

# The Catholic Record.

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

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## WHY THE CHURCH WINS.

A Discourse by the Rev. Sabina Halsey, a Methodist Minister.

"Why does the Catholic Church Win," was the subject of the Rev. Sabina Halsey's sermon, in the Methodist church at Janesville, Ill., recently. The theme served to draw a large audience, which completely filled the auditorium and overflowed into the gallery. The lecture was drawn on such broad and tolerant lines that, in these days of anti-Catholic bigotry, it is well worth reproducing.

THE SPEAKER BEGAN HIS DISCOURSE with the statement that it would be the fortunate period in the history of the progress of religion and of the world's civilization when all people, regardless of denominational peculiarities, or preferences, draw the line between good and evil, purity and impurity, virtue and vice, holiness and sin, truth and error, then, casting the worthless away, cling for life to the good. He said if any one present thought the hour would be devoted to finding fault with the Catholic Church, or with an effort to crown prejudice now hoary with age, he would go away disappointed, for he would find that the speaker had not intended to say anything that would not be good and true, and if he did not throw clubs at somebody's head, causing them to howl with pain.

POSSIBLY THE CATHOLIC CHURCH teaches some doctrines with which all do not agree. It is possible that her forms and ceremonies or her splendid ritual is not liked by all, but it is not fair to find fault with her people because they like these things. Under the Stars and Stripes the Catholic Church has a right to exist, to build temples, appoint her services and observe her forms of worship without molestation. She has just as good a right to do this as Protestants have to build their churches and observe their forms of worship. This is the home of all religions, because it is the home of all people, a free land with equal rights and privileges.

CATHOLICITY A MIGHTY POWER. One statement of the fact which would help to prepare the way for an intelligent answer to the question under consideration is that whoever reads the history of past events with a desire to ascertain what influence any religious society has exerted upon the world's civilization, or whoever can fully discern the signs of the times, must candidly admit that the Catholic Church has been for nineteen centuries and is to-day a mighty power among men. Her influence has been felt in every land. Nations have trembled in her presence and rulers have bowed themselves at her feet. It is the part of wisdom to study a Church backed up by such a remarkable history. It is a question that to the speaker was fraught with deep interest and one that demanded the most careful thought.

THE REASON OF HER SUCCESS. The reason for the success of the Catholic Church is that she believes that she is the true Church of Christ with a special divine mission to a world that is in bondage to the slavery of sin. She holds to the doctrine of a supernatural revelation given to the world through inspired men for the purpose of teaching the plan of human redemption, how to escape the fearful consequences of sin in time and in eternity.

THE CATHOLIC CHURCH believes in the faith and conduct. She stands first and supreme in every locality. She does not bow to the will of man or any number of men. Established services are not shuffed off one side at everybody's request as of minor importance.

HER ORGANIZATION enables her to give special attention to the work of training the youth and children of her fold to become zealous advocates of her doctrines and practices. In early life they are rooted and grounded in the faith. She rocks the cradle in every Catholic home and has a right to do so. She sings her Masses in the ear of the children until the soul catches the spirit of them. She puts her creeds into object lessons, and thus through the eye touches the heart and inspires religious emotions which never die.

LOYALTY TO THE CHURCH. Another reason of her success is the intense loyalty of her people everywhere in every country, regardless of cost. They are in the Church, a part of the Church, and in the Church to stay until death takes them out of the world. Living and dying they are true to their profession. If they wander away they invariably retrace their steps and seek forgiveness. They are loyal to their system of doctrines. No one can be a Catholic without believing something without any effort at discount. Whoever tries to change the opinion of a son or daughter of the Church has a big job on hand, and will doubtless find his head white before the work is finished. The speaker has yet to find a Catholic going about the streets criticizing his Church, finding fault with her doctrines or defaming the characters of those who serve at her consecrated altars. Their loyalty in this respect is worthy of commendation. Surely it is not difficult to see in this fact one element of victory. Catholics are loyal to the service of their Church. A little foolish whim

does not keep them from the sacraments and Masses, and in this they are right. They are a church-going people year in and year out. Through storm and sunshine, snow and sleet, they wend their way to the altars of their fathers, to the altars of their Church.

## ENLIGHTENING THE BIGOTS.

(New York Sun.) We publish elsewhere a letter from a Baptist minister, taking the ground that our remarks justifying American suspicion of the Salvation Army as a purely foreign organization, under the absolute control of a single and irresponsible foreigner, apply with equal pertinence to the Roman Catholic Church and the Pope.

WE ARE SURPRISED that an intelligent and an educated man should make such a suggestion seriously, for, of course, there is no likeness between the Roman Catholic Church and any Protestant Church and that sensational evangelizing and philanthropic enterprises. The Army's religious doctrines, so far as it can be said to have a body of doctrine, are Arminian, for "General" Booth started out as a Methodist preacher; but it can properly be compared with the Methodist Church. It has no system of dogma. It has no regular ministers. It has no government except the absolute military despotism set up by "General" Booth on his own motion. It is no more a church and no more comparable with a church than is the Children's Aid Society or any such philanthropic organization. It is a voluntary enterprise, entirely uncontrollable by any one except "General" Booth. It appeals to no faith as a system based on Divine authority, but is purely an experimental undertaking devised by him individually. "General" Booth has simply brought under military organization a body of men and women who are interested in the spiritual welfare of the poor. It is not intended for all society, or to propagate a theology of universal application. It is only for religious and charitable labor among the outcast and the "un-church'd," to use the term of Salvation Army literature.

OF COURSE, such an enterprise bears no sort of resemblance to the Roman Catholic Church, with its definite faith, its systematic theology, its claims to authority as divinely founded and confirmed, and the universality its name expresses. Its faith is the faith of the great majority of Christendom. Its foundation was not laid by a single man for experimental purposes, but is believed by the many millions of its adherents to rest on eternal and absolute truth as represented in Jesus Christ Himself. Our correspondent denies that claim, and rejects that faith. He believes that Baptist doctrine expresses such divine truth; but he cannot deny that the Roman Catholic Church claims no authority for itself, which it does not believe to come from Christ Himself. Our correspondent is a Baptist because he believes and upholds that there is no divinely appointed baptism except that by immersion, and that no one is entitled to receive it except after having experienced in his own person conversion or spiritual regeneration. He does not believe on the authority of any man, but only in accordance with what he holds to be the command of God. So also a Roman Catholic believes. A Salvation Army soldier is a follower of "General" Booth only as he may be that without regard to matters of faith which both Baptists and Roman Catholics regard as essential to make a church or a Christian fellowship.

