

MARY LEE or The Yankee in Ireland

BY PAUL PETERGRASS, 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 again. Every thing was 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 or the axe had made, appeared patches of 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 headstones peeped 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 its base. And if, on the Sunday morning, 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. Guirkio—its white chimneys just visible from the windows of Crohan House; and leading 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 Shanagh, once a stronghold of the far-famed O'Dougherty of Inishowen. 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 grassward to enjoy it at his leisure. Dear Irish reader, let us sit down beside him for a moment, and view the picture also. There is nothing in it new to your eyes—nothing you haven't seen a thousand times before. It was only an old churchyard, and old churchyards, in Ireland, you know, are always the same. The same old beaten foot-paths 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 tombs of the monk and the nun. No, there was nothing strange or new in the picture—on the contrary, everything there was as familiar to you as your own thoughts. But tell us, dear reader—now 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 the old ruins where the priest's chest was seen so often after sunset, or the fairy tree beside the holy well which no axe could cut down, nor human hand break a branch off with impunity? But, above all, do you remember the shady little corner where the dear one lies buried—the grassy mound where you knelt to drop the last tear of 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 hills—the star 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 soil—does 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! 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 service—when 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 her 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 churchyard?

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 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, it must be in whispers and with 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 freedom! 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 godless 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? O, if you may no ray of sunlight ever visit your grave—no friend or relation, wife or child, ever shed a tear to hallow it. If you've fallen so low as to kiss the foot that spurns you, and to grow so mean as to fasten upon a nation that sings 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 potter's field. Go! quit this place, for the sight of an old Irish churchyard has no charms for you.

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 Hardwinkle, accompanied by the colporteur and two of her younger sisters, on their way to Ballymaganey. "Well, there," said Weeks, rising, 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, to offer you one for your inspection. It's on the efficacy of prayer."

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

"Ah, cousin, 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, Ephraim, 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?"

"Me prayed for?"

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

"She can't hurt me, I reckon—can she?"

"No, dear Ephraim; she can't hurt your body, but she might hurt your soul. You're weak, you know—very weak indeed, and she is very captivating both in person and conversation. I don't like, my dear cousin, these visits to Miss Petersham and the Catholic priest, especially without some one to protect you against the dangerous influence of their society."

"You don't, eh?"

"No, dear cousin."

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

"Is there any thing remarkably green about me?"

"Green! No."

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

THE LAST PRAYER.

A BEAUTIFUL STORY OF SISTERLY DEVOTION.

They had put us in what used to be a chapel belonging to the Carmelites, and it was so damp that the water kept dripping from the arched roof and oozing 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, and we lived through all the other hours of the day and night in horror of just that minute.

Such was our state of misery when the two sisters, Solange and Delphine d'Alancourt, were thrust in among us. They came in with their arms round each other, both of them with fair hair and pink and white complexions, resembling each other as one springtime resembles another and lighting up our damp, gloomy prison like a sunrise. It took us quite a week to distinguish them apart for they were so much alike, though there was a beautiful face, though, there was an expression of playfulness, whilst a gentle melancholy seemed to be more natural to Solange. There voices, too, were different; Delphine spoke in a lively, quick way, whilst the voice of Solange was grave and penetrating.

We grew so accustomed to seeing them always together with their arms round each other that we never thought of their separation, and it never occurred to us to give the preference to one or the other. If by chance they happened to move away from each other for a moment, we felt instinctively that 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 of that admiration 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.

When the two sisters had been searched, Delphine had managed to hide her prayerbook, and now every day, just before the jailer arrived to fetch her 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 window fell on them.

We all followed and grouped ourselves around them, the most valid amongst us kneeling down on the stone floor and the others sitting on their straw mattresses. At first, as far as the two sisters alone remained standing in the center of our group, and holding the precious little book in her delicate, white hands, Solange, in her deep, solemn voice, which went straight to our hearts, began to read the burial service.

A REMARKABLE CURE.

IMMEDIATE DISAPPEARANCE OF PARALYSIS AFTER ATTENDANCE AT MASS, YOUNG MAN RECOVERS AFTER EIGHT MONTHS' AFFLICTION.

A remarkable recovery from paralysis is recently reported in the Atlantic Constitution. "With the suddenness of a miracle the malady that had afflicted Neal A. McGuire, of this city, for the past eight months, depriving him of the entire use of his right hand and arm, disappeared yesterday morning as he 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 the last notes from the great organ, he was making his way to the door with the aid of worshippers; when, reaching the vestibule of Sacred Heart church, he felt the impulse to extend his right hand in response to the greeting of a friend. Suddenly and without warning, he was aware of the fact that his paralyzed arm was whole again.

