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Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, APRIL 11, 1903

The Catholic Record.

LONDON, SATURDAY, APR. 11, 1903.

CAPITAL AND LABOR.

Mr. John Foster Frazer has an article in the current issue of the Nineteenth Century and After on the success of American manufacturers. He tells us that the chief reason America is bounding ahead as an industrial nation is not excellence of workmanship, but ability in administration, in control, in being adaptable to the necessities of the day. He intimates that the United States industrial magnate is not without vim and daring-an adept at advertising and bluffing; quick to see an invention and to adapt it-past master, in a word, of the art of making money. He concludes by saying that is it not by pooh-pooing the braggadocio of the United States manufacturer nor by moralising about the grinding conditions of labor that British manufacturers will stem the tide of American industrial success which is already more than threatening fields of commerce we had considered exclusively our own. We submit, however, that old-fashioned folk who cling to the idea that a nation's vitality comes not from money

bags, will continue to moralise about the

grinding conditions of labor. The author's assertion that there is a close relationship between employer and workman in the United States is undeniable. It is a very close relationship indeed-something akin to that between the vampire and its victim, The one, he says, calls the other boss, but it is only a term and is an admission the employer is his master. However possible he has encouraged the growth the workman views his employer matployer is master. A representative and institutions of learning in Rome ters little. But the fact is, the emto this subject, says that our capital is help him. His interest in all social and American who has given some attention fast becoming the most inhuman, the most iniquitous tyrant the world has far-reaching, as is shown by his various ever known. Its tyranny is a blight and a curse to those who exercise it, as well as to the multitude who are its victims. In many quarters the workman is regarded as a machine. So long

as he is able to do his part as a spoke in the business wheel, he is, thanks to the munificence of the "boss," able to keep body and soul together. There are thousands of workmen in factories and sweat-shops, etc., who are slaves. They chain themselves to the galley of labor because the body must live; their children will do the same. Brawn and brain are paid out for industrial supremacy. But it is a big price. It makes a country poorer in faith and hope, and without these a nation cannot front the future with any degree of equanimity.

HUMAN SLAVERY.

We have heard, of course, that the Standard Oil Trust has announced that employees who had reached the age of sixty-five years, and who had been in its employ for twenty-five years, were to have a pension. This caused some of our contemporaries to award Mr. Rockefeller a "halo." But they forgot to say, owing, we presume, to their excitement, that just as the poor who could not touch coal at \$14 dollars a ton turned for relief to petroleum, the benevolent millionaire increased the price of oil-and the pension question was solved. So the halo was a little previous. The gentlemen who gurgled and twaddled over this alleged beneficence ought to know that on January 15th Senator Hawkins denounced in the Legislature at Albany the human slavery as practised by the Standard Oil

Trust. He said : "Evidence has reached me that the Standard Oil Trust is treating its employees like white slaves. Even the twodollar-a-day man is compelled to work twelve and sometimes more hours withut extra pay. Every other Sunday the men are on duty twenty-four hours at stretch. No human being can endure his. I, for one, intend that the cruelty shall be stopped. Perhaps the good Mr. Rockefeller could with advantage take up the task of reform, and mayb the members of his Bible class would gladly aid in releasing his employees

This may be ability in adminstration but it is of the Legree kind.

SECULAR JOURNALS AND THE VATICAN.

Items about Leo XIII., his successor already designated by correspondents, have been given considerable space in the magazines. The average citizen does not expect too much for ten cents -the usual price of these publicationsbut the editors who pose as being up to-date, enterprising, and all that kind of thing, should give us something Bernard.

better than a rebash of stuff that has been appearing in the secular papers these few years past.

The gentlemen who indite these articles appear to be on terms of intimacy with many of the prominent dignitaries of Rome. Cardinal Rampolla, a very superior man indeed, has been during these last years the "virtual ruler of the Vatican, despotic ruler of the Pope and true Head of the Church," So we are told, and to quiet all apprehension on our part we are assured that this is beyond doubt. We heard it be-

fore. The magic words "beyond doubt" or "no doubt" silence all questionings. It is sad, however, to have a gifted writer employing his time and talents on articles for magazines when he might be earning a gorgerous salary at writing ads. for patent medicines. Instead of focusing his intellect on Cardinals, he might be writing cheery essays on our "insides" and the best way of caring for them.

In the same article, which by the way appeared in Harper's Monthly for March, the writer informs us that Cardinal Rampolla has a mocking way of listening. We do not wonder at it, if the writer had any conversation with the Cardinal. Dignitaries have so much to bear from garrulous men and women, from interviewers and cable liars, that we must perforce pardon them for looking bored and tired. To the sensitive optics of this writer the evidence of fatigue was chronicled as a mocking way of listening.

Still, to give him his due he concludes prettily, by saying that Pope Leo XIII. has been remarkable during his Pontificate for three things. In every way he has continually founded new chairs and called eminent professors there to scientific problems has been great and encyclicals; and the policy of pacification has been a consistent principle of his career.

In regard to the successor of Lec XIII. we may say that all talk thereupon is based on conjecture. Certain it is that the Pope has not appointed anyone to take his place. He may have his preferences for this or that Cardinal, but to elect him would be assuming a right which has never been claimed by any of his predecessors. Correspondents may gabble about it plausibly, ofler is: "It is commonly reported; I heard so, etc."

A PROTESTANT BISHOP AND OXFORD HISTORICAL PRO-FESSOR ON THE CRUSADES.

"The crusades are not, in my mind, either the popular delusions that our cheap literature has determined them to be, nor Papal conspiracies against Protestant controversialists; nor the savage outbreak of expiring barbarism, thirsting for blood and plunder, nor volcanic explosions of religious intolerance. I believe them to have been in their deep sources, and in the minds of their best champions, and in the minds of their best champions, and in the main tendency of their results, capable of ample justification. They were the first great effort of medieval life to go beyond the pursuit of selfish and isolated ambitions; they were the trialfeat of the young world, essaying to use, to the glory of God and the benefit an, the arms of its new knighthood.

That they failed in their great object only what may be alleged against almost every great design which the great Disposer of events has moulded to great Disposer of events has modified to help this world's progress; for the world has grown wise from the experi-ence of failure, rather than by the winning of high aims. That the good they did was largely leavened with evil may be said of every war that had ever been waged; that had men rose by them while good men fell, is, and must be true, wherever and whenever the race is to the swift and the battle to the strong. But that in the end they were a benefit to the world, no one who were a benefit to the world, no one who reads can doubt; and that in their course they brought out a love for all that is heroic in human nature, the love of freedom, the honor of prowess, sympathy with sorrow, perseverance to the last, the chronicles of the age abundantly prove; proving, moreover, that it was by the experience of these times that the forms of those virtues ware realized and presented to were realized and presented to posterity."—Stubbs: Lectures on Mediæval and Modern History; p. 180.

A cunning man overreaches no one half as much as himself. — H.

Beecher. Life is too short and death too sure and eternity too near for anything save

loving kindness. In the midst of dangers and discouragements invoke the name of Jesus, and your fears will vanish away. Never yet has man, in urgent necessity and on the point of giving way, pro-nounced this saving name without re-ceiving the strength required.—St.

MGR. SPALDING AND THE LABOR ship in which men who depend on the QUESTION.

The Sunday after the publication of the report of the Coal Commission dealthe report of the Coal Commission dear-ing with the question in dispute be-tween the coal miners and the coal oper-ators Bishop Spalding preached a ser-mon in St. Patrick's Church, Washing-ton, D. C., on "The Sympathy of Christ and the Labor Movement." As the head of the Diocese of Peoria was a member of the Commission to which the rival of the Commission to which the rivarielaims of the Coal Trust and of the Mine Worker's Union were referred, what he has to say on the question of labor unions possesses a special interest just at this time. Bishop Spalding views the labor question from the Catholic point of view, which implies that he does not regard the workingman as he does not regard the workingman as a mere factor in the production of wealth in the way the average political economist does. The wageworker, according to him, is more than that. He is a child of God, and as such endowed with a dignity which should be respected by all.

This conception of the workingman could never have originated with pagan-ism, for the simple reason that pagan-ism did not view the relationship between man and man as affected by the relation each individual ustains to-ward God. Hence a complete reversion to pagan ideals, if possible, would be fraught with disastrous consequences to workingmen. The exalting of the dol-lar above the man, which is essentially pagan, shows what inevitably follows from the loosening of the hold of Chrisfrom the loosening of the noid of the tian principles upon men. None, there-fore, are more interested in maintaining these principles in all their integrity as social factors than are the men earn their living by the sweat of their brow. Touching on this question

Bishop Spalling says:

"In proclaiming that God is love and that the proof that one loves God is to be sought and found in the love he bears his fellow-man the Savioar uttered a truth which has sunk into the conscience of Christendom and has shaped the whole course of history and civiliza-tion. His first thought is of the soul of man, and this must forever be the first thought of all who would become good or do good. But He also goes through the soul to the physical conditions of life. He feeds the hungry, He heals the sick and gives new hope and courage to all on whom life's burdens bear with too heavy a weight. He has thus given the impulse to the great social move-ment which distinguishes our age, whose purpose and end is to improve the lot of those who toil, the impulse, conse-quently, to the movement which has led to the organization of labor."

After stating that the organization of labor is one of the results of the social movement, which had its birth in the teachings of Christ, Bishop Spalding proceeds to sketch the growth of labor unionism in England, from which it was transplanted to America. English wage-workers had a long and hard uphill struggle before their efforts, but the only argument they have to as crystallized in trade unionism, were as crystallized in trade unionism, were crowned with success. From 1824 to 1871 trade unions were under the ban of English law. It is just thirty-two

years since they won legal recognition.
The Bishop of Peoria, like every thoughtful and disinterested student of the labor question, recognizes the good effected by these organizations of work-ingmen. Some of the benefits accruing ingmen. Some of the benefits from them he thus describes:

"Their work has, in many ways, been beneficent. They have promoted and facilitated factory legislation—the various measures to improve the environment in which men work, to protect the life and health of the wage-earners and to shield the honor and purity of women and children. They have helped to secure shorter hours and higher wages and to remove oppressive fines and penalties. They have been a check on the unfairness and brutality of foremen and bosses. They have been a mental and more stimulus to their members, whom they have trained to think and act in convenient to think and act in concert. Again, labor unions have created the most favorable conditions for the establishent of boards of arbitration and conciliation, which have averted many and great evils, and which, it is believed, can furnish the only permanent method of settling disputes between the employed and their employers."

While eulogizing the trade unions fo the good they have accomplished Bishop Spalding does not overlook blemishes in their record. He adverts to the crime which, unfortunately, sometimes is associated with strikes. John Mitchell and other labor leaders have always condemned these crimes in the severest language. Their commission simply proves that some trades unionists do not recognize the obligations imposed upon them by the law of Christian charity. Strikes, during the continuation of which these crimes are committed, are like wars. It has been said that a war is the last argument of said that a war is the last argument of kings. In the same way a strike is the final argument to which labor resorts when every other method of securing its just rights has failed. It is nothing more nor less than a trial of brute strength, in which sometimes the principles of justice are lost sight of by those engaged in it. That, however, does not militate against the fact that trade unionism rest on a basis of justice. Bishop Spalding makes this de-

fence of it:

"It is probable that as labor becomes nore thoroughly organized the evils of unionism will grow less and its beneficent action will become greater. When based on right principles and main measures, a trade union scarcely differs from any other legitimate joint stock association. It is, in fact, a partner- ful man than this manly, gentle prelate containing a family, is a coward and unworthy of respect."

James Creelman in New York World.

families to live as civilized human beings should live.
"The right of private property is exclusive, but not absolute. Prosperity is an outgrowth of the social environment and is secured to its possessors by society. It must, therefore, conduce to the general welfare, and more especially to the welfare of those who are most im-mediately concerned in its productions. The rich, consequently, are recreant to the most sacred duties which their wealth imposes when they fail to make it an agency for the improvement of those by the aid of whose toil it has been acquired. Laborers also have duties as a laborer also have duties as a laborer by the same acquired. They are the bull for the laborer also have duties as a laborer also have duties as well as rights, and one of their first duties is to respect the rights of man in

We have given the above quotations We have given the above quotations from Bishop Spalding's sermon for the purpose of calling attention to the Catholic view of the labor question as set forth by a distinguished member of the American hierarchy. It cannot be too often repeated that the Catholic Church not only in America and in the twentieth century, but in all centuries and in all countries, has ever insisted upon the dig-nity of man as man. She will never consent to view him as a mere producer of wealth, to be estimated by the amount he contributes to the common stock of wealth. Her influence as the defender of the man's dignity as the child of God is of priceless value just now when a most brutal and most conscienceless form of tyranny in the shape of the almighty dollar, is asserting itself in our country as it never asserted itself before. -N. Y. Freeman's Journal.

FATHER DOYLE SCORES THE WOMEN OF AIMLESS LEISURE.

The Rev. Alexander P. Doyle, of the Paulist Fathers, spoke to eleven hundred women at the meeting of the St. Veronica League in St. Michael's chapel last night, of the evils of a life of aimless leisure which he de-clared to be prevalent to-day.

"The class of men and women who cut themselves away from their fel-lows, who shut out of their lives all sight of want and suffering, who desight of want and suffering, who despise the poor and the needy, is growing entirely too large in this great city," said Father Doyle. "Such a class is necessarily created by a civilization whose standards of pre-eminence are not intelligence or virtue, but just wealth, and whose outward signs of an inward grace are a Parisian gown and unsoiled linen.

"Class distinctions are merely artificial. I would plead with women of social position to appreciate the

ficial. I would plead with women of social position to appreciate the nobility of a life spent in the service of the poor and of the fallen. The work in the prisons even now is urgently calling for workers. The necessities of this work are as clam-orous as is the demand for generoushearted women of leisure to under take the labor which the rewards are a hundredfold in this life.

A woman who has an abundance of the good things of this world appreciates them all the more when she tries to uplift the fallen or bring comfort to the comfort to the heart-broken, and it sweetens her enjoyment of God's gitts. On the other hand, there is no more useless creature on God's earth heaven. than the woman of wealth who lives for herself alone."

ADCUBISHOP FARLEY ON "RACE SUICIDE.

President Roosevelt's virile denuncia tion of the ease-loving selfishness which avoids marriage, and the married cowrdice which shrinks from the begetting of children — a species of "race snicide"—inspired Archbishop Farley, speaking for the mighty Church which restored monogamous, indissolluble mar-riage to the world, to utter a few frank

words to American people.

"If the race is dying out on this continent the evidences of it are not to be found within the frontiers of the Cath-olic Church," he said. "We hold that marriage is a sacrament, and that no man or woman may avoid its natural consequence save by deadly sin, an im-

piety abominable and sacrilegious.
"The modern conception of matrimony which ignores the sacrament, holds the bond lightly as a contract to be avoided by human decrees of divorce, and introluces the theories of Malthus or other political economists into a divinely or-dained order of nature—that is mere paganism. The Church preaches everywhere as a religious duty the law of Eden, given by God Himself to the first husband and wife, 'Increase and mul-

There was an impressive sense of peace, order and sobriety in the drawng-room of the archiepiscopal palace with its gray walls, carved Gothic doors, quaint red velvet sofas and chairs, and the marble faces of Pope, Cardinal and Archbishop — anointed celibates of other days, looking down upon the living Archbishop as he raised his voice in praise of conjugal and parental joys he could never, as an ordained priest of God, know himself. A short, stout body, a fine, rosy

wholesome face, with sincere gray-blue eyes, Roman nose, broad, full brow; a splendid deep head, covered with silver splendid deep head, covered with silver hair and crowned with a purple skull cap; a gold cross of exquisite workmanship hanging against the bosom of the scarlet-trimmed black cassock, and a pale amethyst ring—sign of episcopal authority—shining on plump hand—that

who for thirty-two years has carried on work of their hands for a livelihood combine to make their labor sufficiently remunerative to enable them and their who better knows the complex popula-tion of the metropolis.

"There is no shrinking from marriage

or the consequences of marriage where-ever true Catholics are found," he said.
"Go over to the East Side district, in which I have spent so large a part of my life, and you will find that almost every Catholic home looks like a school. There you will find married life blessed with abundance of children. Heaven prosper these honest, brave men and women and their handsome, laughing children! They are the bulwarks of the nation. Robert Burns has ex-

day Night."
"But the poor who bring children without prospect of means to support them—what of them?"

"There is not a husband and wife in New York so poor that I would not wish them more children. Whenever I enter a house in which there are many little ones I always say, 'God bless you for raising this large family! In my schools I had seventeen hundred chil-dren, and there were four hundred more attending the public schools—all living between Forty-second and Thirty-third streets, in a strip two block wide, be-

tween Third avenue and the East River.
"If the educated and the rich avoid "If the educated and the rich avoid the natural responsibilities of marriage it is to their greater shame, for they can support large families with less effort. To the selfishly childless rich man or woman who wonders how the poor of this city can bear the hardships of their lives contentedly, I would say, 'Go to the homes of the poor and see their children. There is the secret of social bliss. There is the sweetness of poverty,'

"And no matter how large the family is, nor how slender the means to main-tain it, when one of the little ones dies -ah! father and mother weep and mourn as the shepherd for the lamb he has lost of many. It is always the same ery, no matter how many are left be-hind: 'He was my favorite son; she was my favorite daughter.' The man or woman who shrinks from that atti-tude is selfish and craven beyond words

to express.

The reason why true Catholics are free from the offense which President Roosevelt has so properly condemned is that our Church makes marriage an essentially religious act. Marriage is not merely a natural contract—as in pagan times—an exchange of wills bepagan times—an exchange of whis between two persons. The original marriage in Eden was governed by the direct command of God, 'Increase and multiply.' Then men fell away from grace, and the darkness and confusion of pagan times followed, with its polygany and concubinage. Even in the gamy and concubinage. Even in the latter days of the Jewish prophets, monogamy, as ordained in the Garden of Eden, was not preserved, for there was plurality of wives and, besides, Mosso ('because of the hardness of their Moses (' because of the hardness of their hearts') granted bills of divorce.

hearts ') granted bills of divorce.

"But when Christ came, monogamous marriage, as a sacramental indissoluble union, was established. Marriage is one of the seven Christian sacraments. The sacrament of baptism is the first.

The sacrament of extreme unction is the last. With each sacrament the recipient receives grace and strength to bear some duty—the first to be born with truth, the last to be born into

"Now, the firm teaching of our Church is that with the sacrament of marriage God imparts to the pair at that moment strength to fulfil the responsibilities of their union—to the woman strength to motherhood, to the man strength to remain loyal to his wife and to win bread for his children.

"The Church teaches that the legitimate object of marriage is the beget-ting of children. Any other view would degrade matrimony to the low level of selfish passion. Every natural conseof this holy sacrament of matrimony is a part of the religious obliga-tion of a true Catholic. It is not only gross impiety to avoid having a large family, but it is an offense as serious as

perjury; nay, it ranks with murder.
"The avoidance of marriage and children, of which the President has written, is the obvious consequence of irre ligion. Civil marriages, divorces, all ese are signs of the same pagan spirit. As the Holy Father declared a little more than a year ago:

"To reckon Christian nuptials among those engagements which are contracted and rescinded by the civil lawis a great and pernicious error. For the Redeemer and Restorer of human nature, Christ Jesus, the Son of God, having abolished the custom of repudiation, restored matrimony to its former force and character, which God, its Author, had appointed from the beginning; and raising pointed from the beginning; and rasing it to the dignity and virtue of a sacra-ment, and above all ordinary transac-tions. In point of fact, if it be once admitted that the marriage bond be broken, all constancy and stability in

marriage is thereby destroyed.

The falling off in the population of France can be traced to the religious infidelity which prevails in a large part of her population. The practical Cath-olics of France, those who truly follow olics of France, those who truly follow of authority. * * * Let every the teachings of their Church, do not remember that he is able and the shirk the duties of fatherhood or motherhood. It is the unfaithful, the skeptic, the atheistic part of France that has ceased to be a source of

strength to the nation.
"I fully agree with President Roosevelt's words. The man or woman who will not marry for fear of parental responsibilities, or who, being married, challenges the will of God by seeking 1277

SPIRITUAL STOCK-TAKING.

In New York, Boston and other ities in which Catholics are numercities in which Catholies are numer-ous, this present week, Passion Week, has steadily grown in favor with societies of men and women, for the time of their annual spiritual retreat.

For strange as it may seem to the man wholly given over to money making, or the woman who lives for "society," there are hosts of earnest Christians of both sexes who regarded their annual spiritual stock-taking as of just a little more importance than the same process in basiness lite. Passion Week is a singularly appro-

priate time for pre-occupation with the affairs of one's soul. The antecendent four weeks of a fairly well-spent Lent have predisposed Christians to look forward as anxious travellers might, to the Everlasting Home of peace and happiness, and to consider everyone with his own soul, whether he is doing his best to make sure of it. The his best to make sure of it. The mystery of the Redemption, by which our heavenly citizenship was made possible, appeals with especial force to every believing heart at this time. We go with Christ to Gethsemane and Calvary, and honor His Resurrection by rising not only from sin, but from the dangerous states of spiritual luke-warmness, worldliness, and intent to get off as to faith and practice with just as little sacrifice as possible.

It has been a year of violent disturbance in religious circles, outside of the Catholic Church. Science and the higher criticism are compelling con-stant fresh concession from those forms of Christianity which staked their all upon a Book without an Interpreter. But the Church built on the Rock, with everything staked on Christ's promise, knows that her foundations cannot be undermined.

If the attacks on revealed religion affect the faithful at all, it is to increase their practical piety. As the crease their practical piety. As the New York Sun notes in a recent issue: "The extraordinary devotion dis-

played at this Lenten season is of the nature of a demonstration by religious faith that all human science is power-less against it. The exhibition is the more impressive because it is made by men of distinguished intellectual ability and discipline, no less than by the un-learned and those whom science would put in a low scale of intellectual devel-

The Sun goes into detail of the Catholic sodality retreats, in one of which fifteen hundred men of superior standing in the community, including three justices of the Supreme Court, are participating, saying in conclusion; "It is not improbable that the very

spread of a skepticism which is the most fatal to religious belief in the whole history of religion will be the cause of producing a passionate religious re-action; but if it comes, the indications seem to be that in character it will be marked by the disciplined restraint of the Lenten season rather than by the

A Boston Unitarian clergyman, the Rev. Charles W. Wendte, seems also to have noted the increased observance of Lent, not only among Catholics, Lent, not only among Catholics, but among the more carnest members of the various Protestant bodies. It is all wrong, he says calmly. It is being upright in spasms, instead of being—with ingenuous Pharasaism—like the Unitarians, striving for righteousness all the

Why fast at one time rather than another? Why go more frequently to Church in Lent rather than in the summer vacation? Why, we may ask, ponsibilities of their union—to the voman strength to endure the ordeal of ington's Birthday, the Fourth of July, or Thanksgiving Day? May not these spasms of patriotism tend to traitorous acts between times? Why, to repeat our earlier analogy, does a business man take stock at fixed seasons? Why are accounts ever audited?

Why is not everything in the material and spiritual order left to unregu-lated individual impulse? — Boston

ON HELPING TO SPREAD CHRIS-TIAN TRUTH.

"GOING, THEREFORE, TEACH ALL NATIONS."

To repeat an old and most true saying, nothing is so great an obstacle to Christian Truth as ignorance of it. Truth of itself, when rightfully con-ceived, is strong for the defeat of error; and if the impartial mind, free from prejudgments, weighs truth well, reason itself will command its accept-tance. * * * Now, the gift of Now, the gift tance. preaching, that of teaching, is, by divine law, in the hands of the rulers whom "The Holy Ghost has placed as Bishops to rule the Church of God' (Acts xx., 28), especially of the Roman Pontiff, the Vicar of Jesus Christ, the Head of the Church. Nevertheless, let none imagine that private individuals are forbidden to devote themselves to the same object. * * * As often as there is need, these may well deliver to others the messages they have received, re flecting like a glass, the voice of the teachers, guarding themselves, however, from an assumption of the duties of anthority. * * * Let every man Let every man ought to confirm the Catholic faith by the authority of his example, and to preach it by the consistency of his life. Among the duties, therefore, which bind us to God and the Church, this takes a chief place, that the labor of all must be called to assist, as far as possible, in the propagation of the truth and the warding off of error.-Encyclical Pope Leo XIII. Jan. 10, 1890.

To love is to admire with the heart, to admire is to love with the mind.

for years had lived the lives whose end-

ngs one shudders to think of. The oure life of the man whom they had

known so many years among them made them feel that every word came from

his heart.

suffer.

neart. Edward!" -- Father Ring's voice

not say you have not had liberty in your

"It is best so, Father."
"It is best. But you know the super-

The voice was half choked that re-

"Bien, mon pere."
"And I, Edward, have given you no

parting gift. Let me put this iron

crucifix on your neck, the image of Him who gave Himself for you. They only

are wise who love it, consult it, fathom

it. Bitter as it is, nothing is so pleasing as to plunge into the depths of its

bitterness. It is a school wherein is to be found all knowledge without

weariness, all sweetness without satiety.

will fear neither wind, nor rain, nor

Edward Lascine's voice was stron

and firm as he replied, "Thank you, Father Vincent; I will do so."

"And now, during the last half-hour

we shall be together, let us go into the

private chapel, and kneel before our

able sacrament of the altar.

Divine Lord, present in the ever-ador-

tercede with Him who is all strong to

Down through the long, winding

ssages and staircases passed the Father

and his charge, and there, in the great stillness, hefore the altar, they were

came out of the chapel, with faces shin-ing with holy joy—two beautiful faces, that will haunt me until death.

