, because it is a preferable

The prayers and service known as the absolution of the body are offered for the soul of the deceased and not for the body. The ceremonies of sprinkling the casket with holy water and incensing it are in respect of the body as the temple of the Holy Ghost. (See answer to question above.) The absolution when the body is not present is also for the soul of the deceased, the the presence of the casket bringing more clearly to mind the funeral cere monies, and is in keeping with the

Mass then offered as a month's mind. " Why asked : " Philadelphia can't you go to Communion without confession ? also, what is confession for ?

If one is in the state of grace he receive Holy Communion without going to confession ; but if in mortal sin, he must confess his sins and re-ceive absolution. St. Paul says: "Let a man examine himself, and so

For instance, you can hardly take up a Protestant publication these days without finding in it exaggerated ac counts of the great wealth of the Cath olic Church in the Philippine posses sions, coupled with suggestions, more o less open, that the United States should confiscate the estates of the orders in those islands, for the benefit, of course, Now, the of the impoverished people. wealthiest order in the Philippines is poor in comparison with, for example, Trinity Church corporation in New York City. Yet suppose the Catholic press of this country should advocate the stripping of that wealthy Protestant corporation of its estates, in the interests of the people, how promptly and how vigorously would not its conduct be denounced as communistic, anarchical and subversive of the principles of

justice and honesty! And yet it is not so long ago that it was publicly shown that Trinity Church, in addition to being a hard landlord towards its tenants, many of whom are very poor, let some of the buildings for the most infamous pur-It is the fashion, we know, with Protestant writers generally to represent the Philippine orders as overtax ing the islanders who hire lands from them. But Rev. Peter MacQueen and other truthful non-Catholics have told us-and their information was obtained by personal investigations in the Philippines-that in many, many cases the land rent asked by the orders was ceive absolution. St. Paul says:
"Let a man examine himself, and so
let him eat of that bread and drink of that cup." (I Cor. xi., 28) "Who-soever shall eat this bread and drink of that cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." (I. Cor. xi., 27.)
Kontession is in obscience to the command, "Confess your sins one to another." (James v., 16) "I fwo confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1., 6.)
Konse sins you shall forgive they
merely a nominal sum, as low as three conts an acre. Again, whatever wealth the Philippine orders amass is spent for the best of purposes. The provident about their vast deposits in Hong Kong banks, their million dollar gifts to the confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1., 6.)
Magin, our Lord said to His Aposties:
"Whose sins you shall forgive they
The provident accommunist.
"Whose sins you shall forgive they

Let us strive, then, always to say the "Angelus" with attention and devotion, in order that this short prayer may truly sanctify our daily labors, and the intercession of Oar Blessed Lady obtain for us rich graces from God

Then may we hope to see realized the beautiful lines addressed to her by our American poet, Edgar Allen Poe :

As morn-at noon-at twilight dim Maria ! thou hast heard our hymn ! In joy and woe, —in good and ill— Mother of God be with me still !

When the hours flew brightly by, And not a cloud obscured the sky, My soul, lest it should truant be, Thy grace did guide to thine and thee;

Now, when the storms of fate o'ercast Darkly my present and my past Darkly my present and my past, Let my future radiant shine With sweet hopes of thee and thine.

particular : "I've heard many a poor er sermon than that !"

THE TRANSVAAL WAR.

THE TRANSVAAL WAR. Since last week's summary of the war news, but little additional intelligence has been given of movements of the troops at Bloomfon-teria is giving them an opportunity to rest after there are the severe habors since Kimberley was re-lieved, but with the knowledge we have of the General-in-chief's habitual retreence in regard to the movements of the forces it is quite likely that the long silence is merely another of the General-is strategic strokes concealing what is actually done, so that a sudden and effective moment may be revealed within a few days: or it may be that negotiations are going on to bring the war to a close. That there are negotiotions of some kind being conducted has been asserted by news paper correspondents at the seat of war, but not at all likely that any negotiations will be successful, unless Presidents Kruer and Steyn one down from the high attitude they have hitherto assumed, that the two Republics shall pradefore the war. I, Knower, negotiations are actually going on as reported. It would in dicate that they we presidents are which they are force the war. I, Knower, negotiation at the reasonable terms. This whold in dicate the two Presidents are which they and before the war. I, hower, negotiation at the two Presidents are which they and before the war. I, hower, negotiation at the two Presidents are which they and before the war. I, hower and the station at the two Presidents are which they are now are reasonable terms. This whold in dicate the ower may be regarded as still un. Britter and the store the station are the still and the store and the store the station are withing to make more reasonable terms. This whole the matter to have the the two the states are withing to matter.

Sir Alfred Milner, it is said, will be the pro-visional Governor of Bloemfontein, and for that purpose, it is also said, that he has been summoned to join Lord Roberts. Notwithstanding the probability that negoti-bas been do.

summoned to join Lord Roberts. Notwithstanding the probability that negoti-ations are going on, no armisice has been de-clared, and active operations are still carried on by both sides in the other parts of the field of operations. There is a strong British force concentrated north of Kimberley, and it is unknown whether its objective is Vryburg and Mafeking, or the Transval. The Boers at Prieska have been driven in disorder over the Orange River by Lord Kitchener, and the rebellion of the Colon-tals in that neighbothood has been suppressed. Generals Gatacre. Clements, and Brabauthave been busily engaged in scouring the country around. Springfortein, Norval's Pont, and Aliwal North, causing the Boers to retire in taken.



INDIAN SUPPLIES.

SEALED TENDERS addressed to the under-signed, and endorsed "Fenders for Indian Supplies," will be received at this office up to hoon on Monday, 2nd April, 1900, for the de-livery of Indian Supplies during the fiscal year ending 30th June. 1901, at various points in M nitoba and the North West Territories. Forms of tender, containing full particulars, may be had by applying to the undersigned or to the Indian Commissioner, Winnipeg. The lowest or any tender not necessarily accepted. This advertisement is not to be inserted by any newspaper without the authority of the guen's Printer, and no claim for payment by any newspaper not having had such authority, will be admitted. D, McLEAN, Content and States an

J. D. McLEAN. Secretary. 1117-3.

Department of Indian Affairs, Ottawa, 1st March, 1900.



BINDER TWINE.—The time for receiving manufactured at Kingston Peniteatiary has been extended to las May next. Further par-ticulars on application to J. M. Platt. Warden of Penitentiary, Kingston. 1119-1.

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PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXVII.

Sacred Heart Review. He will now return to Dean Hodges.

The Dean tells us that Luther's character exhibits conscience without cour-The absolute lack of courtesy no tesy. The absolute lack of courtesy no one will dispute. It is not with him as with Erasmus, and even with Sir mas More, an occasional outbreak of violent contumellousness, but from at least 1520 on it seems to have been almost unremitting, absolutely un-bounded, laboring in the invention of coarse and violent turns of speech, and unhappily growing worse to the very end. The quotations which Janssen gives from both Protestants and Catholics of eminence, living in Luther's time, seem to show that these were not merely displeased but deeply depressed by Luther's language, that they recog-nized it as going fatally beyond all that was to be held permissible. even in that time, to the vehemence of con troversy. Moreover, it was about equally violent towards all parties, to wards Catholics, Calvinists, Anabapt-ists and Jews As we know, he died at Eisleben, where he was born, having gone there to settle a dispute be-tween the lords and the miners. While tween the lords and the initiers. While there he delivered a sermon against the Jews, which for ferocity could scarcely be matched by the most feroci-ous anti-Semites of to day. Guerin or the Dake of Orleans would be mere milk and water to it.

Luther, indeed, was as violent towards the Jews as towards the Cathodown their synagogues "with pitch and hell fire "; to take away all their books, even their Hebrew Bibles; to reduce their women, of every degree, to the one business of weaving and spinning ; and finally, if they would not be baptized, to drive them one and all over the borders. How different this was from his earlier contemporary. Savonarola, who did, indeed, set up again those beneficent institutions of St. Antonine, the monti di pieta, to de liver the people from Jewish exactions, but who left the Jews in peace, and who imposed conditions on his savingsbanks that wers meant to drive all spendthrifts and gamblers over to Hebrew tender mercies.

As concerns conscience, we have seen that while, being neither covetous nor greedy of rank, he would in al private transactions have doubtless been found perfectly upright, his teachings, and some extent his ex-ample, concerning the centre of human life, the family, are such as can not be His words disclosed at full length. that we have cited, and still more those that we have not dared to cite, are veritable "depths of Satan."

We have examined his public life, and have found that there he deliber. ately, with frank shamelessness, declares himself emancipate from 811 obligations of conscience towards the Papacy, while he shows himself divorced from all sense of mercy towards the peasants.

How was it in his early life ? Doctor Hodges describes it as exhibiting two main features, a yearning to do right, and a fear of God, the latter passing into an immense fear of hell. The lat ter no one will dispute that he had. It seems to have been quite as abject as it was in that most unspiritual and tyrannical man, Lewis the Fourteenth, which astonished even the foreign ambassa dors, men probably not of eminent god

Is it true, however, that the young for, if he gives way to vexation and and brick, and most extensive. uther had a longing desire to do despair of advancing in way of virtue, of the convent now is occupied

itelf more and more to my consciousness in an increasing peace, so far as human mutability and imperfection does not trouble it. This growing peace would realize itself more and more within me even if I neuro ache and more its finger main to be a state of the state never once asked myself reflexively the question, Do I know that am justified? The radiation of the Holy Spirit within The radiation of the Holy Spirit within the heart is its own witness, not the turning back upon ourselves. The early Methodists, although theoretic-ally they professed to believe with Luther, yet really, as Mr. W. S. Lilly signifies, seem to have stood much nearer to the true doctrine of the Cath-olic mystics. Pletism and early Meth-olic mystics.

cept it in Luther's real sense.

sine caritate" And when he com

plains of the deep moral degeneration

which the preaching of this Gospel had

caused in Germany, he does not say that the people had misunderstood it,

or that the thieves, robbers, unchaste

men and women, misers and evil

IMITATION OF CHRIST.

Diffidence in Ourselves.

he has acquired a diffidence of himself and a confidence in God ; but this mis

The presumptious man is persuaded

Charles C. Starbuck.

orthodoxy. Charles C. Sta 12 Meacham street, North Cambridge, Mass.

they

well.