"The time, the place, the ceremony that had just been concluded, during the course of which a sermon had been delivered that affected him strongly, came over him with a flood of emotion, and it impressed him with the feeling that the hand of the supernatural was extended and touched him. Mr. McGuire is a devout Catholic, and returned to the church with a heart overflowing with thankfulness.

"The origin of the affliction, which afflicted Neal McGuire, without cause or reason, so far as the best medical talent of the country could discover, came upon him at home very abruptly about eight months ago. He awoke one morning with a feeling of numbness and pain in his right arm. At the instant, imagining that he had lain on the member in his sleep, he applied the natural means of bringing it back to life. The numbness continued throughout the day, and he consulted a physician. Many remedies were applied, but the strongest currents of electricity were powerless to restore the afflicted arm, and it became 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 men.

"The best physicians of the city were consulted, and after trying all the remedies known to their skill the case was declared a most puzzling and unusual 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 appearance of paralysis that had seized upon it. In perfect health up to the time of the strange affliction, and with a record of regular habits and free from every form of indulgence, the young man was suddenly seized with constant pain in his whole arm that gradually extended to the shoulder.

"In obedience to the advice of his physician, he consulted the most famous 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 constant treatment and the leading figure at every large clinic attended by a 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 tell upon his strong will and vigorous constitution. The case created widespread interest, and his life, habits, antecedents, present and former occupation and diversions were closely studied in the hope of arriving at a clue 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, 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 suffering, since Divine intercession has not often passed from the world. "Ask, and you shall receive, saith the Lord."

GOOD OFFICES OF PRAYER.

Every day at the Holy Sacrifice of 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 of the whole world. Why do so many Masses fall 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 visible effects except with the co-operation of His priests and His people. The conversion 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 non-Catholics.—Catholic Transcript.

"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 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 McGuire, 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 Thomas F. Corrigan, the well-known lawyer of this city. His brother, J. Edward McGuire, is connected with the Atlanta office of the New York Mutual Life Insurance Company. His father has been dead a number of years."

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 Catholic.

PHASES IN THE LIFE OF ST. CATHERINE OF SIENNA.

FEAST, APRIL 30. The Dominicans.

Reading the life of St. Catherine, for the first time, one phase of it, her mystic personal communication with...

They are above and beyond us; in the realms of the purely supernatural. No possible material agents could have produced the visions, the ecstasies, the visible manifestations of a power un-

What the authority of the Church has declared miraculous, we, of faith, accept unquestioningly; we bow submissively to her judgment; we acknowledge that the saint was most highly and most wonderfully favored.

But there seems nothing in her life that touches our own nothing in her life that brings her nearer to us. We fail to find in her that touch of nature which makes the whole world...

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...

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...

Looking back we can trace step by step the pathway through which God's hand has led us day by day; we see the incidents of life inexplicable at the time, but now seem to have been clearly and unmistakably His direct dispensations.

Have we not almost looked into the face of our guardian angel? Have we not all felt the caressing touch of the Divine Mother upon our brow? 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 nearness...

We also have been compassed about with His strengthening 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.

Another point that strikes the matured judgment is the marvelous fidelity with which St. Catherine corresponded 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 surroundings.

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 beginnings 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 in the daily accidents of life.

Here is no natural correspondence with grace; it is in no essential a human working out of her salvation. Her life is rather a series of living illustrations of the power of God's illuminations, work-

ing through the agency of a created will.

It must be true that no merely natural 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 corporal vision the sight of one of the least of His heavenly ministrations.

But may we not believe that such a perfect fidelity to His graces might not win from Him some such ineffable boon; some glimpse of that Divine Beauty for which our soul longs and sighs, without which it cannot and will not be comforted; towards which, midst the darkness 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 holy prayer?

We know that to each of us is given the supernatural strength necessary for a full correspondence with the special inspirations of the Holy Spirit at any particular moment. The failures to hear God's message or to work out its inspirations lie with the will, which through indifference, indolence or culpable ignorance allows the utter indifference to pass unrecognized, unheeded or ignored in the press of our daily occupations and interests. Had we been found watching, ready to admit each 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 mission—might not have brought home the harvest of many souls to lay at the feet of the King?