"We will be there in a few min-

'Edward, are you strong to go forth,

Edward Lascine pressed his hand on he iron cross. "In His strength, dear

the iron cross. "In His strength, dear Father, yes. I feel, in some degree, as our Lord must have felt when the pur-

Edward, our parting must take place

write to me, as you would have done to your own father or mother, and you

Clearly and softly rang through the

tone corridor those words: "Benedi-

cat te Omnipotens Deus, Pater et Filius

They passed on to the door: the cab

was waiting; the rain fell drearily enough, and the wind blew coldly.

Several Fathers were standing there talking, and wishing to see Lascine

"Dreary weather for you, poor child, o leave," said Father Austin.
"All is light here, though," said be, once more pressing his hands on the

Father Vincent smiled a sad, dim

mather vincent smiled a sad, dim smile; the pax was given all round; once more sweet words of blessing; then the sound of departing wheels, and Edward Lascine had left the Catholic

home which had sheltered him since his

onversion, going forth among strangers

and to rough hardships with the joy of

brilliantly-lighted station, the ticket-

office, all seemed a dream to him; he was thinking of the farewell, and press-

ing the iron cross to his bosom. Poor child! The cross in time will press hard

enough, without pressing it there. God help thee under thy coming burdens!

TO BE CONTINUED.

How to Make Irishmen Loyal.

The recent death of Sir Charles avan Duffy reminds the Casket of

his own country, became a firm support-

er of the British government. This was Thomas D'Arcy McGee, whose name is still widely honored in Canada. Of those two noted Irishmen, the Casket writes: "Both Gavan Duffy and D'Arcy McGee won respect for their country throughout the empire, and furnished an answer to the English-

furnished an answer to the English-

men's favorite argument, that Irishmen

are not to be trusted with self-govern-

ment, by showing how just laws and

equal opportunities are able

of the British government.

Irish rebel who, removed from

one of the old martyrs of old.

Vincent leaned over him, and

itemur!" ejaculated the Father.

Edward sank on his knees.

Benediction.

nce more.

et Spiritus Sanctus.'

Twenty minutes elapsed: two

A lay brother came up. "The cab is waiting, Father.

Found your house on the cross-yo

"Thank you, Father."

of life."

umerous presents.

BY AN OXFORD MAN. CHAPTER III.

No DREAM-LAND.
That holy dream! that holy dream!
While all the world were cinding.
Hath cheered me as a lovely beam,
A lonely spirit guiding.
—Eigar A. Poe.

The November winds were howling round the corners of the old College of St. Osmund, sweeping up from under the hills, waving the leafless branches of the trees, playing in among the clumps with a weird mirth. The beautiful grounds of fifty or sixty acres were sad enough now, and the ornamental clumps of trees sighed and groaned again; on the naths stood small puddles. again; on the paths stood small puddles of water, but, among this cheerless out-side, the college chapel stood grandly out against the gray sky, also the col-lege and the outbuildings—all Gothic —Gothic as Gothic minds well versed in architecture could make them. And this Gothic Roman Catholic college stood inland, in one of England's most beautiful counties. I do not name the county, because true events will be laid before you, gentle readers, and I would not give agony to any mind, which I know I should do if I laid names of places open to my readers.

Often—yes,very often—pens cut sharper
than knives. If people should take up
this book, and therein trace the characters—should they themselves even be brought in—once and for all, let them know it is for no bad motive, but be-cause it is absolutely necessary for the work. Should they see themselves slightly changed, let them know that it is done simply to keep the whole circle, and so that outsiders should not recog-We start, then, saying to every otive, "Abist." To-day was a play day at the college,

and now, at 3:30 was the visit made to the Blessed Sacrament. We, who are standing outside in the grounds on this November day, can hear the rise and fall of the organ, as if defying the blast outside, rising calm and peacefully, then sinking into a soft, low cadence, then bursting forth triumphantly into that grand old hymn, the "Lauda Sion." The voices rise stern and triumphant, as of soldiers who are trying to beat down some great enemy, and each trying to urge the other on to greater boldness. The last verse dies thrillingly away:

"Tu, qui cuncta scis et vales, Qui nos pascis hic mortales, Tuos ibi commensales. Conaeredes et sotales Fac sanctorum civium."

Then some Father rose, and gave few solemn words of warning, urgin these young soldiers to cling to Hin Who, when clasp of loving hand and tender sound of loving voice shall fail, shall touch with His own strong, lasting light the feeble life that stretches up to Him; and this when human love and tenderness are powerless to aid us more. Listen, children of earth: God calls you to a higher, holier, purer vocation; eek in the ordinances of the Church the way to peace; seek in prayer, tears, and penitence, to regain or to keep the purity bestowed upon you in your bap-

The words of dismissal were spoken, and the Church-students, in their long, black cassocks, glided quietly from the chapel. Then followed they laystudents, and-

"The dim lamp softly burns,
And a wongrous slience reigns,
Nought but the sweet, low voice
Of the Holy One complains,
Long, long I we waited here
And thou, thou heed'st not Me;
The heart of God's own Son
Beaus ever on for thee."

Two figures slowly pass from the door of the central entrance into the grounds. One is wrapping his gown around him to keep the cold away; the other is long black cloak, showing the first one is a deacon. The light, flaxen hair curls under his biretta; the clearblue eyes and the fair complexion show off well under his black habiliments. off well under his black habitments. A holy, childish expression nestles on his face, and the merry smile makes him a general favorite. He is about the middle height, and rejoices in the name of Paul Wright. His companion is in the divingle players but he is is in the divine's play-room, but he is of a darker complexion; a heavy ex-pression falls over his face; his eyes are of a beautiful brown, and he has hair to match. He is also of the middle height, and, by his particular dress, the cloth of his cassock, and his silk biretta, one would almost say he had for the ecclesiastical nicety gone in for the ecclesiastical incety which all converts from ritualism consider correct. His name is Francis Carley. They saunter slowly about the grounds, and now the paths are well filled with strollers like themselves.

"Well, Frank, is he coming to right?"

Yes, zio mio. I heard from Father Ring this morning, asking me to do all ld for him."

'Shall you meet him, then, at the station ?

I went up to the rector's room before visit; he also has heard, and he gave me the permission directly

"How strange!"
"You know, Paul, old man, he comes from Oxford."

Does he, Frank?"

"Yes, and he has suffered a good deal to become a Catholic. Last week a long account of his conversion was in the paper. I didn't see it, but I will Didn't I show you the Father's

No; do.

Francis Carley slowly pulled a letter from his pocket, and handed it to Paul Wright. Let us glance over his shoulder at the contents:

er at the contents:

"St. Augustine's Monastery, London, St. Joannis A, Cruce, Nov. 24.

"My dear child in Christ: 1 have to ask mu to do all in your power for Mr. Edward secine a convert of one month, who is comik to St. Osmund's to morrow. He is from xford, and has been staying in the monastery with us, but no thinks he would rather go to mue college and see the Catholic world before a settles down to any order. I agree with m in his decision. Poor child! he nas much a suffer, both in the lose of friends and protry; so I have written to the Fathers I know of do all they can for him to make him compretable. Monaignore will doubtless allow you meet him at the station by the seven p m.

kept the table almost enrapt while he rain. He is gently born and bred, and I hope ou will be great friends spoke, or, as the subject changed, in roars of laughter. And, later on, many an officer was seen in the monastery you will be great friends.

"As for yourself, persevere in your hely vocation remembering, Qui nerseveravent usque ad finem. hie salvus erit. Converse with the good God only, labor with Him. walk with nim, fight and suffer with Him, and then you shall reign with Him.

"Oh. what a hely vocation you are called to in the priesthood! I do not forget to ask God that you may continue in it in the Holy Sacrifice chapel, and often the calm discourses of the Father have brought floods of tears to old, hardened, ruinan faces who

"Your affectionate father in Christ, "THOMAS RING, O. S. A."

"Poor old fellow!" said Paul, as he handed back the letter, "I am sure I hope I shall like him."
"I hope I shall, too," said Carley.

What a jolly name he has ! "Yes, it is a pretty name-Edward " He has been a Puseyite, then?"

"Oh, yes, I suppose so."
"He must be a good sort of fellow, though, or Father Ring wouldn't write

like that.' "What school will he be in, do you think, Paul?'

"Can't say."

"Can't say."

"Well, then, I know the rector said the Poets,' and he has No. 11 allotted in the Poets' Dormitory."

"No. 11 this cold weather, and after

having luxuriant rooms at Oxford! We great, strong fellows is a shame. We great, strong fellow can stand it, but not a stranger wh

has been gently brought up."
"So I suggested to the rector, but he said possibly things might be altered after he came

Is he under the perfect, then "Why, yes, of couse. Father Clare has nous; that is one thing. How laughable to put a fellow like that on the Poets' table! I shall watch to see elevates his basin of tea to-

ior told you have ever your home here, when you like to come; and you must come up often. I will see to night. 'A fellow who has done and suffered what he has won't scruple at a thing like that, especially as he is going on for the priesthood. He, you may be sure, has learned 'how sublime a thing

plied, "Thank you, Father.
"Come, Edward, we must pack your it is to suffer and be strong."

"Well, I must go in, as I have some work to do, and then dress to go to th

'And I, Frank, shall go to the chapel and pray for Edward Lascine, for he will suffer much, in first coming among us, from the rough ways of the Poets

Two hours later saw Francis Carley on his way to the station. Two hours later saw Paul Wright kneeling in the chapel, still and motionless, his head buried in his hands, the folds of his gown falling gracefully around. Silence reigned, and in the dim twilight one could see kneeling forms adoring the All-Holy on His altar-throne. No light was visible save the red lamps burning before the high altar, and in the niche various saints. God grant, Paul Wright, your prayers may be heard for Edward Lascine, that he ma always stand close to "Him who walk that he may eth in our midst so often, and Whom we

More excitement than ordinary visible in St. Augustine's Monastery to-day. Father King was hurrying to-day. Father Ring was hurrying backward and forward from the church to Edward Lascine's room. Now and then a bell rang, communicating from the church to the house, and the popular confessor, Father Ring, was demanded. The last time the bell rang, manded. Father Ring said, very gently:

"Well, dear Edward, I must go now in the meantime, you had best make a visit to all the Fathers, as they have asked the Father to allow it." As you would wish, dear Father

Ring. The voice came forth quiet and calm but one could detect a touch of suffer

ing in it beyond the ordinary. Father Ring was gone.
Edward Lascine was kneeling at th

foot of the crucifix, impressing burning kisses on the feet of the Crucified. burst from his lips, "give, 'OJesu!" oh give me strength now to fight boldly under Thy banner. I give myself to thee, O Christ! to be Thy priest. Ac-

here. Remember, if ever you want money, if you want anything, in fact, cept me, Jesu, accept me! Poor boy! The bowed head and the shall have it." terrible stillness, told far more truly than pen can describe what was pass-

imprinted the pax on his cheek. "Low, my child, I will give you the Church's ng. Half an hour later he was in Father Denes's room. The good Father was talking quietly and calmly with him on the decision he had come to of going to

"Gladly would we have kept you among us, Edward; you always have a room and a warm welcome here. Should St. Osmund's be too rough for you, come back to us. Be strong in the faith; Jesu will guide you, Mary our Mother will pray for you, and we shall never forget you in the Holy Sacrifice. Take this book, a small token of affection from one who feels more than an ordinary interest in you."

An hour later Edward Lascine re turned to his room perfectly laden with books and gifts, for every Father has given him some little token of affection, sociales kind words. A month only among these good Fathers had wrought Some terrible fascination must be working in this young fellow's character. Yes, gentle reader, there was a fascination in him—the fascination of

real goodness. Father Ring was waiting for him. Edward Lascine rushed to him; his head was buried in the cassock of the man who had received him into the Church; who had, as it were, cut him off from home, friends, everything dear to him, and who yet loved him with unspeakable

The good Father's face was an index of his character. The simple, childish expression, the broad forehead, the thin, ern lips, the splendid figure, and the unutterable gentleness of the man, spoke

worlds in his favor.

He had been an officer in the army for rears, but always with the same quiet, gentlemanly bearing, talented, gifted; e was a favorite with every one in the mess-room—his brother officers adored When, one day at mess, the place Thomas Ring was vacant, and it was said he had gone to the Monastery of St. Austin, to become a monk and priest no one wondered, no chaffing expression went the round of the table, and it was noticed that a gloominess prevailed for

a day or so. Every one among them admired that grand conception of "ali-quid immensum infinitumque" which transform hot-headed rebels into wise statesmen and bulwarks of the crown. revolved in the mind of Thomas Ring, No nation can be destroyed while it as in the mind of Cicero, and drew forth these splendid displays of genius which possesses a good home life

EASTER MONDAY AT THE WHITE HUUSE

Easter weather in Washington is re-narkably like the disposition of the amous "little girl who had a little he the most perfect. famous "little girl who had a little curl," for it may be the most perfect, or the most disagreeable climate imaginable. The uncertainty brings anxiously to the hearts of many and various people, since Easter week is the high tide of social life in the capital and marked by a complete renewal of official, or semi-official functions among the cabinet, diplomatic and congressionwas troubled, yet a wonderful tender-ness rang through the calm tone— "Edward, our will is the only thing that we have of our own, and can offer al sets, as well as the usual post-lenten flurry of entertainments of the older resident families, who justly consider flurry of themselves the nucleus of the real fashto God. Offer Him yours now. This it is that makes the religious life so meritionable society of Washington. there is another much larger class of orious — the renouncement of the will at every moment, the continual death to all that has most life in us. Edward Lascine, think of the agony of Christ in the garden. Connerts your sufficient very important individuals, em, at least, having latent claims to membership in all of the divisions of society mentioned, to whom good Easter Laseine, think of the agony of Christ in the garden. Compare your suffering to His. How small it is! Edward, God loves you, therefore He makes you suffer." weather means everything, since rain or cold will completely mar their pleaschildren of all the ure. These are the sidents of the District of Columbia, 'Father Vincent, I am strong now. to whom the President gives the free-dom of his lawn—the big back-yard of It is only the parting with all the good Fathers that troubles me. This house White House—every Easter ems such a blessed home, such a shelter day afternoon, in order that they may of refuge! Going to St. Osmund's neems like desolation!" eep up the custom of egg-rolling, and end a pleasant holiday. This is unspend .. pleasant holiday. This is undoubtedly the most important and unique outdoor entertainment of the when you proposed it, my child, I foresaw this; but I think it right you should go for a time, however painful it is to you and us, so that the world may

> tion exactly like it elsewhere, or so entirely informal, or under such distinguished patronage.
>
> No one seems to know when or how the custom originated. Old inhabitants who were youngsters in the city over thalf a century ago, relate that even then it was customary for the children of the District to assemble, not at the White House, but on the hill behind the Capitol every Easter Monday morning and roll colored

eason, important because it is attend

ed by all sorts and conditions of little

down its grassy slopes.

How the custom came to be abolished at the Capitol grounds and trans-ferred to the White House is told in a story which makes up in interest what it lacks in verification. The narrative relates that during the administration of President Hayes, the Senators deemed that it was out of all keeping with their dignity, and the dignity of the nation which they were bound to maintain, to have the back door of the Capito the Capitol turned into a kindergarten, though it occurred only one day in the The litter of egg-shells, the broken eggs, and debris, was most unbroken eggs, and depris, was most un-edifying, they said, and it soiled their glossy shoes; the grass was trampled on and prevented from growing, and altogether it was a most foolish and expensive practice and they determined to have it stopped. And so, one fine Easter Monday morning, over twenty-two years ago, when the little tots of the District, all unmindful of Senates and decrees, and happy in their blissful ignorance, arrived on the scene,

they were met by blue coated guardians of the peace who ordered them " off the Then, says the story, arose a such as was never heard in Washington before. The children stood around the coveted playground and wept as though their little hearts would break. It was useless to argue with them; what did they care for Senates and decrees. They were deprived of their rights, therefore they must cry. And cry they did, until the Senators within felt very much ashamed of themselves. Just then President Hayes drove up and ple robe and crown of thorns fell from Him, when the last agony was over— nothing but Easter joy." eeing the children in tears, inquired as "Te deum laudamus, te dominum con-

the cause. The chorus came back They wont let us roll eggs here!" President, "I'll let you play in my big yard; its a better place than this for There was

There was a happy shout of thanks the little on changed to smiles. They knew that there was no lawn anywhere to compare with the President's, and they lost no time in accepting its hospital-ity, declaring when they had been admitted that it was " much nicer than the mean old capitol grounds.' Whether or not we may believe this

version of the origin of the White House custom, it is certain that President Hayes was the first to invite the children to play on the lawn of the Ex-ecutive Mansion, and that it was he also who established the custom which also who established the custom which of all of his successors have continued. It is highly probable, however, that the building of steps and terraces on the lawn in the rear of the Capitol, which was begun over twenty years ago ren-dered the place unfit for the observance of the egg celebration, and doubtless it was then that President Hayes came to their rescue, and won a place in the hearts of the Washington boys and girls next to Santa Claus. Since that time the custom has grown in observance, until to day the White House grounds on Easter Monday is the mecca for thousands of children, assembled from every quarter of the District of Columbia.

Usually the big iron gates of the President's lawn are opened at 10 o'clock. But long before that hour a stream of diminutive humanity has been setting toward the southwestern quar-ter of the city. And such a mixed, such a cosmopolitan crowd! Snart little fellows in knickerbockers and daintily attired little maidens, some-times followed by their colored nurses, and all carrying baskets of eggs; ragged urchins, with torn clothing and soiled faces, but with a store of amnunition no less plenteous than richer neighbors; kinky headed little pickannies from the region near the river front, eyes and teeth gleaming with delightful excitement—and all re-joining with the spirit of the occasion, and feeling that it is their especial holi-day. For has not the President himself invited them, and have not the District Commissioners sent big, good-natured policemen to look after them. and the school authorities freed them from their studies, and the Secretary of the Navy sent the Marine band to play nice tunes? Surely they have ample reason to be excited and happy, and to allow their exuberant spirits to time-honored custom will find increased

have full play for this one afternoon! Once the gates have been opened the in begins. Laughing and shouting and screaming in glee, the children ificent lawn, which at other times so carefully guarded, and try to find the sloping hillocks best suited to their An appropriate place having sport. An appearance been selected, they stand at the cres d roll their of the eminence, and one after another, down the slope laughing with pleasure if they reach bottom safely, or philosophically eating those which become cracked and broken in the colored cascade. Then the eggs which escape destruction are gathered up, and the programme is re peated. Other children who are not "grown

up" enough for the regular game, are content with simply rolling eggs to one

content with simply rolling eggs to one another, while they are seated on the grass, while others still, play the game of "picking" eggs. This game is played with two youngsters, and generally begins with a challenge. "I dare you pick this!" says the aggressive one producing an egg which he thinks one, producing an egg which he thinks has a strong shell. If the challenge is has a strong shell. If the challenge is accepted the smaller ends of the egg e struck together, and the one which are struck together, and the one whitely broken becomes the property of the victor. The possessor of a thick shelled Brahma egg, or better still, of a goose egg, is the admired of all admirers and either dares with impunity, or becomes a veritable Morgan in his absorption of witelling interests. "Picking" seems vitelline interests. "Picking" seems to be especially popular among the col-ored children, who are very fond of ones, irrespective of class or color, unique because there is no other func-tion exactly like it elsewhere, or so enored children, who are very fond of eggs and glad of the excuse given them to eat the broken ones. Many other games, devised for the occasion ingenius little ones, are played, and a favorite one is the sailing of egg-shell boats in the large fountain basin where the water lilies grow.

In spite of the large crowd which is usually present there is little disorder and few accidents. The efficient police are everywhere, and the mischievous lads who steal eggs, or do other unlawful things, have to be careful in conducting their depredations. Frequently some of the little tots wander away from their guardians and become lost in the crowd. This contingency has been provided for, and the lost ones are taken by the police to a summer house, the premises, and in the rear of tained there until they are claimed by their friends or relatives.

The celebration is at its height in the afternoon. The Marine band comes at about 3 o'clock, and renders a programme of lively music, and the dent usually appears, with some of his verandah of the White on the verandah of the White Indeed the children of Presi family, on House. dent Hayes were accustomed to mingle with the crowd, and play the with true Democratic spirit, and President Cleveland's children, who were too young to participate actively in the fun, always watched it with envioueyes from the windows and verandah. envious

Last year the weather was unfavorable, and consequently the attendance able, and consequently the attendance was very small and not so diversified as usual. On the previous year, however, (1901) the day was everything that could be desired. The Fourth Artillery band, from Fortress Monroe, took the place of the Marine band, which was absent from the city, on its annual was absent from the city on its annual tour, and Mrs. McKinley, Mrs. Hobart, and a number of children of the mem-bers of the cabinet, watched the fun from the windows of the Biue room. McKinley The lamented President never missed the opportunity to extend his greeting to the little ones; on this particular occasion he left an important onference to spend a few moments

There is no limit to the diversity of types one sees on egg - rolling day.
Washington, the most cosmopolitan city in the country, containing as it does representatives from every district in shout of thanks and their tears the Union, and from every country in the world, can furnish a crowd more complex in its make-up, the community on the American continent. All of these various types, as well as the always constant one-third negro population, whose representation on ny public occasion is

their populate strength, may be seen at the egg-rolling, and for this one day at

least, all seem to be on the same plane of equality.

After the President had appeared in the 1901 celebration, I noticed particularly a dark-skinned little chap, who stood near the band-stand, watching the fun, listening to the music, and chatting with a typical American boy who stood near him. Both lads were attired in the uniform of Western High School Cadets. Pretty soon a solem looking Chinese attendant came up and said something, and the dark-skinned boy went away with him. This year this same lad, Minister Wu's little son, who is now in his native land, will be telling his Chinese companions of the American children's Easter holiday and the President's big lawn, and the little Chinese will wonder at the cus-tom's of the "foreign devils," who play near their emperor's palace with

fearful impunity.

Occasional fistic encounters are not uncommon among the larger boys. Last year I saw a veritable Little Lord Fauntleroy holding a much larger boy on the ground while he pummeled him unmercifully. A policeman came to the rescue and brought to light the fact that the "under" boy had been "picking" with a china egg, which is contempt to the regulations of the game.

contrary to the regulations of the game.

From about two to four in the afternoon the excitement is at its height. After that the attendance falls off, and by five the throng has departed, leaving fragments of colored shells and broken eggs, and a miscellaneous litter of debris that is at once the detestation and despair of the White House

gardeners. But a day's work makes everything spick and span again; the warm rain and bright sunshine conspire with the grass-roots to fill the indentations caused by the heels of the little ones, and the lawn of the President's back yard is none the worse, while the chil-dren are all the better for the President's mammoth law party.

There is no doubt that this good and

favor under the regime of our genial resident Roosevelt, and since recent additions built to the White House do not encroach upon the old play-ground, the children of Washing ton may look forward this year to a successful observance of their special and peculiar holiday.—John A. Foote in The (Easter) Rosary Maga-

A WARNING TO MOTHERS.

Ask any doctor and he will tell you " soothing that the tain opiates and narcotics dangerous to the health of infants and Every mother should shun these so-called medicines as she would deadly poison. Baby's Own Tablets is the poison. Baby's Own Tablets is the only medicine specially prepared for children sold under an absolute guarantee to contain no opiate or harmful Every dose helps little or drug. and cannot possibly do harm.

No other medicine has been so warm-

No other medicine has been so warmly praised by mothers everywhere.

Mrs. J. R. Standen, Weyburn, N. W.
T., says: — "Baby's Own Tablets are valuable in cases of diarrhoea, constipatlou, hives, or when teething. I have never used a medicine that give such

good satisfaction.

These Tablets will promptly relieve and cure an minor atiments of chil-dren, and may be safely given to a new born baby. Try them for your child-ren and we know you will use no other medicine. Sold by druggists at 25 cents a box or sent by mail on receipt and cure all minor ails of price by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

THE LESSON OF EASTER

LIFE'S FAIREST VISTAS DISCLOSED ONLY TO GRIEF-TAUGHT EYES.

The story of Easter is the story of humanity. It is the growth of ages, born in primitive times, "weighted with memorials of successive generations; a heritage which knits us to the forefathers who sleep, and to the shadowy outlines of those who shall yet

come after us!"

It is a good idea, that of coming to church on Easter morning in new garments, unstained by contact with the world. It fits in with the pure white radiance of the picture, with the meaning of the mighty organ peal, "Ressur exit, sicut dixit!" chorus which uplifts the awed soul. But to rejoice in Easter means to have suffered in Lent. Unless one has gone down into the dimness and the dark, how shall be fully enjoy the light? The meaning of Easter is lost, where there has been no Lenten work, prayer, penance or self-denial. To enjoy best and most, one must have suffered. To be happiest one must have tested sorrow. To be content one must have

suffered deprivation.

It is an eternal law. Greatest beauty, greatest joy, greatest love springs from sufferings. A strong-souled man said once that to him the "sheltered flower" theory for a girl was all wrong. That "sweet simplic-ity" as practically to look at but desired. was pretty to look at, but dazing. That the woman who most merited love and who won and kept and held it firm was the woman who had been in the world, though perhaps not of it. woman in whom ignorance did not typify innocence, but who looked out on existence with frank eyes, and whose sympathies were large because she, too had known struggle and stress. It quite an upsetting of old theories. is the latter-day philosophy of Richard le Gallienne, often carnal and flippant, still hides many a golden truth in his prose, poems, and speaking of his

amorous "quest" he says, after leaving "Nicolete": "There was, indeed, only one quality of womanhood in which she was lacking, and in which, after much serious self-examination, I discovered the reason of my instinctive self-sacrifice of her-she never suffered! As my heart warned me at the beginning, 'she was hop much from life to spend one's days with. She lacked the subtle half tones of experience. She lacked all that a pretty wrinkle or two might have given. There was no shadowy melancholy in her skyclear eyes. She was gay, indeed, and had a certain childish humor, but she had a certain childish humor, but sale had none of that humor which comes of the resigned perception that the world is out of joint and that you were never born to set it right. These characteristics I had yet to find in woman. There was still, therefore, an object to my quest. Indeed, my experience had provided me with a formula. I was in search of a woman who, in addition to every other feminine charm and virtue, was a woman who had suffered!