Having rectified the faults of the

THE CATHOLIC RECORD

understanding, we must proceed to those of the will, that being divested of its inclinations, it may become en tirely devoted to the will of God. It must be observed, that it is not what is most pleasing to God, but it is also requisite to desire and to perform it from a motion of His grace and out odism might perhaps be defined as a movement which bowed reverentially of a willingness to please Him. Here will arise the greatest struggle with before Luther's doctrine of justification, our nature, ever so greedy of being and swore that it would always be pleased, that even in spiritual things above others, it seeks its own satisfac faithful to it, and then turned its back upon it, greatly to the advantage of Christendom. tion, resting there with the less scruple, as no evil appears. Hence it Dr. Doelinger has declared, even es, that when we enter upon works

since his breach with Rome, that if Luther's doctrine of Justification is to of plety our impulses proceed not from sole view of doing the will of God, but be retained, all thoughts of reunion be-tween Protestants and Old Catholics, from a sensible pleasure which often accompanies such exercises. When an opportunity offers of per Roman Catholics or Greeks, are at an end. However, I know of none that now retain it in fact, except certain forming some plous works, let us be watchful lest our hearts fix upon it before we raise our minds to God, that hyper-Lutherans, certain ultra evan gelical Anglicans, and the Piymouth we may know whether it be ac-cording to His will, and whether we Brethren, at least a school of them. The original Baptists, one and all, desire it purely because it is pleasing to Him. Oar will being thus pre-

seem to have rejected it with scorn, as I fancy their successors, the Mennon-ites, do to this day. The Operlin theology has secured the virtual revented and directed by the will of God, tends to no other motive than that of conforming entirely to Him and advancing His glory The same method ought to be observed in rejection of it within the American Con gregational body, and Presbyterian-ism, even while professing to accept it, jecting what is contrary to His will ; hated Antinomianism too much to acthe first motion ought to be to raise

our minds to God ; to know that it is displeasing to Him ; and to be satisfied, Luther doubtless had a strong sense of God's fatherly love and our corresthat in rejecting it, we shall act in conformity to His holy will. ponding right to a certain carelessness of fills confidence. What a pity then that he should have devised such a fan-tastic and unscriptural Gospel as this. But we must remember it is with great difficulty that we discover the

artifices of our corrupt nature, which, " I am justified because I believe that I am justified by faith." This is as ab-solutely irrational as it is unscriptural. No wonder that he declared, according ever fond of centering under specious pretexts all things in itself, flatters us with a persuasion, that in all our actions we have no other view than to to Doctor Doellinger, that Reason was please God. Hence it comes, that in what we embrace or reject only in the devil's concubine. Here we see that all the testimony of Scripture, rea reality to humor ourselves, we erron-eously imagine that we act on a prinson and morality, must be overturned to provide a burly Saxon friar with a ciple of pleasing, or a dread of dis-pleasing our Sovereign Lord. The short cut to the assurance that God would keep him out of fire and brimmost efficacious remedy against evil is He could not wait to let Christ's grace in him work out the fruits of holiness, to be justified, as Paul was, by a "faith working through love."

must propose to obtain, by putting off the old man and clothing themselves No; this bold confidence must justify "before love and without love, ante et with the new.

Bishop Brondel of Helena, who is

speakers, who boasted of this justification, were not really justified. He travelling abroad, has written a very interesting letter to Father Atken of only scolds them because they brought his episcopal city. It was the Bishop's pleasure to see the face of the Virgin so much discredit on his Gospel, which evidently understood only too He does not relish their behav-Mary in oil, painted by an angel. ior, but he can not easily impugn their After detailing his journey from Rome, the Bishop describes in his brilliantly graphic manner his visit to the church in which is hung the picture. His

letter follows : "I left Rome, Thursday, Jan. 18, and went to Assisi and said Mass before there-mains of the poor of Christ-St. Francis. Assist is one of the most ancient citie of Italy. It is situated on a mountain. Oa the top of the mountain is an ancient fort, now unoccupied. The printaka is never more plainly discovered cipal building is the convent and than when some fault is committed ; Church of St. Francis, all built of stone

seven noblemen of Florence had begun a new religious order to honor the mother of Christ on Mount Serrano, they established themselves at this place in 1250. Two years later they asked a painter to make a picture of the Annucciation. He made one, but the last thing and what he dreaded mother when the angel soluted her mother when the angel saiuted her. After having received the sacraments of confession and Communion, he went to work, and behold, he found the face painted, but with such a beauty of heavenly love that he cried out. ' Miracle, 'and burst into tears. Those near him ran up to see what was the matter and they saw, as we see to-day, a paint ing of the Virgin's face of which Michael Angelo said that no human pencil could make it. I know I will never forget it. After seeing it, I looked at the face of the angel painted by the artist and it seemed to me like a shadow. After a while I could see that the face of the angel was well executed though immensely inferior to that of the Virgin. I felt alone on the altar ooking at that picture, though twenty others were near me locking at that wonderful production."

Virgin made by supernatural power.

"History says that at a time when seven noblemen of Florence had begun

FIVE . MINUTES' SERMON.

Passion Sunday.

SACRILEGIOUS COMMUNION.

"They took up stones therefore to cast at (John 8, 59.)

Horrible, indeed, is the malice of the ungrateful Jews narrated in this day's gospel ! They take up stones to cast at Jesus, their greatest benefactor, the anointed of the Lord. They attempt to lay hands on the infinite Sanctity ! Jesus, however, frustrates their de

signs, by withdrawing from their view and going out of the temple. This attempt of the Jews was certainly as great a sin as diabolical malice could suggest, but there is a greater crime, which cries louder to Heaven for vengeance, and which is sometimes committed by Christians. And this crime is not merely attempted, but it is put into execution. It consists in it sacreligious Communion, receiving our Lord Jesus Christ really and truly present under the form of bread in the onsecrated host, into a heart of Judas, which is defiled with mortal sin, and in which the prince of darkness is enthroned. Oh! most helnous sin, Oh! most

wicked of all sacrileges ! How solemnly doee not St. Paul warn us against so terrible a crime ! "Therefore' whosoever shall eat this bread, or drink the chalice of the Lord unworthily : shall be guilty of the Body and of the Blocd of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the challce. For he that

eateth and drinketh unworthily, eateth and drinketh judgment to himself : not discerning the Body of the Lord. L. Cor. 27, 30)

Who are those who commit this sacrilege? They are, according to the teachings of faith, all those, who, knowing that they are in the state of mortal sin, in enmity with God, receive the Lord, without being cleansed in the sacrament of penance. They are, moreover, those who go to the tribunal of penance, but who make a bad confession. These latter are still more culpable, for the former commit but one sacrilege, the latter two, a sacrilegious confession and a sacrilegous Communion.

The great question is, my dear Christians, do all those who approach the tribunal of penance before going



MARCH 31, 1900.



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CLIEVE.

twenty years, still retains the ill-got-ten goods? Or, if the drunkard, who from youth, has been promising to reform, and is the same in ebriate to day? Ab. no! Let us not deceive ourselves. Such confessions, without contrition or purpose of amendment, are mockery and self deception. They cannot bring joy to deception. They cannot bring joy to God and His holy angels, they please the devil only, they can bring no grace, no blessing, naught but judg ment and eternal damnation.

Hence, my dear brethren, prior to our approaching the tribunal of penance. let us, by sincere contrition, rend asunder the old garment of sin. ance. Let us approach, not as liars and hypocrites, but as true penitents, so that our defiled souls may be purified. He only can partake worthily of the Bread of angels, who is clad in the wedding garment of sanctifying grace and holy purity, who is a child of God and an heir of Heaven. Amen.

Catarrhozone Fools the Doctors.

Stories by the best writers, Historical and Biographical Sketches, Poems, Anacdotes, Astronomical Calculations, etc. A FEAST OF GOOD THINGS.

MARCH 31, 1900.

OUR BOYS AND GIRLS. slon posi A HEART MADE GLAD. face

"Old iron ! Old iron !" A derisive shout echoed the words as

gen the boys gathered on the street corner and caught the angry gleam from the eyes of the boy after whom the words ger been flung. Might say rags, too; look at his had

clothes," laughed one, and the cry taken up by the others followed the unhappy lad down the street. The cause of all this merriment had

been a newcomer to the Maywood school. Shy, lame and poorly clad he had aroused the amusement of his schoolmates by the wheel he rode, of the kind known as a "solid tire." Far away the rickety old wheel could be heard, and the crooked path it made from one side of the road to the other had caused many shouts of laughter the thoughtless boys. from "I'd rather do without a bicycle

than ride that old thing." one boy said, sneeringly. Johnny's face flushed painfully as he glanced down at his crippled foot, but he made no reply.

"Say, Will, come up to Kuowlton's with me, can't you? Father's given me a dollar to buy one of those pupples and I'm going after it." The old wheel with its rider had dis-appeared, and the boys were separat-

ing for the night. The lad addressed shook his head regretfully. "I'd like to, but I've promised to go

on an errand for mother. The first speaker made a wry face at the thought of the long walk alone, but hastening along the road the boy on the

old wheel had taken he found amuse ment enough in watching the funny curves and turns made in the dusty road. 'I would never ride if I had a wheel

like that," he began to himself-but stopped suddenly. Lying face downward beside the grassy pathway which branched off from the dusty highway lay the object of his thoughts -boy and wheel.

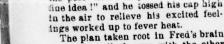
Fred paused, silently watching the prostrate form, feeling from the boy's attitude that he was suffering not from bodily, bat mental ailments.

Softly retracing his steps over the grassy hill, he had gone almost from within hearing distance, when the lame boy raised his flushed face from

his folded arms, exclaiming : "Oh, they don't know how their words burt! I can't go another day. Mother says I must not mind, but bear it like a man! She don't know how hard it is. If I wasn't lame I would walk ; but it's too far. Now they make fun of my clothes, too-the best I have. On, why can't I walk and play like other boys? If I can't ride my wheel, I can't go to school. If I lose another year, as I have these last two, I can never be a teacher. Why can't they

let me alone? why can't they ?" A wave of compassion, a flush of shame swept over the listener's face. He had teased Johnny but little ; now that little rose to a monstrous size. Oh, the shame of it ! The poor boy had not ridden the old wheel for pleasure, but necessity. Quietly he walked away homewards. The long wished dog was forgotten. Nearing his own home be sat down on an old tree trunk to think

over a plan suddenly formed. "I'll do it," he exclaimed, after five minutes' thought. "It won't be any too much, after the way we've treated the poor little chap. Hooray ! it's a fine idea !" and he tossed his cap high in the air to relieve his excited feel-



a purity of heart, which every one who engages in the spiritual combat PAINTED BY AN ANGEL. Bishop Brondel Describes the Worder ful Picture in the Church of the Annunzlata.

Luther's youth except what Merle in himself, not in God ; and the greater d'Aubigné and Sir James Stephen have the anxiety and despondency, the said, besides, of course, any number of greater certainty of his guilt. Protestant pieces, and also Janssen's searching examination. Doctor Hodges may have sources unknown to me, although, considering how little he seems to have studied Luther's later life. I doubt whether he knows any more than I about his earlier.

We may very fairly argue back so confidence in God. Hence he learns to far as this, that if maturity shows an diffide still more in himself, and places utter lack of the love of excellence, it is not likely to have shown many buddings in youth. Now from all that I have been able to make out from what Luther says of his youth, especi ally in the cloister, it was much less a sense of coming short of the divine perfection that tormented him, of which seems to show so little later on, than a simple fear of being damaed He says, indeed, no doubt with perfect tion. truth, that in the cloister he "lived a

chaste and well ordered life, of perfect obedience to his superiors. However, had his dejection proceeded from sense of his shortcomings in holiness what would have given him peace? Naturally a sense of the infinite pro-vision found in Carlst, first for forgiveness, then for ever - abounding grace towards growth in holiness Now he stops short with the first, and takes little or no account of the last. His theory of justification was thoroughly formed while yet an accepted friar, and it never varied

It was simply this. Every Christian, he argues, of course believes that in Jesus Christ full provision is made for the forgiveness of every baptized man. Yet how shall you or I know that we personally are justified? The first inquiry, one would think, would be this, How shall I be justified in fact? Sarely it is of much more account to be If I am really right, the consciousness of rightness will naturally grow stronger and stronger within me. If I am in the true road, I shall be sure to

find it out in time, so if really living in growing conformity with the mind of God, then, as my being is but places her trust in God alone. For the prayers. Then he showed us with angels in Heaven, if the dishonest man, made for this, the fact will disclose if she commits a fault it occasions no a light the miraculous figure of the having confessed his injustice of

right? Perhaps so. I know little of it is evident he placed his confidence government school, where lay teachers teach the orphans of the school teachers of the kingdom of Italy. The upper church has just been restored in For he who much diffides in himself, stalls, which are many-about-120beautifully carved, with figures of saints of the Order of St. Francis. and places great confidence in God, should he commit a fault, he is not at all surprised ; he does not abandon himself to perplexing vexation ; he

These figures are worked in different words. The frescoes are well preserved justly attributes what has happened to and give the life and miracles of the his own weakness and a want of due saint

all his hope in the assistance of the Almighty. He detests beyond all things the sin he has fallen into ; he condemns that passion or criminal habit which occasioned his fall; he conceives a lively sorrow for having offended God painted by an angel, but that it was but his sorrow, ever attended by peace only shown when a Bishop wishes to of mind, does not interrupt the method he has laid down, or prevent his pursa ing his enemies to their final destruc

I sincerely wish, that what has been here advanced were attentively considered by many who think themselves very devout; yet from the moment reached the place. It was dark, but they commit a fault will not be pacified, there was quite a number of people but hurry away to their director, more still lingering in the church-part to rid themselves of the vexation arising from self-love than out of any other motive; though their principal care should be to wash away the guilt of sin in the sacrament of penance, and for tify themselves with that of the Euchar

There is another illusion too common in devotion which gives the name the Sisters are ?' A number of the of virtue to that fear and anxiety aris- English Sisters, of whom he is the tem ing from sin. For, though this vexation be accompanied with some sorrow,

st against a relapse.

yet it is founded on pride, and a secret to me. Finally he found them in the presumption a person entertains of his | sacristy. He called me in and there own strength. Thus he who, fancying himself far advanced in virtue, looks with too much indifference on tempta- Italian priest, an officer with his wife tions, yet finds by woful experience right than to know that I am right. that, like other men, he is subject to weakness; he is astonished at his fall, and finding himself deceived in bis ex-quarter of an hour until the people pectation, gives a loose to anguish and despair.

