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A PITIABLE BUSINESS.

From an ertswhile subscriber comes a belated protest, abounding in "purple patches," against our remarks on the saloon. It is strange, as we have pointed out recently, how sensitive to adverse comment is the saloon-keeper. One may bombard dead people and denounce events in a far-away land, but the things within our gates must be immune from criticism, and so this individual talks to us in vigorous fashion and informs us, confidentially of course, that better men than ourselves are in his business. All which is unnecessary and irrelevant.

Now a word with him. When we wrote of the saloon we took care to call to our assistance the utterances of Pope Lee XIII. and distinguished prelates.

The saloon-keeper may ridicule a newspaperman, and with some effect in his own coterie, but no ridicule eman. ating from a gin-mill will disconcert those who keep watch over the honor of

The best thing he can do is to show reason why his business should not be criticized. We know his stock arguments. We are aware, too, of his contributions to this and that, but were he to ask verdict from patrons his business would denounced by a majority of them. Its victims are in squalid attics and poor-houses, in premature graves. It adds daily to the cohorts of ignorance and sin, and it retards the progress of religion. It is a pitiable business, to make the very best of it, and we hope for the day when Catholics who are engaged in it will, to quote the Fathers of the Third Plenary Council of Baltimore, "abardon as soon as they can the dangerous traffic and embrace a more becoming way of gaining a livelihood."

UPHELD BY THE DELEGATE.

Our readers will remember that the law promulgated against the saloon keeper was sustained by the Apostolic Delegate. By this enactment the liquor dealer was debarred from office and membership in Catholic societies, and was, if he conducted his business in an unlawful manner, deprived of the sacraments. The saloon keeper rose up in all the might of his innocence and protested. He would incur pecuniary loss should the edict go into force. And the Apostolic Delegate upheld Bishop Watterson and declared, for the consolation of those who thought of the dollar only:

"And if perhaps for the time being they seem to hart the material inter-ests of some, this will have to be patiently endured for the good of the many, and the honor of the Holy Catho lie Church."

AN AUXILIARY OF EVIL.

Commenting on this law Archbishop Ireland-and we quote him because his words will be more effective than those of an obscure quill-driver - said it made no general law for the Church in America; but it would be effective in forming Catholic public opinion for the whole country-and public opinion is often more potent than law.

Saloon-keeping is, as a rule, an evil occupation; over it hangs a heavy cloud of social and religious disgrace; even the ideal saloon-keeper cannot rid himself of its shame, and upon him, as upon his whole class, the Church frowns in anger and sorrow, and from Catholic gatherings and organizations she bids him retire to corners of silence and obscurity.

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And he goes on to say that, considering the fact of advertisements of liquor stores in Catholic papers, that the saloon keeper contributed liberally, as a matter of business, to church works, etc., were but an en. couragement to patronize the saloon, the Catholic Church was compelled for her own honor and in loyalty to her mission to proclaim herself as the determined foe of the American saloon.

OUR POSITION.

Our friends will credit us, we hope, with the intention of warring merely against the causes and alliances of intemperance. If we had the power, the name of a bar-tender or owner would never be seen on the roster of a Catholie society. No time would be wasted on distinctions between this and that kind of liquor selling. Our efforts would be to prevail upon the man in the business to embrace a more becoming way of gaining a livelihood; to induce him to conserve civilization and not to prey | ning of imbecility.

upon it and to desist from being an auxiliary in the degradation of his fel-His contributions would be scrutinized very carefully before we accepted them. Serious loss! you say. Well, for the moment, so far as dollars and cents go. But consider the gain in manhood and the peace and happiness of the family; and we believe that, with the rum-peddlers a thing of the past, there would be clean money to hand for all purposes.

AN INFAMOUS PROPAGANDA.

Our good friends in Toronto were told recently that France was moving towards "democratic ideals" and the one thing necessary for the reaping of the harvest was the dollar. They are not so foolish, we presume, as to believe every statement of a lecturer who is after the ducats, but they are not courageous couraging others to do it for them. And of the two we prefer the latter. The professional liar is bad enough, but he is some degrees less despicable than the men who endorse him. For the 'professional' is in the open : he waylays truth in the public highway; but his supporters - the gentlemen who play the game of toleration to the cajolement of the poor Catholic-try to kill truth in true bravo style. And for the Torontonian who is in this business any weapon, an antiquated yarn, or a lecturer, is good enough so long as it can be used without hurting commercial and political interests. Some more nonsense anent toleration is about due. The men and women of Toronto may be surprised to learn that the lawmakers of France, now that they have got rid of the terrible monks and nuns, are not the terrible monks and nuns, are not the monks are not the monks and nuns, are not the monks are not t eager as yet for the ministrations of of honesty and patience from God; and the Protestant divine. They are a if, unfortunately, we have been negligent in cultivating, developing and yelping pack of infidels warring against all Christianity. They desire the sup-pression of religion and clericalism of should—understanding at a glance how every description. Here is an item from necessary and valuable they are, both as regards earth and heaven—begin at a cable despatch of April 2 to the New York Sun : "It will strike the Christian world as a peculiarly dramatic demonstration of the sacreligious spirit of the age that the French Government should select Good Friday for a revival of that cry ' Away with Him , which nineteen centuries ago prefaced the world's greatest tragedy. Pictures of Christ, crucifixes, and all religious emblems have this week been banished in accordance with the law passed in

December." identify themselves with this infamous propaganda?

ONE OF THEIR BRETHREN.

That the religious enlightment the age boasts of is not wholly mythical was proved by an incident that stirred the solemn sessions of the New England Southern Methodist Conference, which met last Sunday at New Bedford, Mass. met last Sunday at New Bedford, Mass.
The report of the general missionary
cause committee, read with considerable
unction by the Rev. Jas. Coote, of
Norwich, Conn., contained, besides the
peon of the triumph of Methodist zeal
in foreign parts, a number of the customary strictures on the Catholic
Church. Mr. Coote spoke mournfully
of "the vast expanse of South America
under the thrall of a type of Chrisof "the vast expanse of South America under the thrall of a type of Chris-tianity, almost as bad as Paganism" and made a passing reference to the "ever increasing volume of ignor-ance and vice" which is rolling to our shores and which "if not cleansed and shores and which "if not cleansed and neutralized by the lustral tide of love and purity flowing from the heart of the Church of God, will leave its nalodorous slimy trail all over national

life and character. These sentiments, the newspaper These sentiments, the newspaper correspondents report, were received in silence. Finally the Rev. William F. Butler, of East Weymouth, Mass., ventured to rise in protest. He said ne could not let the characterization of Roman Catholicism as a type of Chris-tianity almost as bad as paganism, and the mention of immigrants as the "froth he mention of immigrants distribution " go and seum of European civilization " go and seum of European chiection. He by without strenuous objection. He thought it would be detrimental to the interests of the conference and Church, and moved reference of the report back to the committee for re-

It is further reported that the Conference so voted without a single voice in opposition. The action does credit the reverend Methodists of New England, though it does seem a pity that Brother Coote's "lustral tides" and "slimy trails" should have been written only to be wasted.

In all meanness there is a defect of intellect as well as of heart. And even the eleverness of avarice is but the cun-

HONESTY AND PATIENCE.

Ray, Joseph O' Reilley in The Dominican.

Among the very many moving powers which, besides religion and conscience, help on human nature to accomplish its divinely destined end, viz., to know God, to love Him, to serve Him here on arth, and to enjoy Him hereafter in Heaven, there are what are called Virtues. Let me tell you a few things about two of these virtues which are closely related, which seem to me to be little practised, and which, if well known and constantly exercised must help us wonderfully in our relations with God, our neighbors and ourselves.

soul which makes and keeps us calmly enduring in pains, humiliations and troubles; and both are daughters of that sweet mother Charity which, born of a god-like soul, teaches and sweetly us to love God above all things on account of His own innate goodness, and our neighbors for own, too. Honenough to repudiate him. Our clerical and our neighbors for own, too. Hone they brethren should let us know where they stand in this matter. Plain speaking is necessary or we may suspect that individuals who do not care to do dirty dividuals who do not care to do dirty dividuals who do not care to do dirty advantage of the man or woman who happing to speak them. Without these lay possesses them the man or woman who happing to surpass the heroism of the Roman charming, elevating, heavenward-help-charming, elevating, heavenward-help-c world, should continually help each other and the man or woman who happily possesses them. Without these charming, elevating, heavenward-helping virtues in men and women, the world would inevitably be cursed, and immortal souls lost in hell. An upright, sincere man or woman, even though brusque and unpolished, is a without engagen, for angels; and an exitable companion for the conductors, "without finding anything to Catholic martyrs of Japan. Burnt on stakes made of crosses, torn limb from limb, buried alive, they yet refused to exitable companion." suitable companion for angels; and an honest man or woman, actuated by the virtue of patience, is a sweet brother or sister of Jesus Christ, the best object of

Now, how do we obtain these virtues and preserve them? These are questions burning, temporarily, and eternally useful questions. Well, like everything else that is good, these virtues come primarily from God; of their being torn asunder by oxen, of and each human soul has the seeds of honesty and patience in more or less abundance. Some people are extremely good-hearted, unselfish, whilst others seem to have a superabundance of slyness and self diabolical pride, training them by religious, conscienonce to remove the rubbish we may have been for years and years heaping upon them. We should start a movement among our spiritual powers and dig out the ugly weeds of desires—

ously received from Heaven.

If our souls were only sparsely settled, poorly supplied, with these charming gifts honesty and patience, and lentify themselves with this infamous ropaganda?

BIGOTRY DENOUNCED.

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and consequent pleasure.

Give honesty and patience the beneficial strength accruing from God's honest and Christ-blessed, sunlit air, and our own poor efforts. Let them growstrong and sweet-smelling, watered and nourished by the motherly care of charity, assisted by their fatherly sower, God. Honesty will always have God on its side, and if God is with us, what matters it who is against us? Patience will keep our souls in peace; and soul with God and in peace, what is that but Heaven?

Dishonesty and anger, the opposites of honesty and patience, need entioned to the sensitive and meek to have flung to scorned oblivion. An uncharitable, and consequently disuncharitable, and consequently dis-honest, impudent, impatient man, woman or child is a monstrosity. He or she may succeed for a while in deceiving people but the force of God's justice, with natural goodness, will inevitably pull off their masks and cast them, with their owners and a real decryed worldly obloury, into a cast them, with their owners and a well deserved worldly obloquy, into a temporal—and probably an eternal—garbage consuming furnace.

Now, with our worldly acuteness, and

Now, with our worldly actueness, and the light of our truly independent and provident Father, we can see that hon-esty and patience are from God, that we, human beings, possess their seeds in greater or less abundance, and that we revive them, keep them alive, make them grow, by removing from them any and all impatient and dishonest rubbish or weeds and by a watchful, charitable, God-assisting, cultivation of them. Cultivate, then, the seeds of honesty

and patience; court those angelic vir-tues and send them broadcast over the earth, and after Christ's death Heaven's best and most profitable purpose will be accomplished, the land will be brimming over with blessings, and Heaven crowded with saved souls.

Do not believe for an instant that you can put your faults on the retired list without paying them a pension.

" FINDING OF THE CHRISTIANS."

AN EPISODE IN JAPANESE HISTORY INCI-DENTAL TO ONE OF THE MOST ATRO-CIOUS RELIGIOUS PERSECUTIONS EVER

From the year 1549, when St. Francis Xavier began to sow the seeds of Chris-tianity in Japan, until the first persecution broke out, half a century later, the missionaries had converted nearly 2,000,000 Japanese. Early in the seventeenth century one of the most awful persecutions recorded in the history of the Church was begun and for twenty years it endured with a violence surpassing that of Nero.

Honesty is a virtue or power or endowment of the soul which makes us upright, sincere, true; and patience is a virtue or power or endowment of the soul which makes us upright, sincere, true; and patience is a virtue or power or endowment of the soul which makes and local patience is a virtue or power or endowment of them to apostasy. Priests and laity were harded down. them to apostasy. Priests and laity were hunted down; large rewards were offered for information against Chritians in every rank of life; a special sale was published for the betrayal of parents by their children, and of chil-dren by their parents. History has but one verdict upon the diabolic

persecution, "for cruelty and brutality on the part of the persecutors, or for courage and constancy on the part of those who suffered."

Painful as is the subject, some record must be made of what these heroic confessors of the Faith had to under-

their being tied up in rice bags, which were heaped up together, and of the pile thus formed being set on fire. Others were tortured before death by the insertion of sharp spikes under the nails of their hands and feet, while some poor wretches, by a refinement of horrid cruelty, were shut up in cages and there left to starve with food before

their eyes."
Specially awful were the torments inflicted in the caves of Un-gen (or On-sen) between Nagasaki and Shima-bara. Here some were plunged into the boiling sulphur springs, other suf-focated by the fumes, some forced to drink enormous quantities of water, and then, like Margaret Clitheroe, pressed to death beneath crushing pressed to death beneath crushing weights. But of all the tortures the most terrible was that known as "the Fosse," or suspension head downwards ment among our spiritual powers and dig out the ugly weeds of desires—thick and stubborn—for useless honors, destructive riches, and unavailing, disappointing pleasures which have, to no earthly or divine purpose, overrun, set wild or choked those mild seeds of honesty and patience which are gratuitously received from Heaven.

If our souls were only sparsely settled, poorly supplied, with these charm-

purchased by the blood of a God-man, and destined to have an eternal value and standing in the Heavenly Land—the only land of true, unbiased justice, and consequent pleasure.

Itinians—shed their blood for the Fatth during its course, whilst the number of native Japanese lay folk who perished exceeded 200,000! "Since the Apostolic times no grander spectacle had been exhibited to the Christian world: it embraced episodes beautiful enough to delight the angels, and refinements of wickedness sufficient to excite the

jealousy of demons."

At the last general massacre, in 1638, 50,000 Christians were slaughtered, and the Church, which at the beed, and the Church, which at the be-ginning of the century, counted nearly 2,000,000 souls, appeared to be abso-lutely extinct. A silence of death that was not broken until the nineteenth

entury, settled upon it. On Whit Sunday, 1862, Pius IX. surrounded by an extraordinary gather-ing of Catholic Bishops from all parts of the world, had the consolation of solemnly proclaiming the canonization of the twenty-six first martyrs of Japan. Scarce a month had elapsed since the benediction of the church at Naga

On March 17, 1865, about halfpast twelve, some fifteen persons were standing at the church door. I had scarce time to say a pater when three women between fifty and sixty years of age knelt down beside me, and in a low voice, placing their hard upon

""The hearts of all of us do not differ from yours.' "'Indeed,' I exclaimed. 'Whence

do you come?'
"They mentioned their village, adding 'At home everybody is the same as

"Blessed be Thou, O my God! for all the happiness which filled my soul!
What a compensation for five years of
barren ministry! Scarce had our dear
Japanese opened their hearts to us
than they displayed an amount of trustthan they displayed a labout of the fulness which contrasts strangely with the behavior of their pagan brethren. I was obliged to answer all their ques-tions, and to talk to them of O Deous Sama, O Yaso Sama, and Santa Maria Sama, by the names they designate God, Jesus Christ and the Blessed Virgin. The view of the statue of the Madonna and Child recalled Christmas to them, which they said they had celebrated in the eleventh month. They

laughing at their fright.

"They are people of our village,'
they said. They have the same hearts have.'

as we have.'
"However, we had to separate for fear of awakening the suspicions of the officials, whose visit I feared. On Maundy Thursday and Good Friday, April 13 and 14, 1,500 people visited April 13 and 14, 1,500 people visited the Church of Nagasaki. The presbytery was invaded; the faithful took the opportunity to satisfy their devotion before the crucift and the statues of Our Lady. During the early days of May the missioners learned of the existence of 2,500 Christians scattered in the neighborhood of the city. On May 15 there arrived delegates from an island not very far from here. After a short interview we dismissed them, detaining only the Catechist and the short interview we dismissed them, de-taining only the Catechist and the leader of the pilgrimage. The Cate-chist, named Peter, gave us the most valuable information. Let me first say that his formula for baptism does not differ at all from ours, and that he pronounces it very distinctly. He de-clares that there are many Christians left up and down all over Japan. He cited in particular one place where there are over 1,000 Christian families. He then asked us about the Great Chief of the Kingdom of Rome, whose name he desired to know. When I told him that the Vicar of Christ, the saintly Pope Pius IX., would be very happy to learn the consoling news given us by himself and his fellow-countrymen, he gave full expression to his joy. Nevertheless, before leaving he wished to make quite sure that we were the true successors of the ancient missioners. 'Have you no children?' missioners. 'Have you no children?''
he asked timidly.
"'You and all your brethren, Chris-

tion and heathen, of Japan, are all the children whom God has given us. Other children we cannot have. The other children we cannot have. The priest must, like your first apostles, remain all his life unmarried.'
"At this reply Peter and his companion bent their heads down to the ground and cried out, 'They are celi-

e. Thank God!'g

lage invited a visit from the missioners. Two days later 600 more Christians sent a deputation to Nagasaki. By June 8 the missioners had learned the existence of twenty-five 'Christianities,' and seven 'baptizers' were put into direct relation with them."
"Thus," to quote M. Launay's ad-

mirable resume of this marvelous episode, "in spite of the absence of all
exterior help, without any sacraments
except baptism—by the action of
God in the first place, and in the next
by the faithful transmission in families
of the teaching and example of the the teaching and example of the Japanese Christians and martyrs of the sixteenth and seventeenth centuries, the sacred fire of the true faith, or at least a still burning spark of this fire,

be celebrated forever in Japan under the title of 'The Finding of the Chris-

THE THIRTEEN SCYTHES.

RELIC OF THE DAYS WHEN ENGLISHMEN

FOUGHT FOR THE CHURCH.

Above the door in the north chapel of the Church of St. Mary's, Horn-castle, Lincolnshire, England, are fastened thirteen scythes. At one time the blades numbered forty or fifty, but owing to rust and decay many of them have been lost. Each of the scythes is about a yard in length.

A strange ornament surely for a

parish church—yet these scythes have a meaning and a deep one. They re-present the brave stand made by the English people, or at least a section of them, against the religious revolution wrought by Henry VIII. and his subservient ministers.

It must not be supposed that the

English people eagerly accepted the "reformed religion" which the lustful Henry offered them. On the con trary, the plans and projects of the despot met with resistance, and the people of England instead of "giving up" the Catholic faith were, as a mat-ter of fact, robbed of it by the wiles and by the despotism of their monarch.

Perhaps the most formidable attempt to resist the attacks of Henry upon th religious rights and liberties of his subjects was the uprising known in history "The Pilgrimage of Grace. took place in Lincolnshire and Yorkshire, and was primarily a revolt of the peasantry in defence of the monks peasantry in defence of the monts whose monasteries were being suppressed and robbed by Henry's agents. The country people—still Catholic, still loyal to the old faith—rose in large numbers, took Pentefract Castle and marched south to Doncaster. The greatest nobles of the North, with Sir Therese Perey and Archibiden Lee at Thomas Percy and Archbishop Lee at their head, joined them, and they resolved to go, to London "on a pilgrimage to the King's Highness, and there to have all the vile blood of his Council put from him and all the noble blood set there again in the world.

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asked me if they were not at the seven- and also the faith of Christ and His laws asked me if they were not at the seventeenth day of the time of Sadness (i. e., Lent); nor was St. Joseph unknown to them; they call him O Yaso Samano yo fu, 'the adoptive father of our Lord.' In the midst of this voiley of questions footsteps were heard; immediately all dispersed. But as soon as the newcomers were recognized all returned largehing at their fright. the "pilgrimage" allowed themselves to be heodwinked by their crafty ad-

> out making a fight. But the Catholic peasantry none the less showed the spirit which was in them when they marched forth to defend their liberty as Englishmen and their faith as Catholics. Of course they were but rudely armed, and for the most part possibly turned the implements of peace into the weapons of war. Scythes no doubt formed their most formidable

weapons.
And so the seythes pailed over the door of the north chapel of that church in Lincolnshire recall that far off day ere yet Englishmen had all submitted to the tyranny of Henry, and had allowed themselves to be deprived of their membership in the true Church. These scythes were placed there as a reminder of the attempt made by the Catholic peasantry of Lincolnshire and Yorkshire to stem the flood of Protestntism which soon after inundated the

TRUE CATHOLIC LOGIC.

DISPROVING THE PROTESTANT ACCUSA-TION OF A VICIOUS CIRCLE.

Rev. John F. Mullaney, D. D. Protestant writers charge Roman Catholics with the absurdity of a vicious circle? But what is a vicious circle? A vicious circle is the using of two propositions, equally uncertain, to prove each other. Thus, Protestants claim that Catholics prove the control of the cont the authority of their Scriptures by intallibility of their Church, and them prove the infallibility of their Church from the authority of their Scriptures. How shall we meet this formidable

statement? First, a Catholic argues with a person who believes in the authority of the Scriptures, but does not believe in the doctrine of the infallibility of the Church. No one will tell us that the said Catholic is guilty of bad logic, and is a sophist, when he thus addresses such a person: "Good Protestant be an authority. I shall show you from several passages thereof that the Church is infallible." This is not a vicious circle, for there is no question between them of the authority of the Scripture, and to such a person the Catholic does not prove the authority of the Scrip-tures by the infallibility of the Church. Hence, in this case, there is no vicious circle, for, if he proves the infallibility of the Church from the authority of the of the Church from the authority of the Scripture, he only proves that which has been questioned from that concern-ing which there was no dispute. Secondly, a Catholic argues with a

person who acknowledges the Church, but questions and doubts the authority of certain books of the Bible. No one can say that it would be sophistry to address such a person in these words : "Good Protestant friend, you allow that the Catholic Church does certainly know what God has revealed, and can point out with infallible certainty the books which do contain His revelations. The Church testifies to you that these books do contain His revelaevent of March 17, 1865, in honor of which Pius IX. established a feast, with the rank of a greater double, to proving one questionable proposition by another, and then proving the second by another, and then proving the second by the first. But it is proving that which has been questioned and of which there was doubt by that of which there was no doubt. This is no sophistry.