"With this prayer I turned once more to the genius of my pilgrimage.
'Grant me,' I asked, 'but this—a woman who had suffered!'"
Well, they are easy to find, the women who have suffered—who have

had their Lent days. It is life's heritage; but, after all, comes Easter, in the full tide of its joyousness and jubilation of the Risen King, and who shall measure the recompense which the glorious feast brings to earth's exiled children ?- New World.

The Penalty of a Fast Life. The Penalty of a Fast Life.

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those why suffer muscular pains from bicycle
riding will find Dr. Thomas' Electric Oil something worth trying. As a lubricant it will
keep the muscles pitable and free from pains
which often follow constant use of them with
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bruises, sprains and contusions it is without a
peer.

why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avyided. This Syrup is pleasant to the taske, and unsurpassed for relieving, healing and curing all affection of the throat and lungs, coughs, colds, broachttis, etc., cto.

Unto the alters bring the firstling flowers. The violet with even the value of the violet with even the value of the value of the the three that defidil in more breather agreement, whose Breather sprays end and the shy windflower of the value of value of the value of value of the value of t

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AN EASTER GARLAND.

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Co., Brockville

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he growth of ages,

OF EASTER.

UGHT EYES.

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11, 1903,

Unto the alters bring
The firstling flowers of spring—
The violet with evening's purple eyes;
The violet with evening's purple eyes;
The value trocus-spear
That hath of frost no fear;
The daffold in morning's golden guise;
The hyacinth, whose belis
Breathe fregrant spells;
Breathe fregrant spells;
Hepstica spraya entwined.
And the shy with flower amorous of the wind;
One more fair bloom bear ye.
And let be
As softly white as plumage of the dove,
As softly white as plumage of the dove,
The illy that's for love!
Oye that fare with faint and falling breath
Toward the dim gates of death.
Be these the heartening sign—
Quickened by God
Within the dormant sod—
Of resurrection and the life divine!

WHY I AM A CHRISTIAN. III.

Rev. E. A. Higgins, S. J.

THE ONLY BEGOTTEN SON.

The lecturer, resuming his subject—the Grounds of our Faith as Christians—said: We are disciples of Christ for precisely the same reasons as moved those who listened to the words and saw the works of Jesus. They believed His doctrine and His They believed His doctrine and His They believed His doctrine and His code of morality to be divine, and His Church to be a divine institution, because they believed Him to be the Son of God—true God as well as true man. They become Christians because they believed the author of Christianity to be God. They became followers of Christ because they recognized in Him a divine teacher, the way and the truth and the life. This one reason includes all others, and dispenses with all other proof of the divine character of Christianity. It should suffice for us as it did for the immediate disciples of Christ. There is no method of presenting the claims of the Christian religion so direct, so simple and of so constraining a force as this way of studying Christianity in the Person of its Founder. Before addressing ourselves to this study let us make two preliminary

that we approach this singular and ex-

less as if it were the rule of faith, which it was never intended to be, but

the last lecture, with every guarantee

of authentic and reliable history, confirmed by the weight of nineteen cen-

pages then, even as you would those of Tacitus or Plutarch, and study the

Him what testimony He gives of Him-self. What does he teach about Him-

Good Shepherd, the door of the Sheep-

fold, that He is the vine and we the

Father, that He possesses in Himself uncreated life, that He giveth life to

whomsoever He pleases, that He hath power to forgive sins, that He can lay

he demands for Himself the same absolute, unconditional homage of faith as is given to the Father, and He

promises to those who believe in Him the condition of salvation. In a word, He lays claims to attributes which no mere man could pretend to without

blasphemy or madness, and He demands

an honor and a homage which could be

given to no mere creature without idolatry. All that Christ teaches about Himself may be summarized in this doctrine, that He, the Son of Man, is also

this doctrine, that He, the solid is also, in the true and absolute sense of the word, the Son of God, equal to the Father, one in nature with the Father, true God of true God.

This doctrine He teaches in private

and in public, before friends and enemies, when He knows that it will

and in public, before friends and enemies, when He knows that it will inevitably expose Him to the most bitter animosity of the Jews, and lay Him open to the false charge of blasphemy, for which they will inflict upon Him the penalty of death. This doctrine He confirms by His works, the stupendous and public miracles to which He so confidently appeals.

and are solemnly summoned to the bar of God's justice on the day of judgment:

Whatever men's faith may be, whether they believe Christ to be God

living and the dead."

es to those who believe in Hin

character of the Central Figure.

of hostile criticism. Open its

Ask

this study let us make two preliminary remarks. First, we must remember that the Redeemer was really and truly man, like us in all things save sin. As man, in His human nature, He could feel pain and suffering, undergo persecution and death. As man He was a creature and therefore in all things dependent on God, subject to God, immeasurably inferior to God. If there is a record of His life, we may expect to times, "weighted successive generawhich knits us to the deep, and to the those who shall yet a, that of coming to is a record of His life, we may expect to find in it abundant evidence of the norning in new gar-by contact with the with the pure white reality of Christ's human nature. Christ teaches that He is true God, He eture, with the mean-organ peal, "Ressur-" and the swelling must also teach that He is true man. Our redemption depends no less upon His humanity than upon His divinity. lifts the awed soul. Accordingly we will find passages in the Gospel Records which abundantly Unless one has gone mness and the dark, ly enjoy the light? Easter is lost, where onstrate the humanity of Christ. is, by excellence, "the Son of He is, by excellence, "the Son of Man," He does His Father's will in all things, He is inferior to the Father, Lenten work, prayer, enial. To enjoy best est have suffered. To must have tested sor-He is subject to His parents, He is obedient to temporal rulers, He knows exile and persecution, He is scourged and crucified.

ntent one must have ion. ernal law. Greatest joy, greatest love afferings. A strongonce that to him the er" theory for a girl That "sweet simplic. to look at, but dazing, who most merited love I kept and held it firm who had been in the perhaps not of it. ignorance did not m ignorance did not e, but who looked out th frank eyes, and whose large because she, too, ing of old theories. ay philosophy of life. ienne, often carnal and ides many a golden truth ems, and speaking of his "he says, after leaving

he says, after leaving indeed, only one quality n which she was lacking, after much serious selfdiscovered the reason of self-sacrifice of her—she red! As my heart warned ming, 'she was hoping too to spend one's days with.'s subtle half tones of exlacked all that a pretty might have given. There y melancholy in her sky-he was gay, indeed, and childish humor, but she at humor which erception that the world is and that you were never right. These character yet to find in woman, il, therefore, an object to ideed, my experience had with a formula. I was in oman who, in addition to eminine charm and virtue, who had suffered!

is prayer I turned once genius of my pilgrimage. I asked, 'but this — a I asked, 'b

ad suffered!"

y are easy to find, the
have suffered—who have
nt days. It is life's herititer all, comes Easter, in
e of its joyousness and
the Risen King, and who e the recompense which feast brings to earth's ex-

emalty of a Fast Life.

Tan irritable condition of body exhausted energy, poor diges nerves and broken sieep. If you live the Kiling pace, better keep life in the Kiling pace, better keep life in the property of the and reconstructor. Ferromaker, nerve astrengthener, and in livigorator. It creates apperfect digestion and undisturbed the vitality and strength lost by givery quickly. Ferrozone will table good, try it. Price 50c, per oxes for \$2,50, at Druggists, or Kingston, Ont.

TON'S PILLS CURE HEADACHE.

THE MUSCLES PLIANT.— Menseular sports and exercises and fifer muscular pains from bieyded dr. Thomas' Electric Oil sometrying. As a lubricant in steles pilable and free from pains follow constant use of them without my siring their strength. For ins and contusions it is without a

Gospel records without seeing that Christ called Himself the Son of God, believed Himself to be the only-be gotten Son of God; that He taught and repeatedly declared in the most solemn manner that He was the Son of God, in the true and absolute sense of the word. The reader may or may not be-lieve the Gospels to be inspired writings; he may receive them as worthy of credit, or he may utterly reject them. It matters not. What I maintain is this: You cannot read this history without seeing this doctrine standing out clear-cut from its pages, that Christ declared Himself to be the true Son of God: that He was so understood by friends and enemies alike, and that it was for this very claim He was charged with basphemy and condemned

to death.

We shall consider to-night only what Christ taught His followers and dis-ciples in the confidential communication of private and friendly intercourse.

To Nicodemus, the disciple who came to Jesus by night, Christ revealed Himself in this lant uage: (John iii) "God so loved the world as to give His onlyso loved the world as to give his only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting. . . He that believeth in Him is not judged; but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. . .

"He that believeth in the Son, hath life everlasting; but he that believeth not in the Son, shall not see life, but the wrath of God abideth on him." Here Christ not only distinctly declares Himself to be the only begotten Son of God, but He makes faith in Him the necessary condition of salvation.

Again: Christ gathers His disciples about Him and asks them (Matth. xvi): "Whom do men say the Son of man is? They answer: Some say that Thou art John the Baptist, and other Elias, and other Jeremias, or one of the Prophets. Jesus said to them: But whom ao you say that I am? Simon Peter, answer ing, said: ... Thou art the Christ, the Son of the

living God."

This is surely a great deal more than to say that Christ is a great Prophet, or the greatest of the Prophets; that He is a man of God; that He is a great teacher, and that God is with Him. All this is implied by those who call Him Elias, or Jeremias, or John the Baptist, who were all great saints and Baptist, who were all great saints and sons of God, by adoption. Peter's confession is much more ban this. It fills the heart of Jesus v joy, and He attributes it to a spe_al light and grace of His Heavenly Father.

Blessed art thou, Simon Barjona, Bersch bless hath not revealed it to flesh and blood hath not revealed it to thee, but My Father, Who is in heaven. He added, as a reward for the of His disciple: "And I say to Faith of His disciple: "And I say thee, that thou art Peter (a rock), on this rock I will build my Church and the gates of hell shall not prevail But along with this evidence of

against it." But along with this evidence of Christ's humanity we shall find equally clear and convincing evidence of His divine nature and divine personality. We must premise in the second place, If Christ were not the Son of God in blasphemy in making such an assertion, and Christ could not accept it without traordinary book of the gospels, not in the light of its divine inspiration, much being equally guilty, or, rather, more guilty, because He had prepared His disciples for this declaration, and had drawn from Peter this avowal of his simply as a trustworthy historical narrative. It comes to us, as we saw in

Again: Among the friends of Jesus none were dearer to Him than Lazarus of Bethania, and his sisters, Mary and Martha. When the news of Lazarus' death reached Christ in Galilee, He returned at once to Bethania. He is met, turned at once to Bethania. He is met, some distance from the house, by Martha, who says to Him (John xi): "Lord, if Thou hadst been here, my brother had not died; but now I also know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus said to her: Thy brother shall rise again. Martha said to Him: I know that he shall rise again in the resurrection self? That He came to save the world from sin, to regenerate the world, to give men eternal life, that He is the saint to the state of the shall rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life. He shall rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life. He shall rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life. He shall rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life. He shall rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life. He shall rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life. He shall rise again in the resurrection at the life. He shall rise again the resurrection and the Eife. He shall rise again in the resurrection and the Father and the life. He shall rise again in the resurrection and the Father and the life. He shall rise again in the resurrection and the life. He shall rise again the shall rise again the res eternity, that He is all-powerful like the into this world.

Does Christ rebuke her for this profession of Faith? No, He rewards her by the stupendous miracle of raising down His life and take it up again, that none can take away His life from Him.

Lazarus from the dead.

Again: A man born blind had been Again: A man born blind had been miraculously cured by Jesus, and because he praised his benefactor, had been cast out of the synagogue by the been cast out of the synagogue by the Pharisees. Him Jesus sought out, and when He had found him, said to him (John ix): "Dost thou believe in the Son of God? He answered, and said: (John ix): "Dost thou believe in the Son of God? He answered, and said: Who is He, Master, that I may believe in Him? And Jesus said to him: Thou hast seen Him, and it is He that speaketh with thee. And he said: I believe, Lord, and, falling down, He adored Him."

These passages must suffice for the present, as examples of what Jesus taught about Himself in private, and how He was understood by His friends and followers. What He taught in pub-lic, in the most solemn scenes of His sacred ministry, and how He was understood by friend and foe alike, we shall see next Sunday. I will only add now, that if human language has any now, that it human language has any meaning; if human words are meant to express the mind of the speaker, then Christ taught the dogma of the Incarnation; that He was true God as well as tion; that He was true God as well as true man, uniting in His one divine personality the two natures, human and divine. "He that seeth Me, seeth the Father. "I and the Father are One." To deny this is infidelity. This dogma is the very core of our religion. If we are Christians, we are prepared to say say with Peter: "Lord, to whom which He so confidently appeals. Those who believe this doctrine are promised eternal life. Those who deny it, those who refuse to believe either His word or His works, are condemned for their obstinate unbelief, and are solomaly suppressed to the hore. say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known that Thou art the Christ, the Son of God." "Nevertheless, you shall see the Son of Man in power and majesty, coming in the clouds of heaven to judge the

To do everything, even the common duties of every day, in order to please God, is to put a divine motive back of or not, this much is certain, and cannot be denied: They cannot read the life.

OUR RELIGION

Proofs in favor of the Catholic doctrine of the Real Presence of Our Lord in the Blessed Sacrament are manifold. It is most plainly implied in Scripture. It was first announced and taught by Our Lord Himself a year previous to His Passion in the synagogue at Capharnaum. "The Bread which I will give you is My Flesh. He who eateth My Flesh and drinketh My Blood hath eternal life."

These are very plain words and easy These are very plain words and easy of comprehension. They unquestionably refer to the Holy Eucharist, Christ's Real Presence in the Biessed Sacrament. They indicate that the priceless gift to be given was not yet bestowed. If He had already given it are symbol, then the use of the future by symbol, then the use of the future verb will give is meaningless. If He had bestowed the gift then His promise —will give—was a contradiction. If He had not bestowed it, as is indicated by the use of a future tense of the verb, then it was not possible to eat His Flesh and drink His Blood.

If, as non-Catholics claim, the words If, as non-Catholics claim, the words were used metaphorically, then, again, do they make Our Lord speak in contradiction. It is true, the expression "to eat a man's flesa" was used by the Jews in such a sense, that is as a metaphor. But when so used they had an entirely different meaning. So used they signified that the man was to be treated with severe cruelty. Hence there could be no application. Consequently Our Lord intended them to be taken in their literal sense.

But a still stronger proof that such was the meaning intended to be con-

was the meaning intended to be conveyed by Our Lord, and such the sense which His words were accepted, is found in the manner in which they were received by the Jews. In answer to the words of Our Lord they asked: "How can this man give us His flesh to eat?" Here we see that they accepted them in a literal sense. Our Lord did not explain. Neither did He correct their understanding of His words if they were large to the large we find Him makwrong. But in place we find Him making His words even more emphatic:
"Amen, amen, I say to you, unless you eat the Flesh of the Son of Man and drink His Blood you have not life in you * * * My Flesh is truly food

and My Blood is truly drink. There are still other arguments There are still other arguments equally strong for the Catholic interpretation. We shall adduce them as we proceed. This must be sufficient for the present.—Church Progress.

THE MAGNET OF THE WORLD.

A writer in the St. Louis Mirror who A writer in the St. Louis Affrer who
is moved to inquire into the secret of
the great popular attraction of plays
like "Ben Hur" inspires a well-put
and thoughtful article on "The Personsitive of Christ" from the pen of y of Christ" from the pen of M. A. Fanning. Mr Fanning's ality of Christ" answer to the inquiry, bringing out strongly the universal and vital in-fluence of the life of Christ in spite of the prevailing pose of indifferentism, will be especially salutary to the readers of so frankly secular a journal as the Mirror.

"The secret of the attraction of the play, 'Ben Hur',' he says, ' and the secret of the attraction of all such books and plays, is the love and reverence that is felt by millions of the human race for the Saviour of the world. * * * Christ lives. This the Christian believes. He is as much the head of His children to-day as He was when He spoke to His 'little ones' at the Last Supper in the upper ones' at the Last Supper in the upper room at Jerusalem, when He prayed that they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me. The Christian belief is that Christian belief is that Christ is contemporaneous. Why not? Are those who live to-day any less precious to Christ than those who walked the shores of Galilee with

was there before, never has there been since, such transcendent and unapproachable egoism. His discourses are of Himself the beginning and ending, the alpha and emega of things, and with a magnitude of assumption that it are other man that are lived. would be grotesque and ridiculous, but in Him is perfectly suitable. He ex-acts the attention, obedience and de-votion of all men to His person. And He not only speaks continually of Him-self, but He puts forth personal claims that in any other man that ever lived self, but He puts forth personal claims for Himself the like of which were never made before and have never been made since. Take a few of them:
"I am the light of the world.

"'I am the resurrection and the life and he who believeth in Me though he

be dead already yet shall he live.'
"' Heaven and earth shall pass away, but my words shall not pass away."
" 'Come unto Me all ye that labor
and are heavy laden, and I will give

you rest."
" ' He that eateth My flesh and drinketh My blood abides in Me and I in him.'

down from heaven."
" He that heareth My word and be lieveth in Him that sent Me hath ever-

asting life.'
"'He that cometh to Me shall not hunger and he that believeth in Me shall nover thirst.'
"He that cometh to Me shall not hunger and he that believeth in Me shall nover thirst.' "'I will raise him up at the last

day.' I am from above.'

" 'I am not of the world.'
" 'I am the way and the life." "'He that leaveth father and mother for My sake shall have a hun-

mother for My sake shall have a hundred fold even in this world.'
"All power is given to Me in heaven and on earth.'
"I know Him because I am from Him and He hath sent Me.'
"Before Abraham was made I am.'

will tell us all things. Jesus saith to her: "I am He Who am speaking with

thee.'''
"These personal pronouns are met at These personal pronouns are met at the beginning or at the end of every brief seatence. And even this mark of what would be called egoism in any one else is overshadowed by the vast aselse is oversnadowed by the vast as sumption of authority and power and the demand for implicitand unquestioning obedience in every word. Is it possible that any natural man that ever lived could have spoken them? Is it possible that any natural man that ever lived could even have thought them or tramed them in his own mind? Is there framed them in his own mind? Is there any living man who can tell their whole

eaning now? " Now to those who accept the words "Now to those who accept the words of Christ and embrace the rale 'keep My commandments,' the words and promises of Christ are implicitly believed. One has to believe all that He neved. One has to believe all that He said or believe none of it. It is not logical to say 'This I believe and that I do not believe,' for there were no idle speeches or frivolous phrases. Each word is freighted with the deepest meaning. Moreover, belief beings the word is freighted with the deepest meaning. Moreover, belief brings the fulfillment of the promise of manifesta-tion of "abiding;" and here lies the secret of the worship of the Christ. The believer offers to Christ his dearest possession—the will. He learns to suffer and to endure, to return good for evil. and to endure, to return good for evil,

and to endure, to lettin good to all things' for Christ's sake.
"The marvelous 'secret of attraction' is indeed the secret of love and faith, but it is not the love and laith that are indefinite, far off, ethical abstractions. They are the heartfelt, heart-reaching love of the clod for the star, of the soul for its Maker and the faith that the words of Christ are life indeed and truth indeed. And those when the star is that faith and work and who possess that faith and work and live by it—are they few? They are as the sands of the sea; but the world knows them not and sees them not.

Their secret is guarded as a treasure of great worth.

* * *

"Everything pertaining to Christ is loved by His followers, and reverenced by those whom He attracts. It is not the literature of 'Ben Hur' that draws people. It is the story. However badly told, it carries with it the suggestion of that other story the story of gestion of that other story, the story of the Man-God, the Saviour, He Who takes upon Himself the burden of the takes upon Himsell the burden of the heavy laden. It is indeed 'the beauti-ful story,' the story that consoles us for the wretchedness of this world with the promise of another life, the glory of which 'eye hath not seen, ear hath not heard, nor hath it entered into the mind of man to conceive."

THE SAVIOUR'S WORDS.

Christ appeared among men as a simple man. Regard Him as He stands among the twelve simple fishermen whom He chose as His first followers and asks them, "Whom do men say that I am?" He was told that some said He was Elias, and some John the said He was Elias, and some John the Baptist come to life again. And turn-ing to the leader of the twelve He "Whom do you say that I am?" Hear Simon's answer: "Thou art Christ, the Son of the Living God." If He was not God, how could He have truthfully answered as He did,—"Blessed art thou, Simon, that thou hast believed?" If He were not God, how could He have said to Simon,

My Father, could alone tell thee what I am?" Again, take His conduct toward His friend Philip, who did not believe even after seeing the miracle of the multiplication of the loaves and takes. It was too supendays a thing fishes. It was too stupendous a thing for Philip's comprehension. Having seen Him heal the sick, give sight to the blind, and even restore the dead to the blind, and even restore the dead to life, even then Philip did not believe. You remember Philip said, "Show me the face of the Father, and all is well with us," and then His answer, "Have I been so long with you and you do not know Me yet?" you and you do not know Me yet?" and "He that sees Me sees My Father." does any one believe Jesus could say that and still be a truthful man unless He was God?—Rev. Thomas E. Sherman. S. J.

ST. VINCENT DE PAUL SOCIETY.

The following Indulgences are granted to the benefactors of the St. Vincent de

Paul Society:

1. A Plenary Indulgence once a month to all and every one of the faithful, whether men or women, who shall regularly give to the General Council some fixed alms, provided they be truly penitant, confess their sine and repenitent, confess their sins, and re

penitent, contess their sins, are ceive Holy Communion.

2. An Indulgence of Seven Years and as many times Forty Days, once each month to all the faithful, whether men or women, who shall regularly transmit some fixed alms to the Particular Councils established by the General

Councils established by the General Council for towns or provinces.

3. An Indulgence of One Year, obtainable, likewise, once each month by such of the faithful, men or women, who shall, in writing or otherwise, engage to give regularly some fixed alms to Conferences approved by the General Council, or by Particular Councils empowered to approve by the General powered to approve by the General Council.

4. An Indulgence of Seven Years

4. An Indulgence of Seven Teams and as many times Forty Days, to all the faithful, whether men or women, obtainable once each month, on the days when they solicit and collect contributions in aid of the Councils, tributions in aid of the Councils, whether General or Particular.

5. A Plenary Indulgence at the hour of death to all benefactors of the social death to all benefactors of the social death of the social de

ety who, being truly penitent, and con-fessing their sins, or should circum-stances prevent their doing this, being at least contrite, shall, with their lips, or, if unable so to do, in their hearts, devoutly invoke the holy name of Jesus, and shall, with a patient and ready mind, accept death from the hand of the

mind, accept death from the hand of the Lord as a penalty for sin.

The Brief of the 13th of September, 1859, beginning: "Renunciandum curavit," grants to each and every member of the faithful connected in any way with this Society, or Benefactors to the same, an Indulgence of three hundred days as often as they shall, with a contrite heart, recite in any language the peculiar prayer of the Him and He hath sent Me.'
"'Before Abraham was made I am.'
"'The woman saith to Him: 'I know that the Messias cometh (Who is called Christ): therefore when He is come He hundred days as often as they shall, with a contrite heart, recite in any language the peculiar prayer of the Society, which begins "We give Thee thanks," etc.

HOLY THURSDAY.

As red as the red of roses,
As wante as the waite of snows;
But the red is a red of a surface
Bone ath which a God's blood flows;
And the waite is the white of a sunlight
Within which a God's light glows.
An't words of the olden Thursday!
Yo come from the far-away;
Yo come from the far-away;
The own love's olden way,
In the hand of the pries, as the altar
His coart finds a hame each day.
The sign of a Host uplifed;
The sixer-sound of a bell;
The glean of a gloden chalice.

His deart finite a foliation of a best for a sign of a Host uplified;
The selection of a golden challed. He grad, sad near! I the wide. He made, and He keeps love's promise. With thee, all days to dwell,
From his hand to his high that tremble. From his hand to his high that tremble. From his hand to his lips that tremble. Sill doing the Facher's will;
And over the rim of the chalice. The heart of the man an inted.
With the waves of a wondrous grace;
As silence fails on the alaxy—
An awe on each bended face—
For the Heart that bed on Calvary Sill beats in the holy place.
—REY, ABRAM T.

-REV. ABRAM T. RYAN

RABBONI. M J SPLAINE IN CATHOLIC WORLD.

"Why weepest thou?"
"Twas a stranger's voice, at the break of the morning gray;
And a lonely beart in its grief replied,
"Iney have taken Him away."

"Whom seekest thou?"
'Twas the gardener's voice, lu the throes of sad The breaking heart could only sigh,
They have talen my Lord away.

"Tis His gentle voice in the oid familiar way One gladsome cry. 'Rabbon!'" "Twas ali that love could say.

Be cheerful: there is no good in worry or sadness; and is not God our Father and are we not on the way to eternal happiness?

A COMMON MISTAKE.

MANY PEOPLE WEAKEN THEIR SYSTEM BY TAKING PURGATIVE MEDICINES.