THE DOMINION of the Pope is spiritual only. He is the head of a religious system of faith and government established and formulated for many centuries, and which is not merely Italian, but is believed by Roman Catholics universally to be divine in its origin. It is no more Italian than it is American, according to all those who faith in it and hold such faith to be an obligation. For Roman Catholics, the Catholic authority is supernatural, and consequently general over all parts of the earth. They are divisible geographically and politically, but religiously they are united and inseparable. Because they are Catholics they are, accordingly, none the less Americans; and the Pope is Pope not as an Italian, but as the possessor of spiritual authority which his adherents believe to be divinely conferred. They yield to him spiritual allegiance; but their political allegiance is beyond his control. Hence it is impossible for the Pope, whatever may be his nationality, to disturb American political conditions. There is no reason to fear the exercise of his religious authority here, for he can compel no one to submit to it. The submission is voluntary purely. "General" Booth's Salvation Army is a dangerous organization, because his absolute authority is wholly self-assumed. He follows no law except that of his own making. Hence, as we have said, faith in the Salvation Army makes necessarily faith in him, and it must be faith in him as a mere man, and not as the representative of a system believed to be divine.

INCONSISTENCY of mind, and small confidence in God, is the beginning of all evil temptations.—The Imitation.

## "FOUNDATION OF BELIEF."

St. George Mivart on Mr. Balfour's Book.

As Mr. St. George Mivart is known to be at once a fervent Catholic and a distinguished man of science, almost all readers, no matter what their attitude toward religion, are likely to be interested in his view of the work on "The Foundations of Belief," by Mr. A. J. Balfour. Of this book, which has attracted a great deal of notice in Great Britain, owing partly to its historical merit and partly to the author's political position, Mr. Mivart has expressed his opinion in the current number of the *American Catholic Quarterly Review*.

MR. MIVART regards the appearance of "The Foundations of Belief" as marking an important era in the history of speculative thought, as constituting, in short, nothing less than a turning point from fatal error toward saving scientific truth. The book, in his opinion, has dealt the most powerful blow yet delivered against that system of thought of which the late Prof. Huxley and the surviving Mr. Herbert Spencer may be said to have been the chief expounders. The efficiency of the work is attributed not only to the excellence of its style, but also to the fact that the fundamental position taken up by its author favors the halting, undecided, and doubtful spirit which is so widely diffused at the present time, although he eventually argues in favor of sound conclusions. Another allied cause of the remarkable influence exercised by the book is recognized in the circumstance that Mr. Balfour himself belongs to a considerable extent, to the very school of thought which he so skillfully combats. Consequently the impression made upon the mind of his reader is that the school of agnosticism, or, as Mr. Balfour prefers to term it, naturalism, has committed suicide. It is just because he is fully acquainted with all the details of the various forms of agnosticism that he can deliver deadly thrusts through the joints of their armor. That is why, our Catholic scientist at all events, Mr. Balfour's denunciation of "naturalism," to the absurdities of which he has opened the eyes of many readers, reminds Mr. Mivart of the far-resounding voice which told the world "Great Pan is dead."

BUT, it may be asked, if Mr. Balfour on some grounds may be described as belonging to the school of thought which he assails, how can a man of his acuteness and ability justify his own position as well as that of his opponents? Mr. Mivart's answer is that the author of "The Foundations of Belief" does not stultify his own position, because that position enables him to hold it to criticisms destructive either of religion or science, as he may choose. Hitherto it has been religion that has received all the attacks of the agnostics or empiricists. Now it is the widely accepted philosophy of physical science, interpreted by Spencer and Huxley, that is made the victim of assault of Mr. Balfour's hands. The latter's sympathies and aspirations, unlike those of the apostles of agnosticism, are arrayed entirely and energetically on the side of religion, which he venerates, of which he clearly perceives and urges. The outcome of the philosophy set forth in "The Foundations of Belief" is summed up by Mr. Mivart with extreme conciseness in a couple of sentences: "Neither science nor religion is capable of satisfactory proof; and the scientific arguments urged by the former against the latter are vain, because the philosophy of science, as commonly understood, is incoherent, baseless, and self-contradictory. Religion, on the other hand, responds to our inmost and most urgent needs, and is to be accepted on that ground, because its disproof is impossible." What Mr. Balfour has undertaken is a demonstration of the folly of the system of thought expounded by Spencer and Huxley, by the process of *reductio ad absurdum*. If naturalism were veracious, he says, all inquiry after what is good or beautiful or true would be an absurdity. Our conviction that we are free and responsible would be pathetic or ludicrous, according to the temper with which we should regard it; morality itself would be a fraud, and reason itself but a transitory passage from one set of unthinking habits to another.

TO A MAN who is not only a scientist but an earnest Christian, Mr. Balfour's book naturally seems open to criticism on the score that its author appeals to impulse, feeling, and opinion rather than to the solid grounds of evident certitude. Mr. Mivart promises that in a future review of the work he will attempt, by following the traditions of the Catholic philosophy, to show that the truths for which Mr. Balfour contends have a far firmer foundation than he provides for them.—New York Sun.

St. Anthony is one of those saints who are continually working miracles, and whom God gave to the world as depositaries of His infinite mercy—who are always ready to carry to the foot of His throne the sighs and tears of suffering humanity.

## LATEST CONVERSION FROM EPISCOPALIANISM.

New London, Conn., March 8.—Rev. Dr. F. W. Pelley, of Norwich, who recently resigned as rector of St. Andrew's Episcopal Church and announced his intention of becoming a Catholic, is spending a few days here, a guest of Rev. T. P. Joynt, of St. Mary's Church.