Thirdly, a Catholic argues with a person who does not believe either in the infallibility of the Church or in the authority of the Scrip-tures. In this case he cannot assume either as a principle. What is he to do? Under the circumstances, what the Protestant would do, the Catholic can do. The Protestant says that without the authority of an Infallible Church, he can prove the authority of the Scriptures. The same arguments in the mouth of the Catholic will lead to the same conclusion. Therefore, if it be possible for the Protestant it is possible for the Catholic, for the Catholic needs not the infallibility of

do without it.

Having proved the authority of the Scriptures, the Catholic may next proceed upon what he has proved, now a suming as a principle that of which there can be no doubt. Or, the Cathelic may find, without the authority of the Scripture, reasons to convince a person that, if God speaks, He must establish some mode by which man may infallibly find out what He teaches; and next, that this mode is by receive ing the testimony of the Church, Thus, whether a Catholic argues with a person who allows the authority of the Scripture, but does not allow the Church's infallibility; or argues with a person who allows the Church's infallibility, but does not allow Scripauthority; or argues with a person who does not allow either, he proceeds to prove both points without sophistry; he does not argue in a vicious circle, and he is not a violator of the rules of logic. Protestant scholars are very ignorant of the man-ner in which Catholics argue; or are very ignorant men who try to deceive

PH

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MARY LEE

or The Yankee in Ireland

BY PAUL PEPPERGRASS, ESQ. CHAPTER XVI.

REFLECTION ON AN IRISH CHURCHYARD MISS REBECCA AND HER COUSIN WEEKS - PIETY AND INFIDELITY.

Mr. Weeks left his room soon after his cousin—it being now somewhat advanced in the forenoon—and with a cigar in his mouth, descended the steps at the hall door, and sauntered out to breathe the fresh air. It was a delightful morning. Every thing looked cheerful and pleasant. The new mown hay lay in long swaths on the lawn, exhaling its perfume under the warm sun. The mowers, swart with toil, were slowly sweeping their scythes through the ripe grass, and moving onwards, side by side with measured step across the broad field. Over the tops of the trees which skirted the demesne below, and through the vistas which time o the axe had made, appeared patches of Mulroy Bay, shining as calm and bright as a mirror. On its southern shore a little white-washed building, showing a gilded cross on its gable, stood facing the sea, and round about among the fern and hawthorns, with which it was surrounded, a number of white head-stones peoped out here and there to mark it for a burial place of the dead. This was Massmount, where our foreign friend first saw Mary Lee, as she knelt at the altar. It was a solitary spot, and as pleasant for the dead to rest in as could be found in the whole world. No house within a mile of it, and no noise to disturb its repose but the twitter of the swallow about the eaves of the little church, or the gentle wash of the waves amongst the sea shells at And if, on the Sunday morn. which reigned there ing, the silence which reigned there through the week was broken, it only seemed to make the stillness which succeeded the more solemn and profound. To the eastward of the chapel, and surrounded by a belt of trees, stood the modest residence of Mr. Guirkie—its white chimneys just visible from the windows of Crohan House; and trending away to the westward lay a long tongue of meadow land called Morass Ridge, on the tip or extreme point of which rose up the still majestic ruins of Shannagh, once a stronghold of the farfamed O'Dougherty of Innishowen. Midway between these two prominent features in the landscape appeared the old churchyard of Massmount, with its little white chapel facing the sea.

Mr. Weeks, touched by the simple beauty of the scene, laid himself down half unconsciously on the greensward to enjoy it at his leisure.

Dear Irish reader, let us sit down be side him for a moment, and view the picture also. There is nothing in it ew to your eyes-nothing you haven seen a thousand times before. It was only an old churchyard, and old churchonly an old churchyard, and old churchyards, in Ireland, you know, are always the same. The same old beaten footpaths through the rank grass—the same old hawthorn trees which in early summer shed their white blossoms on the green graves—the same old ivy walls overshadowing the moss-covered tember of the monk and the nun. No. tombs of the monk and the nun. there was nothing strange or new in the picture-on the contrary, everything ere was as familiar to you as your own thoughts. But tell us, dear readernow that we can converse quietly together-does not the sight of such a spot sometimes awaken old memories Do you still remember the place in th old ruins where the prior's ghost was seen so often after sunset, or the fairy tree beside the holy well which no axe human hand break could cut down, nor branch off with impunity? above all, do you remember the shady little corner where the dear ones lie buried—the grassy mound where you knelt to drop the last tear on bidding farewell to the land you will never see again? O, dear reader, do your thoughts ever wander back to these blessed scenes of your youth? When in the long summer evenings, after the toil of the day is over, you sit by the porch of the stranger enjoying the cool night air, and gazing up at the sparkling heavens does your eye ever roam in search of that star you should know better than all the rest, the bright one that shines on your own "native isle of the ocean?" When your heart feels sad under a sense of its isolation-nay, when it turns with disgust from the treacherous and the cold-hearted, who, having wiled you to their shores, now deny you even a foothold on their soildoes memory then ever carry you back to the old homestead among the hills, where in bygone years you have met so many generous souls round the humble hearthstone? Alas, alas! when you look at those once stalwart limbs you gave your adopted country as a recompense for the freedom she promised you now wasted away in her servicewhen you think of the blood you shed in her battles, the prayers you offered for her prosperity, the pride with which you heard her name spoken of in other lands, and the glorious hopes you once entertained of seeing ber the greatest and the best of the nations of the earth—and yet to think, O, to think that the only return she makes for all this is to hate and spurn you when thoughts like these weigh down your heart, dear reader, do you not sometimes long to see the old land again, and lay your shattered frame down to rest in that shady corner you remember so well in the old church-

But they tell you here you must not indulge such thoughts as these. On the contrary, you must forget the past; you must renounce your love for the country that gave you birth; you must sever every tie that knits you to her bosom; you must abjure and repudiate her for evermore: the songs you sang and the stories you told so often by the light of the your fire must never be light of the peat fire, must never be sung or told again; all the associations of home and friends, all the pleasant recollections of your boyhood, all the traditions of your warriors and sainted ancestors, must be blotted from your memory, as so many treasons against the land of your adoption. Or, if you

do venture to speak of old times and old places when you meet with long absent friends round the social board, and with it must be in whispers closed doors, lest the strangers should hear you as they pass by. And behold the return they make you for these sacrifices! They give you free-dom! What! Freedom to live like helots in the land they promised to make your own—freedom to worship your Creator under a roof which a godess mob may, at any moment, fire with impunity-freedom to shed your blood in defense of a flag that would gladly wave its triumph over the extinction of your race. Speak, exile! are you willing to renounce your fatherland for such recompense as this? , if you be may no ray of sunlight ever visit your grave—no friend or relation, wife or child, ever shed a tear to hallow it. child, ever shed a tear to hallow it. If you've fallen so low as to kiss the foot that spurns you, and grown so mean as to fawn upon a nation that flings you from her with disgust, then go and live the degraded, soulless thing thou art, fit only to batten on garbage and rot in a post-tow's field. garbage and rot in a potter's field. Go! quit this place, for the sight of an old Irish churchyard has no charms for

Mr. Weeks had been sitting for half an hour or more contemplating the scene before him, when, hearing the sound of approaching footsteps, he turned to see who was coming.

It was Rebecca Hardwrin kle, accom panied by the colporteur and two of ner younger sisters, on their way to

Ballymagahey. "Well, there," said Weeks, rising, "Well, there," said Weeks, fishing, and shaking off the chips he had been whittling from a withered branch that happened to lie within his reach—"there!" I thought you d gone long

ago."
"My brother detained me," replied Rebecca, "to select some tracts from a parcel he had just received as I was leaving the house; and seeing you here, I passed this way, one for your inspection.

efficacy of prayer.''

"Humph! I know what your coming at, I guess; I haven't been at family worship this morning."

"Ah, consin, were it only once you absented yourself, we might find some excuse, but to be absent so often-O

dear!"
"Well, now, look here : I don't profess to be much of a Christian, you know, and consequently you can't expect me to get used to your traces right straight off."

Well, but your religious sentiments are so very shocking, E phraim, that I tremble to think of your soul, and the end which awaits it if you turn not speedily to the Lord. Read that little book, however, attentively, and you will find it of great spiritual advantage. And then dear cousin, I shall have you prayed for next Sabbath?

Certainly.

"Why, can you have any possible objection to be prayed for by the Godearing, pious servants of the Lord?"
"Well, yes, I rather think I have-

a slight one."
"How very strange! - Did you only once feel the benefit a Christian once feel the benefit a Christian derives from the prayers of the elect—" "Just so—but I'm kinder green, you

know, in that line."
"Brother Robert, and Deborah there, and Hannah, and all of us, have been prayed for so often, and have always felt our strength renewed in

wonderful a manner 1' 'All right. But you see, I feel considerable strong as it is, and ain't disposed to trouble you just at present. say, cousin, whereabouts here is the priest's house? Ain't that it over there west of the pond? I want to call on the old feller this morning."

"Yes, that's his house; but what your business be with him Well, not much, if any; should

like to ask him a question that's all.' Are you not afraid ?

"Afraid! afraid of what?" "To converse with him in the weak

tate of your soul." Why, what in creation do you take me for

"Don't be offended, cousin. I speak to you for your own good."
"My own good! I ain't a fool—am

"No, no, dear Ephraim, but you know you're weak."
"Weak! shoh! you don't say so."

"I speak the truth; you will never be able to resist him. He's a most inbe able to resist him. "The old priest?"

Yes. You've heard, I suppo how he converted the tutor at the old parsonage? -can't say I have."

"No—can't say I have."
"And poor Kate Petersham, too,"
put in Deborah; "she s on the very
verge of the gulf."
"There! by the wes, I had almost
forgotten it. I must call on these
Petershams right off. What sorter

Petershams right off. What sorter girl, though, is this Kate you speak of?

"A little weak," responded Rebecca, "but still a good natured soul. Some of her neighbors, poor thing, have lately been telling idle stories about her; but I'm sure they're false. For my part, I can't believe them. And I'm sure it's nothing to me if she turned Catholic to morrow. people will talk, you know, Ephraim.' "Well-nothing prejudicial to her

honor, I presume. Rebecca glanced significantly at her ister and Mr. Sweetsoul, but said

nothing in reply. said Weeks : " "Excuse me," said Weeks; "I shouldn't have put that question, perhaps, but the fact is, the young lady has invited me to Castle Gregory, and I can't very well refuse; besides, her brother, Captain Petersham, is anxious to have me call on him.

' Did the lady invite you herself?"

inquired Rebecca.
Why, certainly. I had a note from her a week ago to that effect."
"Written by herself?"

"Well, her name was signed to it-Kate Petersham." Rebecca again glanced at her com-

panions, and tried to blush and look mortified.
"Well, it did seem kinder strange, I

allow," said Weeks; "but not being well posted up in the customs of the country, I didn't know but it was all

Don't go, Ephraim," said Rebecca, laying her black-gloved hand affectionately on his arm. "Don't go; take my advice. can't hurt me, I reckon-can

" No, dear Ephraim ; she can't hurt your body, but she might your soul. You're weak, you know—very weak in-deed, and she is very captivating both in person and conversation. I don't like, my dear cousin, these visits to Petersham and the Catholic priest, especially protect you against the dangerous in uence of their society.'

You don't, eh? No, dear cousin."

"Look at me, Miss Hardwrinkle," said Weeks, thrusting his hands down into his pockets, and hitching up his

there any thing remarkably green about me

"Ain't I a Yankee, born and bred, eh ?

"Certainly." "And do you really believe I don't know nothing—that I can't take care of myself among a parcel of Irish. What sort of folks d'ye think we Yan-

"Don't grow vexed with me, dear Ephraim; don't grow vexed. I would not offend you for the world. I only speak for your own good, dear c Mr. Sweetsoul here knows how often have wept over your weakness, and how incessantly I have prayed that the light of truth might dispel the dark-

"Stop! stop!—thunder! Hain't I been listening to all that long talk till I'm enamost crazy ?" "O, dear, he has grown so nervous

late, Mr. Sweetsoul," said Rebecca, wringing her hands, and turning to the colporteur, "that he cannot bear a single word of advice."

" Nervous ! and where's the wonder with seven sisters of you talking re-ligion at me from morning till night. Why. I can't smoke a cigar, by crackie but I'm taken to task for it. It's too great an indulgence, or it's too world-ly-looking, or it's one darned thing or

"But listen to me, dear Ephraim don't you feel that we have your spir-itual welfare at heart? and don't you know, when we speak to you of relig ion, it is only because we love you too well to see you perish before our eyes? O, if the sweet dew of religion only once touched—"
"The dew of religion! there

That's the talk—go ahead, cousin; shan't say another word on the subjection go ahead. I'll stand it out, I guess if any man can;" and he picked up the branch he had just been whittling, an set to it again, as vigorously as if he had been whittling for a wager. Eph-raim C. B. Weeks was evidently excited, but tried very hard to keep

"And now, Mr. Sweetsoul, you may judge whether we have reason or not to fear for our dear cousin," said Reecca, turning to the colporteur.

Just look at this trinket. Here is a pair of popish rosary beads, which the chambermaid found on the floor of Mr. Weeks's bedroom the morning after he arst entered the lighthouse lodge at Araheera;" and the speaker held them ap between her finger and thumb for " Dreadful!"

"This was his first lesson from the Romish lightkeeper and his pretty daughter.

have already explained to you how I came by these beads," said Weeks. "I picked them up where they had fallen from an old Bible at the lighthouse, and unthinkingly put them in my pocket. But no matter now; fire away."

"Don't grow angry, Ephraim."

"I ain't angry."
"I merely call your attention to the beads to show you the danger you have to guard against in forming Catholic associations. Is there any thing in that to make you angry?'

"I ain't angry, I tell you; not a mite.

"You are angry. I see it in your countenance, Ephraim. O, if you only experienced religion for one little experienced religion week, how easily you could repress this irritability! There, now! see how you cut up that stick so pettishly. Just see how nervous you are.'

"I tell you I ain't nervous," cried Weeks, at the top of his voice.

" Well-so excited." " I ain't excited.'

"Why, dear me, Mr. Sweetsoul, only look at him."
"There!" broke out Weeks at length, losing his temper altogether, and flinging away both knife and branch; "there! by thunder, if this ain't the most inhuman treatment ever man suffered."

"Stay, Ephraim, stay, cousin; do, for one moment," entreated Rebecca, endeavoring to lay hold of his arm. entreated Rebecca,

"Not a darned second," he cried, buttoning his coat and hurrying off, full of indignation at the idea of being treated so like a child or a fool. "By gracious thunder," he added, halting for an instant on his step and looking " you ought to turn to at once and spoon-feed me." TO BE CONTINUED.

Missionaries in the Household.

"Why is the first week of a mission always set apart for women and the second week for men?" The question is pertinent and not irrelevant. When the zealous women feel the quickening influence of the mission's work they become missionaries in the household, and the men, seeking peace and relief, hie themselves off to church. Obedience is not so much a virtue that it becomes a necessity.-Pittsburg Cath-

THE LAST PRAYER.

A BEAUTIFUL STORY OF SISTERLY

They had put us in what used to be a chapel belonging to the Carmelites, and it was so damp that the water ept dropping from the arched roof and ozing out of the bare walls.

There was only a faint light from the high, narrow, stained-glass window, which was all covered with dust and had an iron grating before it, and we slept on sacks with scarcely any straw in them. Once a day the heavy door of the

little chapel was opened and the jailer, standing on the threshold, called out the name of one of us, and we all knew that the one who was called would never be seen again by the rest of us.

The jailer's visit only lasted a minute, but we lived through all the cther

hours of the day and night in horror of just that minute. Such was our state of misery when

the two sisters, Solage and Delph-ine d'Halancourt, were thrust in among They came in with their arms round each other, both of them with fair hair and pink and white complex ions, resembling each other as one springtime resembles another and light-

ng up our damp, gloomy prison like to distinguish them apart, for they were so much alike. On Delphine's beautiful face, though, there was an expression of playfulness, whilst a gentle melancholy seemed to be more natural to Solange. There voices, too, natural to Solange. There voices, were different; Delphine spoke

lively, quick way, whilst the voice of Solange was grave and penetrating. We grew so accustomed to seeing them always together with their arms ound each other that we never though of them apart, and it never occurred to as to give the preference to one or the If by chance they happened to we away from each other ment, we felt instinctively other for a move away something was wrong as long as they stood alone, so ideal was their mutual

devotion.
Somehow, when they first came among us, we felt for them something among us, we felt for them something of that adoration which men who have been shipwrecked in the night must feel for a distant sail they catch sight of when the day begins to break. We were not deceived in our expectations, for they brought us relief in the midst of our distress.

of our distress.
When the two sisters had been earched, Delphine had managed to searched, Deiphine had managed to hide her prayerbook, and now every day, just before the jailer arrived to fetch the condemned prisoner, she and her sister went across the little chapel and took their place so that the faint light from the high stained-glass win-

ow fell on them. We all followed and grouped our selves around them, the most valid amongst us kneeling down on the stone loor and the others sitting on their straw mattresses. Arm in arm, as fair and beautiful as symbols of Faith and Hope, the two sisters alone remained anding in the center of our group, and, holding the precious little book in her delicate, white hands, Solange, in der deep, solemn voice, which went straight to our hearts, began to read

the burial service.

Utterly deprived as we had hitherto een of the consolations which we ervice, nothing was more calculated to stimulate our moral courage and fortify souls like those sacred words. They gave us just the strength which we needed and which would enable us to meet our executioners without fear or anger, and to walk with head erect

the scaffold. Nevertheless, when the jailer flung the door open with the butt end of gun or by giving it a kick with his sabot, and then called out the name of one of the prisoners in a brutal voice, which echoed under the vaulted roof, our gentle Solange was obliged to wait a few minutes, and a tumult which she could not control interrupted our dewas leaving us would never return, and at this thought, sobs and broken words or silent gestures of farewell would counteract all the salutary effect of our prayers, and, excusable though our agitation might be in the midst of such heartrending scenes, yet it seemed to us unworthy of our religion. We therefore agreed unanimously to subscribe all the money which we had left in order to obtain from our jailer a favor which would have been nothing at any other time, but which seemed to us priceless, plunged as we were in the

very depths of grief.

The man consented to remain in the little room adjoining the chapel, which had formerly been used as a vestry, and to call the prisoners through the little grated window of the door.

In order that Solange d'Halancourt

more than anyone else should not know what took place, and so should not be interrupted in conducting our little service, we arranged that she should turn her back to the door. Each of us took it in turn, day by day, to remain by the little grated window, and when the jailer arrived he whispered the name of the condemned prisoner. The person on duty then then walked across as quietly as possible to our group, and touched the one who had been called lightly on the shoulder. The martyr rose, and without disturbing the others, disengaged himself from the little group, and crossing the prison as noiselessly as the messenger of death had just done, disappeared through the terrible doorway, and invariably, as long as he was in the chapel his eyes kept their steadfast expression and his lips continued to murmur the words of

the service. Sometimes a slight change in the Sometimes a slight change in the voice of Solange, or the way in which we instinctively bent our heads still lower, indicated the fact that we knew one of us was about to die, but at other times we entered so thoroughly into the service—carried away by the sublime devotion which Solange put into the words she repeated—that we neither heard nor saw what went on around us, and it seemed to us for the time being as though we were in another world. Anyone would have to have

lived through those terrible times in order to understand the grandeur and proud serenity of such heroic silence during these fearful separations. One day, however—a day that stands out as more sinister than all the others—our feelings got the better of all our efforts for self-control.

On that day-I remember every detail as though it were only yesterday-Mme. de Faucigny, trembling in every limb, took her turn at the little grated window which looked into the vestry whilst we all grouped ourselves as asual around our beloved Solange. usual around our Standing up in the midst of us, with a halo of light falling round her from the stained-glass window, she was reading our Lord's Passion from St. John's Gospel, and as she read it seemed as though her whole soul were in voice. Delphine was standing by her, with her arm round her sister's waist and her head resting on Solange's shoulder.

As we looked at them thus together in their white dresses, with their fair curls intermingled and the chaste expression of faith and hope on their weet faces, they reminded us of two mocent doves, and never had their affection for each other appeared to us more touching; never had they looked so united and so lovely, so infinitely above all the infamics of this world, carried away by the divine rapture of their prayers.

An almost imperceptible noise attracted my attention, and, glancing at Mme de Faucigny, I saw her bending toward the little open window to hear the fatal news. Accustomed as I was to this incident, which was of daily occurrence, I do not know why my hear should have commenced to beat so fast on this particular occasion. My emo-tion increased in a most painful degree I saw that Mme. de Faucigny. looking deadly pale and tiptoeing, stead of passing by the two sisters, to lay her finger silently on one of us, stopped just behind them.