As the skillful workman chooses none but perfect tools for his finest work, so God, in His masterpiece, the salvation of souls, will have no blunted instrument, no flaw in the metal, and we, alas! "have often been tried, and found wanting."

One of the first lessons taught in the spiritual life is that of utter renunciation 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 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 is "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 oneless above all others was His daily exhortation, "Love one another." Now what did He mean by "love"? His word was to all time, to all peoples; not to the school-man, the theologian. To the people, the unlearned, common words would have but common significance. To love was to feel the heart reaching out in some special predilection to some other heart, in some special dependence or through the attraction of some special charm.

Law, however, the precept was to be amplified, and this love was to extend even to the stranger at the gate; to the enemy who had wrought them evil; and in this was to lie the difficulty, the perfection of the New Dispensation.

It was love always that was to be given, but a wider application of its influence was enjoined. Men may have perceived the word as to degrade what is highest and holiest, but we cannot believe that Christ, Who came to clear away the mists of centuries, would have left in His teachings obscurity and misconception.

The many degrees of love are conceded; and still it is love. To God we give its highest and fullest perfection, and we call it adoration. In some language the word that expresses the deepest human love would read, literally translated into ours, "to adore." By God's own commandment we must give to His creatures, also, love—not His, but as great as that we are to give to ourselves.

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 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.

Although there may be no contradiction, 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 heart being elated by 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 commandment, "And thy neighbor as thyself."

What did our Lord mean by love? And why use a word which needs a scholastic interpretation? To 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 preference; 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?

He allowed the beloved Apostle to rest on His Sacred Heart—a human manifestation of a tenderly human affection. We are told in explanation that for one special virtue Jesus loved John above all the others. The explanation, or rather the necessity for it, proves

the fact to have been self-evident. But is not this love of which we are speaking 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 another 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. Bonaventura. 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 Tabernacle, and the agony of Gethsemane. Why did He not take all the twelve, if it be not lawful 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."

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. 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 unrequited. 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, manifest in 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 Himself, in order to further His designs in the fulfillment 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, her words of exhortation, faded 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 idealism 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 personal and friendly relationships, founded either on relationship or 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 particular friends, some of whom lived in daily intimacy with her, others whom she visited from time to time, whose joys made her heart glad, and whose sorrows she besought her spouse in 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 are almost inseparable. On the one hand, she is the ecstatic, stigmatic, living in almost hourly personal communication with our Lord, and it seems incredible that there should be even time for aught else, not to mention inclination or 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 profoundest 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 thou exercised a gentle, obliging disposition toward those with whom thou hast been associated? Hast 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 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.
To the Editor of THE CATHOLIC RECORD,
London, Ont.:
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.
Blessing you, and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
J. D. FALGOUT, Arch. of Larlesse,
Ancot. 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 necessary 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 Catholics to support Public Schools.

Some years ago the Toronto Council compelled some Catholic ratepayers to pay 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 lodges 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 crown all and to make everything secure, the services of Dr. Beattie Nesbitt were obtained. And with the great doctor on one side who dare stand on the other? And yet, notwithstanding all these wonderful precautions and braggadocio, fifty-two members of Parliament refused to be bulldozed or stampeded, and the influential doctor had to be content with thirteen loyal followers.

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 applied 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 thirteen 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 Catholics will stay here, notwithstanding

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 remembering 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 self-interested vender of political wares—but 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.

Man into one Person, not 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 damatory 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 anathematizing 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 ATHANASIAN CREED.

The Athanasian Creed has long been a 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 unwilling 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 damatory clauses of that formulary of faith, which are:

"Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undivided: 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 commonly called the Apostles' Creed, ought thoroughly to be received and believed 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.

and the sword come, and out of a soul from among them, he indeed is taken away in his iniquity; but I will require his blood at the hand of the watchman."

THE CHRISTIAN PROTECTORATE IN PALESTINE.

The Holy Father Pope Pius X., finding 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 of 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 of 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, political and social strife and moral corruption, that—whether as journalist or preacher—I have ever come in contact with. It is with extreme reluctance that I write a name so redolent of all moral rotteness as Margaret L. Shepherd."

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 religion.

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 manifestoes 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 says:

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

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 DIVORCE QUESTION.