Mr. Pelley left Norwich soon after resigning his charge there and entered a Jesuit college to prepare for his conversion, which occurred last week, when he was received into the Church by the Paulist Fathers in New York city. Mr. Pelley's wife and three children reside in Norwich, where he will soon join them. His visit to this city, it was stated to-night at the parochial residence, has no special significance further than Mr. Pelley desired to remain here a short time before returning to Norwich.

He is a graduate of Oxford University, and studied in Paris and Heidelberg. At one time he was principal of St. John's College at O'Appelle, Canada; secretary of the Propagation Society, vicar of Pellichamps and diocesan lecturer at Manitoba. Mr. Pelley cannot become more than a layman in his new faith, owing to his marriage. He is the son of Admiral Pelley, retired, of the English navy, who was the commander of the first Franklin expedition.

Mr. Pelley has been a resident of Norwich about a year, and before his departure was a frequent visitor to Rev. Father Kennedy, of St. Patrick's church, who assisted Mr. Pelley in his studies preparatory to embracing the faith. Mr. Pelley may go abroad this summer.

New York, March 9.—Father Charles Powers, of the Paulist Fathers, at No. 415 West Fifty-ninth street, said that the Rev. Father D. W. Pelley was a man of considerable culture and rare intellectual attainments.

## DOCTOR JACKSON AND THE MASONRY—A BIT OF AMERICAN HISTORY.

An exchange quotes the following from the pastor of a prominent Methodist Episcopal church: "The Doctor Jackson affair is immense, and positive proof is committed by one of their members. Can anything be more dangerous to all the true and sacred relations of society? Surely not. An incendiary is regarded as the most dangerous of criminals. He who carries the torch is looked upon as a human monster. But what of him who swears to keep the secret of the torch burner? Suppose you have living next to you, a dear and kind friend. Suppose you were a Freemason—which God forbid!—suppose a Freemason should come and burn down your friend's house, and should come to you and commit to you, as a Masonic secret, that he had applied the torch to your friend's house at the hour of midnight, would you consider it a righteous act to keep the secret of such an incendiary? Did ever a more frightful monster of crime stand before any people? Surely not.

"The pickets are advancing. The army of truth and righteousness has been ordered to advance. Your flag is at the head of the advancing host of God. We want no coward in the van. God expects every soldier of truth to do his or her duty. Let every man of God come to the front."

The Methodists, the Baptists, the Presbyterians and especially the Lutherans are organizing to oppose secret societies in every state in the union. The Episcopalians, like the Catholics, seem to be hypnotized. Episcopal Bishops lecture or preach for Knights Templars, and Episcopal ministers are buried from Episcopal churches with Masonic honors, as happened not long ago in a neighboring city. Do such ministers kneel, "half naked, half clothed," on the bare knee, blindfolded and a cable tow about their necks, and take the oath commonly called the "Sealed Obligation," to conceal everything from the courts, from society, except murder and treason? If so do they preach the gospel of Christ? Can they reconcile their conduct with the sermon on the Mount.

In Catholics who belong to the Knights of Pythias, the Odd Fellows, etc., expect, when they die, to be buried with Masonic honors or to await the final judgment in consecrated ground? Many of them, while they

pretend to belong to the Church, refuse the sacraments at death and prefer to be buried like Reichenkows, Judas, Voltaire and the principal saint in the Masonic calendar, Pruthon.

## AS TO "EVENING MASS."

An esteemed lawyer of this city has sent the following note of enquiry: Buffalo, March 2, 1896.

Rev. Patrick Cronin: Dear Sir—In Shakespeare's play of Romeo and Juliet, Shakespeare makes Juliet ask the friar if she shall come to him at "evening Mass." A discussion has arisen in the Shakespeare Club of Lefroy over this passage as to whether in the Roman Catholic Church a Mass was ever said or sung in the evening. I should like to have you answer the question in the columns of your paper so that it could be convenient for use. Yours very truly, M. Fillmore Brown.

Yes, Mass has been said in the evening, and is still offered at any time of the day in a majority of the Oriental churches. In his learned work on the Mass, the late Rev. John O'Brien shows that it was customary to celebrate Mass on the evening of Holy Thursday throughout Africa in the days of St. Augustine in the fifth century. Elsewhere also the custom prevailed to offer Mass for the departed at any hour of the day when death occurred. But this practice was condemned by several councils.

In most of the Eastern churches the evening Mass (*missa vesperina*) is still celebrated, for the reason that the Blessed Sacrament is not preserved, owing to the corrupting tendency of the leavened bread; and therefore Mass is offered in the evening in order to give Holy Viaticum to the dying.

THE TENDENCY of the modern newspaper—especially in large cities—is to encourage a taste for "society." The names of its leaders, with their dresses and jewels, are paraded every day in the "society" columns. A mania for imitation springs up among young people who long earnestly for admittance into the paradisaical place, where all is glowing and glittering, sweet and interesting. No amount of snubbing will deter them; they will mount, if they can; they will imitate if they cannot mount. They are dissatisfied with the plain, simple existence, which seems to be such a contrast to the ideal life of operas, dinners and afternoon teas.

BUT NO ideal life is possible in "society." No real friendship is possible there, for the moment inequality of position appears, friendship flies. It is not in the novel of to-day that we find false views of life presented so much as in the "society" columns of the newspapers, where the names of the would-be aristocrats are paraded until they become, in the minds of the inexperienced, as the names of angels in another world.

THE LENT of society is a fashionable "function," at which violators take the place of roses, and little carpet dances the place of the big churches. It is a change to a new kind of gaiety. And Easter is not a day of spiritual joy, but a time of gossip upon the newest bonnets and the coming decorations of Miss Somebody's dinner. No; let the outcast from "society" be content,—for the first requisite for comfort there is to be rich; the second, to be heartless.—Catholic Citizen.

Whiskey Bill Traynor, as he is called in Detroit, while publishing the *Public Leader* in that city, not only abused temperance ministers of all denominations, but he resorted to the lowest and most infamous abuse on the members of the W. C. T. U. Mr. Traynor is an avowed infidel, and has always, on every occasion, advocated the principles of infidelity as he goes to-day. He was schooled and trained on the Toronto *Globe* by George Brown, Grand Master of the Orange ward, Upper Canada. The Orange was

murdered in his own office by a brother Orangeman named Bennett, a cousin to Rev. Dr. Bennett, of Columbus. W. J. H. Traynor, the supreme president of the A. P. A. has more than once denounced the American flag and the Grand Army organization, and goes over to Canada every 12th of July to celebrate Orangemen's Day.