The poor woman had raised her tren bling hand and was just about to lay it on Solange's shoulder, when Delphine, warned undoubtedly by one of those strange presentiments which cous sometimes when anything is to happen to those whom we love, turned her head slightly and saw the hand raised just over her sister. ok she made Mme.de Faueigny under stand that she was not to touch Solange nor to disturb the service. We were all gazing in breathles

anxiety, but Delphine's eyes implored our silence and we remained dumb. With the utmost precaution Delphine gently took her arm away from her sister's waist, and obeying her mute pplication, Mme. de Faucigny substituted hers. This was all done so silently and so naturally that Solange continued reading in a clear voice.
Delphine then lifted her head from her sister's shoulder, but this movement startled Solange and she gazed anxiously into her sister's face. all trembling with suspense, but the brave girl, in that supreme moment brave girl, in that supreme moment when she was leaving forever her adored sister and going to face death in her stead, gathered up all her strength and miled back so sweetly and with such a look of peaceful confidence that Solarge, reassured, continued her reading.

The whole of this little drama, which stabbed us to the heart with such anguish that prayer died away on our lips, took place promptly and simply, in the most tragic silence. Mme. de Faucigny continued to obey Delphine's mute igns, and the latter first moved quietly back a few steps, and then, without turning round, walked away in the of the little grated window with her quick light step.

Through the half-open door we could see nothing but gloomy darkness. The white dress fluttered through the opening then the door, closing again, see to swallow her up in its shadow. That was all, and Solage continued reading. When she came to those heartrending words—"My God! My God! hast Thou forsaken me?"—she Why nounced them with such an accent of distress that it was as though her own voice startled her. Shuddering, she looked down anxiously into the face near hers, and where she expected to find Delphine she recognized Mme. de Faucigny. The poor girl understood immediately the atrocious thing that had taken place. All at once terrible sobs rose in her throat and nearly choked her : she fell back stiff and helpless into the arms that were supporting her. Her eyes closed, and in her terrible grief her fingers loosened their hold of the little prayerbook.

And then-for her this time-we all of us together, from our very souls, repeated those sacred words of consolation which she had so often said for us. She stood up again, and, holding fast the little book, which had nearly fallen from her hands, sublime in her turn, she tried to finish the words of Christ. "Father, into Thy hands I commend my spirit." But with the last words her strength gave way, and bitter tears fell on the page, which she could not finish this time.—From the French of

GOOD OFFICES OF PRAYER

Every day at the Holy Sacrifice the Mass, our Lord Jesus Christ Himself offers to the Father the infinite merits of His expiation and intercession. One Mass would suffice to obtain the grace of conversion for all the non-Catholics and all the Jews and heathens of the whole world. Why do so many Masses fail to win them? Because Our Lord is in the hands of His servants. Miracles He works sometimes. But in the ordinary course of His grace He does not produce outward and visite effects except with the co-operation of the milests and His people. The con-He does not produce outward and visible His priests and His people. version of the country is, therefore, in our own hands. All must be done by the grace of God. But to open the flood-gates of heaven and to let loose the streams of that mighty grace is given to the prayers of men. Therefore never should we assist at Mass without praying for the conversion of

A REMARKABLE CURE.

MMEDIATE DISAPPEARANCE OF PAR-ALYSIS AFTER ATTENDANCE AT MASS. YOUNG MAN RECOVERS AFTER EIGHT MONTHS' AFFLICTION.

A remarkable recovery from par-ysis is recently reported in the At-

antic Constitution. "With the suddenness of a miracle he malady that had afflicted Neal A. McGuire, of this city, for the eight months, depriving him of th tire use of his right hand and arm, disappeared yesterday morning as ho was departing from Sacred Heart church after a lengthy service, leaving

him sound and whole.

"The full use of the member returned to him with the quickness of thought. The service over, and the reverberations from the superb music of the Mass dying away after notes from the great organ, he wending his way to the door wi throng of worshippers; when, re the vestibule of Sacred church, he felt the impulse to worshippers; when, stibule of Sacred his right hand in response to thing of a friend. Suddenly and warning, he was aware of the fact that his paralyzed arm was whole again.

The time, the place, the c that had just been concluded, the course of which a sermon h delivered that affected him st came over him with a flood of and it impressed him with the that the hand of the supernatuextended and touched him. M Guire is a devout Catholic, and urned to the church with a he lowing with thankfulness.

ORIGIN OF THE AFFLICTION. ected Neal McGuire, without can reason, so far as the best medical talent of the country could discover, came upon him at home very ab bout eight months ago. one morning with a feeling of ness and pain in his right an the instant, imagining that h applied the natural means of ing it back to life. The s continued throughout the day, and he consulted a physician. Many remedies were applied, but the strongest currents of electricity were por to restore the afflicted arm, and came rigid and absolutely useless Within a short while it was impossible to bend the arm with the use of the united physical strength of several

nen.
"The best physicians of the city were consulted, and after trying all the rem edies known to their skill the case was declared a most puzzling and unusua one. An X-ray photograph was made of the arm by Dr. Hinman, of Atlanta, and studied by the medical profession of the city, without revealing any cause for the apparent paralysis that had seized upon it. In perfect up to the time of the strange a and with a record of regular habits and free from every form of young man was suddenly seized with constant pain in his whole arm that gradually extended to the shoulder.

SOUGHT FAMOUS SPECIALISTS. "In obedience to the advice of his physicians he consulted nous nerve specialists of New York, and they, in turn, were as much baffled by the strange phenomenon that had resisted the most heroic remedies known to medical science as had been

the best physicians of Atlanta. ' For three months he was under con stant treatment and the leading figure at every large clinic attended by the medical fraternity of the city and all the medical students of the colleges No relief resulted, and the wearing effect of the constant pain began to tel upon his strong will and vigorous constitution. The case created widespread interest, and his life, habits, antece lents, presant and former occupation and diversions were closely studied in th hope of arriving at a clew that would

lead to some effective cure. " Mr. McGuire returned to Atlanta about a month ago very much discouraged by the repeated failures, and has

been growing steadily worse since.
HIS REMARKABLE RELIEF. "The pain was so constant as to confine him almost entirely to his room. But yesterday morning he ventured out to Sacred Heart church. In the course of his sermon the Dominican Father, F. A. Gaffney, of South Carolina, spoke of the age of miracles when the hand of the Almighty was interposed in behalf of suffering humanity. He dwelt feelingly upon the characteristic of compassion for His creatures and enduring paternity of the God of the universe, and urged the efficacy of prayer to those in need and distress and affering, since Divine interference has not yet passed from the the world. 'Ask, and you shall receive, saith the Lord.'

" He spoke of the power of the Mother of God as an intercessor, and recom-mended her invocation to all human

creatures "It is not known whether the young man afflicted with the strange malady proffered a request, but when the service was over and the people were filing away from the sacred edifice deeply affected by the words of the minister, the malady passed away, and he praised God, Who had wrought the wonderful

change upon him. " Mr. McGuire can use and write with his right arm as well as before his affliction, and is in every way well and

strong again.
"Neal McGuire is just twenty years real McGuire is just own year, of age. He graduated from the Boys High School of Atlanta in the class of 1901, having gone through the Grammar schools of the city. He was quite a bright and popular student, and was President of his class the year of his

graduation.
"He is a son of Mrs. Margaret Mc-Guire, and lives with his mother at 214 South Pryor street. He is a nephew of John A. Corrigan, Assistant Solicitor of the City Criminal Court, and of Thos. F. Corrigan, the well-known lawyer of office of the New York Mutual Life His father has Insurance Company. His fabeen dead a number of years.

23, 1904.

re as much nomenon that had heroic rem eience as had been f Atlanta. the leading figure c attended by the f the city and all s of the colleges. and the wearing pain began to tel and vigorous con-created widespread fe, habits, antece-mer occupation and ely studied in the a clew that would e cure. eturned to Atlanta clew that would

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upon the characterfor His creatures nity of the God of treed the efficacy of ed and distress and ine interference has om the the world. I receive, saith the

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the strange malady but when the serv e people were filing cred edifice deeply ds of the minister, way, and he praised bught the wonderful

can use and write as well as before his every way well and is just twenty years ated from the Boys lanta in the class of

through the Gramcity. He was quite ar student, and was lass the year of his

Mrs. Margaret Mcith his mother at 214 He is a nephew of Assistant Solicitor l Court, and of Thos. weil-known lawyer of ther, J. Edward Mced with the Atlanta York Mutual Life y. His father has

PHASES IN THE LIFE OF ST. CATHERINE OF SIENNA.

FEAST, APRIL 30.

The Dominicana. Reading the life of St. Catherine, for the first time, one phase of it, her mystic personal communication with our Saviour and His elect in Heaven, seems so utterly opposed to the spirit of the present age that even, through the light of faith, we look upon ber with wonder, but with no real under-standing of her character, no intrinsic

fettered by natural laws.

In an age of faith, when men still universally believed in a special Provi-dence watching and directing the desdence watching and directing the des-tinies of nations, manifesting its power and making known its decrees through the instrumentality of favored souls, it the instrumentality of favored souls, it must have been easy to credit the marvelous things that "God had wrought in His servants," and thereby, to glorify His omnipotence. But in this calculating, material, realistic age, even the Church herself hesitates long and weighs well each circumstance, through indifference, indolence or culpach detail before she allows herself to each detail before she allows herself to pronounce any apparently supernatural experience as an undoubted manifestation of God's personal interference in the laws which He, Himself, had made.

What the anthority of the Church has declared miraculous, we, of faith, has declared accept unquestionably; we bow sub-missively to her judgment: we ac-knowledge that the saint was most knowledge that the saint was most highly and most wonderfully favored. But there seems nothing in her life that touches our own, nothing imitable; nothing that brings her nearer to us. We fail to find in her that touch of that touches our own, nothing imitable; nothing that brings her nearer to us. We fail to find in her that touch of nature which makes the whole world kin, and which in great souls seems to be the connecting link between God's perfection and man's weakness, and serves as an encouragement to us. and serves as an encouragement to us

If we may so express it, her own will appeared to have had no free action in developing the perfection of her character; it impresses us as formed entirely and to the exclusion of any merely natural accidents by Christ Himself. It is as though He made her perfect, and then, by the most extraordinary favors and graces, and by the suspen-sion of all natural laws. He made it impossible for her to be other than she

Looking upon her we are forced to exclaim: "How wonderful are Thy works, O Lord!" But she is not one of us; there is nothing in all the glorious array of heavenly illuminations which can ever be our portion on earth; we realize more and more the immeasurable distance that separates us from the few "who are chosen;" we are but of the "many who are called" to work out their salvation in fear and trem-

of God, the experiences of our own soul, the workings of divine grace in the circumstances of our vocation, we come to understand better the character of

step the pathway through which God's hand has led us day by day; the in-cidents of life inexplicable at the time, but now seem to have been clearly and unmistakably His direct dispensations. We also have had our visions, intangible it is true, scarcely recognized,

Have we not in holier, more sacred hours bowed in humblest adoration at the feet of our King, and while life itself seemed to cease in the unspeakable joy of the realization of His near ness, almost, in the flesh, known the sweetness of His presence?

we also have been compassed about with His preventing grace; have been led by His very spirit; been strengthened by His divine encouragements, until the culmination of earthly blessedness came in the "mystic espousals" of our profession day.

of our profession day.

Another point that strikes the matured judgment is the marvelous fidelity with which St. Catherine corresponded with each individual grace. ponded with each individual grace, each individual moving of the Divine inspirations, even in those tender years when childhood is yet struggling with its first imperfectly developed conceptions of life and its immediate surround-

The child's desire to remain in the The child's desire to remain in the sacred peace of God's house, the piety that marked each step of the stairs in her own home by a devoutly recited "Hail Mary" were special promptings of the Holy Spirit, and marked a natural fidelity in the child's character. However, they were not unique. In the lives of many saints we find these outward manifestations of a natural or inherited religious tendency in early childhood. Indeed, they are not peculiar to those whom the Church has raised to her altars, but mark the be-ginnings of many life-journeys which present no particular characteristics of

extraordinary piety.
With the apparition of our Lord to her in her seventh year the supernatural impresses its mark upon her character, and from this point on we cannot think of her as having lived a purely natural human life. We cannot bring her within the range of our own experiences, and think to imitate her, even in ordinary actions, because, running through the years of her stay on earth, was the golden thread of the visible personal influence of our Lord

ing through the agency of a created

It must be true that no merely na tural perfection can merit these extraordinary outpourings of special grace. If, from the dawn of reason, we had responded to the moving of each inspiration, worked out each prompting of God's Spirit; if, in the chain of duties, no least link were missing, not even then should we deserve, nor might we expect as a right, that God would grant to our corporeal vision the sight of one of the least of His heavenly min-

standing of her character, no intrinsic sympathy with her experiences.

They are above and beyond us; in the realms of the purely supernatural, No possible material agents could have produced the visions, the ecstacies, the visible manifestations of a power unvisible manifestations of the content of the cont forted; towards which, midst the dark-ness of earth's cloudy cares, it ever turns in yearning desire, and which in rare moments of God's special mercy, it discerns dimly as through a veil, in

> through indifference, indolence or cul-pable ignorance allows the instant of grace to pass unrecognized, unheeded grace to pass unrecognized, unneceded or ignored in the press of our daily occupations and interests. Had we been found watching, ready to admit each one of these divine messengers, who can say that we, too, ere now, might not have looked upon the sweetness of the face of God—might not have been found worthy of some high and noble found worthy of some high and noble mission—might not have brought home the harvest of many souls to lay at the

wanting."
One of the first lessons (taught in the spiritual life is that of utter renuncia-tion of all attachment to creatures. The practical application of this principle is that we must put aside all love for created beings and center every movement of the heart in God. We must love no one but God, and still in the company of the property the regime of His His commandment, the resume of His whole law, He says, "And thy neighbor as thyself."

To us it seems that the keynote both of the command of God and of the spiritual principle already mentioned must lie in the interpretation of the word "love;" the apparent discord must result from an ill-executed and unskillful rendering of a divine harmony.

Christ was the Model for each and every state of life; the Master, the Teacher, and one lesson above all others was His daily exhortation, "Love one another." Now what did He mean by another." Now what did He mean by "love?" His word was to all time, to bling.
Such were the first impressions left by the perusal of her life.
But reading again, when years of labor and prayer and constant striving have given us a clearer vision, a steadier light with which to view the things of God, the experiences of our own soul. through the attraction of some special

> It was love always that was to be given, but a wider application of its influence was enjoined. Men may have perverted the word as to degrade what s highest and holiest, but we cannot believe that Christ, Who came to clear away the mists of centuries, would have

and we call it adoration. In some languages the word that expresses the deepest human love would read, literally translated into ours, "to adore."

By God's own commandment we must be a love our commandment we must be a love our commandment. give to His creatures, also, love—not His, but as great as that we are to give

If He did not mean that we are to love others; if He wished us to shut our hearts entirely against creatures, why did He use in relation to them the why did He use in relation to them the same word He used in speaking of our duty to Himself? Why the second part of the commandment, "And thy neighbor as thyself?" We are to love in both cases, only that the degrees of love, the intensity is unmeasured in the one and limited in the other.

one and limited in the other. Although there may be no contradic-tion, theoretically, between the law of God and the spiritual principle referred to, practically there is a distinction.
The most perfect, according to this latter, is he whose heart is so perfectly regulated that no human being claims the least share in his affection; who experiences no particular pleasure in the companionship of any other soul, who can say, "I love no one but God," thereby ignoring God's own command-ment, "And thy neighbor as thyself."

ment, "And thy neighbor as thyself."
What did our Lord mean by love?
And why use a word which needs a
scholastic interpretation? In other
parts of His gospel His words are translated literally. Why in this particular
instance must there be obscurity and
contradiction? Another point that is
made is that there must be no prefermade is that there must be no preference; one must receive the same degree ence; one must receive the same degree of confidence and affection as another. We are told that the association of the Apostles was the preshadowing of the religious life; yet, here we find our Lord preferring one before all the others. St. John speaks of himself as the disciple whom Jesus loved. How did he know this if our Lord did not give him some special mark of this special love?

special love?

He allowed the beloved Apostle to Here is no natural correspondence with grace; it is in no essential a human the control of the c working out of her salvation. Her life is for one special virtue Jesus loved John rather a series of living illustrations of the power of God's illuminations, work-

the fact to have been self-evident. But

is not this love of which we are speak-justified by the example of the Master? For some special beautiful trait of character, some special mark of nobility of mind, some special sweetness, or strength or helpfulness draws to an-other soul this special love and trust. other soul this special love and trust.

And that our Lord showed His love

for His elect, in a particular human way, is told in the "Life of Christ" by St. Bonaventure. Judas betrayed His Master to the Jews by a kiss, friendship's most sacred expression, because our Lord thus saluted His apostles "always on going out and coming in." Still another proof of preference! Christ chose but three to witness the glory of Tabor, and the agony of Gethsemane. Why did He not take all the twelve, if it be not awful to choose some for special con awful to choose some for special confidence, special reliance, special trust and love? "Thou shalt love the Lord, thy God, with thy whole heart, thy whole soul, thy whole mind; and thy neighbor as thyself." The life of St. Catherine presents a most perfect exemplification of this epitome of the St. Catherine presents a most perfect exemplification of this epitome of the commandments. Her union with the will of God was miraculously absolute and unchanging; her love for her neighbor, divinely beautiful, tender, all comprehending.

When the perfection of spirituality is taken to be an utter indifference to creatures, an absence to any sensible human affection, it is a little bewildering to read in the life of St.

bewildering to read in the life of St. Catherine of the strong personal attraction binding her to so many and such diverse characters, in such a tender, intimate companionship. Human nature is the same from age to age.
Affection requires recognition and response; and dies soon where it is un-requited. No matter how saintly a character may be, though of its own nature it command reverence, it cannot awaken and hold affection, unless it responds in some way. manifests an appreciation, conscious or unconscious, active or passive. St. Catherine must have possessed a peculiarly gentle, sympathetic character, or she must have been made all this by Christ Him self, in order to further His designs in the fulfilment of her mission.

the fulfilment of her mission.

In our own day, we should say that she possessed a wonderful personal magnetism. It is impossible to meet her and not to love her. The high, the low, the rich and powerful, the ruler and the subject, the churchman and the laic, each lays his grain of incense on the altar of her memory. Her written words of counsel and warning, of exhortation, failed at times, but the influence of her personal pleading was irresistible. The divinely inspired love and zeal for souls, which was the very life of her life itself, manifested itself in a tenderly human way. Her words were simple. They were directed to a world which had not yet been educated into infidelity and scepticism. She wrote and spoke to simple souls, who neither sought nor needed a scholastic interpretation of their mother tongue, who would read but one meaning in the words, "I love

thee; therefore would I save thee."

It would be impossible to cite a life fuller than hers of warm personal friend ships, founded either on relationship or a special preference. It is true that humanity, in its entirety, found place in her love, and there were many who could and who did call themselves her to understande better the character of St. Catherine, and discern the parallel hitherto unrecognized between her life and ours.

Looking back we can trace step by then the pathway through which God's the highest pathway through which God's the preference of the pathway through which God's the pathway through the pathway through which God's the pathway through the pathway

loving insistence to assuage.

Her mystic life apart, she appears a tender, loving, great hearted woman whose strong personal influence must inevitably work marvels if allowed full scope for its activity. The two phases of her life seem almost incompatible. left in His teachings obscurity and mis. On the one hand is the ecstatse, the Have we not almost looked into the face of our guardian angel? Have we not all but felt the caressing touch of the Divine Mother upon our brow? Have we not in holier, more sacred capability of the will to detach itself from the contemplation of the visible manifestations of the Creator. Yet on the other hand, there is the host of friends, the voluminous correspondence, embracing subjects requiring the pro-foundest wisdom, prudence, foresight.

At the Day's Closing.

The day is ended—its work is done—it befits thee, O my soul, before thou givest thyself to repose, to ask if that work has been well done. Consider if thy duties have been faithfully performed. Hast then exercised a centle. formed. Hast thou exercised a gentle obliging disposition toward those with whom thou hast been associated? Hast thou been careful to keep in subjection thou been careful to keep in subjection all vain thoughts and evil passions? Has pride had no dominion over thee and have not vanity and ambition caused thee to err? Hast thou spoken no ill of thy neighbor? Hast thou espoused the cause of the injured, and has truth dwelt on thy lips? Has love to thy Heavenly Parent influenced thee in all thy doings and made itself visible in all thy actions?—Dorothy Dix.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900, ditor of The Catholic Record,

To the Editor of The Carnolla March 7th, 1900. London, Ont:
London, Ont:
Dear Sir: For some time past I have read our estimable paper, The Carnolla Record, ad congratulate you upon the manner in which its published.

Its matter and form are both good; and a waly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend to the tathful.

Blessing you, and wishles.

e faithful.
ssing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larissa,
Yoost. Deleg.

LONDON, SATURDAY, APR. 23, 1904.

DR. NESBITT AND HIS DEVIL'S THIRTEEN.

Wallace Ham, who embezzled \$230,000 from St. Paul's Church and St. Luke's Home in Brookline, Mass., was too modestly named Ham. The Pilot is of the opinion that 'he was the whole hog.'"

The above reminds us of the Public School Board of Sturgeon Falls.

The members want the Pulp Co.; they want all the school taxes; they want the Catholic ratepayers to pay the bonus; they want "the whole hog." and because they don't get it they want to upset the Government, and if mecessary burst the constitution.