" I interrupted this letter to go and see a most wonderful thing. Father Elward O'Reilly of Dablin, Ire., who was leaving the Duomo when I entered it this evening, told me that at the Church of the Annunziata was to be seen the picture of the Virgin Mary

Most

see it. So I asked him to go and tell the Services that I would call at 6 o'clock that evening. He came for me while I was writing to you, and now that I saw it I must tell you all about it. "We walked from my hotel, the Helvetia, about ten minutes and

there was quite a number of people paration ! them before an altar, where I saw more lights than before the other fifteen altars. Father O'Reilly said the people here seem to have a special devotion for the Blessed Virgin at this altar. This one was near the door of the church. So we went all around, and the Father said : 'I wonder where porary chaplain at Fiesolo, had come to see the picture, as it would be shown were a number of Servites, half a dozen of the Daughters of Mary, an and some other ladies and gentlemen, who had been told they bad a chance to

had left the church, which was then closed. Then one curtain was drawn This never befalls the humble soul up, then another heavy one, and the

to the table of the Lord, make a good confession, a confession who reconciles them with God? Do all examine their conscience with that carefulnes which so important an action requires? Do they accuse themselves to God's re-presentative with that sincerety re What quired by the omniscient God ? can be thought of their contrition? Do they merely grieve in word for

their sins, or do they sincerely detest them with all their heart? Are they sorry for, at least, all their mortal sins, without excusing or remaining attached to them ? Is their contrition prompted by proper motives? If they are sorry only on account of having in curred temporal loss, this will avail them nothing. Are they truly sorry because they have offended God, lost His grace and deserved hell? Have they made a firm purpose of amend ment, to avoid, not only every mortal sin, but all proximate occasions of sin ? Are they determined to make use of the means necessary for leading a better life, and earnestly resolved to make the required restitution and re

Ah ! my dear Christians, I greatly fear that all confessions have not these necessary qualities. It is rather my conviction that indifference and care lessness in examining their conscience or the concealment of sins through false shame or fear, make their confessions worthless and their holy Communions sacrilegious. I am convinced that the sacrament of penance, and hence also the Holy Eucharist, are, for many, sacraments of malediction and condemnation for want of contrition and firm purpose of amendment. can we call that a good confession, if to day one confesses having frequently missed Mass during the year, and the following Sunday, he again neglects Mass without sufficient reason ? Is if an indication of having received God's graces, if, in the morning, the King of angels rests on his tongue, and in the evening, that same tongue utters impure, scandalous language, which seduces and destroy innocent souls? who presumes not on her own strength, priest said, 'Ave Maria Stella' with Can it be an occasion of joy for the but places her trust in God alone. For the prayers. Then he showed us with angels in Heaven, if the dishonest man,

Catarrhozone Fools the Doctors. Mr. I. Reynolds. of 39 Qaeen St., Ottaway writes: "I have been a constant sufferer from Catarrh with dropping in the throat, &c., for some time. My doctor said an oper-ation would be necessary, but the use of one bottle of Catarrh-o-zone is a new scientific treatment guaranteed to cure Catarrh, Asthma and Brouchitis. Sold everywhere. Trial outfit sent to any address for 10c in stamps by N. C. POLSON & CO., Kingston, Oat., Proprietors.

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was soon talked over with the other boys. With his usual energy he told them of the night before, of his own shame and then his plan, ending

with "I just tell you what, we ought to buy Johnny a new wheel, since we don't like his old one."

The boys, ashamed of their part in the cruel sport, had entered at once into the spirit of it, and when Free brought forward his list, with on dollar opposite his name, the boys has hastened to add their own with vari ous sums. It soon became known that Fred had concluded to wait until late to purchase the dog, and had promise to add another dollar to the one alread given when he should have earned it Certainly it was remarkable with what zeal those boys worked to earn sma sums of money before and after school The teacher, too, hearing of their plan begged to add her share, and the fur grew with a quarter here and a din there until the desired sum had been reached.

Johnny, all unconscious, went h Johnny, all unconscious, went i way, noting with joy that the boys no longer found amusement in teash him. Indeed, some of the older bo had been so kindly attentive th Johnny's heart was almost bursti with gratitude.

But the joy of that lovely June mon ing when the wheel was to be given Johnny ! It was voted that Fred, w had first suggested the plan and wh enthusiasm had never faltered, show present the wheel. Every face gr bright. The girls, even the teach trembled with eagerness as Fred 1 the room, returning a moment la wheeling the new safety. John locked up with astonished eyes at breach of school discipline. Pass down the aisle, Fred paused be Johnny's desk.

Bright, too, want to give you wheel. It will be much easier to than your old one. We hope you like it, and — and — Johnny, I, for am ashamed of the way I treated when you came here first. Please give me.

Fred sank into the seat be Johnny quite overcome by the exp

OUR BOYS AND GIRLS. A HEART MADE GLAD.

" Old iron ! Old iron !"

A derisive shout echoed the words as the boys gathered on the street corner and caught the angry gleam from the eyes of the boy after whom the words had been flung. "Might say rags, too; look at his

clothes," laughed one, and the cry taken up by the others followed the clothes," unhappy lad down the street.

The cause of all this merriment had been a newcomer to the Maywood Shy, lame and poorly clad he school. had aroused the amusement of his schoolmates by the wheel he rode, of the kind known as a "solid tire." Far away the rickety old wheel could be heard, and the crooked path it made from one side of the road to the other had caused many shouts of laughter from the thoughtless boys.

'I'd rather do without a bicycle than ride that old thing." one boy said, sneeringly. Johnny's face flushed as he glanced down at his painfully crippled foot, but he made no reply.

"Say, Will, come up to Kuowlton's with me, can't you? Father's given me a dollar to buy one of those pupples and I'm going after it." The old wheel with its rider had dis-

appeared, and the boys were separating for the night. The lad addressed ok his head regretfully.

"I'd like to, but I've promised to go on an errand for mother.

The first speaker made a wry face at the thought of the long walk alone, but hastening along the road the boy on the old wheel had taken he found amuse ment enough in watching the funny curves and turns made in the dusty road

I would never ride if I had a wheel like that," he began to himself-but stopped suddenly. Lying face downward beside the grassy pathway which branched off from the dusty highway lay the object of his thoughts - boy and wheel.

Fred paused, silently watching the prostrate form, feeling from the boy's attitude that he was suffering not from bodily, bat mental ailments.

Softly retracing his steps over the grassy hill, he had gone almost from within hearing distance, when the lame boy raised his flushed face from his folded arms, exclaiming :

"Oh, they don't know how their words hurt! I can't go another day. Mother says I must not mind, but bear it like a man! She don't know how hard it is. If I wasn't lame I would walk ; but it's too far. Now they make fun of my clothes, too - the best I have. On, why can't I walk and play like other boys? If I can't ride my wheel, I can't go to school. If I lose another year, as I have these last two, I can never be a teacher. Why can't they let me alone? why can't they ?"

A wave of compassion, a flush of shame swept over the listener's face. He had teased Johnny but little ; now that little rose to a monstrous size. Oh, the shame of it ! The poor boy had not ridden the old wheel for pleasure, but necessity. Quietly he walked away homewards. The long wished dog was forgotten. Nearing his own home be sat down on an old tree trunk to think over a plan suddenly formed.

"I'll do it," he exclaimed, after five minutes' thought. "It won't be any too much, after the way we've treated the poor little chap. Hooray ! it's a fine idea !" and he tossed his cap high in the air to relieve his excited feelings worked up to fever heat.

sion upon Johnny's face and the public position he was occupying. And Johnny, overwhelmed with astonish-And looked at the wheel, at the bright ment, faces of his fellow-students, at his teach soon caused by duties to others. In a sense, the whole world has its claim "Did he say that was mine? gently touching with the tip of his fin-ger the shining wheel, his voice scarcely er. upon us ; and there is no man, woman or child anywhere whom we are not to above a whisper. consider, to whom we are not a debtor. "Yes, Johnny, that is yours-given The law of love to our neighbor leaves

to you by the boys.

" Mine ! oh, thank you !"

nobody out. The wounded man by the wayside, wheever he may be, we Only four words, but they touched must not pass by. This relation to others is one which must be considered the heart of every listener. Every boy was more glad he was alive that in every true life. We may not bright June day, glad he. knew Johnny, glad he had given his share think of self only. ignoring the whole towards the wheel. And such a shout as followed the lame boy when mount-ed upon the new wheel, he said, with world and devoting all our thought and energy to the culture of our own character, the making of our own shining, tear-wet eyes : career.

Oh, boys, how good you are to me !

Far down the road the shout followed him, not of derision, but one of joy from forty hearts made glad by the doing of a good and kindly deed.

CHATS WITH YOUNG MEN.

himself it was ridiculous. It is ever a consoling thought to know that happiness is not in riches, in fame ; we do not find it though we to try it for a month, when they would have another meeting and hear the travel to the ends of the earth, though report. At the second meeting the room was crowded two hours before we taste all human pleasures. soul finds its only true happiness in doing the will of God, that is, in per-forming faithfully the "little things" of our everyday life.

Respect Yourself. The world never respects the person

who does not respect himself.

Attend to Business. There is no secret of success in busi ness. All you have to do is attend to your business and go ahead. -- Cornel-ius Vanderbilt.

Stimulus of a Stint.

All men need taskmasters. A pedes trian of well known swiftness and endurance makes the confession that when he walks along the street, he is likely to fall into the lazy gait of the majority. It is not until he drops behind some rapid walker, and sees how much he must increase his speed to keep up, that he realizes how weakly he has been strolling along. Fortun ate are the men who know how to get the most out of themselves by acting as their own taskmasters. They are the workers by schedule. They plan each day in advance, and do not toil at hap hazard. Carefully estimating what they can do, and should do, they hold themselves rigorously to the stints they have fixed, and so avoid the nec essity of having overseers. And they are the sort who rise to be overseers of others.