A meeting of clergymen of various denominations was held recently in New York for the purpose of devising 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, and the increase is much more rapid 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

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 themselves in the fulfillment of the laws of God, and insuring 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 Catholic 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 ages 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 Falls 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, idolaters 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 record their condemnation of the Legislature for passing a law in favor of the Papists of Sturgeon Falls, we therefore commend their action in thus standing up as warriors on the ramparts of our 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 commend to all 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 question re-opened by the Legislature with a view to rescinding the law previously adopted, by which the papists in Sturgeon 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 a copy of this resolution be sent to the Orange Sentinel, News, Telegram, and the 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 jesty 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 "terror" was 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, sustained and influenced by sensational 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 "murderers' 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 desperados 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.

ARCHBISHOP RYAN.

REMARKABLE PROPERTY BY O'CONNELL—POPULAR WITH CATHOLICS AND PROTESTANTS—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 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 candidate for an American Cardinal.

Archbishop Patrick J. Ryan of Philadelphia, got his ambition to be somebody 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 declaim for his entertainment.

He sat through the speeches, apparently paying no attention to them, so far as outward signs were concerned, until a loud, marked chiefly by a thick shock of fiery hair, mounted the rostrum and began to speak.

Mr. O'Connell came out of his shell, his 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 excess of enthusiasm, walked over to him, placed his hand on the cheek of red hair and said:

"My boy, your tongue will one day make you famous. Don't neglect it; it 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 called to speak in a town near Thurles, young Ryan's birthplace. When the doors were thrown open a red-headed boy presented himself and started to walk through.

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 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 radical, 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 sermons were marked not only for their eloquence and wit as before, but for their liberal views as well.

As a result, Father Ryan's name soon became known to Protestants, and before long his speaking acquaintance 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 congregation.

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 ecclesiastical 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 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 Coadjutor Bishop that first caused Pope 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 Salamis.

This occurred in the same year that Archbishop Wood of Philadelphia died. Archbishop Wood had been ultra-conservative. 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 he 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 desired.

Upon the death of Archbishop Wood the 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 post.

A man was wanted who could soften the widespread hostility against the Church; he would have to be something of a diplomatist and a man who could use his tongue well. Bishop Ryan, by means of his wit and liberality, had won a host of Protestant friends in St. Louis; his policy had received the Pope's stamp of approval; he was the man for the place.

for boys, founded several large hospitals and with the \$250,000 which was collected as a gift for him on his recent golden jubilee, and which he refused to accept, he has started building an orphanage.

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 Philadelphia's great street railway strike in 1895. This leading citizen and that, had tried without success, to get the strike leaders to arbitrate.

Riot and disorder gave space. The city's business was paralyzed. Then somebody thought of Archbishop Ryan; he was approached, and consented to see what he could do.

He went to the place where the leaders were assembled. He introduced himself and said he guessed it wouldn't hurt if they talked over the situation a little. It turned out that the Archbishop 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 he 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 at peace.

"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 Church matters which he expressed, in parable fashion, some years ago when he was asked where he stood in supposed difference between Cardinal Gibbons, extreme liberal, and the late Archbishop Corrigan, ultra conservative.

"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 denominations 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 condemnation of the unholly acts of the legisla-tors.

hurt or destroy the one without hurting or destroying the other. It is to the interest of each that opposition and contention cease. The obstacles to be overcome are the restlessness, discontent and hatred of employers which the socialist members of the unions foster among workmen; and the irritation and resentment aroused in employers by the demands of the men which are often arbitrary, excessive and unreasonable, made largely under the mood and temper created by the socialist propaganda.

Workingmen should recognize that the socialist spirit and aim are antagonistic to the purposes and interests of organized labor; and capitalists should be able to perceive and understand that the welfare and rights of human beings take precedence of property rights and dividends on stocks.

Capital and labor are solidary, and if they do not agree it is because the one or the other, or both, lack sense and judgment. Our heightened consciousness of 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 payment 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 of 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 anarchistic or socialist theories and projects into their discussions can divert their attention and efforts from improvements and reforms which are feasible to schemes which can never be realized.

Let them be aware of those who sow the seed of dissension, who foster distrust and hatred of employers, who advocate strikes for slight and frivolous causes, or when the points in dispute, the only outcome being loss and suffering for the workmen and their families. Radical agitators are foes of organized labor. Their purpose is revolution, not reform. They exaggerate the evils and hardships which the actual industrial conditions involve, and ignore ordering the very real progress which has been made. They create a bitter temper and arouse angry and anti-social passions in a situation in which nothing but patience and sane views and habits of soberness in thought and word and deed can be of help.

Were socialism to gain control of the labor unions, the public opinions of the country would become antagonistic to them, and they would antagonize the grox feeble and lead to disruption. The outcome would be a decline in national prosperity and for this organized labor would be held responsible.