People who use a purgative medicine in the spring make a serious mis-take. Most people do need a medicine at this season, but it is a tonic, that is required to give health, vigor and vim. Purgatives irritate and weaken—a tonic medicine invigorates and strengthens. Dr. Williams' Pink Pills are absolutely the best tonic medicine in the world. These pills do not gallop through bowels—they are gently absorbed into the system, filling the veins with the the system, filling the veins with the pure, rich, red blood that carries healing, health and strength to every part of the body. Dr. Williams' Pink Pills cure skin eruptions, indigestion, headaches, nervousness, neuralgia, backache, rheumatism, continued weariness and all other blood troubles. They are just the tonic you need for this spring. Mr. A. Campeau, Alexandria, Ont., says: "I received great benefit from the use of Dr. Williams' Pink Pills, and take pleasure in recom-mending them to all who suffer from mending them to all who suffer from troubles arising out of a poor condition of the blood. I think there is no better tonic medicine."

If you need a medicine this spring give these will a trial, they will not

give these pills a trial—they will not disappoint you. Do not be persuaded to take a substitute or any of the "just as good" medicines which some dealers, who care only for profit, offer their customers. See that the full name Dr. Williams' Pink Pills for Pale People, is on the wrapper around every box. If in doubt send direct to the Dr. Wil-liams' Medicine Co., Brockville, Ont., and the pills will be sent by mail, post paid, at 50c. per box or six boxes for

\$2.50. Ordinary remedies sometimes take weeks to even relieve cases that Catarrhozone cures at

even relieve cases that Catarthozone cutes oncoconce.

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Inhale Catarrhozone five minutes four times a day and it cures subborn coughs.

Inhale Catarrhozone five minutes every hour and we guarantee it will cure any case of Catarrh, Bronchitis, Asthma, Luog or Throat Trouble, Deafiness It is very pleasant and convenient to use, quick to relieve, and certain as the nereafter to cure. Large size, complete, price §10; small size, §5 ets. Druggists, or Polson & Co., Kingston, Ont.

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nills for two or three nights in succession, will

going to bed, followed by doses of one or two pills for two or three nights in succession, will serve as a preventive of attacks of dyspepsia and all the discomforts which follow in the train of that fell disorder. The means are simple when the way is known.

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The only kind of consump tion to fear is "neglected consumption."

People are learning that con sumption is a curable disease It is neglected consumption

that is so often incurable. At the faintest suspicion o consumption get a bottle o Scott's Emulsion and begin

regular doses. The use of Scott's Emulsion at once, has, in thousands o cases, turned the balance in favor of health.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,

Te 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
wrily Catholic spirit pervades the whole.

Therefore, with pleasure. I can recommend
to the faithful.

Blessing you, and wishing you success.

Blieve me, to remain.

Yours fathfully in Jesus Christ,
Yours fathfully in Jesus Christ,
Apost. Deleg.

LONDON, SATURDAY, APR. 11, 1903.

EASTER SUNDAY.

On next Sunday is celebrated the festival of Easter, which, owing to its importance, is reckoned in the ecclesiastical annuary as the first and greatest of the festivals of the Church.

The Resurrection of our Lord Jesus Christ from the dead is the greatest among the miracles wrought by our blessed Lord. It is also the accomplishment of the work of Redemption, and the basis of Christian faith, so that the Apostle St. Paul declares that "If Christ be not risen again, then is our preaching vain, and your faith is also vain." (1 Cor. xv., 14.)

Lazarus was raised from the dead, not by his own power, but by the power of God. The same is to be said of the raising to life of the daughter of Jairus, and others whom Christ and His Apostles restored to life. But Christ rose from death by His own power, according to His own declaration: "Therefore doth the Father love Me because I lay down My life, that I may take it up again. No man taketh it away from Me : but I lay it down of Myself, and I have power to lay it down and I have power to take it up again." (St. John x. 17-18.)

The whole Christian faith is based upon the truth of Christ's resurrection, which is the chief miracle to which both Christ Himself and His Apostles appeal in proof of the divinity of His mission to mankind and the absolute truth of His doctrinal teachings.

Nothing can be more certain than that Christ's death was a reality. The Jews conspired to arrest Him, and He nation were witnesses to the fact of the Roman governor, Pilate, and recorded in the archives of the nation.

There was no secrecy about the execution of the sentence, which was carried out publicly at midday, and not until He was known to be dead was His body given to Joseph of Arimathea to be buried. Pilate represented Casar, and as was required under Roman law, he reported the execution and the reasons therefor to Casar. This document was extent in the time of Tertullian and other Fathers, who speak of it as existing at Rome in their day.

The Gospel of St. John tells us (xix. 33, 34,) that the soldiers found He was already dead while He was suspended to the cross, yet one of them pierced his side with a spear. This wound itself would have been fatal, if He had not been already dead, and the process of embalming His body would, of itself, have been sufficient to the same purpose.

The death of Christ is, therefore, a fact as certain as any in history; and His resurrection is equally well attest-

Owing to Christ's previous prophecy that He should rise from death, the Jews obtained the extraordinary concession that a guard should be placed over His tomb to prevent His Apostles from stealing away His body lest they should have a pretext to assert that He had risen from the dead. It was, therefore, impossible that the body should be stolen away; for it is not in the nature of things that a guard of soldiers should so neglect the duty for which they had been so carefully designated.

Their report, therefore, to the effect that the body had been stolen while they slept was an evident fraud, the 31st, and adopted by a vote of 102 to 41. explanation for which is precisely what It was supported by the leaders of both that the Canadian Parliament has fear- in operation, under the new law just the gospel asserts, that they were parties, Sir Wilfred Laurier and Mr. lessly expressed its opinion so decisbribed to make this assertion, for the Borden, both of whom spoke in favor of ively in favor of justice and humanity. Government to fix a definite time when

purpose of enabling the Jewish priests to refute Christ's teachings more effectually.

For forty days after His resurrection, Christ stayed on earth instructing His Apostles how they should teach the nations the way of salvation. During that period the Apostles had every opportunity to assure themselves of the reality of His resurrection, and what St. John says of himself was true of the other Apostles and disciples :

"He that saw it gave testimony, and his testimony is true. And he knoweth lieve . . . and these things are written that you may believe that Jesus s the Christ the Son of God, and that believing you may have life in His

The resurrection of Christ was a public fact, equally with His death, for it was known and seen for forty days by all the Apostles, and many disciples, as many as five hundred having seen and conversed with Him at one time during this period.

Not only was the resurrection of esus the greatest of His miracles whereby the divinity of His teaching is attested, but it was the completion of His office of our Redeemer. His death was an apparent victory for the powers of darkness, but only temporarily so. The resurrection was needed that Christ's triumph over hell and sin should be manifest, and that we might know that " as in Adam all die, so also in Christ all shall be made alive." and St. Paul teaches us that so necessary is the resurrection of Christ, that we should ourselves have no resurrection if Christ rose not from the dead for:

"How do some among you say that there is no resurrection of the dead? For if there be no resurrection of the dead, then Christ is not risen again. (1 Cor. xv. 12, 13.)

But as Christ is risen, so also shall Christ's faithful disciples rise glorious, triumphant, and immortal to enjoy His kingdom in His company for ever.

CREED REVISION.

The English Presbyterians have, after all, forestalled their brethren of the United States and Canada in the revision of their creed, and a recent General Assembly held in London by the British Free Kirk has resolved to strike out of the Confession of Faith that portion of the 25th chapter which states that

"The Pope of Rome is that anti-Christ, that man of sin and son of per-dition that exalteth himself in the Church against Christ, and all that is called God."

The speakers on the subject declared that this is a false, impudent and insulting statement, and is all the worse inasmuch as the Pope now ruling is a mild, noble, and great man, notwithstanding the fact that the Church he rules has departed from the truth of Christ." These wonderfully wise ecclesiastical

legislators did not seem to remark the fact that their own Church must have sadly departed from the truth of Christ when it inserted the "false, impudent, was brought to trial and condemned to and insulting doctrine "above quoted death on the evidence of false witnesses. in the Confession; and at the same A centurion was put in command of a time declared that this Confession is guard of Roman soldiers to have the "agreeable to the Word of God, and sentence carried out, and the Jewish most conducive to the advancement of true piety and godliness," and that it His death, which was duly reported to alone is the truth of God. And if it departed far from the truth in this article, what guarantee have we that it is teaching God's truth now?

It is many years since the Rev. Philip Schaff stated that this article of Presbyterian belief is founded upon a gross misconception of the meaning of the Apostles, Saints John and Paul, and we have no hesitation in agreeing with that undoubtedly learned divine. We congratulate the English Presby terians on their courage in eliminating this article from their creed; but that creed still needs revision on several that Church nearer to Catholic truth.

The American Presbyterians will undoubtedly also eliminate this article at the next meeting of their General Assembly, as the Assembly's Committee have agreed that this should be one of the points to be corrected in the Confession. The Canadian Presbyterians have made no move as yet in the direction of revising this article out of | Charlton's argument against Canadian the Confession, so it appears that Canadian Presbyterians will still have to swallow the pill of false teaching, while their brethren of the United States and England will be released from the necessity of taking the nauseous dose.

HON. JOHN COSTIGAN'S HOME RULE RESOLUTION.

The resolution in favor of Home Rule for Ireland, introduced into the Dominion Parliament by the Hon. John Costigan, which we gave at length in the last issue of the CATHOLIC RECORD, was brought to a vote on Tuesday, March

it, though it must be said that the advocacy of Sir Wilfred Laurier was some what more earnest than that of the leader of the Opposition. Mr. Hackett

In introducing the resolution the Hon. Mr. Costigan exhibited all his oldtime vigor, and it was noticed that he spoke with an earnestness and eloquence truly admirable. Than the Hon. John Costigan there is not a truer Irishman in the Dominion of Canada; and his words made a deep impression upon the House. Sir Wilfred Laurier said that the

settlement of the Irish problem would be a great blessing to the Empire, and he therefore gave his hearty assent to the notion. He quoted a resolution passed by the Canadian Parliament in reference to the South African embroglio, and which had been approved by the whole Empire as a precedent; than can be deduced from tradition but added that we feel more interest in our Irish fellow-subjects. Why should and monuments of surrounding nations not the same autonomy and freedom be who had no scruple in regard to paintgiven to Ireland with the same results of loyalty and prosperity as in Canada? "Home Rule," he continued, "will not mean separation from the Empire. The Irish had spoken bitterly of England, and had even used language akin to treason, but the way to make men loyal was to trust them with liberty; and in his heart he believed that when Ireland shall have the same powers as the Canadian provinces, she will become, instead of a thorn in Great Britain's flesh, a tower of strength to the Empire."

Mr. Borden said he had at first hought this resolution inopportune, and he still thought it not the happiest in its wording; but he did not care much for the wording. Had he been favored with any confidence in the matter by Mr. Costigan, he would have should join in the hope that the measure Premier's belief that Ireland will be loyal. It is not only loyal but devoted to the Empire, as many a battlefield can testify. Ireland had given many men to upbuild the Empire in every sphere.

He stated that it is commonly be lieved by Irishmen that the measure nov before the Imperial Parliament which is designed to remove Irish grievances is largely due to the influence of the King. This belief will make Ireland the most loyal portion of the Empire. In spite of the defects in the motion, he thought it should be carried, and he would vote for it. (Loud applause.)

Among those who spoke for the bill, besides the Hon. John Costigan himself and others already named, were Messrs. Fitzpatrick, Marcil, Hackett and Bourassa, while among those who spoke against it were Messrs. Robinson (West Elgin), Dr. Sproule, Broder, Kemp, Hughes, E. F. Clarke and John Charl-

Of the Liberals 90 voted for and 2 against the resolution. These two were Messrs. McLaren and Charlton. Of the Conservatives, 12 voted for and 29 against: those who voted for it being Messrs. Borden, Monk, Casgrain, Kaulbach, McIntosh, Morin, Ball, Leonard, Clancy, Pope, McGowan and Hackett.

Mr. Charlton was peculiarly bitter in his opposition. He believed that our Parliament should not interfere in this matter which concerned the Imperial Parliament only. It would be an impertinence to pass this motion, and if it were passed we would deserve the same reproof which had been given by the British Government in 1882.

From Mr. Charlton we could expect nothing else. He has always shown himself a determined enemy of Catholics and Irishmen, and our readers may readily call to mind that some years ago he gave expression to the opinion that the prospects of the Liberal Party which was under a French-Canadian points, yet this one change has brought (Mr. Laurier) were far from being bright or hopeful. It is also well known that Mr. Charlton was one of the notorious 'devil's thirteen" who desired to interfere with the legislation of Quebec in regard to the settlement of the Jesuit claims for their confiscated estates.

The Hon. Chas. Fitzpatrick, Minister of Justice, replied effectively to Mr. interference, saying :

" As to the fact that in 1882 Canada had been told to mind her own business, he denied to any British statesmen the right to dictate to a Canadian House of Parliament whether it had the right to pass a resolution or petition."

The precedent quoted by Sir Wilfred to South Africa was also an effective an- | ment schools. swer to the same argument.

Costigan on the grand success of his Rousseau this policy was inaugurated; motion, and we are confident that it but it was left to the Combes Governwill aid materially in securing autonomy for Ireland. As Canadians we shall fullest extent; and though there still feel it to be a cause for an honest pride

ECCLESIASTICAL DRESS.

J. B. of Chatham, N. B., asks several questions regarding ecclesiastical costumes, the chief being : "Why are a short cape and a sash worn by some secular priests ?"

The cape and sash form part of the full ecclesiastical dress. This dress originates in the costumes which in the beginning of the Christian era were in use, especially in Palestine and Rome but these have undergone modifications in the course of time.

The long robe worn by the Jews in the time of Christ dates from a much earlier period than the history of art gives us any complete account of. The Jews of the time of Christ deemed it indecorous or unlawful to carve or paint men or women; and for this reason we have not to a certainty any more satisfactory account of their dres and by observation of their manners ing the human figures.

It is certain that the manners and customs of the Orientals are preserved very pertinaciously, on which account we may safely judge that the long dresses which are worn to-day among the Arabs, who like the Jews are descended from Abraham, were worn by them for many centuries before the birth of Christ, as they were certainly in use at that time. As Rome became the centre of the

propagation of the Christian faith a very few years after the death of Christ, Roman customs had a great influence on the outward accessories of worship, and the cape was adopted into the ecclesiastical dress from Rome rather than from Palestine. As the Holy Scripture informs us that the vestments suggested certain alterations; yet all of the Old Law were by command of God made highly ornamental " for will result well. He went beyond the glory and beauty" (Exod. xxviii, 2,) the Catholic Church followed the same rule, even when the general forms of these vestments did not differ greatly from those in common use, but they were ornamented richly through respect for the sacred liturgy in the celebration of which they were used. When the dresses of the laity were

changed for utilitarian reasons, as for convenience in the transaction of busiess or for warfare, the Church retained the ancient dress for the clergy, which included cape and girdle, the girdle or sash being derived from Palestine, and the cape from the Roman costume. These ancient dresses were deemed more suitable for divine worship, inasmuch as it may be seen from Ex. xxviii. 33, etc. that they were so deemed by God in reference to Jewish worship. The girdle and long tunic are expressly mentioned in yerses 33, 39, 40 of the chapter already quoted. Also, there were attached to both

cape and girdle or sash, a symbolical meaning, which was an additional reason for their retention. The cape was originally of such form that it was used to cover the head, especially when the priest was not engaged in the most solemn parts of the Holy Sacrifice of the Mass, and it was therefore a protection for the head; and

being kept pure by "the helmet of put on justice as a breast-plate, and a helmet of salvation upon his head." The linen amice, which the priest wears at Mass, has the same meaning, and the prayer used in placing it upon his head, and then about his shoulders is:

" Place upon my head, O Lord, the helmet of salvation as a protection against the temptations of the devil." The helmet of salvation is also

mentioned in Eph. vi, 17 and 1 Thess. The girdle is emblematic of the virtue

of chastity and the word is so employed in 1 Peter, i, 13. This symbolism is ndicated in the prayer used by the priest in girding himself when vesting for the celebration of Mass.

The ribbons used by Prelates, concerning which our correspondent also asks, are a part of the cape necessary to tie it on to keep it in place.

THE CHURCH AND THE FRENCH GOVERNMENT.

Fifty-four teaching religious associations asked recently for authorization from the French Government but were refused, and on the 18th of the present month a law was passed by the Chamber of Deputies to put into effect the policy of Premier Combes to end once for all Laurier in regard to the resolution of the teaching of religious orders and to our Parliament recommending leniency substitute therefor a system of Govern-

Under the Associations' Law passed We congratulate the Hon. John during the Premiership of M. Waldeckment to carry out the measure to its remain many religiously taught schools passed it is left to the option of the

ernment makes no secret of its intention to close them.

The religious communities, taught by experience, have anticipated the passing of this law, and most of them have completed their arrangements to retire from the field at a moment's notice. It is now expected that within a few months all these schools will be finally closed.

But the vote which was recorded on this last occasion has furnished the Government with some food for thought; for though its arbitrary new law was passed by a considerable majority, it has been remarked that twenty-five of M. Combes usual followers refused to follow on this occasion and voted against the proposed law, while four others did not vote at all. A few Nationalists, however, contrary to the general expectation, voted for the law, and it was carried. But the defection of so large a number of his usual follow ers is an indication that the Premier has already gone too far, and that his supporters have grown restive; and if this is the case so soon after a general election, it may readily be inferred that this restiveness will soon become general enough to result in the overthrow of the Government in the near future.

We cannot doubt that this is what will happen, for even the Liberal Republican papers of Paris have stated plainly that the Premier's brusque policy is too arbitrary to succeed or to be approved of by the people of France. And on the other hand the indignation of the Catholic party grows more and more intense as new persecutions are being invented to be inflicted upon Catholic sentiment.

The breach between the Government and the Church has grown so acute that notwithstanding the anxiety of the Pope to be on terms of amity with the Government, Leo XIII. has positively refused to yield to the demand of the Government that he should admit its sole right to nominate Bishops. He has declared that as a matter of fact, the Bishops are named to the Pope by the Government, and to ignore the fact would amount to the conferring of a privilege liable to serious abuse. The Bishops of Anecy and Carcassone,

who received their Bulls of appointment from the Pope over a year ago, have not yet been allowed by the Government to take possession of their Sees, for the reason that in the Bulls instituting them the Holy Father writes: Emile Loubet, President of the French Republic, has named to us such a person to be Bishop. The French Premier demands that the Bulls be changed by the omission of the Latin pronoun nobis, (to us,) which indicates that the Holy Father has the appointment in his hands, whereas M. Combes insists that he shall do the naming absolutely.

Pope Leo has refused decidedly to nake this change, declaring that he would rather end the Concordat than admit ar absolute right in the Government to appoint Bishops.

Hitherto the Government and the Pope have had an understanding regarding who would be acceptable to the head being regarded as the both authorities, and thus the Governseat of intelligence, and of faith, ment in naming the Bishops named only symbolically, faith was regarded as those whom the Holy See would approve and invest; but M. Combes salvation," as in Isaias lix, 17: "He change this arrangement. Recently the Council of Ministers agreed upon three ecclesiastics who should fill the Sees of Constantine, Bayonne, and St. Jean de Maurienne, without any previous negotiation with the Pope; but there is nothing to compel the Holy Father to accept a nomination thus made, and so far he has not accepted the Government's nomination. As a consequence, besides the two Sees previously mentioned, the last three are also vacant. The London News declared recently

that no French Government can yield

in this matter, but to a certainty the Holy Father will not yield, even though as a result of his firmness the ing in their heresy, and for several Church and State should cease to be united as at present. The Paris Univers has warned all priests not to union to the Church. A meeting was accept nominations to Bishoprics offered by the Government. This warning was scarcely needed, as the priests know their duty in this regard. so far as the conditions were explained It may, howover, have the effect of putting some few on their Patriarch, they have expressed themguard against yielding to the blandishhappen that some might thoughtlessly accept such an offer, and thus almost to a certainty bar themselves from ever receiving an appointment from the Holy See. It is certain that neither priests nor Bishops would yield obedience to Bishops intruded into their Sees by the Government, and the sure result of such intrusion would be an open breach between Church and State. But the principle must never be lost sight of that "it is better to obey God than

Never forget that the saint whose name you have received in baptism has beengiven to you for your protector.

they shall all be closed, and the Gov- THE DEBATE ON THE COSTIGAN RESOLUTIONS.

If professions of love for and admiration of the Irish people had availed, then, indeed, the resolutions moved by Mr. Costigan, congratulating the British Government on their Irish Land Bill, and reiterating the aspirations for Irish Home Rule as unanimously expressed in the address to the late Queen by the House of Commons and the Senate in 1882, and in the resolution's of subsequent years, would have received the unanimous support of the House on the 31st ult. But there was

'a fly in the ointment.' According to almost every speaker in opposition, the Irish are a "a noble " "a generous people," and so on, race. till the praise bestowed became nauseous to the listeners. The resolutions were "inopportune, impertinent, uncalled for," etc., while one or two members would not vote for them. Why? -because they were introduced by John Costigan! One of the speakersa would- be "the wit of the House" it appears-retailed the old story of the Irishman's love of whiskey, of being in a row, etc.

However, as Mr. Costigan said in his opening remarks, the Irish people of Canada-and the Irish people in Ireland as well - can rise above these flouts and sneers; and so, no doubt, can John Costigan also.

COMPLIMENTARY.

One of our esteemed subscribers in Alderney, Channel Islands, Eng., Rev. James Brown, having loaned his copy of the CATHOLIC RECORD of London, Ont., to the parish priest, Rev. Father Bailey, received the following letter concerning its merits. We thank both Rev. Fathers Brown and Bailey for their very kind interest in the CATHO-LIC RECORD:

Dear Father Brown,-I am delighted with the CATHOLIC RECORD. nothing of its undeniable literary excellence, it is an ideal Catholic paper. By a Catholic paper I mean a paper which Catholic affairs and chamdeals with

pions Catholic truth.
In controversy, particularly religious controversy, it is difficult to be calm controversy, it and judicial. The more one prizes one convictions, the more one is tempted to resent with heat and bitterness attacks against them. It is still more difficult to be absolutely fair to opponents. Even a critic, who gives them credit for perfect good faith, is inclined to understate their objections and to represent them as having less force than they

But no fault on either heads can be with the CATHOLIC RECORD. With all its earnestness, it is temperate in tone and meets attacks with an telligent moderation that carries conviction with it. It is scrupulously fair its adversaries, stating their object tions quite as clearly and powerfully as they could have stated them themse Then it keeps to the real point at issue, carefully avoiding those side issues which needlessly prolong controversy and obscure the situation.

Last, but not least, though it is broadminded and in the true sense of word non-sectarian, loyal to the teaching and spirit of the Church. Anxious for the truth at all costs, it always keeps in mind where the source of all truth is to be found. With such papers to help the work of the episcopate and clergy, it is not to be wondered at that the Church Canada is making rapid strides.

Yours sincerely, CLIFFORD BAILEY, P. P., Alderney, Channel Islands,

IN HEATHEN LANDS.

Recently published statistics of the work of Christian missionaries in Pagan lands show that the total number of conversions from Mahometanism and Buddhism during the year 1902 was 250,000, of whom 185,000 became Catholics, being 74 per cent.

It is also announced that the Nestorians of Turkey are negotiating for their return to the Catholic fold, and there is every prospect of a successful issue to the negotiations.

The majority of the Nestorian Bishops have become convinced that they have no good reason for perseveryears past they have been advocating and endeavoring to bring about a rerecently held at Mossoul for the purpose of ascertaining on what conditions the Holy Father will readmit them, and to them by the Catholic Chaldean selves as satisfied, but certain details ments of the Government, as it might are still awaited before their actual entry as a body will take place. The Chaldean Catholic Patriarch will present these details in full at another meeting which has been arranged to take place at Mossoul shortly, where the Nestorian Patriarch Mar Chinoun with several other Bishops and dignitaries will represent the Nestorians.

The movement has very much alarmed the Russians and Anglicans of Asiatic Turkey, who are making common cause in the effort to counteract it. The Russian Consul has called in two Russian priests to assist in convincing the Patriarch that it is against his interest to give up Nestorianism and to let the Nestorians be absorbed into the Catholic Church. indeed in some terr offend Russia and expected that notwi the union will be co coming Mossoul me The British Con Mossoul in the me cooperate with the

APRIL 11, 190

throwing obstacles The Nestorians a made its appearance Nestorius, the Patr nople, being its fo that in Christ the persons, and that, not mother of Go human person Cl this teaching also the Divine Person so that Nestorianis foundation of Anglicans in Turl nize with the Nest fact that both den be called the Moth have never heard sect has ever de there are two per the other human. mit the Athanasi clares plainly th personality : " W and Man, is not

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PENAL LAW! The Constitut

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n.-I am delighted able literary excel atholic paper. By ean a paper which affairs and cham-

rticularly religious difficult to be calm nore one prizes one's e one is tempted to still more difficult fair to opponents. is inclined to under-ns and to represent ss force than they

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y, Channel Islands, England

HEN LANDS. shed statistics of the

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indeed in some terror lest he should offend Russia and England, but it is expected that notwithstanding all this the union will be consummated at the

coming Mossoul meeting. The British Consul has moved to Mossoul in the meantime in order to cooperate with the Russian Consul in throwing obstacles in the way of the The Nestorians are a sect which first

made its appearance in the year 428, Nestorius, the Patriarch of Constantinople, being its founder. He taught that in Christ there are two distinct persons, and that, therefore, Mary was not mother of God, but only of the human person Christ. According to this teaching also it cannot be said that the Divine Person suffered on the cross; so that Nestorianism subverts the very foundation of Christianity. The Anglicans in Turkey, however, fraternize with the Nestorians owing to the fact that both deny that Mary should be called the Mother of God, though we have never heard that any Protestant sect has ever declared that in Christ there are two persons, one divine and the other human. The Anglicans admit the Athanasian creed which declares plainly the unity of Christ's personality: "Who though He is God * * One, not by confusion of subthe rational soul and flesh are one man, so God and Man are one Christ.' But it is because the Nestorians refuse to call Mary "the Mother of God," and because they reject the Catholic Church and the authority of the Pope, that the British Consul and other Anglicans favor the perpetuation of the

PENAL LAWS STILL EXTANT.

appear when its leaders become Catho-

The Constitution of New Hampshire requires that every seven years the question of a revision of the Constitution must be submitted to popular vote, and if a majority of the people are in favor of revision a convention must be called for the purpose of making the amendments which are deemed advisable. The Convention is empowered to make the amendments if a two-thirds vote be recorded in favor of the same. In accordance with this requirement

the two questions of female suffrage and complete religious equality were voted on this month, the result being that female suffrage was defeated by a all accuse the Jews of any complicity in majority of almost two to one, and re- the ligious equality was also defeated by a Goldsmith's conduct, and rebuked the decisive majority, equality being granted to all so-called "Evangelical protesting against the occurrence, Protestants," but the proposition to admit Catholics to equality was voted that the matter was an individual down notwithstanding that it is the affair for which the Jews in general boast of the New Englanders that their were in no wise responsible. States were settled by the pilgrim fathers with the intention that the settlers should enjoy complete freedom of religion. The spirit of the old Puritans was that they should themselves be free to worship as they thought proper, while Catholies, Episcopalians, Quakers, and others should be punished in the pillories and stocks. Their descendants have the same spirit ity to have in their stead officials less

at the present day. By the Constitution of New Hampshire, only Protestants can be elected as Governor of the State or as Senators and Representatives. This provision will be retained in the Constitution owing to the recent fanatical vote.