Archbishop's Riordan's Advice to Young Men.

In an address to students of Notre Dame University Archbishop Riordan said :

"Let me tell you - not speaking as an Archbishop or as a religious, but as a man-let me tell you that under all our works must lie the foundation of a religious life, — a moral character. Upon this foundation all things must rest if they would remain. For after all, though knowledge is a power, yet it is powerless with things within our Knowledge has no power over selves. the mind. Morality is the only power which guides the will, purific the spiritualizes the intellect. heart. Therefore, in trying to gather knowledge, plant in your souls the prin-ciples of Christian morality."

THE CATHOLIC RECORD with our Lord's thirst on the Cross, it all about us. Their lives touch ours with our Lorgs thirst on the cross, it atones for the sins of drunkenness so commonly committed :--"Temperance is good, total abstin-ence is better."-Cardinal Manning. on many points and their interests interlace with ours. In seeking to live out our own life to its utmost, we become aware of limitations

The wounded man by

A Practical Lesson

without beer, for working men like

er urged him and the friends with him

the time announced, and the same working man gave his unqualified

testimony in favor of abstinence. He

reported that they had not lost a day's or an hour's work in the period ; they

were healthier, happier and richer by thirty or forty shillings. He an

nounced their intention to become

total abstainers and recommended all

To The Boys.

Remember, boys, that you have to

work : whether you handle a pick or

pen, a wheelbarrow or a set of books,

ligging ditches or editing a paper,

you must work. If you will look

around you will see that the men who

are most able to live the rest of their

days without work are the men who

with work. It is beyond your power

as that on the sunny side of thirty.

They die sometimes, but it is because they quit at 6 and don't get home until

2 a. m. It's the interval that kills.

Work gives an appetite for meals ; it

lends solidity to your slumbers ; it

gives the appetites appreciation of a holiday. There are young men who

do not work, but the world is not proud of them. It does not know even

their names, it simply speaks of them

as old So-and So's boys. Nobcdy likes

them, nobody hates them ; the great

busy world don't even know that they

are there. So find out what you want

to be and do ; take off your coat and

make a dust in the world. The busier

you are the less mischief you will get

into, the sweeter will be your sleep, the

brighter and happier your holidays

and the better satisfied will the world

The Leaking Tap.

A leaking tap is a great waster. Drop by drop, by day and by night, the liquor runs away, and the house

wife wonders how so much can have

many laboring men are kept poor :

they don't take care of the pence, and

butt if you do not catch the drops. A

Don't be afraid of killing yourself

workmen to do likewise.

work the hardest.

be with you.

gone.

The speak

A MONTREAL LEGEND.

Mary F. Nixon Rculet in March Donahoe's. There is a deliciously whimsical legend told of this neighborhood, which will bear repeating. The Davil -- it is said -- walked down St. Sulpice street one day, accompanied by the Wind.

"Hello !" said Monsteur le Diable. "What's this new building? I never saw that before."

You'd better be careful," said the Wind. That's not your style. I dare

you to go in." "Dare me!" sneered Satan, "You wait here till I come out," and he skipped gaily into the church. He never came back and the patient Wind The practical experiment of a number of workmen in England is commended. At the close of a total abstinence meeting, addressed by the is waiting there yet, although with howls of impatience at intervals. late Mr. Silk Buckingham, a working man arose and said while it was easy enough for a man of leisure to do Nobody in Montreal owns to having

seen the Devil since, but the story must be true, for there never was such a windy corner in all the world as that by the church steps where Notre Dame streets bisects St. Sulpice. It fairly blows one off one's feet and up against the dark browed Seminary of Saint Sulpice. This is a quaint old place with the fleur de lis crowning its pianacles, its open beifry and French roof, and as Charlevoix said, "it is a state ly and pleasant house built of free tone after the model of St. Sulpice a Paris, and the altar stands by itself, just like that at Paris."

LETTER FROM AN N. W. T. MIS SIONARY.

St. Paul Des Metis.

St. Paul des Metes, via. Saddle Lake, Alberta, N. W. T., March 3, 1900, Atlerta, N. W. T. Anderso, 1990. St. Paul des Motis is the name of a mission unded in 1896, in the diocese of St. Albert, o hich See Bishop Grandin is the present in umbent. The object of this mission is to say

inded in 1896, in the thread of the present in mich See Bishop, Grandin is the present in moter. The object of this mission is to enco-and an anterfail succour. Descendance of those hardy French advess reach of pelity, the hardy French advess and anterfail succour. Descendance of those hardy French advess reach of pelity, the hard period of the for-ans, were sole masters of the North-Vest, in all and may are in the history of the French advess and any occusions, been a point of the sole and the missionary may be be able to count unong them powerful and the the interfailed of the them the sole of the sole of the the sole and sole inself for the or their of the steemed himself for the or their or the many occusions, been a powerful factor in the work of evangelizing the Indian tribes; and the missionary may be be able to count unong them powerful and devoted auxiliaries. Their intrepidity and revorbial honesty had faile and; for the in the rest has once in discover the the rest in the darkness of the hardbreed of the advected auxiliaries of the thing enveloped in the darkness of the hardbreed of the use this preponderance, in for the tribut on the or their relign is and scale for is in the use this preponderance, in the hardbreed of the darkness of the pagnism. West by inmigration, the couding of the hardbreed of the darkness of the advecter have undergone a complete trans-form the the country, and the extermina-tion of the country, and the extermina-tion of the means of the advected by the col-orization of the country, and the extermina-tion of the means of outber in the pur-mative simplicity to be the darkness, it, did not suit the temperament of the harbbreeds, success obtained by most of them in the pur-mative simplicity to be the dupes of the new comers, who bought even their farms from them for riticulous prices, the majority of the most of a subsistence whether in a ranger life or in the cultivation of the soil, standpoint, is far from flourishing. And what does the future doid in store for t

they don't take care of the point, the function schools and churches, lost, so to say so they have no pounds to put in the flood of non-Catholic humigration that has been pouring in upon the Canadian North water in the flood of non-Catholic humigration that has been pouring in upon the Canadian North

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IRELAND'S POSITION. Ottawa Journal.

IRELAND'S POSITION. Ottawa Journal. The Journal has asked me to say something about Ireland as a fighting nation. Before doing so, let me observe that if the Journal were not such a staunch and consistent friend of the Irish National cause I would besitate [bo omply with its request. Why I Because no man, least of allan irishman, likes to be pairon-ized, and at present a great many good people isnot among the name. The sudden and violent affection displayed for Ireland and the Irish may, If persisted in, be misunderstood in the same way as the intru-nion of organized charity is so frequently mis-inderstood by proud and sensitive people is even and the same way as the intru-been invested with the badge of manhood because a royal decree makes the wearing of they induce the same way as the intru-ities of a statistic so frequently mis-inderstood by proud and sensitive people is been invested with the badge of manhood because a royal decree makes the wearing of they inducing in intrasports of joy at the pas-people of being exploited like a newly discovered tribe of aborigines because Her Majesty has signified her intention to visit Ireland. The frish are alther looks nor children, and some the tide of guesh and adulation that theists in south Africa have sustained the reputation of our national costume. The may opinion Irishmen and their descend-motal explore the national character by unduly exalting the fighting provess of the nade at to lower the national character by have fit were their chief and only charac-ters if the were their chief and only charac-ters if the were the inducing in a statistic that has left the implicit provess of the nade would prefer to speak of the Irish as a people who devised with has heft the implicit provess of the nade would prefer the would prefer to speak of the Irish as a people who devisits that has heft the implicit provess of the and science, and liker and nobler qualifies— there and nobler qualifies— thas beft the implici

er, to speak request, and my preference mus erefore be made subordinate to the Journal's

All your readers are familiar with the tru-All your readers are familiar with the tru-ism that Ireland has supplied England with her bravest soldiers and most successful generher bravest soldiers and most successful gener-als. What Ireland has done for England she has done for other countries as well. In the words of the poem :

words of the poem : "We were at Ramilies : We left our bones at Fontonoy, And up in the Pyrences, Before Dunkirk, on Linden's plain, Cremona, Lille and Ghent, We're all over Austria, France and Spain, Where we're they nitched a tent, We've died for England from Waterloo To Egypt and Dargai : And still thero's enough for a corps or crew, Kelly, and Burke, and Shea." Despite all their sacrifices for England, the Irish are not admitted to equal partnership in the affairs of the Empire. Addressing the House of Lords in 1829, the Duke of Wellington said :

House of Lords in 1829, the Duke of Wellington said: "The hour of danger and glory is the hour in which the gallant, the generous-hearted lirishman best knows his duty, and is most de-termined to perform it. * * * When-ever 1 meed with any of those brave men who "have the with any of those brave men who "have the set often borne me on the tide of victory : when I see them still branded with the impute the lowest menial, and still proclaimed, I teel almost ashmed of the hom-ors which is been layished upon me." These words are that in the ling. These words are that in Welling-ton's the great majoriey of Irishmen were "Outlanders" within the Energie. Practically gpeaking are 'n Outlanders' to day. A great ling order summed up the situation in one genetice.

great trish order summer up the glory shall one sentence: "Partakers in every peril—in the glory shall we not be permitted to participate; and shall we be told as a requiltal, that we are estranged from the noble country for whose salvation our life-blood uas poured out?"

life-blood uas pourced out? It is over sixty years ago since these ques-tions were asked Is it too much to hope that Her Majesty may frame the anawer. CHARLES MURPHY.

" A Penny Saved is a Penny Earned."

"A Penny Saved is a Penny Earned." Economy is the lesson taught by this say ing. It is true economy to take Hood's Sar-saparilla at this season because it purifies, enriches and vitalizes the blood and thus pre-vents sickness and puts the whole system in a state of health for the coming season. Every bottle of Hood's Sarsaparilla contains 1090 doses—positive proof that it is economy

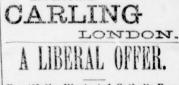
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CARLING

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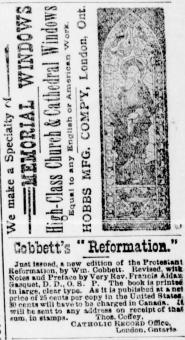
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other Memoranda, as well as for Family For-traits. For THE SUM OF SEVEN DOLLARS we should be pleased to express a copy of this becautiful book and prepay charges for carriage, as well as give one year's subscription (old or new) to the CATHOLIC RECORD. It is cool book, well bound, git edgres, weight-about thirteen pounds, is about five inches thick, eleven inches long, twelve inches wide. Cash must in every case accompany order. Address, Thos Coffey, CATHOLIC RECORD. London, Ontario.



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eatly printed and bound in rand collection of Musical Gen

to do that. Men can not work so hard

The plan taken root in Fred's brain on talked over with the other was soon talked over with the other boys. With his usual energy he told them of the night before, of his own shame and then his plan, ending with

"I just tell you what, we ought to buy Johnny a new wheel, since we don't like his old one."

The boys, ashamed of their part in the cruel sport, had entered at once into the spirit of it, and when Fred brought forward his list, with one dollar opposite his name, the boys had hastened to add their own with vari-It soon became known that ous sums Fred had concluded to wait until later to purchase the dog, and had promised to add another dollar to the one already given when he should have earned it. Certainly it was remarkable with what zeal those boys worked to earn small sums of money before and after school. The teacher, too, hearing of their plan, begged to add her share, and the fund grew with a quarter here and a dime there until the desired sum had been reached.

Johnny, all unconscious, went his way, noting with joy that the boys no no longer found amusement in teasing him. Indeed, some of the older boys had been so kindly attentive that Johnny's heart was almost bursting with gratitude.