The workers are not the country—they are but part of the American people, and the people are greater and mightier than any of its parts. The true interests of laborers are inseparable from wise and just government, from domestic and social purity, from 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 employment is easiest to buy councils and legislatures, and are in a way compelled to buy them by blackmail and ruin. The selfishness of those who spend it in debauchery and riotous living, not less than to those who hoard it in a miserly spirit. Millions have no power to make life a blessing for drunkards, fools and criminals.

The remedies for the evils from 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 right by an unthinking child 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 more manly-folk in the mind and hearts of the citizens that permanent improvement can be effected. A state is no better than the average of the men and women who give it concrete existence.

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

plated in a bill now before Congress, 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 come to an understanding with one another, might be established.

Heartless employers and lawless laborers may work serious harm to capital and labor, as well as to the general welfare; 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 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 provoked 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 spiritual aims.

In Recalling Souls. Loving charity is more effective in recalling erring souls than chidings or sermons, and will overcome an enemy sooner than any other course. It makes its votaries a blessing at home and abroad, and is the surest way of this world in trying to make others 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 benefactor) until obtained 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 spiritual aims.

A NOTABLE UNION. ALLIANCE OF ENGLAND'S TWO MOST PROMINENT CATHOLIC FAMILIES. The recent marriage of the Duke of Norfolk to the Hon. Gwendolyn Constance Maxwell, daughter of Lord and Lady Hercules, brought out the interesting fact that this was the first marriage of a Duke of Norfolk—as Duke—for upwards 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 century.

The Duke of Norfolk, whose marriage unites two old Catholic families, is Premier Duke and Earl in the peerage of the United Kingdom, Hereditary Earl Marshal, and Chief Butler of England. His exalted title notwithstanding, the Duke is one of the least ostentatious of men. 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 Postmaster General from 1895 to 1900, and resigned the position for active service in South Africa, an example which his tenacity 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 dukedom, which embraces as many as eight peerages already. It has been pointed out that if the same Radical principle of "one man one vote" did not prevail in the House of Lords, the Duke, who would otherwise stand for election in a division, might often determine the fate of a ministry.

GREETED THE POPE. SEVENTY THOUSAND PEOPLE AT IMPRESSIVE 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 thirtieth 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 gestatoria, although the motion of this chair, carried on the shoulders of bearers, makes him ill. On his express recommendation the audience refrained from applause or crying out, contenting themselves 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 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 hair.

The Sistine Choir, directed by Abbe Pavesi, who, together with Maestro Della, has been its organizer and instructor 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, race and color, belonging to the ecclesiastical colleges at Rome. The Benedictine monks, who formed the choir, were also seated here.

dinal Macchi. Immediately after the crowning the Pontiff celebrated Mass 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 Pavesi, the prima 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 DEMORALIZERS. A good and useful note was struck at the meeting of the Methodist Ministers' Association on Monday by the Rev. E. A. Piper. He denounced the modern novel as largely responsible for the prevalent agnosticism and low morality 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 questioned whether there are not deeper springs from the whole movement that insidiously and prattling 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 independence, at least in thought, of his Maker and Saviour—a rebellion which, having been smoldering like the fires beneath Mont Pelée, burst forth at last in the hearing 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 salutary introspection.

Mr. Piper was fully justified in his denunciation of such works as Marie Corelli's "Barabbas" and "Sorrow of Satan," for 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 evanil 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 sorrow, an 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 Gaine, Thomas Hardy, Oliver Schreiner, Sienkiewicz and Zola he also condemned as contributors to the foul 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 melancholy Socialistic and Deistic creations there abounded a poignant 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 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 prison. The reply was startling. It was the theatre wrought their ruin, said the jailer—the low theatre. If they were liberated after undergoing penalty for first offense, they came back young bandits covered with rags and wounds.

They talked the cant they heard on the low stage—the high flow of the hypocrites and all the frightful language of the Courdes Miracles. "This cant," said the keeper, "is such a beautiful language, such an exquisite mixture of vice and vulgarity, the wits of the time have made it fashionable. But, sir, what a misfortune that so superior a mind as Victor Hugo's should not understand all the dangers of such sophistry! Thanks to him, and thanks to Voltaire—for to be just, Voltaire 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 all crimes by other than their proper names—adultery, love; murders; sacrilege, and so on. The plan was well expressed by Antoinette Pistol long before: "Steal, for! A fee for the phrase! 'Convey' the wite it call." Hugo's plays and novels were filled with a philosophy as false as this cant was hypocritical; and as there was no author of his time so largely read as he, we cannot 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 up, the chances are a hundred to one against him. He will go on little by little, and he will find at last that he has his master!