## "SOCIETY."

The manner of keeping the holy season of Lent in fashionable society has become a theme for the jocosity of the funny papers. And reasonably so; at the same time the condescension of "society" in acknowledging the existence of a Christian feast at all, charms us and makes us grateful; for "society" is not Christian at heart at all.

THIS IS A shocking statement; but let us inquire into the ethics of the votary of "society." He is of an exclusive circle; his neighbor, "socially" speaking, is only the person with whom he or his wife exchanges calls. Of course, he knows that other people exist; but, like Ward McAllister, he does not believe that other people usually exist unless they wear good clothes.

NOW, to men or women of this very fashionable stamp, the keeping of Lent can have no real spiritual significance. The "society" woman is a very delightful hostess. She knows how to make each guest feel that he is the object of her attention, but if she should fall from his position in "society," through error of his own or uncontrollable circumstances, her duty is to "cut him dead." The smile changes to the look of asistance, the welcoming look to the averted glance. And this is the charity of the world!

THE TENDENCY of the modern newspaper—especially in large cities—is to encourage a taste for "society." The names of its leaders, with their dresses and jewels, are paraded every day in the "society" columns. A mania for imitation springs up among young people who long earnestly for admittance into the paradisaical place, where all is glowing and glittering, sweet and interesting. No amount of snubbing will deter them; they will mount, if they can; they will imitate if they cannot mount. They are dissatisfied with the plain, simple existence, which seems to be such a contrast to the ideal life of operas, dinners and afternoon teas.

MADILL vs. McLAREN. A Sarnia Clergyman Attacked by a Parishioner—The President of the P. P. A. and a Friend Bally used up on a Port Huron Ferry Boat.

Port Huron, Mich., March 16.—A lively and somewhat bloody affray took place on one of the ferry boats while lying at the Port Huron wharf this afternoon between a Sarnia clergyman and two of his parishioners, the participants being Rev. J. C. Madill, of the Zion Congregational Church; J. F. Mitchell and Wm. McLaren. The affair grew out of a church quarrel, and as a result the minister and Mr. Mitchell each have a broken nose and other injuries, while McLaren has been arrested charged with assault with intent to do great bodily harm.

Wheat No. 2, red, No. 1, white, 14c; corn No. 2, No. 3, yellow, 13c; oats, No. 2, white, 12c; No. 3, yellow, 11c; Michigan, 10c per bush. Hay No. 1, Timothy, \$15.50 per ton; No. 2, 13c; No. 3, 11c; alfalfa, 10c per ton. Hides, best white, 12c to 15c; No. 2, 10c; No. 3, 8c; No. 4, 6c; No. 5, 4c; No. 6, 3c; No. 7, 2c; No. 8, 1c; No. 9, 1c; No. 10, 1c; No. 11, 1c; No. 12, 1c; No. 13, 1c; No. 14, 1c; No. 15, 1c; No. 16, 1c; No. 17, 1c; No. 18, 1c; No. 19, 1c; No. 20, 1c.

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CHAPTER VII.—CONTINUED. "What a change there will be up there when the old gentleman goes to heaven," he said.

"What! the Pendragon of Eaglehurst!" said Julian; "is he the next heir?" "I fancy so," replied Rodolph.

"Hanged!" said Paxton, with sudden interest, as he recalled the lines on the meaning of which he had been speculating the evening before.

"Do you know," said Julian, "I have a very dim sort of idea what their troubles were. People make allusions, and shake their heads, but I have never heard the real story."

"Oh, it is no secret," Uriel, the last surviving son, when only nineteen, was charged with a murderous assault and robbery.

At the end of that time they tried to get off to America; but news came that, a few days after he had sailed, he fell overboard and was drowned.

"That is to say," said Julian, "that in her case the beauty of the soul has overflowed exteriorly, and you see it. Well, if we could see the soul of dear old Geoff, we would just veil our eyes from the splendor."

"Why incongruous?" said Julian. "I don't know, of course, what you mean by poetry; but what I understand of it has nothing that would not suit the dear old fellow excellently well."

never passed the threshold of his own home since the first shock of the disgrace. You could not estimate it fully unless you knew what sort of pride the Pendragons have always had in their family honor.

Meanwhile, the portfolio, of which Geoffrey had spoken, was produced, and its contents at once fired Julian's enthusiasm. He examined the photographs with the eye of a real artist, and was lost in admiration of their architectural beauty.

CHAPTER VIII. SOMETHING ABOUT THE ANGELS. Rodolph's departure at an early hour the next morning prevented his forming one of the little party who, shortly after breakfast, took their way up the steep hill.

"No," not exactly, said Aurelia; "guide books and such things say so, but the real dedication is to the Holy Angels—a much more uncommon one, as you are probably aware."

"My two brothers," she said. Julian thought to himself: "And Uriel, the third, where is he?" But Aurelia continued: "You would not understand the chapel if you did not know its dedication."

"I beg pardon," interrupted Paxton. "I am an outsider, you know, and these things are new to me. Do you only reckon seven angels? My notion of them was a sort of a starry host, which no man living could number."

"I must know something more about those Seven Spirits," said Julian. "If that was the idea in the mind of those who built the chapel, it would furnish a key to the whole of the symbolism."

"If you could prove yourself an architect, you might have a chance," said Mary; "I don't know any other expedient."

"Of course," said Geoffrey; "and, besides, it has been engraved, and photographed a dozen times. Mary will get you a portfolio full of views, but they give you no idea of the state of the roof, which is half a ruin. Gives you the rheumatism to go there, but till now the old man would not have it touched."

And so the expedition to Merylin, to Paxton's great satisfaction, was fixed for the morrow.

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seemed as though there was a sort of freemasonry between them all. "Why, it would have taken me a week to have said all that," thought Geoffrey, "and I shouldn't have made it clear even then!"

Julian begged to see the chapel, and Aurelia at once arose, and led the way. Even in its present ruinous condition, his practised eye could discern the wonderful beauty it must once have possessed.