But the joy of that lovely June morn ing when the wheel was to be given to Johnny! It was voted that Fred, who had first suggested the plan and whose enthusiasm had never faltered, should present the wheel. Every face grew bright. The girls, even the teacher, trembled with eagerness as Fred left the room, returning a moment later wheeling the new safety. Johnny locked up with astonished eyes at this breach of school discipline. Passing down the aisle, Fred paused beside Johnny's desk.

Bright, too, want to give you this wheel. It will be much easier to ride thap your old one. We hope you will than your old one. We hope you will like it, and -and - Johnny, I, for one, am ashamed of the way I treated you am ashamed of the way I treated you when you came here first. Please for-give me." Fred sank into the seat behind Johnny quite overcome by the expres-

A Well-Defined Plan

A quiet, patient, unobtrusive devo tion to a clearly defined end is an im mense force in unfolding what is bes and greatest in a human soul ; and the rapidity with which reputation some times come to men and women in middle times come to men and women in matter life is due to no happy accident, to no sudden miracle; it simply means that a long process of arduous work has borne its fruit at last, and that a stream of power, stead ily gathering force but flowing under the surface, has at last disclosed itself. The great prizes do not come to ease or to natural aptitude ; they come to the strenuous self-development. The best fruits are not plucked from the tree by an indifferent hand ; they are known how to subject itself to the hard-est kind of tell. Work does not and cannot take the place of genius, but the efficiency and lasting power of genius depends very greatly upon the steadfastness and discipline which comes from fidelity through a long course of years to a clearly defined aim.

Not Foremost in Commerce

Why is it that in the great fields of commercial enterprises in this country few Irish-American merchants or man ufacturers are conspicuous? Hon John F. Cronan of Boston gives these six reasons :

"First-An unjust and cruel prejudice which barred the entrance to

the store and counting room. "Second-A want of education among the masses of our young men, owing to the desire to find ready employment at remunerative wages, without considering future effects.

"Third - Want of proper direction, application and perseverance. Fourth-Absence of wealth and

business connection. "Fifth-Too much energy in the

field of political endeavor to the ex

clusion of commercial opportunity. "Sixth-Absence of financial institutions upon which our business men could rely for aid and assistance."

and his purse is empty before a man dares to look in it.

This is the fashion in which

He who eats all the loaf at breakfast may whistle for his dinner, and get a dish of empties. If we do not save while we have it, we certainly shall not save after all is gone. There is no grace in waste. E:onomy is a duty ; extravagance is a sin. The old Book extravagance is a sin. The old Book saith, "He that hasteth to be rich shall not be innocent," and, depend upon it, he that hasteth to be poor is in much the same box. Stretch your legs according to the length of your blanket, and never spend all that you have :

It will help to keep you from anxious care-which is sinful, if you take honest care-which is commendable. Lay up, when young, and you shall find when old ; but do not this greedily or selfishly, or God may send a curse on your store. Money is not a comfort by itself, for they said in the olden time-

"Those who have money are troubled about it, And they who have none are troubled with-out it."

"MODERATE DRINKING."

The only man who can safely drink 'moderately" is the man who never got drunk in his life ; who never acts from the impulse of drink ; whose vivacity is never alcoholic; who can do business without "bracers"; who takes nothing during business hours who runs no account at the saloons who has money to spare and owes nobody

A Catholic temperance catechism presents these questions and answers : Is there any case in which moderate drinking is sinful?

Yes; when a person knows that if he drinks moderately he will be likely to go on and drink to excess.

Are there many such persons?

Yes, there are large numbers who are morally certain to drink too much if they drink at all.

Why is total abstinence better than

The second store of the poince, and have no points to put in the point store of the poince, and scale have no points to put in the point store of the poince of the point store of the point store

Help your children to grow strong and ro-bust by counteracting anything that causes ill-health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It ever fails.

Bever fails. BE THERE A WILL, WISDOM POINTS THE WAY.—The sick man pines for relief, but he dislikes sending for the doctor, which means bottles of drugs never consmed. He has not the resolution to load his stomach with compounds which smell villaiconsly and taste worse. But if he have the will to deal himself with his ailment, wisdom will direct his attention to Parmelee's Vegetable Pills, which, as a specific for indigestion and disorders of the digestive organs, have no equal. COBPANY THOS. E. ROESON, D. C. MCDONALD, PRESIDENT. MANAGEB. The Only Mutual Fire Insurance Company Licensed by the Dominion Government.

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Licensed by the Dominion Governmeni. GOVEENMENT DEFOSIT, 559,038.76 The advantages of the "London Mutual," in a local sense, are that—It is the only Fire Company owning its own property and paying city taxes. That if a fire occurs within a day an adjustment is made by one of the experi-enced inspectors of the Company and the full indemnity is paid at once without any vexa-tions delay. AMERICA'S Greatest Medicine is Hood's A. W. BURWELL, 476 Richmond-st., City Agt. Sarsaparilla, because it possesses unequalled curative powers and its record of cures is GREATEST.

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A LIN'S \$20,000,004 IN FORUS FUNCTION FORUS CONTROL STATUS O M TAYLOR, LA CONTROL STATUS DIFFERENCE OF DIFFERENCE O M TAYLOR, LA CONTROL STATUS O M TAYLOR, LA CONTROL STATUS DIFFERENCE OF DIFFERENCE DIFFERENCE DIFFERENCE OF DIFFERENCE DIFFE A" Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P. P., Doneralle (diocese of Cloyne), author of "Geoffrey Aussian: Student," "The Triumph of Failure," etc. For sale by Thos. Coffey, CATHOLIC RECORD. office, London, Ont. By mail free on receipt of price, \$1. 59.

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SACRED PICTURES. We have now in stock some really rice colored crayons of the Sacred Heart of Jeaus and of the Sacred Heart of Mary-size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engrav-ing), \$1.50 each. ST. ANTHONY OF PADUA Colored pictures of St. Anthony of Padua -size, 12³/₄x16¹/₂-at 25 cents each. Cash to accompany orders. Address: Thos. Coffey, CATHOLIC [RECORD Office, London, Ontario Canada

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THE CATHOLIG RECORD

ST. PATRICK'S DAY

CONTINUED FROM THIRD PAGE.

was brought he would see that it was floated er the building. Another selection of Irish music, and the ational Anthem by the audience and orches-a brought to a close one of the most enjoy-le entratisments ever held in the city. On Saturday there was evidence on every and that there was a celebration in the city, rue to his promise the Mayor had the Irish ag hoisted on the fire had, and the flagstaffs the Institute for the Blind. Cockshutt's Plow 'orks and other buildings floated green flags. Imost every man you met wore a sprig of 'ent.

Father Cummings preached the sermor e feast on Sunday evening, giving a rful discourse from the text. "A sowe: out to sow his seed." JNO. RYAN.

In Ottawa.

In Ottawa. The annual St. Patrick's Day concert which was held Saturday night in the Russell Theatre, was a repetition of the successes of former rears, and the executive and unembers of St. Patrick's society have reason to be proud of the excellent entertainment, provided. There was not a hitch in the well balanced programme and the artists proved the unselves worthy of the warmest applause of the large and select scathering. Most a number escaped an encore. There was scarcely a vacant seat, and among those present were representatives of the Irish, English, Scotch and French nationalities, all gathered to do honor to the patron smint of the and of heres.

D'Arcy Scott, president of St, Patrick's

and on herosz scott, president of St. Patrick's society, made a few short introduc-ory remarks. He said in part: "We have musical and literary entertainments at periods during the season at which all are welcome. Our library is rapidly becom-ing one of our most attractive features. During the past twelve months we have re-ceived from the Ontario Government the library formerly owned by the Mechanics' In-Minute. From this source we received three hundred and fifty volumes. In addition to this we have purchased with the funds of the society over two hundred and twenty-five vol umes containing some of the latest and best works.

society over two hundred and twenty-five vol-umes containing some of the latest and best works. "The greatest need of the society, and of the Irish people of Ottawa, is quarters in a con-venient part of the town. It has been our nim to secure as soon as possible, the erection of a handsome building to be devoted exclusively to the needs of the Irish societies of Ottawa. We have purchased a lot on the north side of Maria street, opposite Cartier's Square. The problem that now confronts us is where to get the money to build a hall. What we desire is a large hall with meeting rooms, library, read-ing room, billard rooms, etc., where all the dif-ferent societies can meet. I have aiready spoken to some of our wealthy friends in the city who I find are ready and willing to assist an domortable quarters. "Not since the late W. E. Gladstonejearried the Home Rule bill in the House of Commons have the prospects looked brighter for Ireland than to day. John E. Redmond, M. P. The South African war has had a bene-ficial effect upon Ireland's cause. It has shown to the world the daring, dash and bravery of the Irish soldier. Not even except-ing our hardian war has had a bene-ficial effect upon Ireland's cause. It has haven to the world the daring, dash and bravery of the Irish soldier. Not even except-ting our brave Canadian boys, there is not a better fighting man on the fights House of Commons to day. Abon E. Redmond, M. P. The South African war has had a bene-ficial effect upon Ireland's cause. It has shown to the world the daring, dash and bravery of the Irish soldier. Not even except-ting our brave Canadian boys, there is not a better fighting man on the fights hauges is worken the shamreck has been work in the public buildings. "The Fourt of the battle has been hoisted to a the public buildings.

brunt of the battle has been largely ythe Irish soldiers, and glory it is true hed upon their banners. But is there esome recompense for the Irish blood ins the sands of Africa? There will be request, one thing will be asked, and it be the granting of Ireland's petition he has been asking for a contury. Ire ill say, you took our bravest and our You asked them to light for the s of the Uidanders in South Africa.

latter piece she was recalled, but did not re spond. W. H. Brackin accompanied her or

Hendram and the second and the secon

variations by H. Vienxtempts, Mr. McCaw and W. Wilson gave an instrumental duett on the violin and flute and received a warm trib-ule of applause. They were accompanied on the piano by Miss S. McCaw. Miss Eda Idle, the leader of the Park street Mothodist choir, was given quite an ovation on her first appearance. Miss Idle, since her residence in the Maple City has made a host of friends and has become a prime favorite with the good range and power. Her interpre-tation of "Killarner," by Halfe, and "Barney O'Hea." by Jlever, was excellent and the and ence demanded an encore of her, She re-sponded with a song entitled "So Queer." Her has number "Lo Hear the Gentle Lark" was a piece well adapted to show her manificent voice, of in an expressive manner. Hamiton Nicholis, a Toronto baritone, sang "The British Lion" and "The Queen's letter." This is the first im he ever eaug here, and he made a very favorable impression. He was a companie on the piano by Frank Pheley. Much praise is due to Miss Nellie Rhedy.

In Galt.