In their virtuous indignation they come for light and assistance to Toronto-which city is sometimes, by the way, called Hogtown.

In that glorious centre of freedom and city of churches-Toronto the Good -the Sturgeon Falls Public School Board find a precedent forcing Catho-Nies to support Public Schools.

Some years ago the Toronto Council compelled some Catholic ratepayers to may their taxes to Public schools, in the granting of the street railway franchise-and the Catholics had to grin and bear it.

But the great incorporated body known as the Sturgeon Falls Public School Board would not submit.

The members appealed for help to their brethren in the loyal Orange ledges of Ontario. They held a public meeting in Toronto, and showed the whole world their tremendous power. They demanded the right to stand on the floor of Parliament and to show the members the proper way to do business for the Public School Board of Sturgeon Falls and how to devote the Pulp Co's. taxes to the aforesaid Board.

They would convince the benighted members of Parliament that Catholics had no rights-that agreements made with them should not be kept-and that the only people in Sturgeon Falls worth considering were the Pulp Co. and the Public School Board. Then, to scrown all and to make everything secure, the services of Dr. Beattie Nes bitt were obtained. And with the great spector on one side who dare stand on the other ? And yet, notwithstanding THE these wonderful precautions and braggadocio, fifty-two members of Par-Sizment refused to be bulldozed or scampeded, and the influential doctor Mad to be content with thirteen loyal

Sollowers. It is a good thing for the country and for the Catholics that the representatives in Parliament showed their good sense and fair play by refusing to grant the absurd demands of the Public School Board of Sturgeon Falls.

Since the doctor and his thirteen staunch followers are so anxious to show their zeal in matters pertaining to education we wonder we have not heard of their interference in St. Thomas over the Methodist College vote.

The Methodist Church has a Ladies College in St. Thomas, and this college, being in financial difficulty, appealed to the City Council for a bonus of \$15,000.

So far we have not heard that the doctor and his followers have taken any interest in this bonus. But supposing it were a Catholic convent that apwhiled for such a bonus, what a row would be raised! We would hear about the "Roman aggression" and "Catholic tyranny," and the doctor and his thir teen would be sure to shout about loyalty to the constitution and the King and the necessity of putting down "Popery." However, Canada is a good country to live in, and no doubt the

ing the harmless and ludicrous attacks of certain fanatics living in Toronto and Sturgeon Falls.

THE HON. R. W. SCOTT.

It is always a pleasant duty to tender one's tribute of admiration and respect to those who labour in the service of Canada. Political interests and rivalries may betray us into momentary forgetfulness, but the patriotic citizen will never refuse his meed of gratitude to those who keep watch and ward over our national honor. In extolling them we obey the promptings of one of the noblest instincts of our nature. In honoring them we honor ourselves : in appreciating them we give testimony to good citizenship: and in remember ing their efforts we are but strengthening our love of country. To say, therefore, that the Hon. R. W. Scott is deserving of respect is not idle eulogy. He has been, and is to day, despite the burden of years, a sturdy exponent of the principles of his party; but his advocacy of them has ever been characterized by due courtesy to opponents. The nameless tactics resorted to by some politicians never found favor in his eyes. A hard hitter and campaigner-but always battling in knightly fashion-always, too, one who came out of a conflict with never a friend the less. Men might differ from him, but they never failed to respect him. For he was no babbler-no selfinterested vender of political waresbut one who labored for the cause he thought best for the country with a singleness of purpose and enthusiastic devotedness. Our readers are conversant with the story of his achievements. In upbuilding the country, in fostering a faith in its future, and in teaching by his own life that sterling manhood is the greatest asset of a nation, he has rendered invaluable service. His career may well be studied and emulated. We might refer to incidents which reveal the spirit of the man who fashioned it-to the long and toilsome path to preferment: but suffice to say that he has earned what he holds. He has paid for it with brain and heart. His post is an honorable one, but far better and more honorable is his hold upon the affections of his countrymen and his record of work well done. And so to this veteran who wears the white flower of a blameless life—a true and sympathetic friend—we tender our respect, and we salute him, to use the words of his admirers in both sides of the House, as a Gentleman of the Old School.

THE ATHANASIAN CREED.

The Athanasian Creed has long been stumbling block to the Broad Church section of the Church of England. This creed is ordered to be recited at morning prayer on the principal feasts of the Church, but Latitudinarian clergy, and all those who are unwillingly to believe that any person will be lost for refusing to believe certain religious dogmas, have for long strenuously objected to what have been called the damnatory clauses of that formulary of faith, which are:

"Whosoever will be saved: before undefiled: without doubt he shall perish everlastingly" and, "This is the Catholic Faith: which except a man believe faithfully, he cannot be

saved.' It has been proposed by some to expunge this creed entirely from the Book of Common Prayer. Others who are ready to profess their personal belief in the dogmas contained in the creed yet unwilling to declare that a belief in them is necessary to salvation have desired the omission of these clauses. But all these are met with the positive declaration of the 8th Article of religion which says plainly that

"The three Creeds, the Nicene Creed, Athanasius's Creed, and that which is only called the Apostles' Creed, ought thoroughly to be received and be lieved for they may be proved by most certain warrants of holy Scripture."

It would be difficult to find stronger words than these to express the absolute truth of this 'creed, and the obligation to receive it, and if the Church is really "the Church of Christ" described by the Apostle St. Paul to be "the Church of the Living God, the pillar and ground of truth, there should be no hesitation on the part of its members to accept this Creed in its entirety, framed as it was to express distinctly a repudiation of the errors of Arius, Nestorius and Eutyches, which gave more trouble to the Christian Church of primitive times than all others together down to the

days of Luther. The rejection of this creed now would imply that Christianity is an hallucination or an imposture, whereas the creed is intended to assert strongly and unmistakably the most fundamental teachings of the Christian religion, viz., the Unity and Trinity of God, the equality of three divine Persons, the Incarnation of the Second Person of the Adorable Catholics will stay here, notwithstand Trinity, the union of God and

by the confusion of Christ's two natures, or by the absorption of His humanity into His Divinity nor by the conversion of the Godhead into flesh, but "by taking of the Manhood into God," so that "as the reasonable soul and flesh is one Man, so God and Man is one Christ." Our Redemption by the sufferings of Christ, the everlasting happiness of heaven, and the everlasting punishment of hell are also taught, thus clearly excluding from the pale of the true Church of Christ those who in modern times have revived the ancient errors whereby these doctrines have been denied.

Dr. Browne, the Anglican Bishop of Bristol, has recently set forth a plan or theory whereby he hopes to reconcile the opponents of the Athanasian Creed to its use in the liturgy. He divides it into three parts-preamble, connecting clauses, and Creed proper-so that the damnatory clauses - which declare a belief in the Creed proper to be necessary to salvation, become merely introductory and transitional propositions which express the private and personal opinions of Bishop Athanasius, and not articles of Faith to be believed by the whole Church of Christ. Dr. Browne proposes that in future editions of the Prayer-Book. the introductory and transitional clauses should be printed in small type to indicate that they are not necessary to be believed so firmly as the rest of the Creed, and that the reader may know this by the smallness of the print : all of which would be merely ludicrous if it did not concern a very serious matter which is nothing less than the obligation which rests upon all Christians to accept the revelation of God as something in which we are bound unreservedly to believe.

The degree of faith to be given to the small print in Dr. Browne's estimation may be known from the fact that he says that the introductory clauses thus printed "breathe the anathematiz ing spirit of the Church of Rome."

Does the Bishop advert to the fact that if his suggestion be adopted, the interpretation which every one will be justified in putting upon the innovation will be that no Christian is bound to believe in even a single one of the fundamental doctrines of Christianity which are enumerated above as being contained in the Creed proper, nor indeed in any other Christian doctrine, since there can be no obligation of believing in subordinate doctrines, if we are to be free to reject what are universally admitted to be the most fundamental teachings of the Christian religion.

The London Tablet makes the follow ing apt commentary on Dr. Browne's proposition:

"The whole of this practice and principle which covers the history of the Catholic Church from the early General Councils until to day, is noth ing more than the practical fulfilment of the emphatic dictum of St. Paul:

"But though we or an angel from Heaven preach a gospel besides that which we have preached to you, let him e anathema. As we said before, so now I say again, if any one preach to you a gospel besides that which we have preached to you, let him be anathema. (Gal. i. 8-9.) Christian ana all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefied, without the catholic faith. It is all use the formula, and thus come under the accusation of having the 'spirit of a bygone age,' which the Bishop of Bristol, in the name of Anglicanism, disclaims as something un-worthy of his sympathy. But in a way Dr. Browne is right. Between him and those who clenched their doctrinal decision with

'anathema sit,' or as we should put it, the Catholic Church from St. Paul onwards, there yawns a chasm in belief, in feeling, in judgment. The Church of the Apostles and the Councils knows mind, and, like her Divine speaks with authority cannot afford to put her doctrines which are unpleasant to believe into small print for the convenience of those who may choose to deny them."

The proposal of Dr. Browne is an admission that the Anglican Church has no sure doctrines to propose to our belief as being revealed by God. She certainly cannot claim to be possessed of a ministry authorized to go forth to "teach all nations all things which Christ has commanded," nor can she say that Christ is with her ministers teaching to the end of the world, when they cannot assert positively that Christ has commanded them to teach the very fundamental doctrines of His

Undoubtedly the Church of England is responsible for the Bishop of Bristol's teachings, for he is one of her authoritative teachers, and she must be responsible for his doctrinal manifestos at the very least until she makes a formal repudiation of his pronouncement -a thing which it is not at all likely

she will do. Surely the watchmen whom God has placed over His Church are bound to warn the people who are liable to be deluded by false prophets, and to them who neglect this duty God Himself

savs: " And if the watchmen see the sword coming and sound not the trumpet, and the people look not to themselves,

and the sword come, and cut off a soul from among them, he indeed is taken away in his iniquity; but I will re-quire his blood at the hand of the

THE CHRISTIAN PROTECTORATE

The Holy Father Pope Pius X, findng that the French government is not to be conciliated by meek submission to its irreligious legislation, is said to have at last decided to enter into negotiations with Germany for the extension of the German protectorate over all the Catholic missions of Palestine. This protectorate has been the special office of France since the time f the crusades, having been conferred upon France by the allied crusaders, and acknowledged by successive Sultans. It was a powerful instrument in the hands of France for the establishment of French influence and prestige not only in the Turkish Empire, but in all the Mahometan States of Asia, but the wedge has been introduced whereby French prestige will be greatly lessened in that part of the globe, and if the negotiations with the German Empire should result in a transfer o the protectorate to the Emperor of Germany this will prove to be a most serious blow to French interests, as it will prove to be most useful to Germany.

Pope Leo XIII. was very unwilling to make this transfer, though the Emperor William was anxious for it to be accomplished. But the persistent hostility of the French Republic to the Catholic Church has, as it seems, convinced Pius X. that the time has come when it must be made, even though the result should be the denunciation of the Concordat by France. When this consequence was pointed out to the Holy Father he is said to have answered that the Catholic religion is most flourishing now in countries where there is no Concordat, and he named in this connection England and the United States. Events move rapidly nowadays, and we need not be greatly surprised if we hear very soon that the transference of the protectorate has become an accomplished fact.

A SHAMEFUL BUSINESS.

As illustrations of the depravity to which human nature may descend we have a Toronto publisher (perhaps we should use another word, as this is too respectable a one to apply to him) bringing out an edition of Margaret Shepherd's works, and papers which claim to be of high repute descending equally low in inserting the advertisement of this so called publisher. One of these papers is the Montreal Family Herald-which, we believe, is the weekly edition of the Star. Can it be possible that Mr. Graham is aware of the quality of business which his advertising managers accept? At all events, our Catholic people should know their duty in this regard; when they are grossly insulted they should resent it in manly fashion.

We believe it is the intention of our legislators to pass a law dealing with the circulation of immoral literature in the Dominion. It is to be hoped that such a law will be made to cover the case of the Toronto "publisher "and the "Family Herald," who take a lower rank than the man who scatters broadcast, for a consideration, the Jesse James' literature. For their information we desire to draw attention to the opinion of Margaret L. Shepherd expressed by Rev. Mr. McDonald, a Presbyterian minister, now editor of the Toronto Globe. Mr. McDonald wrote a long letter concerning this degraded woman, but it is sufficient for our present purpose to quote the opening sentence :

" Taking a concrete example, I wish, if it is not already too late, to warn our ministers and people and such of the general public as may hear my warning against one of the worst frauds one of the most dangerous agents of political and social strife and moral corruption, that—whether as journalist or preacher—I have ever come in contact with. It is with extreme reluct ance that I write a name so redolent of all moral rottenness as Margaret L. Shepherd."

THE DIVORCE QUESTION.

A meeting of clergymen of various denominations was held recently in New York for the purpose of devising necessary. some mode of checking the divorce evil which threatens to destroy the social fabric in the United States. Year after year the number of divorce decrees granted by the courts becomes greater, from the world and its distractions and the increase is much more rapid that they might be at liberty to de than the increase of population. It is evident that at this rate the divorce evil would soon pervade the whole community with the exception of the Catholic population.

The Catholic Bishops and clergy were invited to participate in the movement, but they declined for the very obvious reason that the Catholic Church stands upon a very different platform from that of the sects, and as laid down for themselves, and it was

the question at issue is one of divine law, she could not come to any compromise which could be acceptable to the sects. She maintains the absolute indissolubility of the marriage tie when a valid marriage has been contracted and consummated. Hence if Catholic Bishops and priests had been at the meeting, they must have voted against any such resolutions as those which were adopted by the ministers present. The resolutions arrived at were to the effect that the Federal Government should be given the power to legislate uniformly on the question of marriage, and in default of this that the Legislatures of the various States should be asked to pass laws restricting the cases when divorces should be granted to those in which the causes for divorce are laid down in the disciplinary laws of the sects themselves. The Catholic Church standing upon the divine law could not consistently with herself accept such a conclusion, nor could she agree to celebrate the marriages of divorcees under any circumstances, when the first marriage was really valid and consummated.

The practice of divorce is purely Protestant device, having been sanc tioned by the Protestant nations and the Protestant clergy in the very beginning of Protestantism, both in England and in Germany.

In Italy, the Government recently introduced into Parliament a bill with the object of granting divorces under certain conditions, but through the influence of the Holy Father, there arose a universal protest among the people against the enactment of such a law, and the bill was dropped in Parliament It is now not likely that the proposed law will be again discussed, as all part ies in the Chamber, anxious though many of them may be for the passage of such a law, fear the force of public opinion which is thoroughly opposed to any legislation which would facilitate the separation of husbands and wives, and the breaking up of families which would result therefrom.

It appears that Italy has not degenerated so far as deliberately to weaken the stability of the family, though there is a certain apathy in regard to the maintenance of the Pope's temporal

FATHER CURRIER'S HISTORY OF THE RELIGIOUS ORDERS.

At the present date while the religious orders of the Catholic Church are being so virulently persecuted by the French infidel Government under the premiership of M. Combes, the appearance of a new work which affords us a reliable history of these orders from the earliest age of Christianity down to the present day will give general satisfaction to all zealous and fervent Cath. olics. Such a work is that recently issued by the Rev. Charles Warren Currier of Baltimore, State of Maryland, and the approbation of the Archbishop of New York under which it is published will be a sufficient assurance of the truly Catholic spirit which pervades it.

The author defines the religious state as "a fixed and permanent mode of life of the faithful striving for the perfection of divine charity, who take the three perpetual vows of poverty, chastity and obedience in an institute approved by the Church in submission to a common rule."

He continues:

"The means made use of by religious for the acquirement of perfection is the observance of the counsels. It is cer by faith that there are counsels not obligatory on all Christians, taught us by the Holy Gospels. We read in St. Matthew (xix. 16,) that a man asked of Jesus the following question: 'Good Master, what good shall that I may have life everlasting? shall I answer was: 'If thou wilt enter into life, keep the commandments,' This is the precept imposed upon all Christians. But as the young man replied that he had kept the commandments from his youth, Jesus said to him: "If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have a treasure in heaven, and come follow Me.' Interpreters of Scripture see in these words the recommendation of the three counsels of poverty, chastity, and obedience. The advice to sell all and give to the poor plainly inculcates poverty, that of following Christ includes the counsel of perfect chastity and obedience which was necessary to the following of Josus during His earthly life. for matrimony would have been an obstacle, and obedience, it is clear, was

It is clear from these considerations with what purpose very devout men and women having the earnest desire to save their own souls, went apart vote themselves without interruption to the purpose they had in view, and which Christ declares to be the " one thing necessary" for all mankind, to attain salvation.

In the pursuit of this end, the natural course was that the first people who were filled with this idea in their minds, led solitary lives, and followed only the rules of life which they had

not till they discovered that others had done as they did, that it dawned upon them that their purpose would be more surely attained if they formed communities in which they would be a mutual support and encouragement to each other, living under a common rule of life. They would thus also be more powerful to do good to others while seeking to be more perfect them. selves in the fulfilment of the laws of God, and insecuring their own salvation, This was in fact the origin of the religious or monastic life.

It would occupy too much of our space here to give even a brief history of the religious orders which in the course of time sprung up in the Catholie Church. It will suffice to say that while all had in view the primary purpose of saving their own souls, their secondary object, to do good to mankind in general, was put into practice in various ways. Some devoted themselves to missionary labors, others to the education of the young, and others yet to various works of charity and benevolence, and thus there is a great diversity of purpose among the religious orders which have been approved by numerous Popes in successive age of the Church's existence. from before the days of St. Anthony in the third century, down to the present time, a period of nearly seventeen hundred years. In fact our Divine Lord and Master was from the beginning the model which all these orders strove to imitate, by obeying His word: "If any one will come after Me, let him deny himself, and take up his cross and follow Me." (St. Luke, ix. 23.)

Father Currier's book is a very interesting and well written history of the vicissitudes, the trials and triumphs, the sufferings and successes of those noble men and women who throughout so many ages went about through the nations doing good to all like their Divine Master and Founder, laboring usefully "for the glory of God, the welfare of the Catholic Church, and of society." We strongly recommend its perusal to our readers. It may be obtained from Mr. T. J. Kelly, bookseller, of St. Thomas, Ont.

AN ORANGE RESOLUTION.

Whereas,—The Board of Public School Trustees of the town of Sturgeon Fails entered into an agreement with the Board of School Trustees of the Separate schools that the taxes of the Pulp Co. should be equally divided between the two schools.

Whereas,—The Board of Public School Trustees were perfectly justified in breaking said agreement, because we are not bound by any law to respect the rights of papists, idolators and other heathens.
Whereas,—The Board of Education

of the city of Toronto, as becomes loyal and true followers of the great King William, have put upon recor their condemnation of the Legislature for passing a law in favor of the of Sturgeon Falls, we therefore com-mend their action in thus standing up as warriors on the ramparts o dearly-bought liberties, prepared to spill every drop of their blood in opposing any privileges granted to those who would, if they had the power, compel us once more to use brass money and wear wooden shoes; and

Whereas,-We Orangemen the loyal and true blue Dr Beattie Nesbitt, M. P. P., and the noble thirteen who followed him, in their efforts to have the school ques tion re-opened by the Legislature with a view to rescinding the law previously adopted, by which the papists in Stur-geon Falls would get half the taxes of the Pulp Co.,
Therefore be it resolved,—To Hell

with the Pope.
And be it further resolved,-That And be it further resolved, copy of this resoultion be sent to the Orange Sentinel, News, Telegram, and Mail and Empire, all of Toronto, for publication.

THE DIME NOVEL BOY.

From the New York World.

Mount Lebanon, N. J., has had experience of a "boy terror." He is in jail now, but there was much difficulty and some danger in getting him there. The prisoner is a lusty little brute, abounding in courage and with no more morals than a wildcat. He had attacked a number of girls and women, always in a manner in itself craven, but when a posse got after him he kept them at bay far hours with a gun, as they did not wish to kill him. Later the "terwas captured while asleep, an impulse to lynch him was overruled, and

he was taken to prison in irons.

Here is the ideal dime-novel hero, doubtless evolved from his own mind, books. He probably fancies that fame is his. He will be graduated from a reformatory to a prison, perhaps from a prison to the sombre dignity of " mur-

derers' row."

This is the career he has mapped out for himself. To follow it is one of the penalties for being a dime-novel hero. And it is one that other half-baked desperadoes may well ponder.

But what should be done to the men who publish and the men who sell the dime novels that tend to create such criminality?

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a great and good man to do great and noble deeds though he risks everything .

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social obligations forces us to recognize that they who have grown accustomed to a kind of labor which cripples and

narrows and renders them incapable of doing other kinds of work, have a claim upon their employers which the mere pyment of their wages does not satisfy.

They may not be turned out to enter the poorhouse or to starve. Some sort of insurance in case of sickness or

accident, and in case of death, means

sustenance for their families, should be

provided. If good will prevails ways

of helping will not be difficult to discover. The unions themselves should become for their members schools of forethought and moderation, of sobriety and frugality. The introduction of the schools and discovery and frugality.

anarchistic or socialistic theories and projects into their discussions, can only divert their attention and efforts

can never be realized. Let them be-ware of those who sow the seed of dis-sension, who foster distrust and hatred

They exaggerate the evils and hard-ships which the actual industrial con-

ditions involve, and ignore ordering the

very real progress which has been made. They create a bitter temper

oberness in thought and word and

them, and they would in consequence grow feeble and lead to disruption.

zed labor would be held responsible. The workingmen are not the country

from domestic and social purity, from

anthracite coal miners who had become

socialists declared that they had been driven to this by despair of obtaining

justice from the legislature and the courts of their state. Organized labor should insist less on the wrongs which

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ARCHBISHOP RYAN.