Michael, is it not?" asked Julian. "No," not exactly, said Aurelia; "guide books and such things say so, but the real dedication is to the Holy Angels—a much more uncommon one, as you are probably aware."

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ALLEGRI'S MISERERE.

A Beautiful Allegory of the Great Maestro.

At the base of a cliff flowed a tiny rivulet; the Rock caught the raindrops in his broad hand, and poured them down in little streams to meet their brothers at his feet.

My little strength is useless, moaned the Streamlet. "Vainly I struggle to move onward; and below the pebbles are waiting for their cool bath, the budding flowers are longing for my moisture, the little fish are panting for their breath."

So the rivulet waited till the master came, then sighed for mercy. The rock was lifted, and the stream flowed forward with a cry of joy to share its happiness with pebble and flower and fish.

A little bird became entangled in the meshes of a net. "Trust to the good Allegri," whispered the breeze; "it is he who gave me liberty."

Julian thought to himself: "And Uriel, the third, where is he?" But Aurelia continued: "You would not understand the chapel if you did not know its dedication."

"I beg pardon," interrupted Paxton. "I am an outsider, you know, and these things are new to me. Do you only reckon seven angels? My notion of them was a sort of a starry host, which no man living could number."

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ALLEGRI'S MISERERE.

A Beautiful Allegory of the Great Maestro.

At the base of a cliff flowed a tiny rivulet; the rock caught the raindrops in his broad hand, and poured them down in little streams to meet their brothers at his feet, while the Brook murmured a constant song of welcome.

"I should have been a waterfall," it should have been a waterfall, it should have been a waterfall, it should have been a waterfall.

"Many a day I have seen him in prison," shouted the sun with the splendor of a Gloria. "Wherever are those that doubt, that mourn, that suffer; wherever are those that cry for help and mercy—there have I found Allegri."

"Sadder grew the tones, till like the dashing of waves, came the sigh: 'Vainly I struggle to move onward. Have mercy, Father!'"

"Then strains of music arose: O soul! cease your longing; O heart! cease your strife; now utterance is found." Sadder grew the tones, till like the dashing of waves, came the sigh.

CEREMONIES OF "HOLY WEEK."

The Week of the Church's Most Solemn and Varied Devotions.

Next week is "Holy Week." It has been called by several names, from the great mysteries and various ceremonies performed in it.

The chief object of the Church in this week is to commemorate the passion and death of her Redeemer; every part of the sacred liturgy is directed to this end.

The ceremony of Palm Sunday consists of three parts. First, the celebrant blesses and distributes palm-leaves for which, on account of the difficulty and expense of obtaining them in sufficient quantity, branches of box, willow or yew are often substituted to all present.

It is a rule in the Church's Liturgy to bless and sanctify everything that is used in the service of God or given to the people. The palms are blessed with great solemnity; and, indeed, we might easily suppose that the Mass had already begun and was to be offered up in honor of our Lord's entry into Jerusalem.

The office at which we are now to assist is called, "Tenebre" (meaning darkness), because it pictures to us, by the gradual darkening of the church, the more the natural darkness that overshadowed the world at the death of Jesus Christ.

The service consists of Matins and Lauds, and is a portion of the Divine Office which every priest of the Church is bound to say each day.

HOLY THURSDAY.

ONLY ONE MASS IS CELEBRATED—THE ALTARS ARE STRIPPED.

In spite of the mourning of Holy Week, the Church cannot allow this great day to pass without some signs of joy. It is the day of the Last Supper of our dear Lord—the day on which He instituted the most holy Sacrament of the Eucharist; and in honor of that great Mystery the Church lays aside her mourning.

Amid the triumph of this great feast a web of sorrow is interwoven, to show that our joy is not lasting, for we have not forgotten the Passion of Jesus Christ. The celebrant intones the "Gloria in Excelsis," and the bells ring joyously in answer to the organ's peals; but, after that, both bells and organ are silent until Holy Saturday, to show the sorrow of the whole world at our Saviour's death.

THE BLESSED PALM. It is a rule in the Church's Liturgy to bless and sanctify everything that is used in the service of God or given to the people. The palms are blessed with great solemnity; and, indeed, we might easily suppose that the Mass had already begun and was to be offered up in honor of our Lord's entry into Jerusalem.

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WALTER LECKY KNOWS THIS KIND OF CATHOLIC.

Boston Pilot.

We quote this bit of corroborative evidence from Walter Lecky's letter in the American Catholic News:

A friend of mine, snugly ensconced in my big Adirondack chair, was reading the Pilot the other evening, when he loudly exclaimed, rubbing his elbows against my fancy lamp, won at a fair not long since and a real object of beauty in my humble home: "What nonsense is this?"

At the last session of the Eastern Summer School I heard one who poses as a leader of his fellows, in the presence of a round dozen, one being a gifted editor, say that he took a dozen monthly magazines, not one of them being a Catholic periodical, and his reasons were "they were behind the times."

THE HARD TIMES OF THE PAST THREE YEARS STAVED THE CATHOLIC PAPERS, especially where there were two or three of them in the same city, state or diocese. Several of them collapsed. Others have consolidated.

THE HISTORY OF THIS singular and beautiful flower is thus given in The Garden. The flower was originally brought by the Passiflora, or the flower of the passion, by the Catholic priests who followed closely in the track opened up by Columbus to the new continent of America.

AS IT WAS ANCIENTLY COMMEMORATED. It was the practice of the Church from the earliest ages that no Mass was said on Holy Saturday. For a thousand years after the foundation of the Church it was the custom to spend this day in prayer and fasting, in watching in spirit with the holy women at the Sepulchre until the morning of the Resurrection.

A LESSON FROM A GOOD LIFE.

That example is the best argument has long been a tiresome truism, but there is a freshness at least in the undertone of admiration which runs through these words from a recent sketch of "Mary Anderson." They were written by a Protestant writer in a secular magazine:

Mary Anderson's loyalty to the Church of her faith has always been one of her most prominent and beautiful characteristics. During all of last summer she attended the little Catholic church at Malvern Wells, at early Mass, singing in the choir, while her husband supplied the accompaniment on the organ.