In Galt In spite of the rain last night the attendance at the concert in the Town Hall was very good and all present enjoyed a treat. It was one of the series of entertainments which have marked the interest taken this year in Ireland's patron saint. St. Patrick. This has been of an events, which have brought Eria and her sons more than ever before in the present generation before the eyes of the public. Her soldiers have been always forcemost in the fight in South Africa, winning honor for themselves and for every nation and shedding glory on the arms they been. The concert was in aid of St. Patrick's church, and consisted of musical and literary

their native land, as well as the plaudits of every nation and shedding glory on the arms it is an ad shedding glory on the arms the concert was in aid of St. Patrick's church, and consisted of musical and literary numbers. A large part of the programme was contributed by takin from Hamilton, and their singing was excelent. Miss Ruby Shea, a central to soloist, delighted the programme was contributed by takin trom Hamilton, and their singing was excelent. Miss Ruby Shea, a central to soloist, delighted the signed takes and She possesses a volce of great ruge and in all her numbers, which were of the highest class, she left nothing that could desired. Indeed her voice is one of the sweetest and not powerful that it has been the pleasure of local audiences to hear for some time. She was forced to respond with an encore to all her numbers. Mrs. D. Hughest Charles, who needs no intro-duction to the music loving people of Galt, was sles in fine form and Mr. J. B. Lawler, dwer within the contarion were much enloyed. Mr. M. F. O'Brien and Mr. J. B. Lawler, of Hamilton, both sang well and made a good im-pression. They also responded with encore numbers and contributed some excellent solo. Miss M. Redigtan of this town is an artiston the piano and sustained her good reputation iast ingit when she opened the porgramme with a piano solo, which though difficult she played familton's locture on "Tom Moore," was as fol-lows: Piano solo." 'Irish Airs, '.....

The frish and the English would be the means of doing great good to Ireland. Rev. Father O Reily, in beginning, said that whenever this season of the year came round the Irish thought of the brave deeds of their ancestors and the history of their coun-ry more than at any other time. St. Patrick's Day always awoke these thoughts. When Irishmen went away from Ireland they felt now strong were the cords of love that bound them is the deer oid land and they never for.

which she has been asking for a century. Ire in and will say, you took our bravest and our off and which was descent the Corta of low of the Corta of th <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

Reference was made to the patriotism show by Canadian volunteers and how many i those who had left our fair Canada to uphol their feountry's flag had found graves in inconclusion. Rev. Post

index the had left our fair Canada to uphold their feountry's flag had found graves in a foreign lad.
The town had left our fair Canada to uphold their feountry's flag had found graves in a foreign lad.
The town and fidelity of the Irish race towards the gracious Majesty and hoped that her relian for eace might long be continued and every galad to praise the nobility of the Irish race towards and the second s

In North Bay.

In North Bay. The concert held in the opera house on Fri-day evening last, under the auspices of he congregation of its there's of the Luke, was a standard the standard of the second the inception of this parish. Owing to the un-voidable absence through sickness of Mayor McNamar, Mr. Bunyan occupied the chair, avorably on the good-feeling which had ex-ist be the second second of the second by the good spirit continually manifested he had every faith in its continuance. The pro-gramme opened with an instrumental by Misses Varin and Shields which was eagerly enoiged. Misses E. Varin and B. Aubry ren-dered avoral but with such sweetness as to califorth a hearty approval, and they gener-ously responded to the encore. The military spinant 69th, was most enthusiastically re audience with a pairiotic song, and Miss New-ton a couple of appropriate recitations. The operetar. The Quarrel Among the Flowers" by nine girls, was very pretty, and well conducted sweetness. The character songs by Mr. F. E. nine girls, was very prety, and well conducted throughout. Misses A. Bourke and R. Hewitt sang a vocal solo with exquisite taste and sweetness. The character songs by Mr. E. O'Brien fairly delighted the audience. The comedy drama, "The Irish Engagement," was a highly entertaining affair, and very criditable to the participants. Mr. Muir was the gentleman to perfection, while Mr. Rora-beck was the out and out Englishman: Mr. T. J. Bourke represented the typical Irishman to a peer. Mr. G. A. Montgomery as a most suc-cessful suitor. Mrs Muir as the maid who gave the timely suggestions, and Miss M. Bourke the young lady of affection. The proceeds netted about 800.—North Bay Despatch, March 22.

^{22.} On Saturday morning the religious character of the festival was celebrated in St., Mary's church by a Hich Masc appropriate ser mon by the parish priest, Rev. Father Scol-ard.

A GOLDEN JUBILEE.

Special to the CATHOLIC RECORD. There are days that make a new epoch in one's life not with regard to outward circum-stances, but in that sile to outward circum-stances, but in that sile to outward of self. These great days bring with them a host of pat associations and fucure possibilities, forc-ing upon the soul a realization of the lapse of time and the nearness of eternity: they bring with them a suble change, perhaps for the reason that they are always periods of vivid introspection ; they carry along with them new trains of thought and strange influences. Such, it seems to me, must be a golden 'ublice in religion; such must have been her golden jubice, to the Sister, of St. Joseph who cele crated the 50th Annit' reary of ther religious re-cention on the feast St. Joseph who cele out the 50th Annit' reary of the religious re-cention on the feast St. Joseph who cele bisters of St. Joseph. One of them, Sister M. Bernard, in the following year came with three companions to make a foundation in Toronto, arriving here on Oc. 15, the Feast of St. Tereas, 1831. The only survivor of that little band is the above mentioned Sister M. Ber-nard, who has for the past eleven years been superior of the Sacred Heart Orphanage at Superior. On the Feast of St. Joseph, this present Special to the CATHOLIC RECORD.

side. the Feast of St. Joseph, this present , Mother Bernard celebrated her Golder e; and the honor shown her upon that on is an evidence of the esteem and ven a in which she is held by her commun The festivities began on Saturday the 17th

occasion is an evidence of the esteem and ven-eration in which she is held by her commun-ity. The festivities began on Saturday the 17th when the pupils of St. Joseph's academy gave a deliguid and most appropriate entertain-ment in honor of the esteemed jubilarian. News of each shad gathered in from the Con-veny of each and gathered in from the Gon-veny of each and gathered in from the Gon-veny of each and skillfully executed. The first informor must in truth have felt The first of honor must in truth have felt The first heaped upon her: which embarrassment was kreally increased when her little bright-son roses and meek-yeed violets, emblematic of the two great virtnes of her congregation. From the concerthall the Sisters and uppils repaired to the chapel which was ablaze with lights and fragmat with the odor of like. Then followed Benediction of of the Blessed Sacrament. The second day of Jubilee opened with High Mass in the convent chapel, attended with the music of the sweet-volced choir, that rendered Mercadante's Mass with great accuracy and sweetness. The day passed pleasanly in the upotyment of reunion and again closed with Benediction. In the evening, Mother Bernard teturned to Sunnyisé accompanied by a num-ber of the Sisters who had been invited to bu-Jubilee celebration of the following day. On the morning of the 19th High Mass was sung in the orbinange chapel, followed by a low Mass of which His Grace the Archibishop was celebrat. Among the clergy were: Very Rev. J. McCann. Y. G.; Rev. Father Ryari, C.S.B.; Rev. Father Cleary: Rev. Father S.R.; A.S.B.; Rev. Father Mirehar, Rev. J. F. Treacy; Rev. F. F. Rohleder; Rev. J. Sheridan; Rev. J. B. Dollard; Rev. Father End, Y. B.; Rev. Father Cleary is very father frachon, C.S.B.; Rev. Father Sherdy day Mass of which His Grace the Archibishop was celebrat. Among the clergy were: Very Rev. J. McCann, Y. G.; Rev. Father Herd

the United States; as also from the clergy and ecular friends. A very pretty entertainment was given in the afternoon by the orphans, eliciting hearty applause. Throughout the programme there was something very sweet and touching in the little children's efforts to show their love and levotion, to the Mother who had endeared her MR. JOHN R. KERR, CHICAGO. Mr. JOHN R. KERR, CHICAGO. Mr. JOHN R. KERR, Whose death in Chicago was announced in last wock's issue was the only son of Mr. James Kerr. He was born in Hamilton in 1859 and in 1861 his parents re-moved to Barrie and settled on the lot on North Mulcaster street, where they still reside. He was educated in the Separate school and Collegiste Institute, matriculating from the latter with high honor. He entered the law office of Strainly & Ardagn in 1871, where he speat five years before entering the law office in Toronto of the late Mr. D'Alton McCarthy. He was admitted to the Bar in 1882. Upon Mr. Kerr's return to Barrie he entered into partner ship with Lennox, Ault & Kerr, and after Mr. Ault's retirement was a partner in the firm Jennox. Kerr & Brown. Four years ago last September he accepted a responsible position with Haddock, Veloe & Rickards, a legal from in Chicago, and at his death hu charge of the Chancery department of that firm's extens-ive business. MR. JOHN R. KERR, CHICAGO.

OBITUARY.

A few days before his death he took ill with

lievotion to the Mother who had enucated ac-levotion to the Mother who had enucated ac-levotion to the Mother spin action a closing guite in harmony with the spiritual character of the feast. Thus the happy Jubilee days came to an end, and the sound of festive music died away. But in the heart of one will surely linger choes of asweeter, holier music-echoes faint of those words of the Divine Master "Well done, thon good and faithful servant !" Below is appended the programmes of con

certs.
SUNNYSIDE CONCERT.
Full Chorus-" Jubilate " Address and Presentation.
Chorus-" America Forever."
Recitation-"Legend of St. Joseph."
Club Drill
Jubilee Acrostic
Flag DrillLittle Boys.
Vocal Solo—"The Orphan". Chorus—" Jubilee Bells.".
Full Chorus-" Jubilee Greetings."
ACADEMY CONCERT.
Part I.
A Jubilee Tribute.
Chorus of Jubilation
Ins. duo. – Appassionata Leichte Part song – "Lost Chord " Sullivar
Violin-" Melody "
Operatta _" Sleep of Flowers"

Part II. Pantomine—"Story of Limerick Bells."..... Elocution Class. Ins. solo-Jubeloverture.....C. Chaminade. Harp solo-Irish Airs. farp solo—Irish Airs ns. duo—Lustspiel Overture......Keler Beia, Jhorus—''La Carita"......Rossini. Choral Class. ADDRESS,

DIOCESE OF LUNDON.

DIOCESE OF LUNDON. At St. Peter's Cathedral on Sunday, the Feast of Our Lady's Annunciation, His Lord-ship Bishop McEvay, assisted by Rev. P. J. McKeon, administered the holy sacrament of Confirmation, at 3 p. m., to a class of twelve aduits, mostly converts- Mr, and Mrs. D. Dibb acting as sponsors. Later in the same after-noon the Bishop earnesily addressed the united members of the Altar Society and the beaue of the Sacred Heart, on the necessity of providing suitable accommodation for the dwelling place of Jesus in the Tabernacle. The prayers proscribed for the public meetings of the League being recited, the impressive veremonies of the afternoon were appropriate lyteminated with Solema Benediction of the liessed Sacrament by the rooter, Rev J. T. Ayiward. In the evening Vespers were sung at 7, by Rev. P. J. McKeon, who also save the Benediction, on which occasion His pordship again delivered an instructive ser-mon, on the gospel of the day John vi. 143, beducing therefrom the propriety of our com-ple different events which go to shape our earthy life, realizing as all true Christians passion on the hungry multitude in the desert will amply reward His faithful childen for ay sacrifices or self denials they may have one fully endured for His sake. PRESENTATION TO REV. FATHER TIERNAN

subscriber from Mount Carmel writes as

The people of Mount Carmel appear to vie The people of Mount Carmel appear to vie with each other as to which can show most their appreciation of the worth of our new pastor, Rev. Father Tiernan. Some weeks ago the congregation concluded that a horse and suitable conveyance might not be an unac-ceptable present with which to present the rev. gendleman. Steps were at once taken to that end, and a fine horse, and purse with which to purchase a suitable conveyance and outfly were at once sent to the parchain existence. A few days later the people at the east end of the parish sent in another horse, a splendid animal, to match the first one, and make up the team, but the rev. gentleman would only accept one horse. the congregation concluded that a horse and suitable conveyance might not be an una-cep able present with which to present the rev-gendleman. Steps were at once taken to that end, and a flue horse, and purse with which to purchase a suitable conveyance and outfit, were at once sont to the parochial residence. A feature in the first one, and make up the team, but the rev. gentleman would only accept one horse. Rev. Father Tiernan has been delicate more of the winter, but if the prayers and good wishes of his parishoners avail he will soon to file winter, but if the prayers and good wishes of his parishoners avail he will soon to flag winter the present will well and relatives. Our sympath goes with the arcest prayer will be be breathed for this de arcest prayer will be be breathed for this de arcest of his parishoners avail he will soon to for the deping sacraments—the cravings of every the rev. and the horse and make up the team, but the rev. Father Tiernan has been delicate more of the winter, but if the prayers and good wishes of his parishoners avail he will soon to for a flag the transport of the parishoners avail he will soon to forme to flag the breathed for this de arcest prayer will be offered up in St. Philip's church, Petrolea, Thursday 22h, f. P.