REMARKABLE PROPHECY BY O'CONNELL-POPULAR WITH CATHOLICS AND PRO-TESTANTS-HIS POWER AS AN ORATOR -HIS TREATMENT OF THE G. A. R.-WILL HE BE A CARDINAL.

The Pope has summoned Archbishop Ryan of Philadelphia to come to Rome as soon as possible after Easter. Other Bishops of the United States are to go Bishops of the United States are to go there during the year, but the call to the Philadelphia prelate is considered significant in view of the fact that he has been suggested as the proper can-didate for an American Cardinal. The Pope is said to be anxious to make his personal acquaintance in order that he may be helped in solving the problem. may be helped in solving the problem. Archbishop Ryan's claims are urged on the grounds that he has been a Bishop much longer than Archbishop Farley of New York, whose recent visit to Rome helped along the predictions that he would be named the next American

Archbishop Patrick J. Ryan of Phila-Archdishop Father 3. Ryan of Phila-delphia, got his ambition to be some-body in the world from a pat on the head and a few words said to him by Daniel O'Connell, the Emancipator.

In 1844 he was thirteen and a student in Carlow College, Ireland. In that year O'Connell visited the college and the students were called upon to de-claim for his entertainment. He sat through the speeches, appar-

He sat through the specenes, apparently paying no attention to them, so far as outward sign was concerned, until a lad, marked chiefly by a thick shock of fiery hair, mounted the rostrum and began to speak. Then Mr. O'Connell came out of his shell, his whole ettinde depended and he gave whole attitude changed and he gave earnest ear to what the boy had to say

from beginning to end.

He did more. As the student was
starting to step down from the platform the great orator, in an excessof enthusiasm, walked over to him, placed his hand on the shock of red hair and said:

My boy, your tongue will one day make you famous. Don't neglect it; at is your talent."

That was all, but it stuck to young Ryan's mind. Like other boys of that time he had made a hero of O'Connell, and he could not get away from the prophecy. So at last he told himself that, although he was set aside by his family to be a priest, he would still try to be what O Connell said he could be if he only would—an orator.

Three years later, just a few months before O'Connell's death in Genoa, he was billed to speak in a town near Thurles, young Ryan's birthplace. When the doors were thrown open a when the doors were thrown open a red-headed boy presented himself and started to walk through.

"Hey!" yelled the doorkeeper,
"you can't get in without a ticket."
"But I want to hear Deniel Offen.

But I want to hear Daniel O'Con-

nell," protested the lad.
"Then buy a ticket," said the man. "I haven't any money," confessed the lad.

The man laughed.

"Then" he said, "you'll not hear Daniel O'Connell speak this night."

But the boy would not be discouraged.

He sought out the stage entrance.

"I want you to tell Mr. O'Connell bet Partiel Para, would like to speak

for a moment."
This man laughed just as heartily as the other one did. He also said much about the boy's audacity in thinking that he could gain audience with such a distinguished person as the Eman-cipator, and he did not neglect to make other personal remarks about what Cardinal Gibbons has called "Arch-

pishop Ryan's red hat that nature gave but young Ryan would not be laughed down. He had a tongue; Daniel O'Connell said it was his talent; he wanted to see Daniel O'Connell, he put on his chaplain's uniform,

and he talked and argued and joked and bantered with the man until finally the fellow, becoming impressed with the pleader's earnestness, took in his name. A few minutes later Daniel O'Con-nell stood before the boy.

"Well?" he said.
"Mr. O'Connell," asked the youth,

'don't you remember me?''
The Emancipator then took a good

look.
"Why, bless me," he said, "you're the boy whom I praised at Carlow College for speaking so well. What are on doing here?

The boy told him. "So O'Connell. "Well, you shall. But first tell me what are you doing

"I am studying to be a priest," "Good," answered the agitator.

"Keep it up and don't neglect your tongue. You will make your mark with it when you have entered the hurch. Come."
And so Patrick J. Ryan heard his

idol from an advantageous seat on stage. The great man once again pro-phesied that the lad would make his mark as an orator; and the boy's ambition, awakened three years before, had received fresh impetus.

The civil war had begun. Thousands of Ireland's best fighting men, forced to America in the late '40s and '50s by famine and obnoxious legislation, were flocking to the standard of the Union. Whole regiments were being formed of

Among the Irish volunteers in St. Among the Irish volunteers in St. Louis was a young priest, Father Patrick J. Ryan, who had come to America in 1852, and been ordained in the follow-ing year in St. Louis. His services

were accepted as chaplain and he was assigned to a military prison. By this time Father Ryan had begun to justify Daniel O'Connell's prophecy. His sermons, from the time of his or-

dination, had attracted attention.

"They are different," said the people, and they went in increasing numbers to hear the priest who "could need to be a said the people.

soldiers in the prison as he had gone among the people in the slums of St. Louis. He made those who were wounded laugh even in and at their pain by his wit; he cheered up others with droll stories; he kept the whole prison as cheerful as any prison can be by means of his tongue; and there are men down South to day who will tell you stories that they heard from the lips of Chaplain Ryan when they were prisoners between the years 1861 and 1865.

In his work Chaplain Ryan came in contact with men of all sorts of religious beliefs and creeds. Never a radi cal, he came to understand how men could feel differently on the subject of religion and still be sincere, and so when he was mustered out of the army and returned to his pulpit his sermon were marked not only for their elo-quence and wit as before, but for their liberal views as well.
As a result, Father Ryan's name soon

became known to Protestants, and be-fore long his speaking acquaintance with men of other faiths was as large as with men of other faiths was as large as with his own, and good Presbyterians were repeating and laughing at his latest stories every bit as heartily as the most pronounced Catholic in his

ongregation.
Thus things drifted on, Father Ryan winning the respect and regard of all creeds, to the year 1872, when the priest's eloquence brought him his first cclesiastical reward—that of Coadjutor

Bishop of St. Louis.

The promotion was fuel for his oratorical fires. For the next twelve years whenever he preached or spoke years whenever he preached or spoke in public thousands, representing all sects, crowded to hear him, and went away to tell his stories and to discuss the liberal views which he had expounded.

It was the broad attitude he took as It was the broad attitude he took as Coadjutor Bishop that first caused Pape Leo to hear of Bishop Ryan. The Pope sent for Bishop Ryan, received him in the Vatican, and in recognition of his work, which had been almost solely that of a speaker, gave him the honorary title of Archbishop of Sal-

This occurred in the same year that This occurred in the same year that Archbishop Wood of Philadelphia died. Archbishop Wood had been ultra-con-servative. Among other things, he would not let a member of the Grand Army of the Republic be buried in a Catholic cemetery. He held that the Grand Army of the

Republic was a secret society. He was opposed to all such organizations, and opposed to all such organization of the would have no rites other than those of the Church at the grave. As a result, in Philadelphia, the leading Protestant city in America, the city of the most pronounced anti-Catholic riots of 1844, when eight churches were burned and many people killed, the progress of the Catholic Church was by no means

what leading Catholics desired.

Upon the death of Archbishop Wood Church began looking around for his successor. It did not take it long to discover that Bishop Ryan was the only man in sight who was fitted for the

A man was wanted who could soften A man was wanted who could soften the widespread hostility against the to him," he said to the attendant.

"And who's Patrick Ryan?" asked the attendant.

"I am," replied the boy, "and I want you to take my name in to him and tell him I'd like to speak to him for a moment."

This man laughed just as heartily as This man laughed just as heartily as

he was the man for the place.
So Patrick J. Ryan, Coadjutor-Bishop of the archdiocese of St. Louis, became second Archbishop of the lately created

archdiocese of Philadelphia.

His first act coused the town to gasp. A G. A. R. man, a Catholic, died, and, anxiously, the members of the dead man's post presented themselves before the Archbishop and asked if they might

He not only gave his permission, but he put on his chaptain's uniform, preached the sermon and led the way to the grave. And the veterans, forgetting that they were in church and the solemnity of the occasion, cheered their

new-found comrade in arms. That act, supplemented by a few sermons revealing the speaker's tolerance, oratorical powers and overflowing humor, broke down much of the old prejudice, and before long the Archibhan man addacation machine. bishop was addressing meetings, religious and otherwise, not under Catholic

At one of them the Rev. Dr. Henry C. McCook, of the famous fighting Mc-Cooks, and one of Philadelphia's leading Presbyterian ministers, walked across the platform to grasp the Archbishop's hand, and to say that he, too, had been a chaplain in the civil war. Now, whenever Dr. McCook war. Now, whenever had and Archbishop Ryan attend banquets at the Union League, of they are members, they alquets at the Union League, of which they are members, they al-ways see to it that they sit by side, and in his sermons frequently st that "my good friend Dr. McCook,

my warm friend Archbishop Ryan, de-clares." As with the clergy, so with the laity; the Archbishop's tongue there, in one way or another. tongue prevailed

"Your Grace," said Wayne Mac-Veagh, when he was counsel for the Pennsylvania Railroad, "Mr. Roberts here, our president, who always travels with his counsel, will undoubtedly get you passes over all the railroads in the nited States if in return you will give

At the same time he has not neg-lected the Church. When he assumed charge of the Archdiocese it had 250,000 Catholic families; now it has double that number.

He has built, just outside of Phila-

brogue, and in the next instant draw a picture that would bring tears."

So Chaplain Ryan went among the soldiers in the prison as he had gone among the requirement to the prison as he had gone among the requirement to the head gone among the requirement to the character of the interest of each that opposition and golden jubilee, and which he refused to accept, he has started building an or-

The Archbishop was once asked how he raised all the money for his various

enterprises.

"Why," he replied, "I just talked to people and somehow they give."

It was just his talking that ended the Philadelpia's great street railway strike in 1895. This leading citizen and that, had tried without success, to get the strike leaders to arbitrate. A big bribe had failed to move them.

Riot and disorder grew apace. The city's business was paralyzed. Then somebody thought of Archbishop Ryan; he was approached, and consented to

he was approached, and consented to property rights and dividends on stocks.

He went to the place where the lead-ers were assembled. He introduced himself and said he guessed it wouldn't hurt if they talked over the situation a hurt if they talked over the situation a little. It turned out that the Arch-bishop did about all the talking. He got the men with him at the start

by a funny story, and he held them by the flashes of wit with which be interspersed his argument: an be interspersed his argument: an hour or so later, when he left the meeting he carried with him the words of the leaders that they would arbitrate. The next day Philadelphia was peaceful town again, and street cars were running as usual on every line.

"My boy, your tongue will some day make you famous." His fellow churchmen declare that if Archbishop Ryan

gets the red hat, as many of them think he will, it will largely be because of his eloquence and his attitude on of his eloquence and his attitude on Church matters which he expressed, parable fashion, some few years ago when he was asked where he stood in supposed difference between Cardinal Gibbons, extreme liberal, and the late Archbishop Corrigan, ultro

"As Archbishop of Philadelphia, I naturally stand half way between New York and Baltimore."—New York Sun.

'A Mighty Heap of Thinking."

Are Catholics the only white Christians in Maryland? This is the question that intelligent colored men find themselves asking, when they consider the jim crow legislation of that State.

There can be no doubt that if the leading ministers of all Christian de-nominations had united in a protest against these iniquitous laws, they would not have been passed. But one leading prelate (Cardinal Gibbons) in the whole State raised his voice in con-demnation of the unholy acts of the godless gang who called themselves

legislators. He is a Romanist. Are all other denominations, to the tenets of whose faith the Negro is obedient and loyal, to desert him in his hour of trial? If so, it is well that we should know it at once. This knowledge, once fixed in our minds, there will be "a mighty heap of thinking." — From Odd Fellow's Journal, Philadelphia.

THE SOCIAL QUESTION.

Rt. Rev. John Lancaster Spalding.

CONCLUDED. Devices, laws and contrivances effect no permanent improvement. They are palliatives, not remedies. They appeal chiefly to the unwise and the suffering; and confidence in them as having sov ereign efficacy is a symptom of mental and moral decadence. When faith in and moral decadence. When faith in sacredness of law, and property has been lost enactments can have but a mechanical force, and mechanical force meenanical lorce, and meenanical lorce can destroy, not create, life. In an age in which it is felt that the power to renew man's spirit has departed, that the sanctuary has fallen to ruins and the shrine is empty, the superstitious confidence in the healing and transforming power of enactments and contrivances is strong. What is external is emphasized and its importance exaggerated. The wells have run dry and cisterns are built, which can be kent full only if the rain continues to kept full only if the rain continues to fall on earth. Machinery has wrought miracles; its temples are everywhere. Why shall we not make it our god? And since to hesitate is to be lost, we have made it our, god—we have made it our, god—we have made it our, god—we have made it our god and in the force of justice, moderation and honest work than by maintaining of increasing wages. For them as for all men righteousness is life and the wages of sin is death. Money is a curse to those who spend it in debauchery and riotous living, not less And since to hesitate is to be lost, we have come have made it our god — we have come to believe in matter as revealed and controlled by science and skill as our very life; as having within itself the promise and potency of all the soul promise and potency of all the soul and criminals.

The remedies for the evils from The remedies for the evils from the soul of t yearning for and foreknows. It is a

dance of death; it is the open way that leads to shame and ruin.

All this is doubtless founded in the deepest facts of human nature, but the principles it involves are not easy to apply, and the reformation which they would work can be the outcome only of

slow processes of moral and religious education and discipline. In the meanwhile help must be sought from enactments and schemes. In the first place, let the administrative lie be abolished-let the laws be enforced or repealed. Let interference with the rights of others cease, let violence be repressed and punished. But let it not be imagined that real good can be accomplished by inflicting penalties on working men who are lawbreakers, so long as the rascalities of bribe-givers and promoters of fraudulent schemes and corruptors of the public conscience and corruptors of the public conscience are ignored or tolerated or condoned. The predominant passion of democracy is to bring about equality before the law; and when a class is able by whatever means to disregard the law or to violate it with impunity, a spirit of lawlessness is diffused throughout the land. They who are able to see things as they are recognize that organization of labor and combination of capital are simply results of the industrial and him a pass to Paradise."

"Ah," replied the Archbishop, quietly, "I would do so if it were not for separating him from his counsel."

The Archbishop's reply made him two influential friends, and it is typical of the way in which he has kept Philadelphia in good humor for twenty-four years.

I lawlessness is diffused throughout the land. They who are able to see things as they are recognize that organization of labor and combination of capital are simply results of the industrial and commercial evolution which gives to our age its distinctive characteristics. Neither will disappear while the present era continue. sent era continues. Inevitably there will be conflicts between the tradeunions and the capitalists who are employers. These conflicts unions and the capitalists who are ployers. These conflicts, however, are hurtful to both and injurious to all. What can be done to make them less frequent and less disastrous? In the numbers to hear the priest who "could touch the heart string, was not afraid to tell a witty story in an inimitable He has built, just outside of Finia- irrequent and less disastrous? In the delphia, the second largest Augustian first place, both parties should recognize to tell a witty story in an inimitable in Spain. He has erected a protectory of a social law and that neither can

should make for peace; or a system of industrial courts, state and national, with jurisdiction in cases where employers and their men are unable to ing or destroying the other. It is to the interest of each that opposition and contention cease. The obstacles to be overcome are the restlessness, discon-tent and hatred of employers which the come to an understanding with one another, might be established. Heartless employers and lawless lasocialist members of the unions foster among workingmen; and the irritation and resentment aroused in employer

general wellare; but they cannot control or dominate the country, and if their exactions and violence create an intolerable situation, the American people will find a way to assert their independence of both. Our life is too

voked by capital and labor have been made possible by a general decline in our moral and religious life, and the evils with which they threaten us should move us like a voice from on high to nobler efforts and more spirit-

In Recalling Souls. akes its votaries a blessing at home and abroad, and is the surest way of obtaining for them the happiness of this world in trying to make others happy. Many of the noble deeds, done these deeds come even in this world,

PROMINENT CATHOLIC FAMILIES. and arouse angry and anti-social pas-sions in a situation in which nothing but patience and sane views and habits deed can be of help.

Were socialism to gain control of the labor unions, the public opinions of the country would become antagonistic to The outcome would be a decline in national prosperity and for this organ-

ury.

The Duke of Norfolk, whose mar-iage unites two old Catholic families, s Premier Duke and Earl in the peerthey are but part of the American people, and the people is greater and mightier than any of its parts. The true interests of laborers are inseparated in the people is greater and any of the parts. age of the United Kingdom, Heredi-tary Earl Marshal, and Chief Butler of able from wise and just government, sobriety and honesty.

Corrupt politics hurt us all, but they inflict greater injury on wage-earners than on others. Where politics are most corrupt labor troubles are most acute and obstinate, for there employ-ers find it easiest to buy councils and legislatures, and are in a way compelled to buy them if they would save them-selves from blackmail and ruin. The

tenantry followed.

The Duke of Norfolk's first wife was the barony of Herries, as her father has no son, and the title descends through the female line. This will merge still another peerage in the Norfolk duke-dom, which embraces as many as eight peerages already. It has been pointed out that if the same Radical principle wage earners suffer from capital and direct their efforts to the purification

is a curse to those who spend it in de-bauchery and riotous living, not less than to those who hoard it in a miserly

which we suffer are to be found not in which we suffer are to be found not in sudden violent readjustments, but in gradual processes of reform, to promote which laborers as all who believe in democracy do love the country, should strive patiently and earnestly. They who imagine that everything can be made rightly are as unthinking as children. In the case of individuals even dren. In the case of individuals even transformation is a slow process, and it is easier to change from better to worse than from worse to better, and this is more manifestly true when there is question of social aggregates. It is only by a renewal of the minds and hearts of the citizens that permanent improvement can be effected. A state improvement can be effected. A state is no better than the average of the men and women who give it concrete

Society makes property possible and secure, and property therefore should contribute to the benefit and improvement of society.

In the past peoples and individuals have grown rich largely by conquest, plunder, rapine, murder, robbery, injustice and trickery. The stain of blood and the stamp of fraud must be removed. Our ideals have become truer, our sense of right has become keener, the standard of life has been raised. What was once sufficient in knowledge, in conduct, in government now no longer suffices. Organized labor and capital are per-

manent forces in the modern industrial world. As socialists are powerless to destroy private capital, capitalists are powerless to destroy the trades unions. When disputes arise there should be no need of restorting to strikes or lockouts, need of restoring to strikes or lockotts, once the principle of collective bargaining and trade agreements is accepted. When this fails compulsory investigation and publicity, as contem-

borers may work serious harm to capital and labor, as well as to the general welfare; but they cannot con-

large, too free, too firmly founded on principles of justice and humanity to fall a prey to the victims of greed or to the victims of folly.

The excesses which have been pro-

Loving charity is more effective in recalling erring souls than chidings or sermons, and will overcome an energy sooner than any other course. It or sermons, and will overcome enemy sooner than any other course. happy. Many of the noble deeds, done in its name, will never be known to any, save those who are benefited by them (and sometimes even they have no knowledge of their benefactors) until that day of general reckoning when the archangel will unroll his scroll and display the records of them written in letters of gold. But the reward for from improvements and reforms which are feasible to schemes which can never be realized. Let them benot only in that interior peace which virtue gives, but in the enjoyment of a return, materially, manifold, sent by of employers, who advocate strikes for slight and frivolous causes, or when there is no reasonable hope of gaining One whose infinite generosity we can-not comprehend, and Who said: "What ye have done unto the least of these, ye have done unto me." the points in dispute, the only outcome being loss and suffering for the work-ingmen and their families. Radical ag-itators are foes of organized labor. Their purpose is revolution, not reform.

A NOTABLE UNION.

ALLIANCE OF ENGLAND'S TWO MOST The recent marriage of the Duke of Norfolk to the Hon. Gwendolyn Con-stable Maxwell, daughter of Lord and Lady Herries, brought out the interest-ing fact that this was the first marriage of a Duke of Norfolk—as Duke—for apwards of two hundred years. All had been married when they succeeded to the title. It was also noteworthy from the fact that it completed the ending of a historic feud which arose between these two families in the strenuous times of the sixteenth cen-

lary Earl Marshal, and Unier Butter of England. His exalted titles notw th-standing, the Duke is one of the least ostentations of mer. Strongly built, with black hair and beard, he is rather under the middle height, and is lord of 50,000 acres, three country houses and a town mansion. The Duke was Post-master General from 1895 to 1900, and resigned the position for active service in South Africa, an example which his

off "one man one vote" did not prevail in the House of Lords, the Duke, who would otherwise stand for eight in a division, might often determine the fate of a ministry.

GREETED THE POPE.

SEVENTY THOUSAND PEOPLE AT IMPRES-SIVE SERVICE.

Rome, April 11 .- For the first time since his coronation the Pope went this morning to St. Peter's to say Mass in celebration of the thirteenth centennial of St. Gregory the Great, who died in 604 A. D. The immense basilica of St. Peter's was filled, more than seventy thousand persons being present. The Pope was in the best of health. He appeared in the sedia gastatoria, although the motion of this chair, carried on the shoulders of bearers, makes him ill. On his express re-commendation the audience refrained from applause or crying out, contentthemselves with the waving of

handkerchiefs.