SISTERHOODS.

Much indignation has been aroused in Cincinnati, Ohio, by the fact that at a reception given by Mr. Moses Goldsmith on March 21st, a number of ballet dancers attired as nuns amused the party by their coarse conduct. The occasion was a festivity in honor of Mr. Goldsmith's son and the young man's newly-wedded bride.

The dancers were robed as Sisters of Charity, according to one daily paper, or Sisters of Mercy according to another. They waited upon the door, and when the festivities were at their height, these girls threw off their nuns' clothing, and appeared in pink tights, and began a series of Oriental dances, of which the chief feature was the levity of conduct for which these prancings are notorious.

Catholics are naturally very indignant at this insult to the religious orders of the Church, and owing to the fact that half a dozen or more political leaders of the Republican party were present, and no one had the courage to protest against the unseemly exhibition, the affair is likely to have a decided influence at the next city elec-

Mayor Fleichmann of the city was among those present, and though he had not control over the proceedings, he might very reasonably have protested against the insulting exhibition.

Catholic Church. The Patriarch is As he did not do so, it is said to be very probable that his chances of reelection are greatly diminished by the occurrence.

The Catholic Knights of Columbus have taken so much interest in the matter that they have appointed a committee to investigate on whom the responsibility of the exhibition rests.

It is asserted that the ballet was exremely disgusting, and there was certainly no excuse for coupling either the Sisters of Charity or Mercy with the affair. We are not surprised at the indignation excited by the transaction.

The Mr. Goldsmith at whose house the disgraceful exhibition referred to took place is a Jew, but judging from the decisive manner in which his reprehensible conduct was repudiated and denounced by Rabbi David Philipson, of Mount street Jewish Temple on Saturday, March 28th, the Jewish population of the city have no sympathy with the insult offered to the pure and self-sacrificing ladies who belong to the Catholic

sisterhoods. Rabbi Philipson said in his sermon that it was "a disgraceful occurrence which rightfully agitated the communicants of the Catholic Church." He protested that it is unfair to the Jews to hold them responsible for the represtance, but by unity of person. For as should have been mentioned at all rence. He notes, however, with satis- aware that the Pope alone has the faction that the venerable Archbishop power to appoint Bishops. of Cincinnati has stated publicly that he understands the true state of the case, and completely exonerates the appointment by the civil power, with-Jewish people from all responsibility for Nestorian heresy. In all probability, the offence. The Rabbi adds to this however, notwithstanding these efforts to perpetuate it, it will practically dis-

"Not one Catholic in the city feels more outraged and scandalized than do we Jews. Words are not strong enough to condemn the dis-graceful proceeding in which the sacred garb of a Catholic Sister of Charity was used as a masquerade to furnish was used as a masquerade to furnish sport to a party of revellers. There are very few, if any, self-regarding men, to say nothing of self-regard-ing Jews, who would be guilty of such an act of impropriety—yes, of indecency. We respect the feel-ings of our neighbors of every re ligious faith too much to travesty anything that is sacred to them, however radically we may differ from them on points of religious belief, and we need scarcely assure our Catholic fellow-citizens that we sympathize with them to the fullest extent in the indignation

they feel at this outrageous action." It is but fair to say that the Catholic papers of the United States did not at matter. They denounced Mr. politicians who were present without

The Cincinnati branches of the Catholic Knights of America, at a meeting held to consider the matter, denounced strongly those who participated in the revellings, and in a series of resolutions in which the exhibition was denounced, declared that the public officials who took part should resign their commissions, to give the public "an opportundepraved and more pure in character.

THE CHURCH IN FRANCE.

From a vote taken in the French Senate a few days ago it does not ap- Well, let "T. S. B." suppose pear that this chamber has come as a case. Suppose that the diyet to the point of desiring to suppress rectors of, say, the Eastern Townships A GROSS INSULT TO CATHOLIC the Catholic religion, or even of Bank in the Province of Quebec had isweakening to any great degree the ties which bind the nation to the Catholic Church and the Pope.

M. Clemenceau moved that the French Embassy to the Vatican be suppressed, but the motion was declared by M. Delcasse to be not warranted by existing conditions, and the motion was not pressed. A voted was taken, however, as a test on the proposal of M. Clemenceau, to reduce the appropriation for the Vatican embassy. This was defeated by 182 votes to 82. This was in accordance with the recent declaration of M. Combes that the people are in need of and desire religion, and that the religion desired is the Catholic religion and no other.

It is astonishing that with such views the Government should be bent upon destroying the religious orders, and throwing obstacles in the way of the administration of Church affairs in the nation by demanding that the Pope should practically give up his sole right to appoint Bishops, which he certainly will not do; but consistency is not to be expected from an infidel Premier and Government. Infidels are always loud mouthed in their professions that all should enjoy the fullest liberty or conscience; but the only liberty they are willing to grant is that of believing as they do. This was the only liberty which the French infidels of 1792 and 1871 were willing to grant, and which they enforced by putting to

death all who would not accept their dicta in regard to religious matters. M. Combes has not threatened with

death all who have remained faithful to their religion, but we know very well the diabolic character of the spirit which animates himself and his followers, which is the same with that by which Robespierre, Danton, Ledru-Rollin, Dombrouski, etc., were inspired. and it is only the fact that the present rulers of France dread an uprising of the people against their truculence which prevents them from following the traditions of Red Republicanism.

We shall await with anxiety the developments which will result from another move made by Premier Combes which is intended to precipitate a schism in the Church. He has had the audacity to nominate three Bishops without consulting with the Pope. It is not to be expected that these priests will accept such an appointment, as they would thereby cut themselves off from the Church, yet such things have occurred in the past, that intruders have been thrust into Episcopal Sees by the civil power, and it is barely possible that some one or more of these appointees will accept the positions offered them. In such case the civil power would hand over to hensible act of an individual Jew, and them the Episcopal revenues, but and Man, is not two, but one Christ. expressed regret that the fact of they would not receive the Mr. Goldsmith's being a Jew obedience of the faithful priests or people. A schism is possible under in connection with what was these circumstances, but is not probsaid by the press regarding the occurable, as priests and people are quite

Already the Bishops of the nation have warned their priests that no out the consent of the Holy See, can be accepted by them, and we have confidence in the fidelity of the priests that none of them will play into M. Combes' hands by accepting such uncanonical

appointments. The day of retribution can scarcely be delayed much longer when the people of France will rise to punish M. Combes and his Government for their impudent interference in ecclesiastical matters.

THE IRISH LANGUAGE.

Montreal Star says that the demonstration in Dublin anent the Irish language on the Sunday previous to his writing " was one of the most imposing sights seen in that city for a long time. Contingents from all parts of the country took part in the procession. The different Gaelic societies and the educational institutions were largely represented," and so on. Yet he is pessimistic, for he adds, "Despite all that has been said of the revival of the national language, I do not believe they perfectly understood that it has made any advance worth speaking of." How he can reconcile his very elaborate description of the demonstration above alluded to and his conclusion on the subject, it would be hard for him to explain.

This brings to mind a former reference of the correspondent to the same matter. In a recent letter he menof its capital stock, because some of the addressing the Directors in the Irish language, "was" — said he — "going too far!" sued a call, and that many of the French Canadians wrote their applications in their mother-tongue, does he imagine that it would be "going too far," or that the directors would for a moment think of throwing the applications in the waste basket? "T. S. B." well knows they would not dream of doing so.

McFADDEN'S FLATS.

The vulgar exhibitions which from time to time are given on the public stage, under the pretence of representing the Irish character, have been at last effectually though unexpectedly called down from the stage in New York and Philadelphia, through the action taken by a number of young men said to be members of the United Irish League and the Ancient Order of Hibernians.

An exhibition was announced under the name of "McFadden's Flats," to take place a few evenings ago in Fourteenth street theatre, New York. This is a farce in which the Irishman is made to figure as a debased creature who is capable of uttering and acting only the lowest vulgarisms, and the character of the play was well known by the public generally, so that an opportunity was given to a number of respectable young Irishmen of the city to prepare themselves to show their

appreciation of the farce.

a shower of ancient and ill-odorous eggs were thrown at the actors on the stage, many of which hit the target. The eggs were followed by a storm of decayed onions, carrots, cabbages, and other vegetables to the great discomfort of the players, who were soon

obliged to leave the stage. They were not rowdies who took this method of showing their disgust at such exhibitions. They were respectable young men who were determined to put an end to the outrageous caricatures of Irishmen who are so frequently brought forward at similar exhibitions. We are not generally in favor of these violent methods of remedying such an evil, yet we cannot but feel that these young men under such provocation were justified in putting a stop to the proceedings which have been so frequent that it would seem that they could not be brought to a close by any

gentler means. In Harlem an exhibition of the same character was stopped in a similar way We can only express a hope that the lesson given will result in driving the so-called " stage Irishman " into obscurity, and no doubt it would be gratifying to all true Irishmen if he were to disappear from the stage in Canada as well as in the United States.

THE MUTUAL LIFE OF CANADA. In last week's issue appeared the

thirty-third annual report of the above named company, a careful examination of which will show that the Company of which will show that the Company of the International Catholic efficiency effic is in every respect worthy not only of the confidence but also of the active support and encouragement of the insuring public. It stands to-day in the forefront among the most progressive and substantial life companies of Canada.

It closed the last year with the large sum of \$34,467,420 insurance in force and with assets amounting to \$6,459,780. And after paying to its policyholders very handsome sum of \$738,256. The Mutual Life of Canada enjoys only purely mutual native life company in Canada dividing all its profits among its policyholders only, as The correspondent in Ireland of the it has no stockholders to claim the lion's or any share therein. This fact alone gives the Company an individuality all its own and entitles it to be looked upon as the policyholders' Company, par excellence. The management while always conservative been very progressive, as the steady and healthy growth of the company abundantly shows. We have, therefore, much pleasure in congratulating the President, Mr. Melvin, the Man ager, Mr. Wegenast, and the Secre-tary, Mr. Riddell, as well as the Directors and agency staff, upon the truly national prominence the com-pany has attained and the great future as before it as one of the largest insurance and financial institutions of We have no hesitation to the country. We have no hesitation to recommend the Mutual Life of Canada the favorable attention of our

In the Dublin Freeman's Journal of March 9, appears a report of a public meeting held in the town of Galway tioned that one of the Irish banks for the purpose of nominating a having issued an advertisement for candidate for Parliament. Mr. Devlin tenders for subscription, to a new issue was the choice of the people, and the speech he delivered on the occasion was those desirous of subscribing wrote one which reflected credit on Canada, The authorities granted the victims their application in Irish, the Board his native country. He is a Nationalof Directors threw them out. This, ist of the best type, and we have hopes that our young Canadian will make a name and a fame for himself in the House of Commons.

THE KNIGHTS OF COLUMBUS.

A Catholic society that is spreading with marvelous rapidity is the Knights

of Columbus.

Founded in Connecticut only a few years ago, jt now has branches in almost every State from the Atlantic to he Pacific ocean. It attracts men to by its sociability, by its large memership that offers opportunities for the making of nice acquaintanceships, by its splendid ritual, and by the enter-tainments that it gives. It also has a

fraternal insurance feature.

It is well for Catholics to get together ccasionally even in their amusements. There is a tone of life to be kept up by them, from which they should not fall to a lower key. So that, even at recreation, they must not lose sight of their

high vocation. The Knights are expected to cultivate courtesy, friendliness, and brotherly love. They admit to their counerly love. They admit to their coun-cils only practical Catholics. They ex-clude persons engaged in the liquor traffic. They intend that their organi-zation shall have all the attractions of he forbidden secret societies and none of the latter's drawbacks. They hope that it may always be animated with a spirit of attachment and docility for the Church, take a foremost part in all movements for the advancement of Catholic interests, and help to form a body of ideal Christian gentlemen. Catholic Columbian, Columbus, Ohio.

Amongst all the devotions, after that of Holy Communion, there is not one more agreeable to our Lord, or more advantageous to ourselves, than visits that of making Him frequent before the holy altar. Detach your-self, then, sometimes from the company About a hundred young Irishmen attended, and when the vulgarisms began of mankind, in order to go and taste the delightful companionship of your adorable Saviour.—St. Liguori.

EXPOSE CANARDS OF HOSTILE PRESS.

C. T. S. AFFILIATES WITH THE CATHO LIC BUREAU OF INFORMATION AT BERLIN. Philadelphia Catholic Standard and Times.

Brooklyn, N. Y., February 28.
Your readers will be pleased to learn that this society has now perfected arrangements with the Catholic Bureau of Liversities. of Information (Central-Auskunftstelle der Katholischen Presse,) quarters of which are in Berlin and the energetic, able superintendent of which is Mr. Ernest Kley. This Bureau was established during the latter part of the year 1900 for the sole purpose of investigating the veracity of articles, dissertations, telegraphic despatches, etc., heavily charged with anti-Cath-olic virus, appearing in the various secular papers of Europe. Of late years the imperative need of

made apparent to all thinking Catholics of Europe of an agency which would be in a position to get at the real truth of the alleged "scandals," "rebellions in the Church," "defections among the clergy," etc., and which might be in a position to give the exact truth to personal inquirers, and above all to supply with authoritative information the various Catholic papers on the Continent. During its brief existence this bureau has merited the highest esteem and gratitude of thinking men admirable spirit of justice and impar-tiality. Should the facts in any re-ported scandal in the Church be true, they are with regret but openly and plainly admitted, but the average reader has not the slightest conception of the number, variety and malice of the canards put before the reading public of every country in Europe by the anti-

ome such central agency has been

efficiency of the International Catholic Truth Society is greatly increased, be-cause not a few of these mendacious attacks upon the Church are reprinted verbatim in numberless dailies of the

United States.

It is unnecessary to dilate upon the advantages which must needs accer the Catholic press of this country from this systematic intercommunication, and we ask the co-operation of Cathories at large, and particularly of the editors of our Catholic papers, to assist us in carrying out the obligations which during the year \$483,350, it held in surplus over all its liabilities the yery handsome sum of \$738,256. people calumnies against the Catholic Church of Europe, so is it necessary the unique distinction of being the for us to perform like service for the fair name of the Catholic Church of these parts, frequently misrepresented

in the anti-clerical organs of Europe, The sample given in the following correspondence from Herr Kley are characteristic illustrations of the unscrupulous tactics of European papers when there is question of Catholic in

when there is question of Catalans, terests—tactics, we are sorry to say, frequently adopted by not a few editors on this side of the Atlantic.

I. C. T. S.

SUPERSTITION (!) IN ITALY.

The anti-clerical press of entire Europe published the following incident: "In the small village, Coriano (Central Italy) a mad dog had bitten four-teen persons. The doctor of the vil-lage sent the head of the animal to the

bacteriological institute of the Universbacteriological institute of the University of Bologna, which found the usual indications of hydrophobia. At the instigation of the paster the village authorities decreed to grant those who had been bitten the sum of 1,000 lire, and to send them not to Bologna to be treated according to the Pasteur system, but to Cucullo, a place of pilgrimage, where they should be cured through St. Dominic. The pilgrims, however, returned even more sick and

one even died.' This report is an infamous calumny about the pastor and the Catholic auth-orities of Coriano. The pastor had nothing whatever to do with the affair. 1,000 lire to go to Bologna for treatment. But the victims (they were were eight, not fourteen, in number) of their own accord, without the knowledge of the pastor or the authorities, went not to Bologna, but to Cuculio, as their ancestors used to do in similar circumstances. ALL OF THEM, WITHOUT EX-CEPTION, RETURNED PERFECTLY CURED, while some years ago a boy died who had been bitten by a mad dog had been

had been bitten by a mad does treated in proper time by the Pasteur Institute of Bologna.

(The Episcopal See of Rimini, to which Coriano belongs, sent me a de-claration of the pastor, of the authorities and some local newspapers in which those who had been cured personally narrated all details.)

FAISE STATISTICS.

"Le Jour" of January 23, pictures the French Bretagne, in which at present 20,000 fishermen are in great distress, as "darkest France," claimin that it furnishes for the "Grande Re claiming publique" the largest number of spirit ual congregations and of persons can't read or write of DRUNKARDS AND CRIMINALS.

A statistical comparison between two provinces of a country can only be just if, aside from various other conditions, the comparative size of the provinces is considered. It is wrong, then, to say: In this or that country there is the greatest number of drunkards, criminals, etc., but one ought to say : In proportion to its size, such or such country has the largest number of drunkards, etc. Taking this into con-

sideration we may conclude:
1. That Bretagne does not contain
the largest number of congregations, for there are comparatively as many in the Auvergne, in Rhone, Soire, etc. The largest number is in the department Auvergne.
2. Such as can't read or write are

as numerous in the South and South-eastern France as in the Bretagne. Even in Paris there are about 30,000 children that go to no school, or do not begin to go until they are fifteen years

in the Department Seine inferieure; Bretagne ranks third.

4. The broading place for crime is Paris and its subarbs, where there is little religion. The Protestant journal Le Temps had to acknowledge that IN THE GOOD CATHOLIC SECTIONS OF FRANCE THERE ARE THE BEST MORALS AND THE LEAST CRIMES. Among such thoroughly Catholic sections of the country the Temps justly mentions first Bretagne, then Auvergne, Bearn, Biscaye.

AN ANTI-CELIBACY CANARD.

During the past few months a few of the leading anti-clerical papers of every country in Europe have the impression endeavoring to create endeavoring to create the impression that there exists a strong, widely developed movement among the Catholic clergy, particularly of Italy, against clerical celibacy. Thus the Berlin daily (Berlin Tageblatt) in a recent issue gives the following des-

patch: "Rome. In Apulia there has devel-"Rome. In Apulia there has oped among the clergy a vigorous proaganda against clerical celibacy. Bishop of Molfetta communicated with the Vatican on the subject and has suspended a number of priests from the sacred ministry."

In answer to inquiries, I have received from the Bishop of Molfetta, Mgr. Pascola Picone, the following:

1. It is absolutely untrue that there has arisen in this diocese even the slight-est movement of the clergy against celibacy. 2. The Bishop of Molfetta has never communicated with the Vatican upon this subject. 3. By reason of some disciplinary offenses a few priests were recently suspended a divinis.

Can you, readers, by any stretch of conceive how the above named canard could have come into exist-

ONE RED ROSE.

What the Heavenly Visitant Found when He Came.

The only beauty that was left the poor, frail little creature was her great wealth of hair. The heavy air of the dilapidated tenement house could not

her of that. The only pleasure she had ever known was when people would turn and say as she passed: "What beautiful hair!"

Her poorly clad figure, growing more thin as the chill days of winter passed, was a familiar one to the people of the grim parts where she lived. They shook their heads as she went by and mur-mured in undertones: "Poor thing! mured in undertones: "Poor she will not last much longer."

The strange red roses that came to her face last fall had never departed. As her cheeks grew more hollow, the more red and vivid grew the roses. She was a little proud of the roses when they first came. After a while she knew they were not the roses of healthful beauty. Her shoulders grew peaked and her chest sunken, poor thing eyes bore a frightened look as she came eyes bore a frightened look as she came out of her doorway to face the chill air of the morning. Dying by inches, she was still trying to earn a little to help things along in her cheerless home, where poverty and drink had placed their ghoulish seal.

High up above the busy street she worked at making paper flowers. There was no sweet perfume lingering about them. They were flowers only

about them. They were flowers only in form and color, still they were reminders of the reses and lilies, and pansies and violets that grew, she had

heard, where the sun shone.
Some of the girls talked about new hats for the morrow; but the girl who coughed as she worked wondered if she would ever wear a new hat with pretty

Night came and the work was over; the crowd of chattering girls dispersed, and the young thing with the peaked shoulders hastened homeward, coughing as she went. The air was heavy with fog, and breathing became a positive

pain.

The windows on her way were gay with color and she gave a little sob as she passed them, for there was nothing back of those brightly lighted plates of glass for her. Her eyes caught a glimpse of red, a rose that dropped from a lady's hand. The girl quickly grateful it from the gurb and litted it. snatched it from the curb and lifted it te her face. A rose, a real rose! Her heart gave a glad throb, for now she might wear a real rose in her beautiful

hair on Easter.

The scant supper eaten, she hastened up to her cheerless room, and the rose, the beautiful red rose, she placed in a tumbler of water by her bed.

A visitor came in the night. The visitor no palace gate, no tenement door can keep away. The thin hand door can keep away. The thin hand reached out, and in the moonlight the trembling fingers found the precious

When the bells rang out the chimes of Easter's dawning the morning light fell upon a face no longer pinched, and a dancing sunbeam lit the rose that nestled in the wealth of hair adown her cheek.

WE WERE ALL THERE.

In a certain connoisseur's collection of paintings is a very old picture of the Crucifixion. It is not beautiful, but it is striking. The canvas is cracked, the figures are stiff, the colors are hard and dull. Our Lady is there and Magdalen and John. And kneeling at the foot of the cross is a nun looking up at our Lord, whose face is turned to her. The picture has a curious story. The nun was the abbess of a certain convent and a friend of the a certain convent and a Friend of the artist. Hearing he was going to paint the Crucifixion, she said to him, "Oh, do put me in. I was really there, you know. Our Lord had me in His mind when He hung on the cross. He saw me. He spoke to me; do put me in." The picture may not be more interesting to others for her presence there, but to herself it must certainly have made the Crucifixion and death of her Saviour for her a fact more vividly realized. Let us do for ourselves what no artist is likely to do for us—put ourselves into the scene whenever we look at Calvary or any other scene of our Lord's dear human life. We shall of age.
3. The largest percentage of drunkards is found in Nermandie, especially BY A PROTESTANT THEOLOGIAN.

CCXXXV.

We shall have, for a good while yet, to employ ourselves, more or less, with the vituperations, and blunders, and malignant falsehoods, of Lansing and Christian, and other such men. How-ever, off and on, we will refresh our-selves, and take the evil taste out of selves, and take the evil taste out of our mouths, by reverting to such writ-ers as Professor Foster. Here we shall find decency, and a scholarly tone, and a disposition to be fair, and at least so much knowledge of the subject as to enable them to impart a good deal of valuable information to their fellow

Protestants.
Of course a work published by the Presbyterian Church concerning the Church of Rome must be at bottom of controversial. Now, as we have seen in our discussion of the Salvability of non-Catholics, it is plain that Dr. Fos-ter has never had any such previous non-controversial study of Roman Cath olic sources as to give him any good assurance of being able to keep his foot ing in critical passes of argument Therefore, in the delicacies of treat ment required in the third chaptor of his first part, he has, as we have seen, made a sad mess of the whole matter, perpetrating such sins of omission commission, misapprehension and dis-tortion, as would be amusing did not the gravity of the results check the sition to mirth.

Where Dr. Foster is simply expository, as in the dictionary of Christian Literature, he is wonderfully accurate. He might do well to confine himself to He might do well to confine nimself to exposition, for even in the history of Protestant theology, his scholarship can hardly be called redundant, always excepting New England divinity, in excepting New England divinity, which no doubt he is a past master. In Catholic matters requiring a little intricacy of argument, and balancing of authorities, he has not so firm a touch as Dr. Faulkner of Drew in his occasional articles. Faulkner is aided here by his non-controversial temper.

Therefore he knows equally well how to hold a position or how to surrender it, if

facts turn out against it.

However, in most of his work Foster, However, in most of his work Foster, even in controversy, appears to incline rather to exposition, and to be very decently accurate. In the fourth chapter of his first part he lays down, correctly enough, the Catholic doctrine of Orders, and Celibacy, and to each he subjoins a temperate statement of the Protestant position, and of the arguments in support of it. I shall have little to do except to add an oceasional expansion or rectification, and so I expansion or rectification, and so I think it will be through the rest of his work. At least I have not yet noted work. At least I have not yet noted such another Serbonian bog of mistakes positive and negative as his unlucky Third Chapter.