Separate School Board Tender His Lord ship an Expression of Appreciation.

From the Peterborough Review of Monday, March 19, we learn that the members of the Separate School Board of that city recently waited upon His Lordship Bishop O'Connor at the Bishop's Palace and presented him with a very handsome engrossed copy of the resolution printed below, artistically framed and mounced. Inis resolution was passed at a meeting of the Board held on the evening of the 7th ult, and, as implied in the address, the event was in recognition of the complete wiping out of the debt on the Separate schools of the city Right Rev. Dr. O Connor has always taken a deep interest and active part in the promotion At a regular meeting of Branch No. 75, C. M. B. A., Penetanguisnenc, Ont., heid on March 12, 1996, the following resolutions of condoience were moved and unanimously carried: That wethe members of Branch No 75, de-sire to record with deep regret our sorrow at the deach of our much esteemed brother, John Allen. family of our late Brotner

deep interest and active part in the promotion and advancement of Catholic education and since his consecration as Bishop of the diocese of Peterborough has contributed greatly to the since his consecration as Bishop of the dicesses of Peterborouch has contributed greatly to the successful operation of the uchools of the city, and their present flourishing condition is in no small measure due to his wise oversight and fostering care. By means of special provision make by him the indebtedness that existed on the schools has been entirely cleared off and the Baard is in cotsequence, now at liberly to de-vole the whole revenue to their management. This is a result so satisfactory to the ratepay-ers in general and to the Board that the genile nen comprising that body deema it timely to express in the manner indicated their apprecia-tion of His Lordship's action in the matter. Waiting upon the Bishop as a deputation, the Local Superintendent. Ven. Archdeacon Casey. The chalrman, Mr. Quinlan, made a few re-marks suitable to the occasion and the secret ary, Mr. Corkery, read the resolution which was being presented. His Lordship in reply thanked the members for their kindness, ex-presed his pleasure at the satisfactory basis on which the schools are now placed and at hav-ing been able to contribute as he had towards that desirable condition. He fell sincer ap-preciation of the good work that was being done in the schools and hoped and was confi-dent that their prosperity would continue. The address presented His Lordship is as fol-lows: Wupereas, this Board has learned with much In the CATTOLIC RECORD and our official organ The Canadian. **A Seaforth Evening.** The Canadian. **A Seaforth Evening.** The needaty evening, Feb. 27th, the members of produces and friends of the members. After a playtop and rousing two hours of progressive encore, an entertaining and much appreciated rat music was proceeded with. The chairman, Brother I. L. Killoran, the produces and friends, opened the programme of a brief but pithy address on the objects of the C.M. B. A. On behalf of the branch he synthesis of the branch, opened the programme of the C.M. B. A. On behalf of the branch he synthesis of the branch, opened the programme the open that frequent similar evenings would be enjoyed in the future. In his address the advantages of membership, the business-like record of the society, and its standing as the frecord of the society, and its standing as the frecord of the society, and its standing as the frecord of the society and its standing as the frecord of the society and its standing as the frecord of the societion works among Catholic on in a manner to convince the non-members speciation, and of the advisability of taking the the association works among Catholic on in a healthy rugged country were dwelt on in a manner to convince the non-members sociation, and of the advisability of taking the for her solo. "The Home I hove as New for her solo, "The Home I hove as New for her solo, "The Home I hove as the shows were much environ the solow which was well received. Mr. P. V. Burgard fairly brought down the house, whon's Sils earned continued applause. Bro. P. V. Burgard fairly brought down the house, whon son 'Bar manne' Managre. "A veritation in the stwo comic sons, 'Sil The address presented His Lordship is as fol-lows: Whereas, this Board has learned with much satisfaction that the debt incurred by providing increased accommodation for our large school population has been generously provided for by His Lordship's thoughtful consideration in the mat-ter has enabled this Board to properly equip the schools under our care. Beit therefore Resolved that this Board has much pleasure in recording its thorough appreciation of the valuable assistance. His Lordship has rendered the canse of Catholic education in the town of Peterborough. Be it further Resolved that an engrossed copy of these resolutions be presented to His Lordship. J. Gostelly, J. H. KCEY, J. KVLE, T. B. McGRATH, T. J. MOHER, M.D. J. L. O'BRIEN, R. SHEEHY, M. H. OUINLAN, Chairman R. SHEERY, M. H. QUINLAN, Chairman, JOHN CORKERY, Sec-Treas. MONTH'S MIND.

MARCH 31, 1900.

(ALL RIGHTS RESERVED.) HIGH SCHOOL ENTRANCE LITER. ATURE.

The Water-fowl

The water-towl. PURPOSE.—As shown in the last two stanzas the chief purpose is to teach a religious lesson drawn from the flight of the water-foul. State this lesson in your own words. PLAN —Watching the lofty flight of the soli-tary water-fowl at night fail the poet wonders whither it may be going i he recognizes that its certain course is guided by some protecting Power the encourages the weary bird to per-severe to the end, when its toil will be re-warded and he acknowledges that it has taught h m a valuable losson. Note the abruptness of the opening and how the poet addresses the bird directly, as if it were a fellow-creature that could understand him. By so doing he adds vividness to the de-scription.

were a fellow-creature that could understand him. By so doing he adds vividness to the de-scription. The dependence upon a superior Power is made clear and striking by depicting the flight as at nightfall, high above earthly landmarks, through the boundless sky, certain and sold-only by the free use of the singular product out not only by the free use of the singular product out of the solit lise screesly stated or implied in four or five of the stanzas. Select these pas-sages. Remark the difference in the number of feet between 11.8 4. and 11.2 4.3 meach stanza. The opening of the stanza use all gives the key to its thought; choose some striking examples. PRELININARY STUDY.-What was the time of year i of the day? Give the several passages that mark the latter. How awater fowl in-stend of other migratory bird ? What were the hardships of its flight? What the expected rewards of its toil? Three the points of re-smblance between the bird's flight and "the iong way which I must tread." Get the exact meaning and pronunciation of pursue, fowler, illinitable, abys." CLASS STUDY.-- Midst failing dew." Not that the bird is mid the dw, but only to mark the time. "To do the wag.", Specify the wrong.

Class STUDY, ---'Midsi failing dew." Not that the bird is amid the dew, but only to mark the time. "To do the wrong." Specify the wrong. "Darkly painted " The bird's body is darker than the sky and so it is outlined or painted "darkly." "The crimson sky." Where has this already been said? Note the change in color as evening dvances. "Thy figure Moats." At that far height no motion of the wings would be notice-able, so this term is very appropriate. "In "plashy" there is a good example of the correspondence between sound and sense. "Weedy lake," "river wide" The water-fowt finas its food in such places, and not where there is a strong current. "The rocking billows rise and sink." Ex-press in your own words "Chated ocan side " Jus'ify the use of "chated" and state what it modifies. "That pathless coast." What comparison is implied? This is a peculiar and striking use, as it the bird were skirting the very vault of the sky. "The desert and illimitable air," Explain this line. Are these expressions interally true?

A few days before his death he took ill with pneumonis, which, howsver was not considered of an alarming nature until Saturday night, Feb. 17, when a charge for the worse suddenly developed, ending in death a few minutes after Sunday midnight. Shortly after he was taken ill he was removed to Grace Hospital where he was given a private ward and all the attention physicians, nurses and friends could devote to a patient. Mr Kerr's friend, Mr, John Richardson, accompanied the remains to Toronic, where they were met by Mr. M. J. Frawley, Barrie, and conveyed to the home of the grief-stricken parents on Wednesday moon. The funeral took place on Thursday morning to St. Mary's church, where H quiem Mass was raid by Very Rev. Dean Egan, hence to R G, cemetery, followed by a large number of friends. The pait bearers were Mayor Raden-nurst, Messre, H. Lennox, C. E. Hewson, A. E. H. Creawicke, M J. Frawley and Daniel Quin-lan. Among the relatives who attended the funeral wore Messre. Angus Kerr, Toronto; Dancan Kerr, Cambellford, and Wm. Hay-den, Toronto; Miss Hayden, Guelpi, Mr. and Mrs. D J. O'Connor, Stratford. Mr. Kerr was a man of steady and industri ous habits, and led a most exemptary life. He was always attentive to his parents and sinces he was aystematic and always minute in all di-tails. He enjoyed in an especial manner the rospect of citizens generalis. The Advance wated to the bete werd father and mother the hand of symp thy.-Northern Advance, March 1, 1800. the bereaved on es at home, and we earnes or the bereaved on es at home, and we earnes or ay our Heavenly Father to have mercy up the departed sour. THOMAS BURNS, PETROLEA ONT.

the departed sou. THOMAS BURNS, PETROLEA ONT. Great and universal was the grief in and about Petroles, on Wednesday last when the remains of Mr Thomas Burns were conveyed to Wyoming cemetery to mark the spot of an-other fresh grave. The C. M. B. A and Petro-lea, firemen fell in line and added greater solemaity to the funeral procession. The Casket was borne by members of the C. M. B. A. ceremoniously marshalled by Mr. P. F. Reilly. The scene in the cemetery was a heart-rending one. Close by the grave, and in the arms of sharing sympathizers, stood the soul-sikking and inconsolable young widdw, while to the deeply craped robes clung the two little atherless children too young to realize their irreparable loss. Mr. Burns was a favorite among the best classes of Petrolea, a practical Catholic and a young ma who had the full confidence of his pastor as was well marked by the kind references made on Sunday by Father fuant. It must be observingly remarked that only last mon.h a brother of Mr. Burns also the due young wit. As is widely known and as was remarked in the pulpit the Burns family was highly respected and good one and Good brother James was grief-stricken by the loss of his young wit. As is widely known and as was remarked in the pulpit the Burns family was a highly respected and good one and Good the dying sacratet ones are Mrs. John Fraser. M Petrolea; James, a practical machuist of

"The descrit and illimitable air." Explain this line. Are these expressions interally true *y* Where has this been said before? "Lone wandering but not lost." The gram-matical relation may be regarded as absolute, or as depending on "thee" implied in "thy way"—the way of thee. The strong institut of birds and animals to flud their way seems very wonderful to us. Show the appropriateness of "fanned, cold, thin, stoop, welcome;" stanza V. What seems to be implied in the *loffy* flight of the bird? See also stanza II. Stanza V. Notice the repetition of "soon" in the place of emphasis. It is probably meant as an encouragement to persevere.

what "toil" is it? What part of speech is "rest" "Thou'rt gone." Stated thus concisely for

"Thou'rt gone." Stated thus concisely for emphasis. "The abyss of heaven." What other expres-sions in the poein have the same meaning? "Hath seallowed up thy form." Notice how forcible is this expression. What other term had been read for 'thy form." What is the subject of 's hall depart?" "Thy certain flight." Explain why "certain" is so important here. "I must tread alore." This lays stress on our individual responsibility. "Williead my steps aright." State clearly the poet's reason for thinking so. Compare the central thought in this poet. with that in "Law Kindiy Light." Choose some of tho most beautiful exponsion. Read some articles on the migration of birds.