There is a lesson here which ought not to be lost on our Catholic young people. Parish priests are painfully aware that it is hard to "keep up" a worthy choir, and this from no lack of good voices. There are plenty of young men and women to take part in amateur theatricals held for whatever purpose; there are plenty of good voices for the solos in public concerts; but for the singing of the Mass—which is, after the priest's office, the most honorable privilege a Catholic can enjoy—the supply is never adequate.

THE ABBE FOURD, in his recent work, "Saint Paul and His Missions," writing of worship in the primitive churches, quotes a prayer which it was customary to recite after partaking of the Holy Communion. It was found in a Greek manuscript recently discovered in a library at Constantinople, and entitled "The Teaching of the Apostles." This precious MSS. is the earliest Christian work we possess outside of the inspired pages.

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DISEASED LUNGS

CURED BY TAKING

AYER'S Cherry Pectoral.

"I contracted a severe cold, which settled on my lungs, and I did what is often done in such cases, neglected it. I then consulted a doctor, who, finding me unable to get any relief, the doctor advised me to try Ayer's Cherry Pectoral. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured."

AYER'S Cherry Pectoral. Highest Awards at World's Fair. Ayer's Pills Cure Indigestion.

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REAL PALMS FOR PALM SUNDAY. The average number used is 100 heads per 100 persons.

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SUNLIGHT SOAP.

The Twin Bar WITH ITS Twin Benefits Less Labor Greater Comfort. If you wish your Linen White as Snow Sunlight Soap will make it so.



A. Lecky.

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can be stopped.

London, Saturday, March 28, 1906.

**A GARBLED QUOTATION.**

An expression of opinion which has  
been attributed to the Most Reverend  
Archbishop Croke, on the subject of  
purely secular versus Catholic teach-  
ing in the schools, has been several  
times quoted in connection with the  
Manitoba school question. Those who  
have been opposing the restoration of  
Catholic rights have seized with avid-  
ity the supposed utterance of the Arch-  
bishop as adverse to Catholic educa-  
tion, but it might have been suspected  
that the quotation was a misrepresenta-  
tion, and it is now made certain by  
the Archbishop himself that this is the  
true state of the case.

The garbled words attributed to Dr.  
Croke appeared in the American  
edition of the *Review of Reviews* of last  
September, in an article written by Mr.  
W. T. Stead; but it now appears that  
the words, or something resembling  
them, were sent to America in an un-  
revised proof, which Mr. Stead cor-  
rected by next mail, but the American  
editor, Dr. Shaw, preferred to publish  
the incorrect report originally sent  
him, or perhaps garbled in the  
American office, and which conveys  
sentiments quite opposed to those of  
the Archbishop.

The same article was published in  
the English edition with almost,  
though not exactly, Dr. Croke's actual  
words, which differ very much from  
what was attributed to him by the  
American edition. According to the  
English edition, the Archbishop said:  
"I think that the New Zealand system  
is fairly satisfactory. The State  
provides an education solely secular,  
and ministers of all denominations are  
authorized to impart religious instruc-  
tion to their pupils one day in the  
week. The Catholic priests in New  
Zealand attend regularly for some  
hours in the week to catechize the  
Catholic scholars in the Public schools.  
The system seems to work admirably."

Even this was not in all respects an  
accurate report; but it was much  
worse as it appeared in the American  
issue, being made to read as follows:  
"I think," replied Doctor Croke,  
"that the New Zealand system is the  
best in the world. The State provides  
an education solely secular, and min-  
isters of all denominations are author-  
ized to impart religious instruction to  
their pupils one day in the week. The  
Catholic priests in New Zealand  
attend regularly for one hour in the  
week to catechize the Catholic scholars  
in the Public schools. The system  
works admirably—and why should it  
not? It is a mistake to be always  
thrusting dogmatic teaching into every  
kind of instruction. Religion can be  
all the better taught if it is not made  
too stale by a monotonous repetition."

To this garbled quotation the editor  
appended the remark:  
"A notable sentiment, indeed, from a  
Catholic Archbishop, and one which  
were he other than what he is would  
bring down on him the anathemas of  
no small section of his own Church."

The matter, being thus published  
only in America, might have escaped  
the notice of the Archbishop; but the  
Rev. Father Drummond, S. J., of Mon-  
tréal, suspecting that there was a fraud  
in the matter, sent an inquiry to His  
Grace concerning the accuracy of the  
statement, and a copy of the *Review*  
containing it. He received a reply  
from Dr. Croke repudiating the quota-  
tion entirely, and correcting the errors  
in the English version of his words.  
Dr. Croke says in his letter to Father  
Drummond:

"I had no idea that there was a  
second and 'enlarged' edition of the  
*Review of Reviews* published in the  
United States. So far as I am con-  
cerned I entirely repudiate it. My  
views about educational matters in  
New Zealand have been misrepresented,  
and, at all events, misunderstood.  
In a conversation with Mr. Stead,  
which was quite an informal one and  
in no sense what is known as an 'inter-  
view,' I referred to the diocese of  
Auckland alone, and not to New Zea-  
land at large; and after having given  
it as my opinion that the educational  
system there (Auckland) was 'fairly  
satisfactory,' I added that it 'seemed  
(not seems) to work admirably. I only  
spoke of Auckland as it was twenty  
years ago, and did not mean to offer  
my opinion as to the actual state of  
things as regards State schools or  
systems. For the rest, it is needless to  
say that I ever have been and still am

a staunch and uncompromising sup-  
porter of the denominational system,  
at home and abroad, and that I hold it  
to be a shameful tyranny and injustice  
to tax Catholics, or any other religious  
body, for the maintenance of schools  
which they cannot conscientiously  
avail themselves of, and deny them, at  
the same time, all participation in the  
public funds to which, as citizens, they  
have contributed their proportionate  
share."

It certainly seems that the American  
editor of the *Review of Reviews* pub-  
lished deliberately and knowingly an  
incorrect account of the Archbishop's  
words, and that those who have been  
using the falsified version for the pur-  
pose of perpetuating the Manitoba in-  
justice have been leaning on a broken  
reed.