Foster reminds Protestants that

Rome does not so urge the special priesthood as to forget to emphasize the universal priesthood of the bapthe universal priesthood of the say tized. Yet we can hardly agree with him in citing the recognition of lay baptism in proof of this, inasmuch as the Church allows that even a pagan, man, woman or child, is always com man, woman or child, is always com petent to give a valid, and in case of petent to give a valid, and in case of necessity a regular baptism. Foster too at least seems rather to encourage the opinion that in case of necessity Rome permits lay persons to administer other sacraments too, whereas, as we know, except matrimony, which is adknow, except matrimony, which is administered by lay persons only, the priest being simply an authorized and confirming witness, the other sacraments except baptism are heid-by the Church to be in all cases whatever absolutely null unless effected by a priest. The Eucharist, it is true, may be given by a deacon, but of course not consecrated by him. consecrated by him.

hardly quite accurate in saying that Orders and Confirmation are reserved to the Bishop. It would be more precise to say that sacramental

Two things, therefore, naturally sug is reserved to the Bishop ordination is reserved to the Bishop, and in the Latin Church confirmation ordinarily. The Greeks, we know, even when subject to Rome, empower presbyters to confirm, and Rome em vers prefects Apostolic to do and also the mitred Abbot of St. Martin's in Hungary, and perhaps some other prelates who have not the Epis character. Indeed it appears that before the Council of Trent there were whole branches of the Franciscan Order that had gained by prescription the right of confirming, which, howthe right of confirming, which, how-ever, they lost after the Tridentine reconstitution of discipline.

As to Orders, we know that the nonsacramental minor orders may be given by an abbot, or a Cardinal if he is a priest, and no doubt the subdisconate, priest, and no doubt the subditionate, which was once a minor order, might be added if the Pope chose. Nay, Bellarmine, Lehmkuhl, and others, mention it as a licit, though hardly probable opinion, that a priest might be empowered to ordain a deacon. It is only the two certainly sacramenta orders of presbyter and Bishop which all allow could not ever be validly given except by a Bishop.

Dr. Foster, with most, though by no means all Protestants, positively de either Our Lord or St. Paul teaches that virginity is intrinsically higher than marriage. True, both the higher than marriage. True, both the Saviour and the Apostle warn against going beyond the gift given, and declare it better to live in honorable marriage than to act on an unreal voca-A real vocation is reserved to few. Yet how any one can read St. Matthew xix. 3-12, and 1 Corinthians vii., and still maintain that the Saviour and His Apostle do not teach that for those who are called thereunto there is a state more consonant to the angelio than marriage, is something that I can not at all make out.

Of course the general tenor of Dr. Foster's remarks in the second part of this chapter is not one to which any Protestant will take exception. How ever, Catholics would object to the phrase "enforced celibacy of the priesthood." Since entrance to the priesthood is voluntary, they would ask, how can it be said that this condition is involuntary?

I suppose, by the way, that Dr. Times.

Foster is aware that the United Easterns have a married priesthood, and even those who have immigrated hither. How far Rome may hereatter extend the like privilege in the West, lies within her own breast.

I may remark that so very pronounced a Protestant as Frederick Robertson has written some sergons on

Robertson has written some sermons on the married and the single state which hold a very much less peremptory language than that of Professor Foster. Curiously enough, the most energetic advocate of clerical celibacy that I

Low Churchwoman.

Of course, as Cardinal Bellarmine says, the excellence of a virgin vocation, and the expediency or inexpediency of requiring it of all the clergy, are two entirely different questions. The former is a doctrine, and in my judgment, a clear doctrine of Scripture. The latter is a question of optional discipline. optional discipline.

Meanwhile, since we, as Protestants.
are not called to obtrude our advice upon Rome, it might be not amiss for us to take the advice of some of our own number, who beg us not to treat the vocation to single life as a disqualification for the ministry, and not to refuse to send out a young man as a missionary if he thinks he can do the Lord's work better by imitating St. Paul. Farther than this of course no Protestant church

even dreams of going.

The next chapter concerns the Of course I am not thinking Papacy. Of course I am not thinking of contradicting his general view here, which I could not do without giving up my own convictions. However, there may be some points in which a little information would do him no harm.

Here is one certainly. He says, as if in contradiction of the present Papal claims, that Innocent III. allows that he may fall into heresy, and that if he should be would be amenable to the judgment of the Church. Does not Dr. Foster know that the Catholic Church of to-day holds this opinion as distinctly as Innocent III.? Does he not know that all divines allow that public heresy is the one offence for which the Pope may be tried by the Bishops, assembled of their own authority, and if found guilty deposed, or as the Jesuits teach, as a "doctrine of the order," be declared, as having by public heresy, ceased to be a member of the Church to have ipso facto ceased to be he

Cardinal Bellarmine explains that while it is a pious opinion that God will never suffer so great a calamity to befall His Church, (for Bellarmine will not allow that even Honorius was really a heretic) yet if in His inscrutable Providence He should suffer it to be, the Church could not be misled, in-asmuch as the Pope's defining function lies within the range of unsettled ques lies within the range of unsettied questions, in which, says the Cardinal, he can not err. He could not imperil the Church, even if he would, but only himself.

CHARLES C. STARBUCK.

Andover, Mass.

THE EASTER DUTY.

In the performance of our full duty as Catholies it is not enough that we as Cathones it is not enough that we keep only the commandments of God, our Father. That is not the entire obligation; there still remains some-thing else, which is the observance of the precepts of the Church, our mother. These are the laws instituted by God's representatives for our spiritual and eternal welfare. To them we owe complete obedience, for God has said, "if he will not hear the Church, let him be to thee as the heathen and the publican."

The laws in question are six in number and are called precepts of the Church. They are binding on all the faithful. By the fourth of these we are commanded to receive the Blessed Eucharist at least once a year, and the time fixed for it is Easter or there-Hence it has come to be com-

gest themselves here to all of us. The first, what is the reason of the injunction, and the second within what time must the duty be performed? Every Catholic has learned the answer to each in childhood, but, perhaps, the many cares of life have made them dim. It may not be amiss, therefore, to repeat them. We are commanded to communcate by the Church at this time because it was during this time, namely, on Maundy Thursday, that the Holy Eucharist was instituted, as a mark of Our Saviour's love for mankind; in memory of His death and our redemp-

Then as to the time fixed for the perrmance of the duty. In this country t begins with the first Sunday of Lent it begins with the first Sunday of Lent and extends to Trinity Sunday. Dur-ing this period every Catholic of proper age is bound to receive Holy Commun-ion under the pain of mortal sin. No one is exempted. Sickness even that precludes the getting to church will not suffice as an excuse. The obligation still remains and the pastor of the church should be notified that he may oring Communion to those so incapac itated. This is the whole doctrine and those who desire to continue living, active members of the Church must

ANOTHER PROTESTANT CLIENT

We have, more than once, elaborated in these columns on the fascination which the "Mother Undefiled" possessed for nearly all the poets. Even the most lascivious of them, like Byron, when meditating upon the peerless spiritual beauty of the Madonna, stood entranced before her shrine and place dewy garlands of song at her feet. And now comes Kipling with this tender prayer to the Mater Dolorosa :

yer to the Mater Dolorosa:

Ah Mrr, pierced with sorrow,
Remember, reach and save
The soul that comes to morrow
Before the God that gave!
Since each was born of woman,
For each at utter need—
True comrade and true foeman—
Madonna, intercede!

Here is another proof that every poet has a Catholic heart. Are not these beautiful lines essentially Catholic? Yet Kipling, we suppose, passes as a Protestant.—Catholic Union and

FIVE-MINUTES SERMON.

Easter Sunday

Peace be to you." (St. John's Gospel. xx 19) It was the evening of the first bright Easter day. The accounts of the ris-ing from the dead of Him whom they ing from the dead of film whom they had hoped should redeem Israel were being discussed, in that upper room where they had celebrated the Passover, by the disciples. Suddenly Jesus Himself stood in the midst of them and said to them: "Peace be to you." He who burst the bands of death, He

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

My brethren, our Blessed Lord has for us a message of peace this day.

For three years He went up and down hills and vales of His native land,

and His whole pilgrimage there seeme but a warfare. Men scorned His teachings. They despised Him and His words. He died, and it seemed as if a Men scorned His teach great light had been extinguished. But when He rose triumphant over deate, when by His death He overcame him who had the power of death, then came victory, and with victory came

Is this the case with your hearts to day, my dear brethren? Has our Lord, who perchance lay, as it were, dead in your soul—has He, I say, risen in you again? Are you in Him risen up to a new and a better life this glorious Easter morning? If such be the case,

peace is yours.

For six long weeks you have been ror six long weeks you have been preparing for this day. To this hour you have looked forward. Lent has been a preparation for it. You piously entered on the performance of certain duties which you took upon yourself. You engaged to battle in a special way with sin. You have fought the battle nobly, and with the aid of the Sacrament yours is the victory, and Jesus now stands in our midst. He is in your very breasts, and says: "Peace be to

What means this word? It means a victory won in your hearts. It means that, having overcome, and being in a state of grace by co-operating with the grace of God, you are now so strong that you can say: "I never will, with that you can say: "I never will, with the help of God, commit mortal sin again." It means that you have the power to live new lives. So put into continual practice those means which you found so helpful in Lent. Did you pray regularly in that time? Do not leave off the practice now. Did you receive the Sacraments often then? Why not keep on in the same good cus-

Ah! so many people when Lent is over, ruin all the good they gained by leaving it all behind them. But the person who will put into practice all the good deeds, all the prayers and devotions, which he used in Lent for the rest of his days, he is the one who may be said to have obtained the great and estimable gift of peace-our Lord's

ned estimable gift of peace—our Lord's benediction on Easter Day.

Neither is peace exactly the same thing that we mean when we speak of a peace being concluded between two naions who have been at war.

We are still at war with sin. There is no truce, there can be no truce with it. There is not and there never can be any cessation of hostilities. It is nothing else, then, than the firm pur-pose of amendment of life, put into daily practice, by efficaciously using the spiritual weapons which Jesus Christ in His mercy so lovingly provides for

Be not discouraged then, though you have yet to fight and wage war. Peace is yours, because He is on your side who overcame, and by whom you, too, will conquer. What care you for such bettless when Chief History and an enthusiasm that never abated throughbattles when Christ Himself fights for you? Your souls are in peace, for He is dwelling in you. Such, my dear brethren, is the gift of peace which our brethren, is the gift of peace which our Divine Redeemer bestows upon you this Easter morning. And I can wish you no greater happiness than that when, soon or late, He may stand in your midst, your ears may rejoice to hear those blessed words—" Peace be to

DO NOT SWEAR.

Let me advise you to avoid swearing, s there are reasons for doing so on which I recommend you to reflect. Swearing makes God your enemy Swearing makes good men avoid

Swearing shuts you out from the king-Swearing drives away the Holy Spirit f God from your heart.

Swearing makes the devil your riend. Swearing gives the devil power over

your soul. Swearing makes bad men seek your ompany. Swearing hardens your heart.

Swearing increases the number your sins. Swearing opens to you the door of the

bottomless pit.

Let me ask you what good does swearing do you? None.

What harm does it do you? It destroys your soul. Bless and curse not.

Jesus came to bless mankind. Do you

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CATHOLIC CHARITY.

"Unique in the world and in history" is the characterization of Catholic charity by a well-known Dutch rationalistic Protestant writer, in an article recently contributed to the Amsterdamsche Courant. "It is impossible," he says, "not to be filled with sincere respect at the sight of the immense benefits which are diffused by the Catholic religious orders and missionaries. olic religious orders and missionaries olic religious orders and missionaries.
Catholic faith retains a power which
very soon must win a final victory over
Protestantism. I know that these
assertions will draw down upon me the assertions will draw down upon me the wrath of a large number of my fellow-countrymen; but I do not hesitate to repeat that modern Protestant Christianity must end by becoming an empty phrase. In both the East and West Indies, as well as in various care of Indies, as well as in various parts of Europe, I have had opportunities of observing at close quarters the exem-plary lives of the Catholic religious and missionaries, and the prodigies of char-ity of both the teaching and nursing Sisters. Many of our people, before visiting these countries, either through visiting these countries, either through ignorance or human respect, used to insult Catholicity. But I have heard them confess with shame, on seeing the miracles of the Catholic apostolate among the lepers and the despised negroes, that the heroism of Catholic charity surpasses all that can be imagined; that it is unique in the world and in history.

A VOCATION FOR A LAY-WOMAN.

Eliza Allen Starr is made the subject of an interesting biographical sketch in the Catholic World Magazine by william Stetson Merrill, of the Newberry Library in Chicago. He endeavors to bring out the salient features of her character and to state something of her long years of good work. She came into the church when she was but a young woman of twenty-six years. a young woman of twenty-six years, and during a long lifetime she was devoted to art and literature. It is not so much the personal characteris-tics of Miss Starr that interest us now as it is her entire career, amounting to a real vocation that interests the Catha real vocation that interests the Catholic public. The fact that a woman of education and talent may have a special vocation in our day is not so often hinted at, but it is nevertheless true that such may be the case. It is a mistake to imagine that true vocations are found only in the eleister. tions are found only in the cloister. There are men and women working and striving in the everyday life about us who are doing God's work as well, and as much under the inspiration of the Spirit of God as if they were clothed with the habit of religion. While Eliza Allen Starr in her modesty during life never hinted at such a vocation yet she did as truly a God-given work Do not and left the impress of her talents on lyou re- the Catholic people as if she had been the founder of hospitals or the creator of schools. It is good to study a char-acter like Miss Starr's and to realize that one with talent may work out a career for herself-may work while she lives and may go down work while she lives and may go down to her grave with the blessings of thousands. Mr. Merrill says: "The recent decease of Miss Starr has removed from American Catholic

life a woman eminent as a poet, a writ-er, and a teacher of art. Though Miss Starr came of Puritan ancestry, yet Starr came of Puritan ancestry, yet she early passed beyond the Puritan's narrowness of vision, while she retained his independence [of character, his conscientiousness, and his loyalty to personal conviction in the face of popular disapproval. She abandoned the Unitarian teaching of her childhood at the age of twenty-six and embraced the Catholic faith. For a New Englander to take such a step in the middle of the century just passed meant to encounter social distrust and to experience personal humiliation, however the soul might be sustained by the consciousness of right action and the conout her life. Her artistic temperament and tastes found in Christian art a new field for their exercise. She found her life-mission in setting forth the manifold beauties and sublime perfections of the masters and masterpieces of religious art."-N. Y. Freeman's Jour-

AT HIS LAST HOUR.

So, says James R. Randall in the Catholic Columbian, Senor Sagasta, ex-prime minister of Spain, although he was grand master of Masons in the country, called upon the Archbishop of Toledo to administer to him the last sacraments, and let us hope died peni-tently and in the peace of God. What woe he and men like him have wrought woo he and men like him have wrough in Spain no tongue may tell, but the good he did found merciful dispensation, at the eleventh hour, and may he rest in peace! He at least was not barred from the sacraments as Victor Hugo was, by fellow Masons, and this is a great satisfaction to his pious relations who survive him and can pray for the repose of soul. Many men similarly placed, either by their own act or the malice of others, do not have the privi-lege of dying in reconciliation with Mother Church. But how can some of them, hoping for a return to God, at the last moments, continue presumptuously to live on that perilously slender ously to live on that perilously stender expectation? If Spain were rid of the forbidden secret societies along with France, Italy and South America, how grandly would the Latin nations redeem wish to undo all that He did for you? themselves and even in this world go to the front in all concerns in life!

THE FEAST OF EASTER.

All the other feasts of the Christian year converge to Easter; from Easter diverge the countless rays which brighten the Christian cycle. It is at once the the Christian cycle. It is a chief the starting point of spiritual activity and the crown of spiritual endeavor. The entire liturgy of the Church on this day speaks of unalloyed joy, of boundless enthusiasm. As if unable to conentire liturgy of the Church on this day speaks of unalloyed joy, of boundless enthusiasm. As if unable to contain herself, every portion of the divine office rings with the mystic alleluia (praised be God), which is chanted again and again. Henceforth there is

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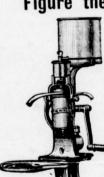
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no cause for disquiet or fear. Clouds may gather on the horizon, storms may spring up without warning, plagues may rage, and the earthquake may rock the ground, but above cloud and storm and plague and earthquake shines in fadeless splender the star of Easter

peace, of Easter certainty. peace, of Easter certainty.

The spirit of Easter joy which thrills
the souls of all loyal children of God has also quickened with wondrous force the hearts of all true poets. For it is the duty of the poet to pierce the future, to unveil the secret of ages, and to tell in burning phrase the sluggish thoughts of men. It is a pleasing lesson to mark the various phases of this precious day which have attracted now one, now another, poet attracted now one, now another, poets.
Some are won by the vision of the Son
of God rising from the tomb; others by
the vision of the triumph over sin and
death; others by a vision of blissful
immortality; others again; by the vision
of peace and of rest.—Rev. Thomas I.
Gasson, S. J., in April Donahoe's. The Cause of Dyspeptic Pains

The Cause of Dyspeptic Pains.

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APRIL 11, 1903

CHATS WITH YOU

We honor the good, and ward it. Even if we fall ward it. Even if we fail even if envy decry it, ye compels us to pay it at leas of a good resolution. But good? And what is this co keen, so imperious? It is an ing to a standard of right that is above human gainsay of an Eternal Law, emanat Eternal Good, imposing or of virtue, drawing us upwings for the Perfect Good.

A Worthy Laym The Very Rev. Father erly president of Niagar delivered recently, in Br spiring lecture on the spiring lecture on the great German layman, horst. Physically, insign lectually gigantic he was whom the haughty Bis whom the haughty Bisl He was to the German (O'Connell was to his co-Ireland. Neither knew to confronted with appallic Both wielding the mc Gideon, led their people Catholic Union and Time A Fearless Faith N

A Fearless Faith N
Archbishop Farley
hundred and forty adults
of St. Agnes, New York,
Fully half of those confir In addressing the rerite, the Archbishop lan of faith outside the C and the "sinful luxury rich. In part the Archbisho

There never was a and the courage to prove needed than now is free from persecutive more needed than now temptation is far more persecution. persecution.
You are living to-d
phere of unbelief. Out
Church there is a little oh, so little. The Gorshows that two-thirds ing people in the Ur Catholics, and yet we sixth of the population. age more to-day than tions, because, lacking and examples which pe

the fear of condemn ridicule will tempt y faith. Environment h not only with the p Money is the movin It is the greate The public press provare living lives of sin less of the inevitable.

So I say to you oldier of man may without using his g every day is your ba life is a continual soldier of Christ, ha

against this wealth-s the age. Your safeg less faith. Handicapped by Lac "Side-tracked by lack f a little m would be a fitting grave of many a fail In every department find men switched just this side of the they did not follow thorough preparation In the patent of one is impressed by

of embryo inventically useless, simple atentee's ignoran inventive ability, the technical known have enabled him t needed to make Had he cut his would not have be the critical point. tion, his work rece an Edison or a ep, and makes a It is a sad sight to offices thronged strong physique, i telligent personal They cannot keep cause they have draw upon. Th eak, their prepar at every step the of their shortcon to retain them in they cannot do

thoroughly .- Suc

True

True patriotism whenever the pu' A patroit is a ma try all the time serve her not on especially durin peace. No man who is not a goo good citizen does ession of either limit of a good r duty as a citize his willingness. tial qualities-l modicum of com who does not po considering. V lic life. But we these stations f honor and of in

Dismiss that sincere, which men to feel th said as it rolled the dam, and t In the great

formance of so judged, each o disheartened Robert Bruce defeats, borre ion from a le Ultimate ar from the compassionate glances bent upon her, and the murmurs which too

often reached her ears:
"See! 'tis Claudia, the wife of Naa-

Who art thou, little one ?" she

Israel?" she asked.
"Yes," replied Leah. "I was cap-

"Captured and sold into slavery—'tis

a hard fate for one so young," murmured Claudia, musingly. "Knoweth thou

man, the leper.

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1903.

CHATS WITH YOUNG MEN.

A Worthy Layman

The Very Rev. Father McHale, formerly president of Niagara University, delivered recently, in Brooklyn, an inspiring lecture on the career of the great German layman, Herr Windthorst. Physically, insignificant, intellectually gigantic he was the only man whom the haughty Bismarck feared. He was to the German Catholics what O'Connell was to his co-religionists in Ireland. Neither knew fear, even when confronted with appalling difficulties. Both wielding the moral sword of Gideon, led their people to victory.—Catholic Union and Times.

A FearlessFraith Necessary.

A Fearless Faith Necessary.

A Fearless Faith Necessary.

Archbishop Farley confirmed two hundred and forty adults in the Church of St. Agnes, New York, on March 18th. Fully half of those confirmed were men. In addressing the recipients of the rite, the Archbishop lamented the lack of faith outside the Catholic Church and the "sinful luxury" of many of the

and the "sinful luxury" of many of the In part the Archbishop said :

There never was a time when faith and the courage to proclaim it were more needed than now. The Church is free from persecution to-day, but temptation is far more insidious than

persecution.
You are living to-day in an atmosphere of unbelief. Outside the Catholic Church there is a little true faith, but oh, so little. The Government census shows that two-thirds of the church-going needle in the United States are shows that two-thirds of the entering people in the United States are Catholics, and yet we have but one-sixth of the population. You need courage more to-day than in past generations, because, lacking the inspiration age more to-day than in past genera-tions, because, lacking the inspiration and examples which persecution brings, the fear of condemnation, scorn and ridicule will tempt you to deny your faith. Environment has much weight, not only with the physical, but with the morals and all that concerns the

Money is the moving influence of to-Money is the moving influence of to-day. It is the greatest evil around us. The public press proves to us that men are living lives of sinful luxury, regard-less of the inevitable hereafter. So I say to you, that while the soldier of man may pass twenty years without using his gun against a fee.

without using his gun against a foe, every day is your battle day, and your life is a continual warfare. You, as soldier of Christ, have one protection against this wealth-seeking influence of the age. Your safeguard lies in a fearless faith.

Handicapped by Lack of Preparation.

"Side-tracked by ignorance, for the lack f a little more preparation," would be a fitting epitaph over the grave of many a failure.

In every department of endeavor we find men switched off, obliged to stop just this side of their laurels, because that did not follow the main track of they did not follow the main track of thorough preparation in their youth. In the patent office at Washington,

In the patent office at Washington, one is impressed by the great number of embryo inventions that are practically useless, simply because of the patentee's ignorance. While he had inventive ability, he did not possess the technical knowledge which would have enabled him to take the next step needed to make his idea successful. Had he cut his schooling short, he would not have been obliged to stop at the critical point. He laid the foundawould not have been obliged to stop at the critical point. He laid the foundation, his work receives no recognition, because he cannot go on with it, while an Edison or a Tesla takes the next his face was white and stern, and she had a factionately upon the dark, curly head of her hand-They cannot keep a position long, because they have no reserve force to draw upon. Their foundations were weak, their preparation inadequate, and at every step they are made conscious of their shortcomings. Nobody cares to retain them in their service, because they cannot do anything well or thoroughly.—Success.

True Patriotism.

Firue patriotism means personal sacrifice, without whimpering or blustering, whenever the public interest demands. A patroit is a man who loves his country all the time, and stands ready to serve her not only in time of war but especially during the piping times of peace. No man can be a true patriot who is not a good citizen, and to be a good citizen and to be a good citizen does not require the posion of either wealth or genius. session of either wealth or genius. The limit of a good man's ability to do his duty as a citizen is measured only by his willingness. In the make up of a good citizen there are only three essential qualities—honesty, courage and a modicum of common sense. And a man who does not possess these is not worth We cannot all aspire to considering. We cannot all aspire to and creditably fill high stations in public life. But we can all help to have these stations filled by men of brains, of

honor and of integrity.

Dismiss that false modesty, so seldom incre, which sometimes leads some men to feel that they amount to nothing. That is what the little stone said as it rolled away from its place in the dam, and that night the town was flooded.

In the great plan of the Creator each one of us has been assigned to the per-formance of some duty, and we will be judged, each one of us, not by the posidaged, each one of us, not by the posi-tions we filled, but by the way in which we filled them. Be not discouraged or disheartened by temporary failure. You recall the familiar story of how Robert Bruce, after twelve successive defeats, borrowed renewed determination from a lesson in perseverance set him by a spider, and triumphed at Bannockburn.

Ultimate and not immediate success

Claudia still loveth film, he crical seek that of Benhadad, king of Syria.

Claudia, wife of Naaman, was wantering listlessly through the beautiful dering listlessly through the palace. Ground which surrounded the palace. Ground w

the grounds of the palace, shrinking is the wise expectation of thoughtful men. We must fight for everything worth having in this world, and no fight was ever won by him who loses heart in the face or in the lear of failure. must be no faltering, but with unmovable steadfastness of purpose each day's duty must be fearlessly grappled and honestly performed. "Whosoever sits down will sleep," said the leader of an arctic band to his followers, "and whoever sleeps will perish."

We must pattern upon the example of We must pattern upon the example of that heroic young color-bearer who, on being ordered to bring the colors back to the regiment, shouted in reply: "Beg pardon, sir, but why not bring the regiment up to the colors?"

If we have given proper heed to the teachings of the Catholic Church, we should be well fitted for the duties of attigenship. We know that though the

citizenship. We know that though the Church was instituted by Christ to lead men to eternal life, she has contributed more than any other institution to promote and advance the social happiness mote and advance the social happiness and welfare of mankind. We know that she is the mother of democracy, for, as an eminent French writer says: "Democracy crossed over into Europe in the little boat that brought Paul."