BOY. He had ex-... He is in... Little brute, with no more... had attacked... when a... kept them at... as they did... or the "im-... overruled, and... of a novel hero, his own mind, his sensational... that fame... from a... of a "nau-... mapped out... of a novel hero... self-baked des-... to the men... who sell the... create such

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

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 Republican writer, that they "put themselves at the service of Italian Cardinals and fanatical priests."

"Indeed, not very long ago, when a 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. refused to accept the abdication."

It is believed by all Protestants, and Old Catholics, that Dr. Newman's dislike 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.

As to Manning, we have seen how exceedingly ludicrous it is to view him as merely seeking out some "Italian cardinal," or "fanatical foreign priest," to lay at his feet his own English judgment and personal feeling.

William George Ward, although he had been a clergyman of the English Church, remained a Catholic layman. Yet his profound knowledge of theology secured to him for quite a while a Catholic professorship of dogmatics.

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.

His inflexible extravagances did not proceed from any extraneous impulse, nor from his theological knowledge, but seem to have been purely an expression of his downright English unreservedness of temper.

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.

faithful to believe a good deal more than it requires them to believe.

His son Wilfrid, who, although he has a deep filial reverence for his father, has a strong sense of humor, is evidently a good deal amused at the sudden collapse of his father's overestimated expectations before the studied moderation of the papal and conciliar definition.

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 despotism, is the only true form of Christianity, and superior to any other of the world-religions; and consequently 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 himself with the tone of cultivation and good-breeding, should lack something more important even than good-breeding, namely, knowledge of his subject, and of the terms which he has to use.

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

THE EIGHTH COMMANDMENT.

Among the many ways in which infractions of this commandment are committed, 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.

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 offenders, that they do not make it a matter of conscience in the confessional.

IMITATION OF CHRIST.

THAT MAN HATH NO GOOD IN HIMSELF AND THAT HE CANNOT GORY 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 praises of men.

In These will I glory and rejoice all the day; but for myself I will glory in nothing but in my infirmities. (2 Cor. xii. 5.)

Let the Jews seek the glory which one man receiveth from another, I will seek that which is from God alone.

All human glory, all temporal honor, all worldly grandeur, compared to Thy eternal glory, is but vanity and foolishness.

O my Truth and my Mercy, O my God, O Blessed Trinity, to Thee alone be all praise, honor, power and glory for endless ages of ages.

FIVE-MINUTE SERMON.

Third Sunday After Easter.

THE PATRONAGE OF ST. JOSEPH.

The blessings of the Father are strengthened with the assistance of his labor, and the design of the everlasting bliss, did come, may they be upon the head of Joseph and upon the crown of the Nazareth anna, his brethren. (G. M. XIX. 26)

Why do we believe that St. 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 can the greatness of same be measured.

Let us with the eyes of faith, for they are keener than the eyes of sense, look more closely into his relationship, first with Jesus and then with Mary, and perhaps we may catch a glimpse 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 sustains the laws of nature breathed into his soul a 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 him the privilege of naming the Holy Child: "and thou shalt call his name Jesus."

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 nearness 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.

"STRAIGHT IN THE EYES."

THAT IS HOW POPE PIUS X. LIKES TO LOOK AT PEOPLE.

A portrait of His Holiness Pius X. was recently painted by Henry Jones Thaddeus, an Irish artist who twenty years ago painted a portrait of Leo XIII., which was remarkable for its fidelity to the illustrious original.

The little story which the artist tells of his Holy Father with regard to the posing of this portrait is only what one would expect of the simple, straightforward man now occupying the throne of Peter.

LIQUOR AND TOBACCO HABITS

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Abbey's Effervescent Salt. Nature's own aperient, is extracted from the pure juices of fresh fruit. It is not a purgative but a gently effective and insistent laxative.

Friars the Pioneers of Civilization.

To the Friars is the credit of the marvelous 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 a captain general and a whole army."

A CURE FOR INSOMNIA.

A 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, insomnia, and finally renewed strength, which cannot fail to interest others.

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CHATS WITH YOUNG MEN.

Walk in confidence and without fear. Fear freezes up the heart; confidence...