The inside of St. Peter's offered as usual a grand sight, which, once seen, is never forgotten. There are only three tribunes for members of the aristocracy, diplomatic corps and royal aristocracy, diplomatic corps and royal families respectively. There was also a special reserved place for the Pope's family, which was occupied by his three sisters. They were dressed entirely in black, with black lace draped over their bale.

over their hair.

The Sistine Choir, directed by Abbe Perosi, who, together with Maestro Rella, has been its organizer and in-structor for to day's Gregorian chant, had a special box near the throne, while grouped around it were twelve hundred youths of practically every nationality, youths of practically every nationality, race and color, belonging to the ecclesiastical colleges at Rome. The Benedictine monks, who formed the choir, were also located here.

The arrival of Pope Pius was her-

alded by a blare of silver trumpets as he came in the procession down the Sala Regia, in the Vatican, leading to the main entrance. He entered the church by the Chape' Della Pieta, where entered the sedia gestatoria. The procession was as gorgeous as ever, the bright red of the Cardinal's gowns mingling with the brown of the monks' robes and the white gowns of the choir.

plated in a bill now before Congress, dinal Macchi. Immediately after the crowning the Pontiff celebrated Mass to the accompaniment of the Gregorian

to the accompaniment of the Gregorian chant, which echoed solemnly throughout the vast basilica.

The simple and popular Gregorian chant, forming an immense volume like one voice, with true monody, produced a remarkable effect in St. Peter's, which it is considered difficult to obtain in small churches. The merit for the success goes to Abbe Perosi, the prime mover in the introduction of the Gregorian chant. At noon the Pope re-entered his apartment, the procession being formed in the same manner as on entering the church.

NOVEL AND STAGE AS DEMORAL-IZERS.

A good and useful note was struck at A good and useful note was struck at the meeting of the Methodist Minis-ters' Association on Monday by the Rev. E. A. Piper. He denounced the modern novel as largely responsible for modern novel as largely responsible for the prevalent agnosticism and low moral-ity of the time. It is, of course, an open question whether the agnosticism and immortality spring from the novel, or the baneful novel is the outgrowth of both. So it might likewise be ques-tioned whether there are not deeper springs from the whole movement that has infidelity and prurient literature for its outward symptoms—whether these are not manifestations of a common principle of rebellion against the Divine law and the assertion of man's indeare nor manifestations of a common principle of rebellion against the Divine law and the assertion of man's independence, at least in thought, of his Maker and Saviour—a rebellion which, having been smoldering like the fires beneath Mont Pelee, burst forth at last in the heaving which which cast up a Luther. Still, it is well to find the thinking part of the world beginning to turn a light on its surroundings and look for causes, since the process may induce a little safutary introspection. Mr. Piper was fully justified in his denunciation of such works as Marie Corelli's "Barabbas" and "Sorrows of Satan," nor does the fact of Mrs. Humphrey Ward's more sane and polished literary style absolve that author from the sin of contributing to the dismal doubting of an age of evnical dubiety. Speaking contributing to the dismal doubting of an age of evnical dubiety. Speaking of Miss Corelli, he said: "Out of the world's tragedy she claims to have evolved a fifth Gospel in her story of Barabbas.' She holds up Satan as a gentleman of feeling and of sorrows, an intimate friend of the Prince of Wales. intimate friend of the Prince of Wales, and makes God a matter of electricity. Mr. Piper also quoted other passages from her books which deliberately condoned immorality. Hall Caine, cond ned immoranty. Hart Odme, Thomas Hardy, Oliver Schreiner, Sienkiewicz and Zola he also con-demned as contributors to the foul stream of infidelity and immorality.

stream of infidelity and immorality. The classification of some of these writers along with Zola is not fair or judicious. None of them ever descended to his vile bog of rotteness.

Not one of these modern writers, however, invented anything that had not been suggested by greater prototypes. In Victor Hugo's melanchely Socialistic and Deistic creations there abounded a poison more deadly because of its greater genius in expression than of its greater genius in expression than in any of those who followed him; and in the charming style in which George Eliot set forth her Positivist philosophy there was an influence as fatally subtle as the sweet poison of the poppy. The plays of Victor Hugo had a fearfully demoralizing effect on the youth of Paris. That delightful French writer, Jules

That delightful French writer, Jules Janin, once paid a visit to the prison of La Force—one of the most frightful, in his time, in all Paris. He was intensely pained when he beheld the large number of very young culprits immured inside its cage walls—mere children some of them. What brought these ill-starred beings there? he asked one of the managers of the torment-den. one of the managers of the torment-den.
The reply was startling. It was the
threatre wrought their ruin, said the
jailer—the low theatre. If they were
liberated after undergoing penalty for
fort of the course, back young first offense, they came back young bandits covered with rags and They talked the cant they heard on the They taked the chigh flown language ow stage—the high flown language used by the gypsies, the lepers, the hypocrites and all the frightful language. used by the gypsies, the frightful lan-hypocrites and all the frightful lan-guage of the Courdes Miracles. "This cant," said the keeper, "is such a beau-tiful language, such an exquisite mix-ture of vice and vulgarity, the wits of the time have made it fashiouable. But, sir, what a misfortune that so superior a mind as Victor Hugo's has superior a mind as victor lugo's has not understood all the dangers of such sophistry! Thanks to him, and thanks to Vidocq—for to be just, Vidocq began before M. Hugo—the cant which thieves scarcely dared to whisper in the most profound darkness is now become quite the thing in the fashionable world.

There is no well-educated girl who does not pride herself on knowing some words of it; there is no young man of good family who has not some acquaintance with it. In all the books of our fashionable writers does not this cant find a place? In all the plays is not the principle conversation carried on in this language?" The nature of the cant which this observant moralist understood is easily explained. It was simply to call easily explained. It was simply to call all crimes by other than their proper names—adultery, love; murder, sacrifice, and so on. The plan was well expressed by Antient Pistol long before: "Steal foh! A fice for the phrase! 'Convey' the wise it call." Hugo's plays and payels were filled with a philplays and novels were filled with a philosophy as false as this cant was hypocritical; and as there was no author his time so largely read as he, we can-not wonder why so large a crop of his fruit grew inside the walls of the French prison.—Catholic Standard and Times.

> Temperance Watchwords from Cardinal Manning.

If there be anyone present who loves drink, I will ask him: "How long will you go on with it, and what will be your end?" If a young man has the love of drink and does not give it After a brief halt in the chapel of the Blessed Sacrament the Pope proceeded to the throne. The triple crown was placed on his head by Car- has his master!

e-novel hero, is own mind, y sensational cies that fame uated from

erhaps from a ity of "murs mapped out is one of the ne-novel hero-alf-baked des-

ne to the men who sell the create such

s base ; to do neurring danbut it is the od man to do ough he risks BY A PROTESTANT THEOLOGIAN. CCXCVIII.

We have seen how curiously it is at variance with fact to say of Newman and Manning, with the Springfield Re-publican writer, that they "put them-selves at the service of Italian Cardinals and fanatical priests." We have seen that not only did Newman hold himself perfectly independent of "Italian Car-dinals," but that he held himself equally independent of the purely personal wishes of the Pope himself, since, as we know, the allegiance of a Catholic to the Holy See does not involve an obli gation to follow the individual desires of John Mastai, or Joachim Pecci, or follow the individual desires Joseph Sarto, but, as the Vatican Coun-cil defines, to obey the judgment of the Roman Pontiff, duly and publicly ex-Roman Pontiff, duly and publicly expressed, "concerning the government of the Universal Church diffused throughout the world." Even an official papal command, addressed to an individual, does not always bind unless given under pain of mortal sin. This alone can oblige a priest (at all events a Jesuit) to accept a bishopric or cardinalste. "Indeed, not very long ago, when

French Bishop offered to resign his see because he could not agree with the Pope's public and semi-official policy concerning the Republic, Leo XIII. re fased to accept the abdication. He differed with him in so important a mat-ter, but as the Bishop had been guilty noither of heresy nor schism, nor cano-nical disobedience, the Pope would not consent to action which seemed to im-ply that a difference from the Chief ply that a difference from the Chief Pontiff in a purely political concern, however important, involved the penalty of deprivation.

It is believed by all Protestants, and

Old Catholies, that Dr. Newman's dis-like to the policy which resulted in the Council and its definitions was intensely distasteful to Pius the Ninth. And indeed the language in which Newman expressed his opposition could not fail to fall very harshly on the papal ear. But this Pope, as long as he lived, took no action towards Dr. Newman that derogated from Newman's standing as an arthodox and canonically loyal Cathelle. an orthodox and canonically loyal Catholic. Personal disagreement of temper between two men, though one of them may be a Pope and the other a simple priest, is an offense against neither taith nor obedience. It would be well it all our Protestant churches guarded the ecclesiastical rights of a member or minister with equal care against the personal likings or dislikes of a leading clergyman.

As to Manning, we have seen hew exceedingly ludicrous it is to view him as meekly seeking out some "Italian cardi-nal," or "fanatical foreign priest," to lay at his feet his own English judgmont and personal feeling. The ground has a'ready been cut away from under this gentleman's feet. All Manager antagonists, Protestant and Cri Cataolic alike, know the Archbishop of Westminster only as an ecclesiastical Mercury, whose caduceus is his episcopal staff, which coerces all wavering souls, of cardinals and bishops, French, German, Hungarian or American, into a dreamlike concurrence with the pre-destined policy. Nay, they will have it that the Pope himself sometimes had to yield his will to the domination of the imperious Englishman. Deduct as much as we like from this picture on account of the exaggerations of ill-will, the result remains utterly at variance with our Boston friend's implied por-traiture of Henry Edward Manning.

William George Ward, although he had been a clergyman of the English Church, remained a Catholic layman. Yet his profound knowledge of theology to him for quite a while a Catholic professorship of dogmatics. some anxious soul remonstrated with Pius IX. against allowing a married man to teach theology to expectant priests, the Pope laughingly asked
"Must we then shut him out of a de partment for which he is so well fitted merely because he has received a sacrament of the Church of which you and I are incapable?"

If there is any difference between Ward, Manning and Newman, in point of inflexibility, we must say that Ward was the most set in his way of the three, although, unlike Manning, he does not seem to have been especially solicitous to convert others to his way. He seems to have always remained in temper and demeanor a country squire, a John Bul' of the most pronounced description. Having a private fortune, and being a layman, he was not induced by any motives of interest to carry obedience beyond obligation. He was the most exorbitant of infallibilists, but entirely on his own account. He de-clared that he should like to have a fresh papal definition every morning at breakfast, along with the Times newspaper, and he swept within the scope of papal infallibility almost every con-ceivable matter any way referable to religion.

His infailibilist extravagances did not proceed from any extraneous in-pulse, nor from his theological knowlpulse, nor from his theological knowledge, but seem to have been purely an expression of his downright English unreservedness of temper. Accordingly when the "Italian cardinals and foreign priests" at last defined in the Council, Mr. Ward had the mortification to find that the colleged him only a remeant of his they allowed him only a remnant of his original demand. The Council would not even include under infallibility the Pope's canonization of saints, although this opinion is almost universal in the Church. Still less would it pronounce that the Pope is always infallibly guided in approving monastic orders. Even the much-debated question of 'dogmatic facts' it passed over in

In short, the "foreign priests," not to speak irreverently, gave our English professor some pretty smart raps over the knuckles, as one whose zeal had been, if not without knowledge, at least decidedly beyond it. Ward of course Omy Truth and my Mercy, Omy been, if not without knowledge, at least decidedly beyond it. Ward of course submitted as became a good Catholic, comforting himself doubtless with the reflection that the Council allows the for endless ages of ages.

faithful to believe a good deal more than it requires them to believe. His son Wilfrid, who, although he has a deep flial reverence for his father, has a strong sense of humor, is evidently a good deal amused at the sudden collapse of his father's overstrained ex-pectations before the studied moderation of the papal and conciliar defini-tion. The elder Ward had been, as some one says of his aforetime King Henry III., "more papal than the Pope." Italy, as opposed to England, had shown, as so often before, that she

I think now we have seen beyond dis-pute that if our friend of the Springfield Republican had taken particular and premeditated pains to choose out a form of expression which should be most absolutely and comically athwart the fact, he could not have done better than he has, in declaring that the leading Oxford converts "put themselves at the service of Italian cardinals and fanatical priests of many nations."

fanatical priests of many nations."
Our letter-writer goes on to say of Bremond's book that "its chief fault is that it assumes, all along, the proposition which neither France nor England will admit,—that the Roman church, an ecclesiastical description is the only true form tical despotism, is the only true form of Christianity, and superior to any other of the world religions; and con-sequently that everything else is

sequently that everything else is heresy."

It is a great pity that a gentleman who, like this one, has evidently read a great deal, and is trained to express binself with the tone of cultivation and good-breeding, should lack something more important even than good-breed-ing, namely, knowledge of his subject, and of the terms which he has to use.

and of the terms which he has to use. He shows in his use of the vital term "heresy," that he does not know what Catholies mean by it. Every instructed Catholie knows that Rome cannot condemn as heresy the other "world-religions," such as Judaism, Islamism, Buddhism, Brahmanism. She may, and does condemn them as false, or as imperfect, but heresies they cannot be. "Heresy" is a technical term, of definite meaning and scope. It means: a proposition concerning religion, held by a baptized Christian consciously and pertinaciously contradicting the faith of the Church. Heresy is an error over which the Church has rightful control, and over the opinions of the unbaptized she has no control. She cannot anathematize no control. She cannot anathematize those to whom her anathemas do not apply, nor deprive of the sacraments those who, as out of the Church in the absolute sense, have no access to the

Reserving continued remark on this important matter, let me say, that a man who uses a term of fundamental importance in the Cathe'ic system in the vague and slipshod sense of ordinary Protestant speech shows that he has not gained so much interior knowledge of Catholicity as entitles him to treat of it one way or another.

CHARLES O. STARBUCK. Andever, Mass.

THE EIGHTH COMMANDMENT.

Among the many ways in which in fractions of this commandment are com mitted, that of detraction is by no means the least. The sin is one of wider extent than most persons realize—one, too, it is feared, which does not receive sufficient consideration. fact, it has become such a common habit that with many it is not regarded as an

offence against God's law at all.

This is a serious mistake, and those entertaining such ideas should hastily abandon them. Detraction, as we have said, is the speaking ill of our neighbor. intending thereby to minimize his good name or injure his reputation. Nor is it necessary that we resort to actual speech to make us amenable to the law. That is simply one way of offending. It is not, however, the only way.

We may offend just as seriously by silence as by speech. For instance, by failing to defend our neighbor's good deeds when duty demands it; by de traction from or concealing such actions, and by acknowledging the latter in a manner which displays our dislike or creates a suspicion of their value in the minds of others. Thus do we offend against this commandment, and with equal seriousness as we do when without necessity and just cause we disclose to another the secret faults of our neigh-bor. Each is but another species of offending, and all are equally forbidden.

One needs but little reflection on the many cases which come under his observation to be convinced that detraction has become a common sin — a further evidence, also, that there is prevailing either an ignorance of God's law or a willful violation of it in this particular. Likewise is it conclusive of the fact, when Catholics are the of-fenders, that they do not make it a matter of conscience in the confessional. For were they to do so, among them, at least, we should expect a correction of the sinful custom. At all events, it is an offence against the Eight Commandment grown too common and one which should be abated .- Church Prog-

IMITATION OF CHRIST.

THAT MAN HATH NO GOOD IN HIMSELF AND THAT HE CANNOT GEORY IN ANY THING.

Let Thy name be praised not mine: let Thy work be extolled, not mine; let Thy Holy Name be blessed; but to me let nothing be attributed of the praise

of men. Thou art my glory, Thou art the joy of my heart.

In Thee will I glory and rejoice all the day; but for myself I will glory in nothing but in my infirmities. (2. Cor.

Let the Jews seek the glory which one man receiveth from another, I will

seek that which is from God alone.

FIVE-MINUTES SERMON.

Third Sunday After Easter. THE PATRONAGE OF ST. JOSEPH.

The blessings of the Father are strengthened with the blessings of his fathers, until the desire of the everlasting hills s. uld come, may they be upon the head of Joseph and upon the crown of the Naz write amor; has brethren."

—(G.n. xlix. 26)

Why do we believe that So. Joseph is the greatest saint after the Blessed Virgin, and therefore most powerful after her in his intercession with God? To answer this question we must consider as best we can the nature of his relationship with God, for by this alone relationship with God, for by this alone can the greatness of same ity be measured. That this relationhip was a special one is beyond do bt, for not only did it exist between himself and Jesus and Mary, but even also with the ever-adorable Trinity; since the, like the Blessed Virgin, was destinated in the divine economy of the agreery the divine economy of the invecery of the Incarnation. It was God's will that Joseph should come in contact a

relations with two agents of the mys-tery—with Jesus and Mary.

Let us with the eyes of faith, for they are keener than the eyes of engo, look more closely into his relationship, first with Jesus and then with Mary, and perhaps we may catch a glin pse of the greatness of our saint and prove his

power of intercession.

With regard to Jesus—St. Joseph was His father in everything but generation, and although he did not possess fatherhood in the ordinary sense of the word, nevertheless the God who sustains and who sometimes suspends the laws of nature breathed into his soul a second force him the rights. parent's love and gave him the rights of a father, and therefore well does Holy Writ verify these rights when it tells of Our Lord's obedience to Him and to the Blessed Virgin: "and He was subject to them." It supports a paternal claim when it gives bin the privilege of naming the Holy Child: "and thou shalt call his name occus." It shows that He was allowed to address It shows that He was allowed to address the only-begotten of the Father as "My Son"—a dignity possessed by two other beings only—God and the Vergin Mother; for was He not called "the carpenter's son"? and did not His Mother say to Him, "Son, why hast Thou done so to us? Behold Thy I', ther and I have sought Thee, sorrowing."

and I have sought Thee, sorrowing and I have sought Thee, sorrowing."

So much for a few phases of the spiritual intimacy which St. Joseph had with Christ and therefore with God.

Considering his relation to our Blessed Mother—she was his Virgin wife as she was also the Immaculate Bride of the Holy Ghost, and the nature of the accuracy contract being forever.

of the spousal contract being forever virginal, made the contracting parties more acceptable; for the spiritual not only purifies but intensifies to an almost infinite degree the power of love. To be sure, there is no equality between the persons concerned in this marriage, but there is, nevertheless, a proof of the nearness of St. Joseph's relation-ship with God the Father and with the have been a great saint to have been raised to the exalted position of having senething in common with the Most High and of being the husband of her who possessed in all its fulness the richness of divine grace. Did not even Heaven stoop to reveal to Him the mystery of the ages—the scheme of the

Redemption?

Now, the nearness of St. Joseph's relationship with God is obvious from what we have said, and that he is nearest after the Blessed Virgin in this relationship is also obvious; and since we measure sanctity by the degree of near-the programment of the same Redemption? ness to God, we therefore conclude that he is the greatest saint after the Blessed Virgin. From this follows, as a natural sequence, the theological fact that he is most powerful after her in intercession with God. For the more familiar becomes the intercourse with the intercessor, the more does love exist, and consequently the more efficient becomes the intercession. Since, then, it is certain that he is so powerful in intercession, let us resolve to-day to make him our intercessor before God .- Alys

"STRAIGHT IN THE EYES."

THAT IS HOW POPE PIUS X. LIKES TO

A portrait of His Holiness Pius X. was A portrait of his holiness rus A. Was recently painted by Henry Jones Thaddeus, an Irish artist who twenty years ago painted a portrait of Leo which was remarkable for its fidelity to the illustrious original. Mr. Indelity to the illustrious original. Mr.
Thaddeus talks interestingly of Pius
X.—of his unaffected cordiality, of his
great simplicity. "When I posed him
in the chair," says Mr. Thaddeus, "he
sat as still as a statue. Once I asked
him if he were tired, and he said, 'I
wish you would let me move my head a wish you would let me move my head a little.' I never saw such simplicity.'' The little story which the artist tells

of Our Holy Father with regard to the posing of this portrait is only what one would expect of the simple, straight forward man now occupying the throne of Peter. "He did not care for a profile sketch," says the artist. 'I want to be looking right out of the canvas,' he said. 'I like to look a man straight

Enthusiasm is the element of Success in everything; it is the light that leads and the strength that lifts men on and up in the great struggle of scientific pursuits and professional labor; it robs endurance of difficulty and makes duty a pleasure.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession standing and personal integrity permitted

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Hon. G. W. Ross. Premier of Outarlo.
Rev. John Potts. D. D., Victeria College.
Rev. William Caven, D. D., Knox College.
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the strain on all the delicate organs of the body is very great. The stomach and bowels are weaker— the liver more sluggish. Constipa-tion paves the way for dreaded kidney and liver diseases.

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Friars the Pioneers of Civilizatiun To the Friars is the credit of the marvellous uplifting of those naked savages into a state of civilization in an amazingly brief period of time. For Spain virtually sent no soldiers there. Three or four hundred were thought sufficient, and as an old Governor used to say: "In each Friar the king had captain general and a whole army."
The civilization of those islands, says the work which we are quoting, was totally unlike Anglo-Saxon civilization both in principle and results. Spain never thought of providing a home for expatriated Spaniards. The guiding motive was the uplifting and preservation of the native races; and in this respect the Spanish Colonies of Central and South America are in startling contrast with the English colonies of North America, Australia, and the American colony of the Sandwich Islands. The savageness of the first conquistadores, it must be remembered, was exhibited before the home government had formed its plans.—America's Links with the Philippines, in the April Messenger.