We know our wither we should know.

a hard fate for one so, "Knoweth thou Claudia, musingly. "Knoweth thou who I am, maiden?"
"I know not who thou art," replied "I know not who thou art," But I with a smile. "But I We know, or rather we should know, that our duty will be only half done if the little maid, with a smile. "But I see that thou art very beautiful, and with folded arms we calmly rely upon prayers and pilgrimages and the promise of the Lord, and that to-day, more, perhaps, than at any other time, the militant Catholic Church needs as a bodyguard a courageous and intelligent laity, impressed with the conviction that the prosperity of the Church must keep step with the progress of the State; that one cannot be hampered State; that one cannot be hampered without crippling the other, and that the vitality and energy of both must depend upon an enlightened citizenship, rich in those virtues whose practice ennobles humanity and glorifies God.— Hon. Charles Janvier.

OUR BOYS AND GIRLS. THE LITTLE MAID OF ISRAEL.

BY EMMA HOWARD WIGHT.

CHAPTER III.

Naaman, commander-in-chief of the Syrian Army, was passing through the streets of Damascus in a magnificent chariot drawn by four snow-white He was a men of great height and superb physique; he wore a robe of royal purple. But upon the proud face there rested a heavy shadow, and the dark, fashing cyce, which had leaked dark, flashing eyes, which had looked death in the face unflinchingly so many times upon the battle-field, now drooped under the vitting and the state. under the pitying and curious glances

pent upon him.

A sigh of intense relief heaved his mighty chest when the chariot stopped before the gates of a stately palace. He stepped from the chariot and passed within

within.

"Say to thy mistress that I desire her presence," he said to a servant, and then passed on to a splendid chamber.

With his arms clasped across his breast he proced rearbeath and desired.

With his arms clasped across his breast he paced restlessly up and down the vast length of the chamber.

"Ah," he murmured, "Naaman, whom all Syria doth call a mighty man of valor, knoweth fear for the first time. My hand doth tremble like a more way, any limbs are wask. Never woman's, my limbs are weak. Never have her sweet eyes looked into mine save with tenderness, but now — alas! alas! that Naaman should be so ac-

The heavy silken draperies of the doorway were put aside and a woman entered the chamber. She was very beautiful with skin of dazzling fairness and hair of wondrous gold color. She was clad in rich garments of white, embeddaged with gold. broidered with gold.

"Naaman, my husband," she mur-

Maman, my husband, she mur-mured, tenderly. At the sound of her sweet voice Naaman started, turned, moved towards her and then abruptly paused.

an Edison or a Tesla takes the next step, and makes a success and a fortune. It is a sad sight to see our employment offices thronged with young men of strong physique, robust health, and instelligent personality, hunting for work. They cannot keep a position long, between a position long, between the strong physique, robust health, and instance was white and stern, and she remembered how of late he had appeared so cold and changed. As he did not speak, she added, "I fear that some trouble doth sore oppress thee. For some time I have noted the pallor on the pallor of the pallor on the pallor on the pallor on the pallor on the pallor of the pallor on the pallor of th thy cheek, the shadow on thy longed to know thy trouble that I might comfort thee, but thou art over silent. Wilt thou not confide in me, Naaman? Surely thou knoweth that thy Claudia Surely thou knoweth that thy clauda desireth not alone to share thy riches and thy honors, but thy sorrows also," and, moving to his side, she laid her beautiful white hand upon his arm.

He started back, thrusting her almost

roughly aside. "Touch me not, woman!" he cried;

the land of Israel who can help me? Surely thou dost know that no one can "for I am—unclean."
She stared at him, her eyes dark with horror, the delicate bloom fading from the shuddered and cheeks and lips. He shuddered and covered his face with his hands.

"Naaman, what meaneth thou?" she sked. "My husband, speak." His bands fell, he turned and faced asked.

"Claudia," he said, "this morning as I passed through the streets of Damascus, glances of pity and toathing were cast upon me, until, I, Naaman, did bow my head in shame. I have riches, fame and honor, but the very heavars in the streets do nity me for I beggars in the streets do pity me for I

am a—leper."
She shrank back with a faint cry "Ay, 'tis true,' he continued, bitter.
All Damascus doth know what I

have feared to tell to thee because have leared to tell to thee because I love thee thee; because I did fear to read in thy sweet eyes the horror and the loathing with which all regard me. The leper is accursed, unclean, whom many loathe, all pity, but none may

love."
"Nay, thou art wrong," murmured
"Thy wife doth love Claudia, tenderly. "Thy wife doth love thee, ay, but the more tenderly be-

cause of thy affliction." Into Naaman's haggard eyes there

flashed a look of joy.
"Then Naaman careth not for the
pitying and loathing of all Syria since
Claudia still loveth him," he cried.

IMITATION OF CHRIST.

THAT WE ARE TO REST IN GOD ABOVE BUIL SALL GOODS AND GIFTS,

Be thou therefore blessed O Lord, Who hast shown this goodness to Thy servant according to the multitude of man, the leper."
Suddenly through the gates of the palace there came a little maid. She was poorly-clad, but, as she drew near, her sweet face attracted the attention

Thy mercies.

What hath Thy servant more to say in Thy presence, but to humble himself exceedingly before Thee, always remembering his own iniquity and

asked.
"I am Leah, a slave." replied the little maid, while her dark head drooped For there is none like unto The amongst all things wonderful in heaven n shame.
"A slave?" receated Claudia.
"Cometh thou not from the land of or on earth.

Thy works are exceedingly good, Thy judgment are true, and by Thy provid-ence all things are ruled.

ence all things are ruled.

Praise therefore and glory be to Thee,
O Wisdom of the Father; let my
tongue, my soul and all things created,
join in praising blessing Thee. "Yes," replied Leah. "I was cap-tured by a company of Syrians while on my way to Samaria, brought to Da-mascus and placed in the slave market where I was bought by Eucadeus, a wine merchant. 'Tis he who hath sent me to the palace of Naaman where he

OUR LORD CAME FROM THE TOMB ERE IT WAS OPENED.

Some years ago a priest, who desired to have the mysteries of the Rosary represented in the stained-glass win-dows of his church, had his attention called to the fact that the cartoon representing the Resurrection (the first Glorious Mystery) implied a mis statejewels."

Claudia smiled.

"Thy answer doth please me, little maid; thou hath an apt tongue," she said. "I am Claudia, wife of Naaman."

The soft, dark eyes of the little maid were lifted to Claudia's face with a swift look of compactable of the compactable of the sacred text. There we read: "But (Jesus) rose (rising) carly in the first day of the week. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming rolled back the stone and swift look of compactable of the sacred text. There we read: "But (Jesus) rose (rising) carly in the first day of the week. And behold there are considered to the facts as recorded in the sacred text. There we read: "But (Jesus) rose (rising) carly in the first day of the week. And behold there are considered to the facts as recorded in the sacred text. There we read: "But (Jesus) rose (rising) carly in the first day of the week. And behold there are considered to the facts as recorded in the sacred text. There we read: "But (Jesus) rose (rising) carly in the first day of the week. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming rolled back the stone and the facts as recorded in the sacred text. There we read: "But (Jesus) rose (rising) carly in the first day of the week. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming rolled back the stone and the sacred text. my heart doth tell me that thou art good. Thou art also a great lady, for thou weareth rich garments and rare were lifted to Claudia's face with a sat upon it. And His countenance was swift look of compassion. For amoment Claudia shrank back and was silent.

"Ah." she thought, "even this slavegirl knoweth that Naaman is a leper and doth pity Naaman's wife. Wouldst all papears from this that Our Lord

and doth pity Naaman's wife. Wouldst thou like to enter my service, maiden?" she asked. "If so, no doubt, thou canst be bought of thy master, Eucadeus."

Leah's eyes lighted with rapture.
"Ay, lady, glad indeed would I be to enter thy service," she replied. "I am sure thou couldst buy me of Eucadeus, for he loveth gold above all things."

Mark 16:9.)

It appears from this that Our Lord was not seen by the guards, who became terrified at the noise of the angel who rolled back the stone, all of which took place after the Resurrection. "Most commentators," says the Jesuit Father Mass, "agree that the earthquake and the descent of the angel and the rolling away of the stone did not precede, or even accompany the Resurprecede, or even accompany the Resur-rection of Jesus. Many writers conthings."
"Then I shall send my chief steward
"Then I shall send my chief steward
"Now, to Eucadeus," said Claudia. "Now, hasten, maiden, to do thy errand, lest nect all these events with the approach of the women, who had been deliberthy master chide thee for tarrying."
Claudia returned to the palace and, summoning her chief steward, said to ating on the road as to who should roll away the stone for them."
After the return from Limbo the body, reunited to the soul of Jesus Who had suffered and atoned for the sins of man, was now glorified. "Thus glorified, Jesus rose from the sepulchre without further external manifestation, or that the guards were left in perfect "Seek thou the wine-merchant, Eucadeus, and say to him that Claudia, wife of Naaman, would purchase of him Leah, the little Israelite maid, upon whom he may set his own price." so that the guards were left in perfect whom he may set his own price."

The chief steward accordingly went ignorance of what had taken place. The grave remained intact;" that is to The chief steward accordingly went to do his mistress' bidding.

Eucadeus, a hard, cruel, grasping fellow, who put upon the little maid tasks far beyond her strength, was at first unwilling to part with his slave. But upon learning that it was Claudia, wife of Naaman, who desired to purchase her, and that he might name his own price, he quickly changed his mind and bargained with the chief steward for a price just double that say, the transfigured body of Jesus passed through the walls of His tomb without disturbing the stone, just as the light of the X-ray passes through crystal and solid matter.

Hence the conventional representa-tion which makes the transfigured body of Our Lord ascend out of the open grave is not historically accurate, nor mind and bargained with the chief steward for a price just double that which he paid for the maiden. The chief steward, though much dis-gusted with the old man's avarice and does it express the mystery of the Resurrection in its full significance of the crowning miracle which established the Divinity of Jesus Christ. In the gusted with the old man's avarice and extortion, handed over the pieces of gold which he named as his price for the maiden and returned to the palace bringing Leah with him.

Claudia appointed Leah her own handmaiden, and soon became very much attached to her; Leah, in return, devotedly loved her beautiful, kind mistress. the Divinity of Jesus Christ. In the scene of the Resurrection the grave should be closed, Christ appearing above it triumphantly rising, and the guards looking in the direction of Our Lord, but dazed, without seeming to see or comprehend what is really taking place. The scene in which the angel is pictured sitting beside the pened grave, with the holy women entering the tomb, must properly be termed "After the Resurrection." One day, after she had been some months in the household of Naman, Leah, who had been watching wistfully her mistress' beautiful, sad face, said: "Ah, my dear mistress, how pale Ecclesiastical Review. her mistress beautiful, sat her, show pale and sorrowful thou looketh! My heart acheth for thee; would that I could help thee."

EASTER MORNING.

the household of Naman

"Thou hast a tender heart, little one," she said. "I am sure thou wouldst help me if thou couldst. But no one can do that, not even the wisest and greatest in all Syria."

"But there be one in Israel who can help thee," said the little maid.

"What meaneth thou, child ?" asked

Claudia. " Dost thou know what doth

"Yes, dear mistress," replied the little maid, "'tis because Naaman, thy husband, whom thou dost dearly love,

"Ay, most true," murmured Claudia, with a deep sigh. "Therefore, maiden, why sayeth thou that there be one in

heal the leper."
"Listen, dear mistress," said Leah.

she said, "but I shall give heed to thy

words and repeat them to Naaman, my husband. Go tell thy master that I would speak with him."

me that thou desireth my presence,

seek this man."

said Naaman.

When Naaman entered his wife's

render me so sorrowful?"

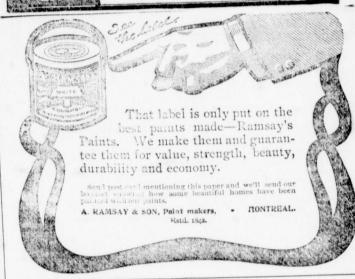
for the Child born long ago in Bethle-hem. It is, therefore, an anniversary hem. It is, therefore, an amicosary that elicits in a particular way expres-sions of the softer, more humane sides of man's nature. There seems to come into the heart that day the joy and into the heart that day the joy and gladness that permeated every fiber of our being in the free, careless days of youth. But on Easter morning a different emotion is felt. It is the emotion a strong man feels when his work has been successfully done. The joy and the gladness seem to spring from the head rather than the heart. For Easter day is the anniversary of the day when proof was given to the world that the words of the prophets had been fulfilled, words of the prophets had been fulfilled, that the Expected of Nations had come, that Divinity had been among men and that a new era in the world's history nad commenced. And, certainly, when had commenced. And, certainly, when we look back over the pages of the history of the world since the day when Christ rose from the dead, it is very plain that a new era began that day. Putting aside all the material progress that might in the natural course of time and experience have been made, and considering only the mental and moral progress of man, the most striking change wrought by the resurrection "Listen, dear mistress," said Leah.
"The prophet, Elisha, who is in Samaria,
can heal my lord, thy husband, for he
hath done most wonderful things even
to the raising of the dead to life."
Claudia listened with breathless
eagerness and attention.

"Thou art but a maiden and a slave,"
she said. "but I shall give heed to thy ing change wrought by the resurrection of Christ is the change of the idea of of Christ is the change what reality makes up religion. Formerly religion was something emotional and manifested by ceremonies in them relyes officacious. Now it is a mental acpresence she turned to meet him with a look in her beautiful eyes that he had selves efficacious. Now it is a mental acknowledgement of the bond binding the individual to the Creator, and a mental acknowledgment of individual obliganot seen there in many months.
"Thy little hand-maiden didst tell tions due the Creator. A man must be tions due the Creator. A man must be personally righteous in order to see God. And with belief in the obligations due the Creator there has come also belief in the obligations due one's ne stid.
"Yes," replied Claudia. "Oh, Naaman, my husband! this little maid of
Israel hath told me most wonderful
things. She claimeth that in Samaria also benef in the obligations due one's neighbor. Christ came to save all, and therefore all are bound up by a common destiny. This is what has brought whatever harmony and unity there is in the world. This is what has made the missionary go forth from his home and there is a prophet called Elisha who hath power to heal thee of thy leprosy. Oh, my husband, thou must at once "I must first seek counsel of the nissionary go forth from his home and missionary go forth from his home and labor among strange people for whom naturally he cared nothing. The re-surrection of Christ has indeed changed the mental and moral attitude of men; it has made the light of hope something real: it has made of death no more than king," said Naaman.
"Then go at once and tell to the king what the maiden sayeth," cried Claudia, and Naaman went from her presence to seek that of Benhadad, king of Syria. real; it has made of death no more than

a separation for a while, and it has proved that the unseen God is in truth shaping the destinies of the world.

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THE APRIL INTENTION.

With great earnestness should we daily, if not oftener, the present month, the throughout the Prescribed intention, attendance at Holy Mass. Let us not think of it alone as a reminder to pray that all Catholic people may observe with un-alterable fidelity the Church's solemn law to hear Mass on Sundays and holydays, although truly that should be a special object of our prayers, for such faithful attendance is one of the clear-est signs of Catholic life. Consider how the Irish and English Catholics how the Irisa and English Catholites risked everything in the penal days to hear the Mass. We need not think that it was the sense of duty only which incited them. Their faith was so strong in that Holy Sacrifice where their Divine Lord Himself was offered, and their love was a intense for Him. and their love was so intense for Him, that they reckoned life as little to offer that they reckoned life as little to oller in return. For such faith and love let us pray, and so the result may be that not only on Sundays and holy-days our churches, will be thronged, but it shall be the delight of myriads to be present at Mays on other days also because Christmas day is the anniversary of the human birth of Christ—the day when the heart goes out in sympathy and love the heart goes out in sympathy and love for the Child born long ago in Bethlefor the Child born long ago an anniversary be the delight of myriads to be present at Mass on other days also, because they shall realize the presence of Jesus there, the help He gives, the graces and joys that they receive. Earthly count as little beside pleasures will count as little beside those spiritual joys that make of God's house the very gate of heaven.— Sacred Heart Review.

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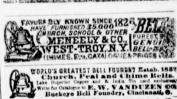
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PER AND SALT. A nversions. Just the non-Catholic friend, ded by many Bishops Rev. William Stang, the Providence Aposranch No. 4, London, and 4th Thursday of every t, at their hall, on Albies treet, T.J. O'Meara, Pre-

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THE TABERNACLE SOCIETY.

Cardinal Gibbons delivered a short address on Sunday afternoon at the Baltimore Cathedral at the last service of the Week of Reparation, held under the auspices of the Tabernacle Society of the parish.

The Cardinal said in part:

"Since the Tabernacle Society.

inaugurated priests are rarely obliged to carry their vestments with them on their visitations to the various missions their visitations to the various missions as in the olden days. In 1869 I attended the Vatican Council in Rome, and one evening Bishop Elder and I were requested to appear before the Holy Father in the morning. When the Holy Father received us I was informed that there were true ways. the Holy Father received us I was informed that there were two cases of vestments, sent to the Pope by some Belgian ladies, at my disposal. When I returned home in 1870 I brought with me thirteen cases of vestments for the missions of North Carolina and elsewhere, contributed by the noble Cath-

olic women of Europe.
"The Tabernacle Society is following in the footsteps of these noble women. There is a high dignity at-tached to the work you have in hand. In the Book of Genesis we read that God gave Moses special instructions to select with care certain persons to prepare the vestments of the priests. These were to prepare the vestments used at the sacrifice of oxen and sheep, but you prepare the vestments for the sacrifice of the Immaculate Lamb of

'In the story of the Crucifixion we read that the Roman soldiers divided the Saviour's garments among them, but for the beautiful seamless vestment they cast lots. This garment, we are told, was woven by the blessed hands of Mary, the Mother of Christ. You are making vestments for the priests who represent Christ at the altar of

St. Wenceslaus reserved for himself the privilege of planting the wheat and pressing the grapes used at the Eucharistic feast. The women of the age of chivalry embroidered the banners and tunics of the gallant Crusaders who battled to win the Holy Sepulcher from the hands of the Saracens, but you are making the robes of the Soldiers of the Cross. You are of the Soldiers of the Cross. To are like unto those who were sent to pre-pare for the Last Supper. Is not this a high office and a great honor? If he who giveth a glass of water in the of the Father shall receive a re ward, now much greater reward shall you receive for contributing to the Lord's Supper?"

NON-CATHOLIC REJOICES IN THE DEVO-

Catholic journal, the Presbyterian Ban

ner:
"A remarkable old man sits in the chair of St. Peter at Rome. Length is not the only mark that distinguishes his reign. He has displayed great not the only mark that utstinguistics his reign. He has displayed great ability of administration and a progressive spirit that has done great things for the Roman Church. He may be said to be the first modern man in the Papacy. While he has not modified any doctrines of his Church or reversed any of the deliverances of his predecessors, yet he has in some degree recognized and adapted the Papacy to the changed conditions of the modern changed conditions of the modern

"In the political sphere he has sub mitted to the Italian Government with less futile friction and fretting than Pius IX, has recognized and worked in harmony with the French republic, and had the foresight to accept gracefully the transfer of Cuba and the Philippines from Spanish to our own control. In the sphere of scholarship he has taken a great forward step in appointtaken a great forward step in appointing a commission to consider the subject of biblical criticism and study, declaring that none of the recent discoveries which the human mind has coveries which the numan made has made is foreign to the purpose of their work, and expressly providing that they shall avail themselves 'even of the assistance of non-Catholic scholars.' the assistance of non-Cathons consistence.

Leo XIII. has also issued an encylical relating to the 'improvement of the education of the clergy' that breathes endern spirit. These and other the modern spirit. These and other the modern spirit. These and other acts of his administration have brought the Roman Church into distinctly smoother relations with the times.

"He is universally regarded as a

man of singular purity and beauty of character. His plain manner of living in the midst of his luxurious surroundin the midst of his luxurious surroundings, his evident sincerity and unselfishness, his benevolent disposition and kindly, winning manner, have attracted to him the respect of the world. Under his administration the Roman Church wears a less forbidding aspect to Protestants, and much of the old asto Protestants, and much of the old asperity is gone. It still holds to articles and acts that are intolerable to the Protestant mind and heart, but it is a great Church of Christ, and we

to put any drops of bitterness into the cup of sweetness that Leo XIII. is nov enjoying, and we rejoice that the aged Pontiff has earned and is receiving the devotion of his subjects and the esteem

CATHOLIC TRUTH FOR NON-CATH-OLICS

NSTRUCTIVE DISCOURSE BY FATHER SUTTON IN ST. JOSEPH'S CHURCH, NEWARK, DELAWARE.

Newark, Delaware, has had its first series of lectures for non-Catholies, and the results are peculiarly gratifying. The lecturer, Rev. Xavier Sutton, C. P., spoke from the altar of St. John's church, of which Rev. George L. Ott is church, of which Rev. George L. Ott is pastor. There was a large attendance of the best and most intelligent people representing families of all denomina-tions. The interest and perfect order of the audience were admirable, so well of the audience were admirable, so wen mannered and attentive. The audience grew in numbers each evening, the nights of "Quo Vadis" and "Why I Am a Catholic" having the largest Invitations had been sent to two hundred prominent citizens, including the ministers and professors of the Dela-ware State College there. A striking feature each evening was a presenta-tion by the lecturer of his book "Clear-ing the Way," which almost all the non-Catholics were pleased to receive.

The subject of the first lecture was "Stumbling Blocks." The principal points of the discourse were based upon human passions and human respec prevalent obstacles to joining the Catholic faith. The speaker brought out most forcibly a striking fact exemplified to-day in all circles of life, religous, political, civil and social, that ious, political, civil and social, that a father, mother, sister or brother may became an atheist or an agnostic and no serious consequences follows; but to become a Catholic was, in many instances, to be disinherited, or lose an occupation, or position in life and society— a deplorable injustice to any citizen of our great and free Republic.

The second night the subject "Pursuing the subject of the subject

The second night the subject "Purgatory" was introduced, showing that was a belief held long before the coming of Christ. Father Sutton earn-estly entreated that the Protestants as non-Catholics should now universally as a class pray for their own dead, truly a very original but wisely directed coun-

sel to them.
"Celibacy" was handled in a manner so masterly and yet so tactfully that the most critical and delicate were deeply convinced and instructed in this most beautiful discipline of the Catholic Church. The comments of the audience

clergy and laity, but a divine insti-tution dating back to the time of Christ and His Apostles. The lecturer cited an incident in the life of Chief Justice an incident in the life of Chief Justice Taney of the Supreme Court of the United States. While kneeling before the confessional with his Catholic colored servants, he was observed by the confessor and asked to enter the confessional at once, but he humbly answered: "I am not the Chief Justice here-only the prisoner at the bar."

In the lecture entitled "Quo Vadis" Father Sutton discussed the two sources of belief among non-Catholics and Catholics, respectively, the former the Bible, the latter the Church. He proved that the Bible for four hundred years was not and could not have been the medium and method of communica-tion of belief to the world. Not until tion of belief to the world. Not until the invention of printing did it come into general use. And yet prior to that time it was obligatory upon all men to believe the words of Christ. The method of preaching and teaching were Christ's methods and the methods of Christ's methods and the meth

the Apostles and the Catholic Church.

"Is there a hell?" was the subject
for Saturday night's discourse. He
said the existence of hell could be
proved by sixteen or eighteen passages. of Scripture. He quoted an incident in the life of Henry Ward Beecher that came under his own personal observa-tion. A cartoon appeared in the daily press representing Henry Ward Beecher making the declaration "There is no hell." A picture of his Satanie Ma-jesty was also represented, and he seemed to be in jolly spirits and very well satisfied. He was saying "I will get them all now, sure." It was a comget them all now, sure." It was a common thing to hear, the lecturer urged, bad people deny the existence of a hell. Many non-Catholics say that the belief in hell is nonsensical, but the fact of a large audience of Protestants being present in a Catholic church on a Setunday night the husiest night of the Saturday night, the busiest night of the

week for most people, proved that at least they were anxious to hear this subject discussed. He showed that hell was eternal from numerous texts of Scripture: "Deshould rejoice in any change that brings the Roman Church and the Protestant Church closer together. It would surely be an unbrotherly heart shu ungracious hand that would want

remain in perpetual enmity to God, since the punishment was not of probation, not reformatory. He proved that suffering in itself and of itself alone did not cleanse or purge, but the effect depended upon the will of the sufferer. In heil they suffer but blaspheme God, while in Purgatory they praise God in their sufferings.

At the High Mass on Sunday morning
Father Sutton preached a critical sermon to Catholics on their duties and
negligences regarding their faith and
their practice of it. He for the first
time in his career of non-Catholic miscompany an instruction to the Cathosions gave an instruction to the Catholic and non-Catholic children. It was well attended. Why I Am a Catholic," the subject

of the Sunday evening discourse, drew the largest audience. The lecture em-bodied one grand chain of solid indisputable arguments in proof of the Cath olic Church, containing the essential marks of a religion that was undoubtedy Christ's religion; that Christ's re igion was the only religion that was the religion of the masses of the people; the rengion of the masses of the people; that as truth was one, unity was the first essential necessity of Christ's Church; no matter in what part of the world a man was, he found the Catholic faith identically the same, because it was the exemplification of truth, and that the truth was one and the same in that the truth was one and the same in every clime, in all time. Other Churches, not Catholic or universal, some limited only to small sections of country, others only to countries, some names from their founders, as Lutherans, Calvinists, etc., others from the particular doctrine, as Baptists, non-Apostolic—the Methodist Church only a little over a hundred years old and founded by John Wesley — these churches do not teach to-day the doctrines which the founders taught. The Episcopal Church, founded by Henry VIII., is the oldest Protestant Church, and only a little over four hundred years old. On the other hand, the sanctity of the Catholic Church is manifest in the seven sacraments, the efficient channels of grace to meet every spiritnal need of the soul. Its name of Catholic signified its universality, as history testifies to its existence among all peoples of the earth in all ages from the time of Christ. It is not a human institution, but the establishment of the Son of God Himself. It had no man, no human mind to fashion it according to worldly decrees. To admit, as the to worldly decrees. To admit, as the world's religious sects do, that it was the "Old Church," but that it had erred, was a glaring fallacy, because the Son of God had pledged that He would be with it all days even to the consummation of the world, and that the gates of hell would never pre vail against it. If it has failed, Christ's promise has failed, and so Christ has deceived the world, and all Christianity has failed and religion has no claim

upon our souls' interest.