Confidence Gives Victory. A graduate of Harvard writes that, after years of work at various kinds of business...

How many such wrecks we see scattered along life's highway—victims of self-distrust and timidity, who did not dare to take risks...

Many men fail to get on because they lack "nerve." They can work hard and persistently, but they will not strike out for themselves...

Doubting, wavering, vacillating men, uncertain of themselves, are usually weaklings and imitators. They want advice and encouragement. They look for somebody to lean on...

Learn, then, to believe in yourself firmly, vigorously, and strongly. Do not let anybody cajole you out of your self-confidence...

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...

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...

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 enthusiastic in his business occupation...

Those who fall, lack that bulldog pluck and determination to win at any cost. The path of success in business is invariably the path of common sense. You can live without many things and still be comfortable...

Perseverance plus industry equal success. Those who fail, lack that bulldog pluck and determination to win at any cost. The path of success in business is invariably the path of common sense...

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."

OUR BOYS AND GIRLS. COAINE, THE ROSE OF THE ALGONQUINS. By Anna H. Dorsey. CHAPTER X. CONTINUED. CROWNING.

We have concluded the narrative of Coaine the Rose of the Algonquins, and will close by once more quoting from Monsiengneur DeC—: "Her burial was more like a triumph than a scene of mourning...

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

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, docility, modesty and amiability...

Every autumn they leave their village and start with all their little children to the north-west. Every family ems in its small and very light canoe...

There are plenty of men who say, "I can 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...

What an exquisite bit is this: "When I think of the bees I have seen coming back to the hives, honey-laden, in the golden light of setting suns when I was a boy at home, a feeling comes over me as if I had lived in paradise and had been driven forth into a bleak world."

Why His Marriage Was a Failure. He regarded children as a nuisance. He did all his courting before marriage. He never talked over his affairs with his wife. He never had time to go anywhere with his wife...

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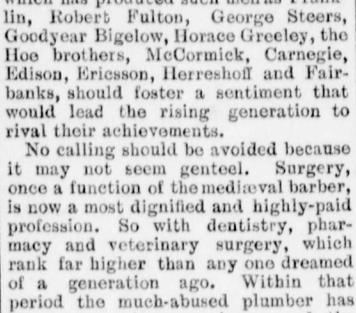
THE CURSE OF DRINK. There are seven great reasons why young men should stay out of saloons and let whisky alone. 1. The cost. The drink habit wastes a lot of money. It prevents saving...

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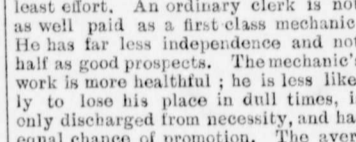
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Must Be a Charge.

Preaching in Unity Church, Denver, Rev. Dr. Utter, a Unitarian said: "America has almost abandoned a religious education outside of the Catholic Church."

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MEMORIAL WINDOWS OF HIGHEST ART. REFERENCES—Rev. P. J. McKeon and others. H. E. ST. GEORGE. London, Canada.

FOR STOMACH, FLATULUS, BILIOUSNESS, HEARTBURN AND ALL OTHER FORMS OF KIDNEY AND BILIOUSNESS. K.D.C. THE MIGHTY CURE.

OUR BOYS AND GIRLS.

COAINE, THE ROSE OF THE ALGONQUINS. By Anna H. Dorsey. CHAPTER X. CONTINUED. CROWNING.

We have concluded the narrative of Coaine the Rose of the Algonquins, and will close by once more quoting from Monsiengneur DeC—: "Her burial was more like a triumph than a scene of mourning...

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

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, docility, modesty and amiability...

Every autumn they leave their village and start with all their little children to the north-west. Every family ems in its small and very light canoe...

There are plenty of men who say, "I can 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...

What an exquisite bit is this: "When I think of the bees I have seen coming back to the hives, honey-laden, in the golden light of setting suns when I was a boy at home, a feeling comes over me as if I had lived in paradise and had been driven forth into a bleak world."

Why His Marriage Was a Failure. He regarded children as a nuisance. He did all his courting before marriage. He never talked over his affairs with his wife. He never had time to go anywhere with his wife...

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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 wonderful, unjust attack on the recent Oxford converts to the Catholic faith.

When Dr. Newman disclaims anything personal in the character of the story yet undoubtedly much of what passed through his mind during the years of unrequited questioning seems to have been transferred to the character of Charles Reding.