A CURE FOR INSOMNIA.

WELL-KNOWN ST. JOHN MERCHANT TELLS HOW HE WAS FREED FROM THIS TERRIBLE TROUBLE.

One of the best known men in St. John, N. B., is Mr. G. G. Kierstead, grocer and general dealer, 641 Main street. Mr. Kierstead has an interesting story to tell of failing health, in-somnia, and finally renewed strength, which cannot fail to interest others. which cannot fail to interest others. He says: "A few years ago I was all run down and failing in health, no doubt due to overwork and shattered nerves. I was unable to sleep at night and found no rest in bed. My life seemed a burden to me, and I found no pleasure in anything. I sought medical aid, and den to me, and I found no pleasure in anything. I sought medical aid, and the physicians who attended me were unable to give me any relief. The doc-tors differed in their opinion as to my ailment. Finding that I was growing ailment. Finding that I was growing worse, and almost crazed through loss of sleep, I concluded to give up business and go to the country for a rest. Just when I was at my very worst and had almost no desire to live, my wife urged me to try Dr. Williams' Pink Pills. I had lost faith in all medicines, but to please my wife I decided to give the pills a trial. I have had reason to be thankful that I did so. Almost from be thankful that I did so. Almost from the outset the pills helped me and I was able to find sleep. I continued their use until I felt perfectly well again. I could sleep as I did in my childhood; I grew healthy and strong and have never known one hour's trouble from that source since. I have no hesitation in saying that I believe Dr. Williams' Pilk Pills sayed my life. Dr. Williams' Pink Pills saved my life, and will always say a good word for them to any who are troubled with steeplessess."

sleeplessness."
Dr. Williams Pink Pills work cures like Mr. Kierstead's, after doctors and common medicines fail because they actually make new, rich blood, and so strengthen all the organs of the body and brace up the nerves. That is the way they cure indigestion, kidney and liver troubles, nervousness, neuralgia, palpitation of the heart, rheumatism and the special ailments that fill the lives of so many women with misery. The genuine pills always have the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. If in doubt write direct to the Dr. Williams' Medicine Co., Brock-ville, Ont., and the pills will be sent post paid at 50 cents a box or six boxes for \$2.50. nd the special ailments that fill the

SURE REGULATORS.—Mandrake and Dandelion are known to exert a powerful influence on the liver and kidneys, restoring them to healthful action, inducing a regular flow of the secretions and imparting to the organicompiete power to perform their functions. These valuable ingredients enter into the composition of Parmelee's Vegetable Pills, and serve to render them the agreeable and salutary medicine they are. There are few pills so effective as they in their action.

Holloway's Corn Cure is a specific for the re

Holloway's Corn Cure is a specific for the re moval of corns and warts, We have never heard of its failing to remove even the worst kind.

kind.

IN FIELDS FAR OFF. Dr. Thomas' Eclectric Oil is known in Australia, South and Central America as well as in Canada and the United States, and its consumption increases each year. It has made its own way and all that needs to be done is to keep its name before the public. Everyone knows that it is to be had at any store, for all merchants keep it.



"I CAN'T AFFORD IT."

Is frequently given you as a reason for not insuring. If you are unable to save even the amount of an insurance premium, think then, if you were taken away, of the hardship and misery which poverty would bring upon your family. A little self-denial practised now will enable you to pay for a policy of insurance, and thus make some provision for and thus make some provision for dependents.
The financial strength of the

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renders its policy-holders unex-celled security, and the good returns made under matured pol-icies indicate their desirability as an investment. A policy taken now would provide your familimmediately with the protection which insurance only affords. Should you live, cash return would well repay you for the economy

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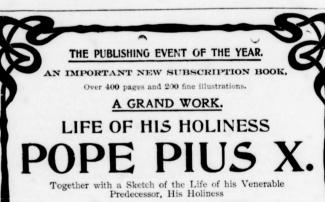
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lillespie MPANY, LONDON, ONT. Fear freezes up the heart; confidence expands it: fear is the torment of slaves; the love of confidence is the

business, he is earning \$12 a week as a wind he will have a week as a week a

man says that he was always distrustful of his ability to do what he undertook, and in trying to feel his way along he has never made much headway.

How many such wrecks we see scattered along life's highway—victims of self distrust and timidity, who did not dare to take risks, and who were always underestimating her own ability. ways underestimating her own ability when opportunities for advancement

Many men fail to get on because they lack "nerve." They can work hard and persistently, but they will not strike out for themselves. They shrink from responsibility. They want some one else to lead. They are good followers, but they can not plan. They can not advance of their own volition. Just as a company of soldiers is often can not advance of their own volition.

Just as a company of soldiers is often routed in confusion when its captain is shot, so the man who lacks nerve and shot, so the man who lacks retreats when commercial world is overstocked, and commercial world is overstocked, and

will be your achievement .- Success.

Business Maxims. If a man does not push his business it

will push him-to the wall. Find out what you want to do and

then stick to it. If business is worth having it is cer-

tainly worth going after. While the fool is waiting for an opportunity the wise man makes one.

No man can rise who slights his work. Push in business seasons, and in dull seasons still push.

Push clears the track; people get out of the way of an energetic man.

Small ability with great energy will accomplish more than the greatest ability without energy. No young man of to-day can succeed

to any great extent who is not enthusi-astic in his business occupation. In this day of sharp competition, half-hearted, indifferent methods will not and the works.

The men who have become rich are The men who have become rich are seldom those who started in business with capital, but those who had nothing to begin with but their strong arms and active brains.

There is but one road to success, and that is merit.

The man who is successful is the man who is useful.

Be a man whose word is worth a hundred cents on the dollar and your reputation will be as good as gold.

Perseverance plus industry equal

Those who fail, lack that bulldog

pluck and determination to win at any The path of success in business is

You can live without many things and still be comfortable, but if you try to live without the approval of your conscience despair will creep over you as the shadows of evening creep over you as the shadows of evening creep over the earth at sundown. Religion teaches us to keep our faces toward heaven, as a mariner watches the polar star, and to steer by what we see. To be true, just, kindly, is to bring heaven so near that when you die you have but a step to go, and that step will make you glad that you have sacrificed all else, but keep your faith in the true and the right intact.

Think Correctly.

Think Correctly.
O. S. Marden in Success.
Pascal says that "the whole dignity of man is in thought," and that "his whole duty is to think correctly."
This is a sweeping statement, and yet every word or act of ours is simply the expression of a thought. Unless we learn to think correctly, therefore, life must be a failure. Instead of being the dignified, happy, and beautiful thing dignified, happy, and beautiful thing that the Creator meant it to be, it will be mean, unhappy, unlovely and unsuc-

cessful.

The very first condition necessary to make life yield all its possibilities is health—that abounding vitality and vigor of mind and body which make living joyous—and health is dependent upon correct thought. Every function, every nerve cell, every organ in the body is powerfully influenced by the nature of our thoughts. There is no more firmly established scientific principle than that we experience the reaction of our thoughts, either in inaction of our thoughts, either in in-creased strength and vitality, or the

opposite.

To have a perfectly healthy body, one must possess a cheerful, healthy, optimistic mind. Love, peace, joy, gladness, kindness, unselfishness, contentment, serenity—these are the mental attributes which, by bringing all the bodily functions into harmony, produce a sound, healthy hody. Any one who sound, healthy body. Any one who chooses may externalize these attributes in himself by persistent correct think-

Learning a Trade.
For the benefit of our young readers, to have made a few extracts from this

chapter, in Mr. Wingate's instructive book, "What Shall Our Boys Do for

educational system," he says, "that so many boys consider it more genteel to run errands sweep out offices, build Confidence Gives Victory.

A graduate of Harvard writes that, after years of work at various kinds of flusiness, he is earning \$12 a week as a mechanic. A graduate of Princeton

would lead the rising generation to rival their achievements.

become a sanitary engineer, and the tinker is now a man of standing. . . . The family nurse is the graduate of the training school. Even New York street-sweepers, since they were uniformed, have gained dignity and public

left to himself.

Doubting, wavering, vacillating men, uncertain of themselves, are usually weaklings and imitators. They want advice and encouragement. They look for somebody to lean on. Contrast such men with those who have accomplished the great deeds of history. If for somebody to lean on. Contrass such men with those who have accomplished the great deeds of history. If Napoleon had doubted his ability to quell street riots in Paris, he might never have led France to victory. Had Grant's confidence in himself been shaken by public ridicule and newsshaken by public ridicule and newsshaken by public ridicule and newsity, but a mechanic must be intelligent, and if he is industrious and observant become president.

Learn, then, to believe in yourself firmly, vigorously, and strongly. Do not let anybody cajole you out of your self-confidence, or weaken your faith in yourself. for in preparties, to the paper denunciation, he would not have become president.

Learn, then, to believe in yourself with a kit of tools and enough money simily, vigorously, and strongly. Do mot let anybody cajole you out of your self-confidence, or weaken your faith in yourself, for in proportion to the strength and vigor of your self-reliance will be your achievement.—Success. enjoy more comforts, and when they die they leave their families better pro-vided for."

" Never put your name to a certificate of a piece of work, unless you know it is worthy," said Senator George F. Hoar, in an address to students; "throw up your job first. Let no employer's command move you to do that which you know is wrong. The city of Lowell was built on the Merrimac River. Dams and canals were constructed to conserve the water power. There was no competent engineer for such work in America at that time. A young Enghman named Francis came over and was employed. He looked over the work already done. He learned that, sixty years before, there had been a great flood in the valley. He went to the directors of the company. 'Gentle-men,' he said, 'you must rebuild Lowell

"' We can't do that, was the answer; we have spent large sums and must take a risk.'
"'Then, gentlemen,' said Francis,
here is my resignation.'

"The directors reconsidered, and rebuilt under Francis's direction. In a year a flood came, and the town and the works stood the test. Under the former conditions they would have been swept off the face of the earth. There

swept off the lace of the earth. There is a lesson. Learn it."

The influence upon one's life of always expecting and demanding the best effort of oneself can not be measured. There is a great difference between going just right and a little wrong—between superiority and medi-ocrity—between the fairly good and the best; and there is something in the determination always to keep up the standards in thought, or in whatever we do in life—whether it is hoeing corn, mending shoes, or making laws for a nation—which gives an upward tendency—an inspiring quality which is lacking in the character of the groveling man with law ideals. something in the upward struggle involved in giving one's best to what he is doing that enlists and develops the highest faculties, and calls out the truest and noblest qualities, which often lie dormant.—Success.

OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUINS.

> By Anna H. Dorsey. CHAPTER X. CONTINUED. CROWNING.

We have concluded the narrative o Coaina the Rose of the Algonquins, and will close by once more quoting from Monseigneur DeC—: "Her burial was Monseigneur DeC—: "Her buttal was more like a triumph than a scene of mourning, and to this day she is honored and invoked by the Christians of the mission of the 'Lake of the Two Mountains to false tains,' as virgin, and martyr to false testimony.

The following is the autograph to The following is the autograph to which we have alluded in the commencement of Coaina. It was written by Monsigneur de Charbonnel, Bishop of Toronto, C. W., when he was studying the English language at Saint Mary's Region. Baltimore. Subsequently. the English language at Saint Mary's Seminary, Baltimore. Subsequently, having received permission from the Holy Father, he resigned the mitre, and retired to a cloister of one of the

contemplative Orders in Europe: We have near Montreal a Catholic

Almighty God, the special Father of orphans, granted this girl so many graces, and she was so faithful to His inspirations, that, so striking was her piety, decility, modesty and amiability, she possessed the esteem and affection she possessed the esteem and ancests of all the village. She made the family of her aunt happy, and parents pro-posed her to their children as a model to imitate. From her first years, like

those of her tribe, she was employed in Every autumn they leave their village to the north-west. Every family em-barks in its small and very light canoe, and with this frail vessel goes up the river and lakes two thousand miles dis-tant. In certain places they leave the river, on account of the dreadful rapids through the rocks and falls, and carry No calling should be avoided because it may not seem genteel. Surgery, once a function of the mediæval barber, is now a most dignified and highly-paid profession. So with dentistry, pharmacy and veterinary surgery, which rank far higher than any one dreamed of a generation ago. Within that period the much-abused plumber has become a sanitary engineer, and the places excellent for hunting, every family erects a hut with trees and branches to pass the winter. All their occupation during that season is to hunt. They live on the animals which they kill or catch, and at their return they sell the skins of these animals, whose furs are so well appreciated in

our cities as a defence against the sharpness of the winter. You may judge how hard must be such a life judge how hard must be such a life through rivers and lakes and woods, rain and snow, frost and ice, particularly for the tender children.

However, our young girl, in this manner of living, became as strong, as skilful a huntress, as she was pious and amiable. No one surpassed her in running, in jumping, in climbing up larly for the tender children. the trees, in shooting; but she sur-passed all the others in piety and modesty. Accomplished as Coaina was, the son of the chief of the tribe wished to marry her, and the marriage was to be soon celebrated with great feasts through the village, when all was stopped and changed. Her aunt charged her with many crimes; the judges of the tribe held their solemn assembly to decide the case; witnesses were heard, and on their dispositions the accused girl was convicted of sev-

eral crimes, and condemned to a public penance, and as much despised as she penance, and as much despised as she was before esteemed and praised by everybody. For several years the coming in the church and the receiving of the holy Communion were forbidden to her; during the offices, when people to her; during the offices, when people were coming in or going out, she was obliged to kneel down or stand outside of the door of the temple, with a dress of penance, and the title of a hypocrite.

Meanwhile the cholera broke out; all the relatives of Coaina were seized, and her aunt the first, and more erely than the others. In fear of death, judgment and hell, she called the priest and the judges, and declared that all the accusations against her niece were but lies, false testimony, calumnies in-spired by the devil of jealousy, because her niece had been preferred to her own daughter by the son of the chief of the tribe; all the other accusers con-fessed the same before they died. Hence, our innocent victim was not now esteemed, as before her condem-nation, like a saint, but an angel. The most advantageous alliances were pro-

posed to her, but she refused them all to belong more closely to God alone. The year before last, Coaina was taken sick; during her sickness her cottage was changed into a place of pilgrimage—every one came to her, as people go to the relics of the saints, wishing to see her again, to hear a last word from her mouth, to inhale the odor of her virtues, to recommend them-

and gold fringes, received the sacra-ments with the most edifying fervor, menting suces, or manupward tend-ency—an inspiring quality which is lacking in the character of the grovel-ing man, with low ideals. There is something in the upward struggle in-volved in giving one's best to what he is doing that enlists and develops the highest faculties, and calls out the truest and noblest qualities, which often to say in their behalf during her pen-ance. What a heroical charity! Her last words were these: It is now

that my wedding feasts are going to begin, not to end. Her burial was rather a triumph than a mourning. Everybody in the village honors and invokes her as a virgin, and a marty

of false testimonies. God tries sometimes, but never gives up the just; and He always rewards them, here and in heaven, according to their generosity in trials and

ses. Pray for your servant in A. CHARBONNEL.

THE CURSE OF DRINK.

There are seven great reasons why young men should stay out of saloons and let whisky alone:

1. The cost. The drink habit wastes a lot of money. It prevents saving. It keeps down one's bank account. If a young man spends only 10 cents a day for beer or gin he lets go for that alone \$36.50 a year. That little sum, with interest, would mean about \$1,000 in twenty years, and more than \$2,000 in twenty years, and more than \$2,000 in the period between his twentieth and sixtleth year.

How many an old man, unable to work,

would be glad to have \$2,000 cash to keep him from want in his old age?

But 10 cents a day does not at all

congregation of Indian savages. Their village is situated on the banks of a beautiful lake formed by the waters of the Ottawa, and crowned with two very pleasant little mountains. Hence this village is called the Lake of the Two Mountains.

There was in this village a young Indian girl, still living last year; I will call her Coaina (Catherine). She was an orphan educated by her aunt.

But 10 cents a day does not at all suffice for the average drinking man. What with the high price of liquor, the treating custom, the Saturday night excesses, and the home supply for Sundays, 50 cents a day would be a low average for all to spend who frequent saloons. That means \$182.50 a year and about \$10,000 in forty years.

Can you afford to lose this amount?

2. Bad habits. Next, think of the

bad habits that follow the use of stimulants - the late hours, the wasted time the neglected duties, the irksomeness of refined society, and the adoption of gross ideals.

Evil company. The acquaintances that one makes in saloons are more apt to be demoralizing than elevating. Their influence is pretty sure to be noxious. And just as a man's circle of friends, if good, with tend to lift him up, so his associates, if deprayed or dissipated, will draw him down.

4. The craving for stimulants. soon as a young man gets to like his morning cocktail or his evening beer, the craving for stimulants that makes drunkards begins to fasten its octopus hold on him. The more he drinks then the armer is its clutch on him. Finally

the armer is its clutten on him. Finally he loses all control, and the devil of it has him as a thrall.

5. Ill health. The drinking of liquor brings on disease. First there is heart trouble, then disorder of the stomach, next kidney disease, and finally a general health on the control of the stomach. a general breakdown. Once the ity results. As a rule, every one drinks liquor would have better lth if he would never touch a drop;

and, as a rule, every one who uses liquor to excess has poor health.

G. Loss of reputation. The man who frequents saloons even if he never gets drunk, loses case in refined society and in business circles. No one wants If he gets to be known as eady drinker, no one will employ n. To be a total abstainer is one of best recommendations that he ald offer to get a position of trust.

7. Sin. What a legion of deadly

flow from the use of liquor! mes every vile passion. It neutrales every inspiration to self-denial. The yes are tempted to base uses; the imagination is beset with wicked thoughts; the loins are filled with illusions; and the will is weakened to re-

sist impurity.

There are plenty of men who say, "I an take liquor or leave it alone."
But they all take it. And when, during Lent, they are asked to leave it alone, they find that they cannot or they will not—it has too firm a grip on them. The hest way to be temperate is (to

The best way to be temperate is (to coin a word) to be total-abstinate.

And this is especially the case with the young. Their habits are not formed. Their passions are beginning to be violent. They need self-restraint more than the old, who have got into settled ways and whose hey-day is passed.

So vital is temperance in the young

So vital is temperance in the young hat many Bishops, when they adminis-er confirmation, request the children take the pledge until the age of enty-one, thinking that if they reach hat time without knowing the taste of iquor, they'll have sense enough and strength of character enough to keep out of the saloon all their lives.

The New World.

The humble St. Francis tells us that what we are in the eyes of God deter-mines our status in the moral universe. Our neighbor, too often, judges from appearances, and the praise and com mendation which he bestows upon us may be out of all proportion to our deserts; or, on the contrary, he may blame when, in reality, credit is due. But it is God who searches "the

heart and reigns," justifying the poor publican and finding displeasing the

Pharisee's pretended virtue.

Which saint was it who exclaimed in rapture when the thought would occur to him that God, with all His perfect justice and mercy, was to be our judge, not man?

Much of Bishop Spalding's prose is

demanding the self can not be a great difference right and a little priority and meditarily good and the something in the so to keep up the or in whatever we it is hoeing corn, purest poetry.

What an exquisite bit is this:

three things for happiness in this world,—God, a friend, books.

The world of books! How much he

misses who has never learned to love, next to God and a friend,—a book!

Why His Marriage Was a Failure He regarded children as a nuisance. He did all his courting before mar-

riage. He never talked over his affairs with his wife.

He never had time to go anywhere

with his wife.

He doled out money to his wife as if to a beggar.

He looked down upon his wife as an

inferior being.

He never took time to get acquainted

with his family.

He thought of his wife only for what she could bring to him.

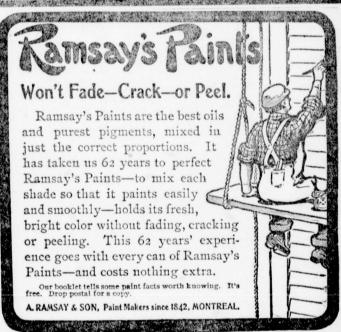
He never dreamed that there were two sides to marriage.—Success.

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Preaching in Unity Church, Denver, Rev. Dr. Utter, a Unitarian said:
"America has almost a bandoned all recondon, Ont.
"America has almost a bandoned all religious education outside of the could we dwell this week than the work of Bishop Spalding?

In his "Things of the Mind" he says:
Strong and eager men prefer almost a sort of public aimless institution consulting of existence to the tranquilly decided by zealous incompetents to no could we dwell this week than the work of Bishop Spalding?

In his "Things of the Mind" he says:
Strong and eager men prefer almost any kind of existence to the tranquil flow of uneventful days." And again:
"The thoughts of the books I have not read, and which like unknown friends are waiting for me, keeps me young."

Lacordaire said that he required but three things for happiness in this three three is none in the sections, and the Sunday school is schools, and the Sunday schools, and the Sunda

The Infant
takes first to human mi,k; thet failing, the
mother turns at once to now's mikes the beet
substitute. Borden's Eigle Brand tondensed
Mike is a cowe milk some infantly edspred to
the human infant. Sood first for forty-live
years.

the human it fant. Sood first for forty-live years.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timey use of Bickie's Auti-Communitive's Syrup the pain can be allayed and the darger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colas bronchilds, etc., etc.