**RELIGION IN THE NEW ENGLAND STATES.**

A recent issue of the New York *Sun*  
mentions that at a conference of  
Baptist ministers held a few days ago  
in that city, one of the speakers com-  
plained bitterly of the progress of  
Catholicity in the New England states,  
and urged that "an organized stand  
is necessary against the aggressive  
missionary work of the Roman Catho-  
lic Church, and if the Baptists are  
satisfied to stand still, the Roman  
Catholics will make a new France of  
the New England States."

The *Sun* then gives some interest-  
ing statistics to show that the Baptist  
ministers' fears of the predominance  
of Catholics are well founded, notwith-  
standing the fact that New England  
was once the "very citadel of Protest-  
antism," but the inference drawn by  
the *Sun* is very widely different from  
that of the preacher.

The *Sun* reminds the ministers that  
while the preponderance of Catholics is  
owing in part to the great immigra-  
tion of recent years, it is due more to  
the falling off of religious faith and  
conviction among the Protestant popu-  
lation, and it therefore advises the Pro-  
testant New-Englanders rather to re-  
vive the faith of their own people, than  
to attempt any crusade to resist the  
progress of Roman Catholics. By fol-  
lowing the course recommended, it  
imagines the Protestants would secure  
more successful results than by com-  
batting Catholicism.

The influence of infidelity has ex-  
tended while Protestantism has been  
failing, and the *Sun* considers that  
time and other resources should not be  
spent in fighting a Christian faith dif-  
fering in form from their own, while  
there is so much need of combatting  
the increasing influence of infidelity  
among their own people.

Among the facts which are noted in  
regard to the progress of Catholicism,  
it is proved by the last census of the  
United States that out of a total of  
1,769,202 church members in the six  
New England States, there were in  
1890, 1,004,605 Catholic communi-  
cants, showing that Catholics have  
nearly 58 per cent. of the church mem-  
bership.

In Massachusetts and Rhode Island  
they form about two thirds of the whole;  
in Connecticut, nearly one-half, and in  
Vermont, which was formerly almost  
exclusively Protestant, they are now  
about two fifths of the entire church  
membership.

Though this is the case, the Catholics  
do not constitute a majority of the popu-  
lation, so that the conclusion is that  
Catholics have held their faith much  
better than the Protestants have done,  
and they have a majority of church  
members because so many Protestants  
have renounced their faith for infidel-  
ity or indifference.

We may judge from these indubi-  
table facts what value is to be placed  
upon the boasts which are from time to  
time made by the French evangeliza-  
tion societies to the effect that they  
have made phenomenal headway  
among the French-Canadians of New  
England, and that they have French  
congregations amounting in the aggre-  
gate to fifty thousand souls. These  
figures are gross exaggerations. We  
know, indeed, that there are always  
some sheep who will stray from the  
fold, but we also know that it is a rare  
thing to find a French Presbyterian in  
New England. We name the Pres-  
byterian evangelization societies  
which are most accustomed to make  
this boast. At all events, the revela-  
tions made by the New York *Sun*  
show that even if the pretence were  
true, they would rather have secured a  
large batch of new recruits for infidelity  
than any increase thereby to the  
number of their own adherents. They  
would be better occupied in resisting  
the encroachments of infidelity than  
in destroying the faith of Catholic  
French-Canadians. Certainly the  
complaint of the Baptist brother at the

New York Conference does not tally  
well with the boast of the French  
evangelization societies.

**A CURIOUS EMBROGLIO.**

An amusing ecclesiastical quarrel  
has occurred at Ludington, Mich. A  
Methodist minister, the Rev. W. I.  
Laufman, has taken a determined  
stand against school teachers who  
dance, and Ludington society has  
been dreadfully stirred up by his  
denunciations of dancing in general.  
But it has come out in the discussion  
which arose out of the minister's position,  
that recently he had an exhibition in  
his own church at which a troupe of  
itinerant violinists visiting in the  
town played dancing tunes so that  
all the young people in the church are  
said to have been led thereby into  
patting their feet and moving their  
bodies in harmony with the music.

But this was not the worst. Even  
the pulpit was rigged with wings, and  
what is known among theatrical  
people as a grand spectacular display  
was made with flowers and drapery,  
giving the church the appearance of  
a regular theatre.

The deacons of the Church state that  
this occasion, which was all the work  
of the minister, was the cause of the  
dancing mania against which the  
latter is now waging war. They say  
that the tunes played in the church  
were "devilish and quite unsuited to  
Methodist belief and practice."

The other ministers of the city were  
asked by Rev. Mr. Laufman to join in  
his crusade, but after holding two  
meetings to consider the matter, they  
resolved to have nothing to do with it,  
and the originator is left to "go it  
alone." He announced a lecture  
against dancing for a recent Sunday  
evening, and it may be presumed that  
it was delivered according to pro-  
gramme, but there is a general feeling  
of disgust at the inconsistency of his  
course.

Mr. Laufman has embroiled himself  
especially with the Episcopal minister  
of the city, whose church he has de-  
nounced as being favorable to dancing,  
and he added that it is the "Roman  
Catholic Church with the tail cut off." An  
Episcopalian retorted in one of the  
local papers that the Methodist church is  
"the Episcopalian church with its  
whole body cut off from the head."

**THE POPE'S APPEALS FOR CHRISTIAN REUNION.**

While the Archbishop of Canter-  
bury, the London *Times* and the ex-  
treme Protestant press generally assert  
that the attitude of the Holy Father,  
Leo XIII., in regard to the immutable  
character of Catholic doctrine, consti-  
tutes an insuperable obstacle to any  
movement on the part of English Pro-  
testants toward a reunion of Christen-  
dom under the supreme authority of  
the Pope, it is interesting to observe  
how the obstacle indicated is being,  
slowly perhaps, but surely, removed;  
and at all events the Holy Father is not  
at all discouraged from the prosecution  
of his work of conciliation, in the hope  
that it will bear good fruit.