A directly opposite view of this question is taken by that master of English fiction—a contemporary of Newman—George Meredith—in one of his greatest works—"The Order of St. 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.

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DIocese of ALEXANDRIA.

Rev. D. van Paul DeSaunha, for fifteen years pastor of the Church of the Nativity, East Cornwall, died at 2 o'clock on Sunday morning in the Hotel Dieu, aged seventy-four years.

The deceased gentleman had enjoyed poor health for a couple of years, and his death was unexpected. He never fully recovered from the attack of typhoid pneumonia which prostrated him to years ago.

He improved sufficiently to be around more or less, but the sickness had undermined his strong constitution and he gradually grew weaker. He retired from his parish in fall and after a visit to Kingston and Brewer's Mills took up his residence at the Hotel Dieu.

Rev. D. van Paul DeSaunha was born in the south of France. He came to Canada when a young man and was ordained by the late Bishop Guigues in 1838 in St. Joseph's church, Ottawa.

His first mission was the then thinly settled country around Thores and Papezouville, Que., where he had a large flock of souls. He was later transferred to the diocese of Albany and took charge of the parish of Brewer's Mills.

He remained in that parish for many years, and was later transferred to the diocese of Cornwall, where he remained pastor of the Church of the Nativity.

He was a most energetic clergyman. At Brewer's Mills besides his regular duties he was engaged in the education of the children of the parish.

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DEATH OF REV. DEAN DEBAUNCHA. CORNWALL.

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IMPOSING CEREMONIES.

At the R. C. Cathedral. St. John's N.B., 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 F. Foley was celebrated, assisted by Rev. Fathers McNamara and Fyfe, as deacon and sub-deacon while Rev. Fathers Kitchen and McCreary acted as the choir.

One of the largest congregations ever seen in this diocese was present last night at Pontifical Vespers, the regular worshipers being augmented by hundreds from other dioceses.

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OBITUARIES.

MISS EVELYNE LOUISE TRAEHER, LONDON. The death occurred Tuesday evening April 12 at the residence of her parents, at the family residence, 165 Colborne street London, after a long illness, at the early age of sixteen years.

The deceased was a most promising young lady. Her funeral took place on Friday morning at 10 o'clock at St. Peter's Cathedral, where she was accompanied by a large number of friends.

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EAST BUFFALO.

East Buffalo April 21.—Cattle.—Receipts, 150 head; steady; prime steers, \$5 to \$5.35; shipping, \$4.50 to \$4.85; butchers, \$4 to \$4.75; calves, \$3.50 to \$4.25; cows, \$2.50 to \$3; bulls, \$3 to \$4.25.

Wool.—Receipts, 100 head; steady; prime steers, \$5 to \$5.35; shipping, \$4.50 to \$4.85; butchers, \$4 to \$4.75; calves, \$3.50 to \$4.25; cows, \$2.50 to \$3; bulls, \$3 to \$4.25.

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It will appear in the May number of the "Pulpit Monthly Magazine." All of the details important sermons will appear in the "Pulpit" from time to time. Order now.

MARKET REPORTS.

LONDON. Wheat, April 21.—Grain, per cental.—Wheat per cental, \$1.50; oats, \$1 to \$1.05; corn, \$1 to \$1.05; barley, \$1 to \$1.05; peas, \$1 to \$1.05; buckwheat, \$1 to \$1.05; rye, \$1 to \$1.05; clover, \$1 to \$1.05; timothy, \$1 to \$1.05; hay, \$1 to \$1.05; straw, \$1 to \$1.05.

Live Stock—Live hogs, \$1.50; pigs, \$1.50 to \$2.00; steers, \$1.50 to \$2.00; calves, \$1.50 to \$2.00; sheep, \$1.50 to \$2.00; turkeys, \$1.50 to \$2.00; chickens, \$1.50 to \$2.00.

Vegetables—Potatoes, per bag \$1.10 to \$1.20; onions, per bag \$1.10 to \$1.20; carrots, per bag \$1.10 to \$1.20; cabbages, per bag \$1.10 to \$1.20; turnips, per bag \$1.10 to \$1.20; radishes, per bag \$1.10 to \$1.20.

Fruit—Apples, per bushel \$1.10 to \$1.20; pears, per bushel \$1.10 to \$1.20; peaches, per bushel \$1.10 to \$1.20; cherries, per bushel \$1.10 to \$1.20; plums, per bushel \$1.10 to \$1.20; grapes, per bushel \$1.10 to \$1.20.

By REV. PETER ROSEN

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