THEY WAKE THE TOFPID ENERGIES—Machinery not properly supervised and left to run itself, very soon shows fault in its working. It is the same with the digestive organs, Unregulated from time to time they are likely to become toroid and throw the whole system out of gear. Parmelee's V. getable Pills were made to meet such cases. They resione to the full the flagging faculties, and bring into order all parts of the mechanism.

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OF HIGHEST ART

REFRENCES - Rev. P. J. McKeon and others.

H. E. ST. GEORGE London, Canada

NEWMAN'S "LOSS AND GAIN."

Cardinal Newman says in the preface to "Loss and Gain" that, while he was living in Santo Croce, in Rome, in the summer of 1847, there was sent to him a story from England—a most wan-ton, unjust attack on the recent Ox-ford converts to the Catholic faith. ford converts to the Catholic faith. Not caring formally to criticise or answer it directly, he thought the better way would be to publish another story written with a personal knowledge of places and characters—a strict regard for the truth and probability and some perception of the various aspects of the religious movement which the work in question had handled so rudely and unskillfully. Under these circumstances "Loss and Gain" was given to the public.

When Dr. Newman disclaims any thing personal in the character of the story yet undoubtedly much of what passed through his mind during the years of junrest and questioning seems to have been transferred to the char-acter of Charles Reding. The father of Charles, an Anglican clergyman of the old school, is exercised in his mind as to the method of Charles' education -whether to send him to a Public school or prepare him for college at home ; he decides on the former with the feeling that the discipline of a Public school that the discipline of a rubine schore
strengthens a boy's character. He
might be guarded at home ever so care
fully, but on entering college his very
experience of life might lead him into
excesses, the greater in proportion to

A directly opposite view of this ques tion is taken by that master of Eng-lish fiction—a contemporary of New-man—George Meredith—in one of his greatest works, "The Ordeal of Richard Feveril." Richard's father engaged private tutors for his son-his companions, books, amusements, almost his very thoughts, were given the most rigid supervision. He was kept from all contaminating influences by his father, a man of high integrity and sterling worth. Whether the ship-wreck of Richard's life and that of his young wife, the only Catholic charac-ter in Meredith's books, and the most lovable of his heroines, is due to Fev-eril's "System," as his friends somewhat contemptuously termed his method of education, readers of the book will determine for themselves. Charles Reding, in accordance with his father's views, is sent to Eton and from there to Oxford, which he enters at the age of twenty; a manly, affect tionate boy with no decided views on life or religion, but with a serious undercurrent of feeling that keeps him undercurrent of feeling that keeps him from the light, frivolous side of college life, and helps to develop the religious sincerity which finally brings him to Catholicism. In Dr. Newman's day almost everything in the matter of acquaintance at Oxford, depended on the proximity of rooms. You chose your friends not so much by your tastes, as by your staircase, so it was that a friendship surang up between Charles by your staircase, so it was that a friendship sprang up between Charles Reding and William Sheffield. With a good many points of difference they had in common good talents, freshmanhad in common good talents, freshman-ship and a back staircase. Sheffield was a clever fellow with a

when all doonts and discustions are consistent with the common good talents, freshmans alls and name stariewes.

In read a good date with the common good talents, freshmans alls and name to her acceptance with the common good talents, freshmans alls and name to her acceptance with the common good talents, freshmans alls and name to her acceptance with the common good talents, freshmans alls and name to her acceptance with the common good talents, freshmans alls and name to her acceptance with the common good talents, freshmans all the common good talents, freshmans and the common good talents and the common good talents, freshmans and the common good talents, freshmans and the common good talents and the common good talents

of Catholicity. "Won't it be lovely when we are all Catholics," exclaims Miss Bolten to White, a shallow youth of Catholicity. "Won't it be lovely when we are all Catholics," exclaims Miss Bolten to White, a shallow youth of esthetic tastes and no particular principles, as they are examining a newly renovated, that is, a Romanized Anglican chapel. "We are embroidering the sweetest cope! It will be done by the time that we have a Cardinal at Oxford. How different things will be! I don't quite like, though, the idea of a Cardinals. Must we be so very Roman? Cardinals are so stiff and stately. I hear they never walk out without two servants behind them, and they always have to leave the room directly dancing begins." "Oh! you need not be so afraid, Miss Louise; Cardinals are not so cheap." "Well, I think Oxford must be just cut out for Cardinals. Can anything be duller than the president's parties?" "In the Catholic Church no one is his own master. Even the Pope cannot do as he pleases; he dines by himself and speaks by precedent." "If we have orders, Mr., White, which will you join?" "Well I was thinking of the Cistercians—they never speak." "Oh, the dear Cistercians! St. Bernard, wasn't it? Sweet heavenly man, and so young. I have seen his pictures—and such eyes. But we must hurry or we will be late for service: but really it is very sad to make worship so cold and formal a thing; twice as many people would go to church if they might be late; the Catholic idea is much more beautiful; a continual concourse, flowing and ebbing, changing yet full; they come and go out when they please. It's so defining the market of the Catholic idea is much more beautiful; a continual concourse, flowing and ebbing, changing yet full; they come and go out when they please. It's so defining when they please. It's so defining the mineral state." At 5 pm. the service of the dead was an ontender of the Nativity of the Nativity of the Catholic idea is much more beautiful; be a continual concourse, flowing and ebbing, changing yet full; they come and go out when they please. It's so de-But we must hurry or we will be late for service: but really it is very sad to make worship so cold and formal a thing; twice as many people would go to church if they might be late; the Catholic idea is much more beautiful; a continual concourse, flowing and ebb-ing, changing yet full; they come and go out when they please. It's so de-votional!"

And so they chatter and chatter in

And so they chatter and chatter, in an amusingly irrelevant way, of things Catholic and otherwise, until the bell rings for church and they miss it be-cause they are late. As Reding's mind slowly worked toward Catholicism he came to some conclusions not very novel but very important—that there were a great many opinions in the world on the most momentous subjects; that all were not equally true; that it was a duty to hold true opinions but uncommonly difficult to get hold of them. The diversities of views which he met with at the University; the conflicting arguments, the temporizing sermons; the question of the celibac of the clergy, he could never reconcil question of the celibacy the thought of a man ostensibly devot-ing himself to God and dividing that allegiance with wife and child; and later when he met our flighty youth, Mr. White (the would be Cistercian) with his pretty bride, formerly Miss Bolten, on his arm, the disgust he gives vent to makes us feel that he entirely agrees with our friend, Thomas a Kempis, when he warns his fellow men: "Be not familiar with his fellow-men: "Be not familiar with any woman, but commend all good women in general to God." And finally when all doubts and difficulties have been overcome—home ties and college ties have been broken, and the glory and beauty of the Mass—which he hears for the first time as a Catholic—enters his soul, we feel it is Cardinal Newman's own love and regret he voices as he exclaims, with the Patriarch, "Now let me die since I have seen Thy face! Too late have I known Thee, Oh! Thou seeingt Truth—too late have I found

DIOCESE OF ALEXANDERIA.

EATH OF REV. DEAN DESAUNCHAC, CORNWALL

Boyer.

At 5 p m. the service of the dead was chanted in the Church of the Nativity, where

At 5 p m. the service of the dead was chanted in the Church of the Nativity, where the remains lay in state.

Releys of watchers from the various Catholic societies at up in the church all night and a couple of thousand citizens visited the church in the evening and Wednesday morning to take a last look at the venerable prelate.

The funeral Mass was sung at 9 a. m. on Wednesday. His Grace Archbishop Gauthier of Kingston was the celebrant, with Rev. Father Murray of Brockville, formerly of Cornwall, as Archdeacon; Rev. Father Morgan of Kingston was the celebrant, with Rev. Father Murray of Brockville, formerly of Cornwall, as Archdeacon; Rev. Father Mongal of the Church of the Good Talef, Portismouth, as deacon, and Rev. Father Bourget of St. Regis as sub-deacon. His Lordship Bishop Macdonell of Alexandria occupied the throne, supported by Rev. Vicar-General Corbett and Rev. Dan Twomey, William-ton. Rev. Father A. McMillan, curste, East Cornwall, acted as master of ceremonies, Rev. Father Antoine, O. M. I., Ottawa University, delivered the funeral oration. The other priests present were Rev. Fathers Murphy Hogansburg, N. Y.; Fitzpatrick, Dickinson's Landing; Wm. Macdonald. Sb. Andrewa; D. R. Macdonald. Crysler; McCarthy, Morrisburg; Quinn, Chesterville; D. McMillan, Loshy and A. A. McRae, Osrawali. The remains were lad to reet in a specially constructed vault under the altar.

As a many of their employees wished to

As so many of their employees wished to attend the funeral the Canada and Stormont mills were closed down on Wednesday. R. I. P.

A CENTENARIAN GONE.

From The Glengarrian, Alexandria.

MRS DONALD MACDONELL, LOCHIEL. MRS DONALD MACDONELL, LOCHIEL.
There passed peacefully away to the better
world, at her home, Lochiel, on E leter Sunday,
April 3rd a remarkable woman, remarkable
not only so far as age is concerned, but for the
clearness and brightness of her intellect, and
the marvellous retention of her faculties. Saldom is it the lot of humanity to live to so advanced an age, and seldom, indeed, even when
that ripe age is attained, is bestowed the bless
ing of the retention, unimpared, of every
faculty.

donell was an ideal woman, and during her long, long life her associations with her leatives, friends and neighbors have been such as to endear her to all with whom she came in contact, and though she has passed away to the home beyond the grave, still will there remain vivid, the memory of so remarkable and so estimable a lady.

May she rest in peace!

OBITUARIES.

Miss Evelyne Louise Traher, London.
The death occurred Tuesday evening April 12, of Miss Evelyn Louise Traher, at the family residence, 565 Colborne street London, after a long liness, at the early age of sixteen years, Miss Eva was formerly an accomplished contralto soloist of St. Peter's Cathedral, of which her brother, Hubert G. is organist. She was also an accomplished viciniss. At the entrance examination to the Collegiate Ionatitute for the year 19.1 Eva obtained the highest dumber of marks of any pupil from the Separate schools of this city, thoreby acquiring the Mouphy gold medal. She was the yourgest daughter of the late John J. C. and Sophia Traher and piece of the late Hev. Father Traher and piece of the late Hev. Father Traher loss, three brothers and one siter—namely. Wilfred C. John J. C. Hubert G., and Miss May. The many friends of Miss Eva and acquintances of the family will regret to hear of the death of such a promising young lady. The funeral book place on Friday morning at 90 clock to St. Peter's Cathedral, where Sciemm Mass of R quiem was celebraied by Rev. Father Egan, with Rev. Father McKeon of St. Mary's church as deacon, and Rev. Father Stanley subdeacon. Mr. W. Caven Barron principal of the London Conservatory of Music, presided at the organ. The funeral was one of the largest that ever took place from the Cathedral. The musical part of the service was particularly impressive, the two choirs of St. Peter's Cathedral and St. Mary's Church, and which Eva was formerly a member of each, being in attendance. The pall-bearers were Messar, Fred Coles, John Forristal, jun: Austen Orendorff, Thomas Ranahan, George Henry and William Hurley. Besidesthe different members of the family, her aunt, Mrs. Newton R. Weckes, of Geneva. N. Y., was in attendance. May her soul rest in peace! MISS EVELYNE LOUISE TRAHER, LONDON

in intembers of the family, her sauk, Mrs. Newton R. Weckes, of Geneva N. Y., was in attendance. May her soul rest in peace!

MR. Michael. Bolland. A resultent in peace!

MR. Michael. Bolland. Toronto for fifty years, cled very suddenly on Monday ever age. Deceased had always exjoyd carelleth health but expired suddenly while on his knoes saying his evening prayers. He leves a saying his evening for his clear of the city of To one, and tee children, the data the saying his evening prayers. He leves a saying his evening for his control of the city of To one, and tee children, the leves and the saying his evening for the leves of the saying his evening his

they have resided for at least half a century.

Miss ELIZA HATTAN, LONDON.

Miss Eliza Hatton, for many years a resident of London, died on the 9th inst, at Mount Hope, where she has resided for many years, aged sixty years. Being in comfortable circumstances she went to spend her declining years in Mount Hope, and being for a long time an invalid she there received every kindness and attention from the Sisters of St. Joseph. Her funeral took place on Monday, 11th inst., at St. Peter's Cathedral, where a Requiem Mass was celebrated by the Rev. Father Egan. The late Miss Hattan had a brother living in California and another brother's family reside in Detroit. R. I. P.

Death of Mrs. Wm. Patrick, London Tp.
We regret very much to chronicle the death
of Mrs. Patrick, beloved wife of Squire Wm.
Patrick, of London Township. The deceased
had attained a good age, Mrs. Patrick and
her husband were the descendants of some of
the admirable early settlers of Middlesex who
came from County Tipperary, Ireland, at the
beginning of the last century. The sympathy
of hosts of friends will go out to Mr. Patrick
in the sad affliction which has befallen him in
the loss of his good wife. Mrs. Patrick was,
too, a good mother and a good neighbor. She
and her family were highly respected by all
who had the pleasure of their acquaintance. Death of Mrs. Wm. Patrick, London Tp.

MARRIAGE.

CONNORS NEVILLE.

CONNORS NEVILLE.

Goderich Star.

St. Peter's church was the scene of a pretty wedding on Tuerday morning, the contracting parties being Lucy Jean, daughter of Mr. and Mrs. Dennis Neville. William street, and william J. Connors, of Detroit, Mich. The marriage took place at 9 a. m., Rev. Father Mc. Rao performing the ceremory. Miss Shannon, who presided at the organ, played a wedding march, and Miss Traunch sang The sweden was charmingly described to the bride was charmingly described to white with Valecienness lace trimmings, wore a large white elifon hat with plume, and carried with the star of the bride, wore white organdic, a white hat to match, and carried pink roses. The best man was John McDonaid. There was a large attendance at the church, and at the conclusion of Mass the wedding party returned to the residence of Mr. and Mrs. D. Neville, where a reception was held. About forty guests partook of an excellent wedding breakfast, at the conclusion of which the bridal party took the train for their future home, 595 Scotton Ave., Detroit, Quite a number of friends and acquaintances were present at the station to bid the newly wedded couple au revoir. The bride's going away gown was of brown ladies' cloth, with gold bead trimmings, white slik waist, and a pretty brown hat to match. Mr. Connors, though now a resident of Detroit, was a Goderich bay, he having letter for the city where he is now a well known business man about five years since. Among the guests present at the marriage were Mr. and Mrs. Moss. Ashfield; Mrs. Flynn, Clinton; Mr. Redmord, West Wawanosh, and Miss Connors to the bride were coetly and numerous, the grown to the bride were coetly and numerous, the grown and to the bride were coetly and numerous, the grown and to the bride were coetly and numerous, the grown and to the bride were coetly and numerous, the grown and to the bride were coetly and numerous, the grown and to the bride were coetly and numerous, the grown and the deduced couple and the deduced couple and the profession of the gr

NEW BOOKS.

"The Parish Priest on Duty," a practical manual for pastore, curates, and theological students preparing for the Mission, being a brief enumary of the prescribed manner of administering the sacraments, the service of the dead, and sundry other pastoral functions in accordance with the Roman Ritual (The Sacraments). By H. J. Henser, Professor of Theology at Overbrook Seminary, author of "The Harmony of the Reingius Life," (Ninli Obstat. Remigius Lafort, S. T. L., Censor Librorum, Imprimatur John M. Farley, Arch.

bishop of New York.) Published by Benziger Bros. Price, 60 cents.

IMPOSING CEREMONIES

AT THE R C. CATSEDRAL.

IMPOSING CEREMONIES

AT THE R C. CATBEDRAL.

St John's Nii4, Evening Herald, April 4.

A large congregation attended at the R. C. Cathedral yesterday, where at 11 o'clock Pontifical High Mass was celebrated. The altar was beautifully decorated and His Grace Archbishop Howley was celebrant, assisted by Rev. Fathers Kitchen and McCarthy attended at the throne, The choir rendered some baautiful music and at the end Handel's Hallelujah Chorus.

Was GUEN WITH FINE EFFECT.

One of the largest congregations even seen in this secret edifice was present leat night at Pontifical Vespers, the regular worshippers being augmented by hundreds from other denominations, attracted by a service that is always inspiring and by the further fact that this spiendid n. we electric lighting system recently installed as a feature of the handsome new ceiling unveiled on St. Patrick's day, was to be put in operation. The scene was a most pic turesque one as the church filled up. The magnificent high altar was resplendent with lights and adornments, and beautiful flowers lavishly disposed about it, while the rest of the building.

At 7 p. m. as the procession of acciptes and clergy entered the centre aisle the current was switched on to the ceiling lights and the full splendor and chaste arrangement of the new system were made clear. The cornice below the ceiling is marked by a line of incandescent lamps, the massive centre-pieces being also encircled by lines of them. While lay ger lights in footed with a mellow radiance which serves admirably for the procession of accipte and the full splendor and chaste arrangement of the new system were made clear. The cornice below the ceiling is marked by a line of incandescent lamps, the massive centre-pieces being also encircled by lines of them. While lay ger lights in footed with a mellow radiance which serves admirably for the conspicuous of the provide and the church is flooded with a mellow radiance which serves admirably for the church, generally, was much enhanced by this alteration and the

spective Prelates the documents intended for them.

As regards yourself, by these presents is conceded the faculty of performing whatare called the "greater functions." even before the reception of the Archiepiscopal Pallium. The Sacred Congregation of Propaganda will take care to postulate the Pallium in the next Consistory. I hope that the establishment of an Exclesiastical Hierarchy in your Island, as it adds new glory to the Catholic religion, will also promote a new increase of the same, and provide a plentiful harvest of spiritual fruits. In the meantime, I avail of this occasion to wish you every joy and happiness, and to pray that God may long preserve you safe and sound in the possession of your new dignity.

Your Grace's

Most faithful servant.

[Sgd.] FATHER H. M. CARDINAL GOTT,

The Archbishop and attending clergy then intoned the "Te Doum," in thanksgiving for this bonor to the diocese, and Benediction of the Blessed Sacramont followed, the sanctuary and organ cheirs rendering some beautiful vocal selections. The ceremonies terminating with a spirited rendition of the Hallelpiah Chorus. Afterwards during the night large growds of spectators viewed the electro instal lation from various points of vantage throughout the church, and on every hand expressions of pride and delight were to be heard.

Pupple Monthly Magazine. Magazine "All of the Carbon of the delight were to be heard."

MARKET REPORTS.

LONDON.

LON LONDON

TORONTO.

TORONTO.

April 21. — Wheat, steady, at 3210 926 for No. 2 red and white, middle freights; Manitoba, \$1.00 for No 1 hard; 996 for No. 1 northern and 925 for No. 3 northern, at Georgian Bay ports and 65 more for g, i. t.

Flour—Firm, at \$3.0% bid for cars of 9) per cent. patents in buyers' bags; middle freights; choice brands, 15 to 20c higher; Manitoba, unchanged. Milfeed steady, at \$17 or cars of shorts, and \$16 in bulk, middle freights; weet, Manitoba, steady, at 432, for No. 2; 416 for No. 3 extra, and 326 for No. 3 west.

Buckwheat quiet, at 51c for No. 2, middle freights; 50c high freights, west, Rys steady, at 59c, for No. 3; west.

Rys steady, at 59c, for No. 3 west.

Corn—Sheady; Canada, mixed, 39c and yel low, at 40c, f. o. b. cars west, American, No. 2 yellow, 56c; No. 3 yellow at 55c, and No. 3, President; P. F. Hoyle, Secretary. TORONTO.

mixed, at 54c in car lots, on the track Tor.

onto.

Oats steady, at 32c for No 2 white and 31;c for No, 2 white east; No, 3 white, 31c middle freights.

Rolled oats, steady at \$4 50 for cars of bage and \$4 75 for barrels, on the track Toronto, and 25c more for broken lots here, and 40c, more for broken lots outside.

Peas steady, at 65c to 66c for No, 2 west. Butter eas; prices unchanged.

Eggs, easier; new laid, 14 to 14½c.

Live Stock Markets. KAST BUFFALO

Kast Buffalo April 21. — Cattle—Receipts—150 head; steady; prime steers \$5. 10 \$5.35; shipping, \$1.40 to \$8.85; butchers, \$4. 10 \$4.75; heffers \$8.50 to \$4.50; cows, \$3.25 to \$4.75; heffers \$8.50 to \$4.50; cows, \$3.25 to \$4.75; heffers \$8.50 to \$4.50; cows, \$3.25 to \$4.75; heffers \$1.50; head; 75.0 lower; \$1.00 \$5.75; hega—heceipts, \$2.600 head; active; and steady; heavy, \$5.70 to \$5.75; higs, \$5.25 to \$5.35; roughs, \$5.10 \$5.50 to \$5.75; higs, \$5.25 to \$5.35; roughs, \$5.10 \$5.10; stage, \$3.50 to \$5.5; heep and lambe—Receipts, \$6.90 head; active; lambs, \$5. to \$7.50; year, \$1.50 stage, \$3.50 to \$5.50; sheep, and \$5.10; \$5.70; year, \$5.50 to \$5.50; weeker, \$5.50 to \$5.60 to \$5.50 to \$5.50; weeker, \$5.50 to \$5.60 to \$5.50 to \$5.50; weeker, \$5.50 to \$5.60 to \$5.50 to \$5.60; weeker, \$5.50 to \$5.50 to \$5.60; weeker, \$5.50 to \$5.50 to \$5.50 to \$5.50; weeker, \$5.50 to \$5

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