These lecture will be a standing memorial of the greatest devotional week in the history of St. John's Church. As usual, the questions were

varied and showed no idle curiosity, but rather a desire to learn and further under-stand the faith.

NEW BOOKS.

A very interesting little booklet entitled "Nothing N.w." has been published by one of the Paulist Fathers, Rev. Patrick T. Murphy. The pauphlet has the comforting inscription—" A few words of Hope and Confidence to those who suffer and are tried in His Name Who suffered most." It contains a number of short, iostructive sermons preached on different occasions in the Paulist Fathers church, New York. With imprimatur of the Arch-bishop-elect. Right Rev. John M. Farley. We heartily recommend it to our readers, clerical and lay.

The Sacred Heart Book.

A PROTESTANT TRIBUTE.

**ON-CATHOLIC REJOICES IN THE DEVOTION WHICH CHRISTIANS PAY LEO.

The following beautiful tribute to the Holy Father is taken from a nonatholic journal, the Presbyterian Baner:

"A remarkable old man sits in the clears of the diagram and appreciative of the masterly proof that all ministers of God working for the salvation of souls should be celibates.

The next lecture was on "Penance."
The pith of the argument was contains Instructions, Suggestions, Reflections and Meditations pertaining to the Apostleship of Prayer: General Devotions; Special Devotions to the Sacred Heart Book, by Rev. F. X. Las ance, author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, ance author of "Visits to Jesus in the Paternace, and how the paternace, and how the paternace ance author of "Visits to Jesus ance, author of "Visits to Jesus the Paternace, and how the paternace, and how the paternace ance and lay.

The Sacred Heart Book, by Rev. F. X. Las ance, author of "Visits to Jesus the Contract Paternace, and how the paternace ance and lay.

FROM MACLEOD, ALTA.

Dear Sir:—I will try and give you a little information about Macleod, N, W.T. We had a retreat preached by the Rev. Father Firzpatrick to Catholics and non-Catholics. Our church was crowded every night to hear the Rev. Father lecture. I might say that all the Catholics in the parish went to Confession and received Ho'y Communion. It was most beautiful and I am sure will never by forgotten by the Catholic nor non-Catholics of Macleod. The Rev. Father Fitzpatrick is a most elequent speaker and kept the people almost spellbound during his lectures.

I must also telly ou that the ladies of our Catholic nourch held a bazaar in the Town Hall on Patrick's day in ald of our new church and will say that it was a great success, realizing about \$500, and through the exertions and energetic way of our most popular parish pries; the Rev. Father Danis, all debts on our beautiful church have been paid off, and since Father Danis has taken charge of the parish, since the death of our late lamented Father Labret, there has been a great change for the better in the parish. May the Almighty God spare him his health to continue the good work! To the Editor of the CATHOLIC RECORD:

ARCHDIOCESE OF KINGSTON. PERTH.

A beginning has been made in the work of fitting the beautiful church at Perth with stained glass windows, by the erection of one at the Blessed Virgin's altar. The lower pertion is donated by the pastor, Rev T. J. Davis, in memory of his father and mother. It represents St Fhomas, St. James and St. Ann with the Blessed Virgin. The upper portion is donated by Mrs. A. A. McMillan. It contains a figure of the Immaculate Conception, On the left is the Sacred Heart of Jesus, on the left is the Sacred Heart of Jesus, on a the left is the Sacred Heart of Mary. The window is the work of Mr. Lyons of Foronto, and reflects great credit on the reputation of that gentlemat.

We understand Mr. Lyons is to be at Perth in a short time for the purpose of taking orders for other windows from members of the congregation who desire to crect them in memory of their departed friends.

The erection of these windows will give a finishing touch to Perth church and make it one of the finest in the Archdiocese.

L. K.

A POPULAR BOOK.

BIBLE HISTORY—Containing the most remarkable events of the Old and New astaments to which is added a compendium of Church History. Used in the separate schools. Effited by Right Rev. Richard Gilmore, D.D. Bishop of Cleveland. Illustrated. Approved by His Holiness Leo XIII, His Eminence Cardinal Gibbons, His Eminence Cardinal MacCloskey, thirteen Archbishops and sixteen Bishops, etc. Embracing three periods—from the birth of Christ to the Fall of Rome, from the Fall of Rome to the "Reformation," from the "Reformation" to the present time. With an apprendix of the Feasts of the Church, Cloth.

ARCHDIOCESE OF TORONTO.

SEVEN BRIDES OF THE CHURCH.

IOn Thursday morning, March 12, In the hapel of Loretto Abbey, Wellington Place, Pronto, His Grace the Most Rev. Archotshop Connor officiated at a solemn reception which the following young ladies were received into it Order of the Ladies of Loretto; witss Catherine O'Hara, known in religion as Sister M. Dolores; Miss Olive Macklin, Sister M. Godzags; Miss Gertrude Allison, Sister M. Acatha; Miss Mary Bannon, Sister M. Bernaliae; Miss Marie Petry, Sister M. Seraphing.

Sister M. Dolores: Miss Olive Mackilla, Sister M. Aratha; Miss Mary Bannon, Sister M. Bernaddae; Miss Marie Petry Bannon, Sister M. Bernaddae; Miss Marie Petry Sister M. Sernadinae; Miss Marie Petry Sister M. Sernadinae; Miss Marie Petry Sister M. Sernadinae; Miss Mary Guivin. Sister May Tona: Miss Mary Guivin. Sister May Faschal, and Miss Ellen Doyle, in rel gion Sister Rita.

Beautiful and soul-uplifting was the picture when the seven brides of the Church dressed in bridal gowns and vests of rich lace, each ac-suppanied by two doy children dre-sed in white and carrying fluwers, marched up the main sisteic flue chaped. While the organ pealed forth a beautiful march, the postulants knelt at the feet of the Archbishop, who addressed them, drawing their attention to the beauties and blessings of the self-tusi life which they were henced to lead, He speke of the many graces which Our Divine Lord has promised those who chose the better part." the great est of all being the slory attained by flual perseverance. The beautiful chapel with its pure white off are pealing forth heavenly strains made theme great relei it was a small glimped chaven they were obtaining.

His Grace was attended by the Rev. Philip Bronnan of St. Mary's, Oat., who celebrated he Mass. Seated in the sanctuary were the Rev. H B Murray, of St. Bernard's church, Englewood. Chicago, Ill.; the Very Rev. Pean Dunne, Joilet, Ill: Rev. Williams, of St. Mary's, Church Toronto; Rev. Father O'Donnell, St. Pauls church, Toronto; Mary Mary Rev. Petrol, Mich.; Mr. and Mrs. Martin A. Donohoe, New York City, Miss May Kayser, New York City, and others.

OBITUARY.

MISS A. E. NORTHGRAVES, PERTH.

Miss A. E. Northeraves, Perth.

Miss Anne Elizabeth Northgraves, eldest daughter of the late George Northgraves, Eq., died at her, home, Harvey street, Perth. on Saturday. March 21st, 1993. Miss Northgraves has been known as a sincere and devout Catholic, always ready to assist in works of charity and religion. She was of a very amiable disposition, being always courteous and kind to all with whom she came in contact, and her manylfriends, both here and in the North-west where she was so well-known and beloved, deeply sympathize with her family in their bereavement. Her health had been failing for some time, but was not thought to be dangerously ill until about a week or so before her death. She departed for a better world with sentiments of Christian resignation and plety fortified by the last sacraments of the Church. On Monday morning the funeral proceeded to St. John's Church, where High Mass was sung by the Rev. Father Davis for the repose of her soul.

There remain to survive her, George of Prince Albert, N. W. T., Richard of Chicago, William Margaret and Hannah on the homestead. Mrs. Feehan of Clarico, Iowa.

During Mass the choir rendered appropriate music, Mr. Edward Connolly singing a beauti

music, Mr. Edward Connolly singing a beautiful solo.
The pall-bearers were W. H. Grant, Isaac Wilson, John Doyle, John McCann, James McDonsek and Michael Murphy.
The deceased lady was a first cousin of the Rev George R. Northgraves, editor of the Catholic Record. Resquiescat in pace!

MR. A. McGowan, Bathurst, TP.
The funeral of the late Mr. D. A. McGowan.
Bathurst Tp. Co. Lanark, took place from the
residence of his brother-in-law. Mr. John
Carrol, ereth, to the church on Monday, 30th
ult., where High Mass was celebrated by the
pastor, Rev. T.J. Davis. Deceased had been
attending the Queen's Medical College, Kingston. A short time ago he was taken sick, and
was removed to the Hotel Dieu. Kingston,
where he sank randily until death relieved
him from his audiferings on 28th ult. Mr.
McGowan was a very promising young man
and a zealous student. He was only about
twenty-five years of age.
To his friends we begt to extend our heartfelt
sympathy in their sad bereavement.

Requiescat in pace!

April 1, 1973.

Mss. E. O'NEILL, JR. Burgessynter. MR. A. McGowan, Bathurst, TP.

MRS. E. O'NEILL, JR., BURGESSVILLE.

MRS. E. O'NEILL, JR., BURGESSVILLE.

The following reference to the removal of a well known resident of Burgessville. Oxford County, is contributed by one who was well acquainted with tha deceased and will prove of interest to many RECORD readers:

After a lingering illness of two years duration, borse with Christian fortitude, Mrs. Edward O'Neil, of two years duration, borse with Christian fortitude, Mrs. Edward O'Neil of Burgessville, widow of the late Edward O'Neil, or, passed peacefully away on Wednesday morning, March 25th, in the eventy fifth year of her age.

Deceased was a daughter of the late Zenus Ross, and was born near Port Hope. Ontario, in the year 1829. In her early childhood the family moved to Screetaville where they resided for a few years and lived there during the time of the rebellion of which she had a distinct recollection and often recalled many of the incidents connected therewith. While still quite young the family moved to Oxford Co., where he married in 1838 her late husband who predeceased her twenty two years ago. By the death of Mrs. O'Neil one of the o'dest and most highly respected residents of Oxford Co, has been taken away, she having spent the last forty three years of her life in the house in which she dued. Deceased was of a kind, retiring disposition and was never found wanting in any act of Christian charity.

She was a very deyout Catholic and attended

was of a kind, retiring disposition and was never found wanting in any act of Christian charity.

She was a very devout Catholic and attended for years St. Paul's Church. Newark. She was the inother of eleven children, three of whom Martha, Joreme and Zenns are dithose living being John at home. James of those living being John at home. James of the street of the

On March the 17th the Angelof Death visited the home of Mr. and Mis. John Mahony, call-ing to the eternal Father's home their little daughter Irene, a bright and beautiful child of five years. WILLIAM J. O'REILLY, NEW EDINBURGH.

WILLIAM J. O'REILLY. NEW EDINBURGH.

An event which has cast a gloom over many family connections was the death, at the early age of twenty-five, on Monday 30th ult. of 'Willie' O'Reilly, as he was so familarly known; a sorrow in which his hosts of friends and acquaintances participate. This was abundantly proven by the large and representative cortege which accompanied his remains from the family residence, Rideau Terrace New Edinburgh, to St. Bridgey's church, and thence to the cemetery of Our Lady on the Montreal road on Wednesday, as well as by the floral offerings and the numerous spiritual bouquets. Masses, Holy Communions etc., presented by friends, as also by the very large number of letters and telegrams of condolence received by his bereaved mother and family. The chief mourners were Messre, George and Frank O'Rielly, brothers of the deceased. Richard Devlip, Alexander Devlin, Heary Sims, nucles; Anthony O'Reilly, Edmund O'Reilly, Edgar Sims, Fred Sims, Henry Sims, Richard Sims, Herbert Sims cousies, and Masters Martin Bennen, Hugh Brennan, and Frank Brennan, nephews.

Mass was celebrated by Rev. Canon McCarthy, a full organ choir rendering the selemn requiem music, while at the offerbory Mr. John McC. Clarke sang an appropriate solo. Called away in his early manhood, his death will for many a day be a cause of regret, but to none more than to the many young children who had come in contact with him with whom, especially, he was an universal favorite and a touching sight was to witness the funeral procession headed by the little boys of St. Joseph orphanage. "Willie "lived a clean life and his end was peace, fortified by all the rites of the Catholic Church, of which he was through life a practical adherent.

May his soul rest in peace!

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

Maidstone Mar. 21, 1993,
At a regular meeting of Branch 20, Maidstone, Ont., held March 21, a motion was made, seconded and carried unanimously, as follows:
A grievous, sifficition having failen on cureateemed brother, James F. Kane, by the death of his respected wife, the members of this branch extend their united and individual sympathy and condoience to our sfilleted brother and his young family in his and their and bereavement and carnosity pray that the brother and his young family in his and their sad bereavement and carnosity pray that the God Who presides over the destinies of all of us, may soothe their sorrows and lighten the heavy load of woe laid so heavily upon them. The appointed time came all too soon for you and your weeping children, and is is for this they condole with you trusting that the All wise deemed her mission fully accomplished and summoned her to His mansion to erioy the rewards promised to all that love and serve Him here below.

That our cear lord will give you grace to bear with Christian resignation the heavy cross and grant eternal rest to her soul is the prayers of your brothers of St. Mary's Branch, No. 20.

Resolved that this resolution be spread on the minutes of our meeting, a copy forwarded to Bro Kane and a copy to our official organ and CATHOLIC RECORD.

At a regular meeting of Branch 33.

At a regular meeting of Branch 33.

and CATHOLIC RECORD.

At a regular meeting of Branch 332,
C.M. B. A., Reserve Mines, C. B., March 24,
1903, the following resolution was passed:
Whereas it has pleased God to remove from
amongst us the father of our esteemed B. others, Martin and John Hines.
Resolved that we, the members of Branch
322 tender to said brothers our sincere sympathy in their loss. Further
Resolved that a copy of this resolution be
sent to The Canadian. CATHOLIC RECORD and
Antigonish Casket.

A. R. J. McDONALD, Rec. Sec.

A. R. J. McDonald, Rec. Sec.
At a regular meeting of Branch 332,
C. M. B. A. Reserve Mines C. B., held on
Tuesday, the 21th March, 1993, the foilowing
resolution was unaniously adopted;
Whereas it has pleased God to remove by
death our estreemed Brother, John C. McDonald of James' River, Antigonish Co., N. S.
Resolved that we, the members of Branch
332, tender our sincere sympathy to his relatives in their bereavement, and beit further
Resolved that our charter be draped in
mourning for thrity days and a copy of this
resolution be sent to The Canadian, CATHOLIC
RECORD, and Antigonish Casket.
A, R. J. McDonald, Rec. Sec.
Lindsay, Ont., April, 3, 1901.
At the last regular meeting of Branch 77.

Lindsay, Ont., April, 3, 1991.

At the last regular meeting of Branch 77, held March 24th, the following resolution was adopted: that Whereas it has pleased Almighty God to remove by death Christopher Gillogly, son of Bro. Jas. A Gillogly, Resolved that we, the members of Branch 77, hereby express our heartfell sorrow for the less sustained by Bro. Jas. A. Gillogly and the other members of his family.

That copies of above be tendered to the family and inserted in The Canadian and the CATHOLIC RECORD CATHOLIC RECORD LEWIS A. PRIMEAU, Rec, Sec.

MARKET REPORTS.

London, April 9.—Dairy Produce — Eggs per dozen, 11 to 13c.; butter, best roll, 21 to 23c; butter best crocks, 19 to 21c; butter, creamery, 22 to 24c; honey, strained, per lb. 10 to 11c.; honey, in comb. 12c. to 13c. Grain, per cents. Wheat, new (good) \$1.18 to \$1.20; oats. per cental \$8 to 90c; corn. \$1.00 to \$1.10; barls, 95 to \$1.00; peas. \$1.25 to \$1.40; rye, 95 to 99; buckwheat. \$1.00 to \$1.10.

to \$1.40; rye, 95 to 99; buckwheat. \$1.00 to \$1.10.

Meat—Pork, per cwt., \$8,75 to \$9,9; pork. by the 1b. 9 to 10; beet, by the quarter, \$6.00 to \$5.00; lamb, by carcass 9; to 10c, lamb, by quarter 10; to 14c.

Poultry—Spring chickens, per pair, 95 to \$1.00; hens, per pair, 95 to 70c; turkeys, pa-1b, 14 to 16c.; spring ducks, per pair, 75 to 90c; geese, each. 80 to 90c; do, per 1b. 8 to 90c; geese, each 80 to 90c; do, per 1b. 8 to 90c; do, per 1b. \$1.00; hens, \$6.15; dressed hors, \$8,75 to \$8.9; pigs, pair, \$4 to \$6.00; fat cattle, \$4.00 to \$4.50; stags, per cwt. \$2.00 to \$1.21\$; sows, per wt. \$1.25 to \$4.50 to \$5.00; proper cwt. \$1.25 to \$4.50 to \$5.50.

Farm Produce.—Hay, \$8.00 to \$1.00; straw, per load, \$2.75 to \$3; straw, per ton, \$5 to \$5.50.

TORONTO.

Toronto, April 9.— Wheat—The market to-day was a little firmer for wheat, Ontario white being quoted at 71c 75c; No. 2 Ontario mixed, 68½ No. 2 white and red quoted at 72c Toronto, and 70c east, and 69 to 70c middle freights; No. 1 spring nominal at 70c east, and 60 no. 2 goose, at 66c to 67c east; Manitoba wheat steady; No. 1 hard, 87c North Bay, No. 1 northern 85c all rail, g. i. t.; No. 1 hard, 88½ and 79½ con track at lake ports on opening of navigation, 85½, North Bay; No. 1 northern, 85c North Bay; No. 2 mixed, 33c Toronto; No. 3 white at 32 to 32½ ceast; and offered at 31½ high freights C. P. R.; No. 2 mixed, 33c Toronto; No. 3 white 12½ middle freights, Portland, Barley—Trade is quiet, with No. 3 extra quoted at 45c middle freights, Portland, Barley—Trade is quiet, with No. 3 extra quoted at 45c middle freights, Portland, Barley—Trade is quoted at 69c high freights, and, at 68c east, content at 69c high freights, and, at 68c east, Toronto, Buckwheat — Market dull, with Canadian yellow quoted at 41c weet, and mixed at 41 to 45c weet; No. 3 American at 49 to 5°c on track, Toronto, Buckwheat — Market dull at 48c east, for No. 2. Flour—90 per cent, patents, vest; No. 1 patents, 42 to 37c on track, Toronto, Buckwheat — Market dull at 48c east, for No. 2. Flour—90 per cent, patents, 43 25c on 45c on track, Toronto, Millede — Bran, 47 there, and shorts 83 20 to 83,35 in \$4 to \$45 the not shorts at 816 to 818,50 Manitoba four steady; No. 1 patents, 41 to \$45 the not shorts, 517,50; at outside points bran is quoted at \$16 to \$4.0 and seconds, \$3.90; strong bakers, \$3.70 to \$3.80, bags included Toronto. Millede — Bran, 47 there, and shorts \$21 to \$2.05 castment and shorts \$2.1 t \$17.50; at outside points bran is quoted at \$15 50 and shorts at \$18 to \$18.50 Manitoba bran, in sacks. \$19, and shorts \$21 to \$22, Oatmeal steady at \$3.80 for cars of bags and \$3.95 for barrels, on the track. Toronto and 25c more for broken lots. Rye, 52c. east; 50c middle; 484c high.

MONTREAL.

MONTREAL.

Montreal, April 9.—Grain—No. 1 Manitoba hard wheat, 73kc; No. 1 northern, 73c March deliver; No. 1 hard, 74kc; No. 1 northern, 73kc ex store, May delivery; peas, 69kc high freights No. 2 oats, in store here, 36k to 37c; rye, 51c east; buckwheat, 48k to 49c east, for May delivery; No. 1 oats, 38c; No. 2, 37c; rye, 69c; buckwheat, 56 to 57c; peas, 81c. Flour — Manitoba patents, 51.10 to \$4.20; seconds, \$3.50 to \$3.90; Ontario straight rollers, \$3.50 to \$3.65; in bags, \$1.70 to \$1.75; patents, \$3.70 to \$4.10. Rolled oats — Millers' prices \$2 bags, and \$4.15 per bbl. Feed—Manitoba bran, \$0 to \$20; shorts, \$20 to \$2!, bags included; Ontario bran in bulk, \$18 to \$19; shorts in bulk, \$20 to \$2! revisions — Heavy short cut pork, \$24 to \$25; short cut backs, \$23 50 to \$24; light short cut, \$23 to \$24; compound refined lard, 8½ to 9c; pure Canadian lard, 10½ to 10c; fresh killed abattor hogs, \$9 to \$9.25 Honey — White clover, in sections, 12c. per section; in 10-1b, tins, \$c; ir bulk, 75c dark, \$c lower. Cheese — Ontario, 13c to 13½c; Townships, 13c, butter — Strictly fresh, 23 to 23½c; held, 20 to \$0.9c.

Live Stock Markets.

Live Stock Markets.

TOIGONTO.

Toronto, April 9.— Export cattle were quoted all the way from 4 to \$4.85 the bulk of the sales being transacted at from \$4.25 to \$4.40 percwt. A few lots were sold at \$4.50 to \$4.70, and an extra choice lot for \$4.85 per cwt. Export bulls soid at from \$3.75 to \$4.

Butchers' cattle was about \$4.20 to \$4.40 per cwt. for those of 1400 to 1.250 bx. Good to choice, \$3.90 to \$4.25; cows, \$2.90 to \$4 for those weighting 800 to 1.300 bx each; canners, \$2.00 \$2.75.

thos working 200 to 1,300 ibs each; canners, \$2 00 \$2.75.

But chers' bulls, 1.00 to 1,600 ibs., were quoted at \$3 to \$3.75 per cwt.

There continued a good, active enquiry for shorts keep feeders. We quote: — Feeders, ebort-keeps, 1,100 to 1 200 ibs each, \$4.10 to \$4.30 per cwt.; lighter ones, 900 to 1,050 ibs. ach, \$3,75 to \$4.10 per cwt. Snockers, 700 to 900 ibs. two year-olds \$3.50 to \$3.75 per cwt. lighter ones, 500 to 700 ibs. \$3.25 to \$3.55; and common to off-colored descriptions, \$2.75 to \$3 per cwt.

common to off-colored descriptions, e. 18 per cwb.

Milch cows ranged from \$30 to \$50 each.
Caives, \$4 to \$5.50 per cwt. and \$2 to \$5 each.
Sheep and Lambs—Export ewes, \$4.25 to \$4.75
per cwt.; bucks, \$3.50 to \$7; grain-fed ewes and wethers, \$6 to \$6.50; grain fed bucks, \$5.50 to \$6; barnyard lambs, \$5 to \$5.50.

Hogs—Selects not more than 260 nor less than 160 lbs, \$6 25; lights and fats, \$6; sows, \$4.05 to \$5, and stags, \$5 to \$4per 100 lbs.

EAST BUFFALO.

colo. Called away in his early manhood, his leath will for many a day be a cause of regret, but to none more than to the many young children who had come in contact with him with mom. especially, he was an universal avorite and a touching sight was to witness have fully an experisor of Sr. Joseph orphanage. "Willie "lived as clean life and his end was peace, fortified by all the rites of the Catholic Church, of which he was through life a a practical adherent.

May his soul rest in peace!

The joys of meeting pay the pangs of absence; else who could bear it.

East Buffalo.

East Buffalo. N. Y., April 2.—Cattle.—Light supply; quiet. Veals, steady; tops, 37.50 to \$7.60; common to good, \$5 to \$7.40; tops, \$7.50 to \$7.75; common to good, \$5 to \$7.40; roughs, \$5.60 to \$7.60; pigs, \$7.35 to \$7.60; Yorkers, \$7.40; a few \$7.75; mixed, \$7.50 to \$7.60; yorkers, \$7.40; tops, \$5 to \$6.50; yorkers, \$7.40; tops, \$5 to \$6.50; couls to good, \$3.50 to \$7.65; westerns, lambs, \$7.8 to \$7.80; yorkers, \$7.50; tops, \$7.50; tops, \$7.50; common to good, \$5.60; Yorkers, \$7.40; tops, \$5 to \$7.40; roughs, \$5.50 to \$7.60; pigs, \$7.35; to \$7.40; roughs, \$5.50 to \$7.60; pigs, \$7.35; to \$7.40; roughs, \$5.50 to \$7.60; pigs, \$7.50; pigs EAST BUFFALO.

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Christ Before Pilate,
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The Good Shepherd.
Madonna.
Head of Christ.
Madonna.

Madona.

The Holy Night.

He is Risen.
He is

Ohrist and the Fishermen.
Rebecca.
The Arrival of the Sherherds.
Madonna.
Madonna di San Sisto.
Mother of God.
Head of Christ (detail from Gethsemane)
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VOLUME XX The Catholic

LONDON, SATURDAY, AL " MAGNETISM " AN MAKING.

That indefinable som personal magnetism is c explain a good many thi Madame Humbert, who drama of the " Mysteric the delectation of Pari own personal benefit, is an excessive amount of r hence her success. T Whitaker Wright, who should have operated States, has it, accounts fo interesting prominent his various financial se must have it, say journs wise sensible men would

to them. But then even sensi their moments of insani by the prospect of money. And when pictures of fortune, their money, fade aw may talk about t of the stock manipula not forget the stupidit the manipulated. It is said, we are to the leading America

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