NEW BOOKS.

"Meditations For Retreats," taken from the writings of St. Francis de Sales, arranged by St. Jane Frances Fremiot de Chantel, from the French by a Visitandine of Baltimore. Pub-lished by Benziger Bros., 36 Barchay Street, New York City. Price 75 cents, 202 pp.

MARKET REPORTS.

LONDON. London, March 29.—Grain, per cental – Wheat \$1.05 to \$1.11; oats 97: to \$1.00; peas, \$1.00 to \$1.10; peans, per bushel, \$1.25 to \$1.30; barley, 80 to 20; corn. 75 to \$06.; rye, 85c to \$1.10; buck-wheat, \$1.00 to \$1.20. Secda-Clover seed, alsike, \$5.50 to \$5.70; a, \$1.00 to \$1.20. 19-Clover seed, alsike, \$5.50 to \$5.70; a, do., red, \$5 to \$5.70; timothy, do., \$1.15 to lien. Resolved that we tender to the widow and

\$1.70. Farm Produce - Hay, \$9.00 to \$10.00; straw per load, \$3.50 to \$4.00; straw, per ton, \$5.00 to \$6.00.

\$6.00.
 Live Stock - Live hogs, \$5.15 to \$5.25; stage, per
 1b., 2 to 2jc; sows, per 1b., 2c; pigs, pair. \$3.00
 1b. 50 to \$400; fat heaves \$250 to \$400; fat heaves \$250 to \$400;



they hav The Catholic Record ing or n the perf London, Saturday, April 7, 1900.

tions an there is HEART NARCOTICS. ranting

We cling to our baby fashic 's and caused s cry for soothing syrups to ease our tort fro pain. Not all admit it, but there are Bishop t few who do not seek in the heart of lief has some indulgent friend a balm for their millions mental hurts. 'Tis the few only who they ha have strength for surface work, while ties to the heart bleeds ; and blest are the conclud others who have true friends who help Christia them to be strong, instead of passing been al

on them some of their so-called soothers which only weaken and sap the power to meet trouble standing. The The narcotic most commonly offered us is flattery-the help which glosses just pul over our faults, or views them with

the field glass reversed ; while the trifling good in us is magnified and ing the

trifling good in us is magnified and brought in a strong light. This fiattery is so subtley administered or we are such willing dupes, that we do not realize its presence 'till we feel its effects—a self satisfied wave that comes over us; but which in the receding only emphasizes the bareness and leaves the wounded part more

When we undertake to doctor our. that un selves for heart-sores we use the great and th "Forget," and find some excitement that will distract our thoughts and put withsta

into the background, for the present ion, that least, the impending trouble. Ex-

citement is the antidote and forget ant at

the motto. If the amount of energy expended in this vein were only applied to facing and standing up to our trouble, our for the motto.

and standing up to our trouble, our powers of endurance would grow "gathering strength from every

Another soother-a blessed one-is they

Another soother-a blessed one-is sympathy. This is a truly God like help when intelligently given. But it is sometimes administered in an in-sidious way, and tends to nourish self-

love instead of killing it outright and munic

so destroying its powers to hurt. True sympathy is not only a real understanding of the case, but an understanding of our view of the case. As a heart narcotic, its work is not to posed

As a heart narcotic, its work is not to deaden pain but to lead us to see in it either a necessary part of our larger growth or a result of some fault which blind

warns by its effects against similar life,"

slips. But, like other narcotics, greater throu

peace and strength may be had with-

Dr. Slocum, President of Colorado phere

College, advocates the improvement of hour

" BIBLE CHRISTIANITY."

so destroying its powers to hurt.

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ST. JOSEPH. PATRON OF THE UNIVERSAL CHURCH. GOLDEN JUBILEE

-1900 NOTHER M. BERNARD

The sponsors who held the white ribbons were little Miss McKenna, and Masters Gerald Cornue and Frank McKeown. His Grace the Archbishop performed the ceremony, and de-livered an elocuent and instructive discourse. With his characteristic ease and simplicity he explained the ceremony of the blessing of church bells, speaking of the important part they play in contributing to the klory of God, for which reason they are blessed. He then dwelt upon the jubile in course of celebration, and the virtues and merits of the venerated Mother who had made her life as ascriftee to the honor of religion. A banguet was served for the clergy, and the numerous and beautiful gifts were dis-played in the workrow. Among them might be seen exquisite and costly souvenire from all the houses of the Congregation in Canada and

MONTH'S MIND. Last Friday morning 18th, there was offered up a Solemn High Mass of requirem in St. Paul's church, Alistan, for the repose of the soul of the late Mrs. John McMahon. The celebrant of the Mass Mahon. For the decensed, average the first kilcullen as deacon and Father Ed Kiernan as master of enremonies. A large number of the congregation assisted at the Mass, some one hundred and fifty offer-ing up Holy Communion for the soul of their beloved pastor's sister, which no doub wasa very consoling mark of affection for the good priost in the bereavement he feels over the death of his only sister. May she rest in peace t

The title "Mother of God" is at once the best vindication against heresy of the Divinity of her Son, and the main source of all inspiration, pottc and devout, in her honor.—R. F. Clarke, S.J.

Mary was the choice of God Himself, and He chose her to be His Mother. Sne was the rate by which the Creator entered into His own creation. She ministered to Him in a way and for an end unlike those of any other creature whatsoever. What, then, must have been her beauty. What her philoss, what her privileges, what her exultation! To depreciate them is to depreciate the wisdom and the goodness of God, -Faber. S J. The father of the family should exet him self to plan home amusements for the children during the evenings. If the children are not amused at home they will avail themselves of every opportunity to get away from home to seek amusements where they can find them; and very likely they will join with those who will lead them into places where the amuse-ments are not of a high order.

family of our late Brother John Allen. our sin-cere sympathy and conditioned with them in their preatloss and pray that God in His great mercy may comfort and protect them." Resolved that our charter be draped for one month and that these resolutions be recorded on the minutes of our meeting and a copy be sent to Mrs. John Allen, and also be published in the CATHOLIC RECORD and our official organ The Canadian.

C. M. B. A.

Resolution of Condolence.

A Seaforth Evening.

to 85.00: fat beeves, 28.30 to \$1.00, or 0.00, Dairy Produce-Eggs, fresh taid, per dozen, Dairy Produce-Eggs, fresh taid, per dozen, 13 to 15c; eggs, basket lots, 12 to 14c; butter, best crock, 21 to 23c; butter, createry, 25 to 27c; cheese, round, wholesale, 9 to 10c; cheese, pound, ret il 13 to 15c; hones, per pound, 10 to 14c; li rd, per pound, wholesale, 7 to 7jc; lard, per pound, retail, 9 to 10c.

Joind, Waleski, Pier Bound, Te to Arg, Per Doud, retail 9 to 10c.
 Yegetables - Potatoes, per bag, 60 to 80c; onions, per bag, 81.00 to \$1.50.
 Poultry - Ducks, drossed per pair, 75c to \$1: fowls, per bar, (indressed) 50 to 55c; fowls, per bar (indressed) 50 to 55c; fowls, per (indressed) 50 to 55c; fowls, per bar (indressed) 50 to 55c

TORONTO.

to lie. TORONTO. Toronto. March 29-Wheat dull and fairly steady : Ontario red and white, 65c to 65jec. west, and 65c to 66c. east; goose, wheat, 70c. low freight to New York; spring east, 66c to 66jec; Manitoba. No. 1 hard, 75c. North Bay, and 80c g. L. Flour quiet; outside millers of-fer straight rollers, in buyers' bugs, middle freights, at \$2.69 per bbl, and export agents bid \$2 5; special brand, in wood. for local ac-count, sell from \$2.85 to \$3, according to brand-merican yellow quoted at 44c to 41jc tradian corn. 53c track Toronto. Peas-Demand quiet, and prices easier; car lots 60c to 60je, conta and widdle de 16 to 61jc ceast. Barley about smiddle reights, 12jc, and east at 35; No. 1 indications, and mixed at 35c to 60je, conta and with and prices easier; car lots 60 to 60je, conta and with east and folc to 61jc ceast. Barley about smiddle reights, 12jc, and east at 35; No. 1 indications, 12jc, 12j

Latest Live Stock Markets.

Latest Live Stock Markets. TORONTO. Toronto, March 22, - The following is the range of quotations at Western cattle market this morning: Cattle - Shippers, per cwr., \$4,25 to \$4,80; butcher choice, do., \$375 to \$4,25; butcher, medium to good, \$3,25 to \$3,05; butcher, inferior. \$2,75 to \$3.00; stockers, per cwt., \$2,75 to \$3,50; iambs, per cwt., \$1,50 to \$5,50; bucks, per cwt., \$2,25 to \$2..5. Mikers and Calves, -Gows, each, \$25 to \$45; calves, each, \$2 to \$10. Hogs-Choice hogs per cwt., \$5,25 to \$5,624; light hogs, per cwt., \$1,50 to \$5,00; heavy hows, per cwt., \$4,50 to \$5,00; sows, \$3 to \$3,25; stags, \$2 to \$2.5. EAST BUFFALO.

stags, \$2 to \$2.25. **EAST BUFFALO. East Buffalo**, N. Y., March 29. — Cattle — Demand fair; steady; calves—moderate de-mand; choice to extra, \$6.75 to \$7; good to choice, \$10 to \$6.75. Sheep and lambs—Moder-ate demand; generally steady; lambs, choice to extra, \$7.50 to \$7.57; good to choice, \$7 to \$7.50 common to fair, \$6 to \$7.50 common to fair, \$6 to \$7.50 icommon to fair, \$6 to \$7.50 icommon to fair, \$6 to \$7.50 imixed, \$5.75 to \$6; closs steady. Hogs—Moder-ate; heavy, \$540 to \$5.45; Yorkers, \$5.35 to \$5.40; pigs, \$5.15 to \$4.50 rough, \$4.50 to \$1.75; stags, \$3.75 to \$4.

C: M. B.A.-Branch No. 4. London, Meets on the 2nd and ith Thursday () every month, at 8 o'clock, at their hal Albion Block, Richmond Street. James F. Murray, President: P. F. Boyle. Secretary

The dang Protestant theological training. course in philosophy must be strength- more ened, he says, for one who expects to to be a leader of men must be pre emi. howe ing nently a thinker.

The study of philosophy may show vise our brethren the limitations of the room human mind; and the experience of serv philosophy may convince them that it ly t has, despite the strivings of subtle and will energetic intellects, led man into and many a dangerous quagmire. It may that teach them, furthermore, that the basic hood error of Protestantism-the right of The examining what we ought to believe- | will is destructive of all religion, inas pira much as it relegates Christianity to a the mere human system, with doctrines mus more or less reasonable, that may, as ly o the mind dictates, be accepted or form denied. the

"The fact," Mr. Gladstone said, "to has which we ought all to be alive, but for bef the most part are not, is that the whole gen human race, and the best and highest self races of it, and the best and highest con minds of these races are to a great ex utt tent upon the crutches which authority elig has lent them." The sects are content you to have the aid of authority in secular Ma matters ; but in questions of the soul min and its destiny they spurn assistance lich and emblazon on their religious ban- me ners the most fantastic and delirious wil imaginings. There is no mystery-no his danger of missing the way-and they ha fall easy dupes to their own conceits, str or follow blindly some self-constituted he teacher. the

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