Advices from Rome continue to give  
the information that the Pope is soon to  
issue another appeal which will be ad-  
dressed, not to the clergy or the press  
primarily, but to the English people,  
as it is among the people that the de-  
sire for a return to the one fold must  
be nurtured that adequate results may  
be expected. Nevertheless it is cer-  
tain that a large body of the English  
and American clergy of the Anglican  
and Protestant Episcopal Churches  
have made great strides toward the  
adoption of distinctively Catholic doc-  
trines, which were rejected by the first  
reformers, and which have been since  
a point of attack by all Protestant con-  
troversialists until recent years.

Dean Farrar, now of Canterbury,  
may be regarded as one of the leaders of  
the anti-Catholic party in the Church  
of England, and we may reasonably  
accept his estimate of the number of  
Ritualistic clergy, which he puts at  
seven thousand in England alone. The  
significance of this estimate lies  
in the fact that these clergymen have  
adopted entirely the very doctrines  
which are stated by the *Times* to be  
the insuperable obstacle to reunion;  
and it is further conceded that as a  
body this number consists of the most  
indefatigable workers in the Church.

We are far from asserting or imag-  
ining that these clergymen are all or  
nearly all prepared to return to the  
fold of the Catholic Church. The  
union of Church and State makes their  
adherence to the Anglican Church a  
necessity, if they desire to retain their  
livings and revenues; and they have,  
besides, persuaded themselves that  
they can transform the Anglican

Church into a truly Catholic Church  
by engraving upon its dead trunk the  
Catholic doctrines they have adopted,  
without submitting themselves to the  
one supreme authority without which  
the Church could not be Catholic.

The notion is delusive, but it is at  
present an obstacle to the return of  
many Anglican clergymen to Catholic  
unity; and even in Canada and the  
United States, though there is no  
State Church, the example of the Eng-  
lish Ritualists has been contagious, and  
there is not that tendency to become  
Catholics which we would expect  
from their assimilation to Catholics on  
points of doctrine. Yet it must be  
evident to all that this assimilation  
will have a great effect in ultimately  
determining the return of a large sec-  
tion of the Anglicans to Catholic  
unity. Probably that return may be-  
gin on the part of the laity, but when  
it dawns upon the clergy that there re-  
mains but one serious obstacle to be  
overcome, many will feel it to be their  
duty to take the final and decisive  
step, for they cannot but become  
aware that the sin of schism at least  
must exist where they persist in separa-  
tion from the supreme authority in the  
Church while they have not even the  
excuse of thereby maintaining  
some Christian truth.

Among Catholic doctrines none have  
been assailed in the past with more  
bitterness than the Sacrifice of the Mass,  
Prayers for the Dead, the Veneration  
and Invocation of Saints and especially  
of the Blessed Virgin Mary, yet all  
these doctrines and practices are now  
held by Ritualists as firmly as if they  
had always been taught by the  
Church of England.

An example of this is to be found in  
a church recently erected in New York  
city at a cost of \$500,000 and solemnly  
dedicated to St. Mary the Virgin in  
December last. Masses, so-called, are  
celebrated therein every day for the  
living and the dead. These Masses  
consist in the Communion service of  
the Book of Common Prayer, recited  
by the clergy with extra ceremonies  
extracted from missals formerly used  
in England, or invented by the min-  
isters themselves, and with vestments of  
the Byzantine form, which are more or  
less elaborate according to the feast.

This church is also decorated with a  
statue of the Blessed Virgin which  
occupies the most prominent position  
in the sanctuary. The church itself  
was dedicated by Bishop Grafton of  
Fond du Lac, Wisconsin, who is said to  
be the most Ritualistic of all the  
Bishops in the United States, and the  
ceremony of dedication was performed  
with a High Mass, with deacon and  
subdeacon clad in the vestments appro-  
priate to these offices.

The Church of St. Ignatius, in the  
same city, has also a highly Ritualistic  
service, and the very name of the  
saint to whom it is dedicated, the  
founder of the Jesuit order, is an indi-  
cation of the great approach made to  
the Catholic Church within a few  
years.

In Canada, too, there are many  
churches in which Ritualistic services  
are held, and in which the clergy imi-  
tate Catholic practices very closely,  
even to the hearing of confessions,  
though Ritualism is almost unheard of  
in this diocese of Huron, as the former  
Bishops of the diocese took great pains  
to crush it out of existence; but in  
other dioceses it flourishes with the  
approbation, or at least the toleration,  
of the Bishops. Surely, then, there is  
reason to hope that the efforts of the  
Pope to recall the lost sheep to their  
fold have a good prospect for a success-  
ful issue in the not very distant future.

**THE CALENDAR.**

It is announced that the Russian  
Government has at length determined  
to adopt the Gregorian calendar, after  
the example of the rest of the civilized  
world. The change will be made at  
the beginning of the twentieth century;  
but it has not yet been decided whether  
it will be effected by advancing the  
date at once by twelve days, and  
thereafter following the Gregorian  
method, or by the abolition of leap  
years until the dates of the Russian  
and Gregorian calendars agree. The  
former method would be much simpler,  
and will probably be adopted as  
remedying at once the inconvenience  
felt in using a different calendar from  
that of all Christian nations, whereas  
the second method would prolong the  
confusion for forty-eight years.

As some of our readers may be some-  
times perplexed to understand the real  
difference between the two calendars,  
it will be interesting to them to have a  
correct account of the matter, and the  
explanation which we shall here give  
briefly will also make clear another

point which is sometimes found equally  
perplexing, the difference between the  
old and the new styles of computing  
dates.

The Gregorian calendar, which we  
use in common with other Christian  
nations, was introduced by Pope Gre-  
gory XIII., who made the change from  
the Julian calendar in the year 1582,  
by ordering that October 5 of that year  
should be accounted as October 15, and  
that thenceforth only those centennial  
years which are divisible by four-hun-  
dred should be reckoned as leap years.  
Thus, though it is the general rule that  
every fourth year, namely every year  
which is divisible by four, is a leap  
year, there is an exception in the case  
of the centennial years which end each  
century, as 1800, 1900, 2000, etc. In  
the case of these centennial years, only  
those which are divisible by 400 are  
counted as leap years, so that the years  
1600, 2000, etc., are leap years, where-  
as 1700, 1800, 1900, 2100, are common  
years of 365 days each.

Before this change was effected the  
Julian calendar was in use, whereby  
every fourth year, including all the  
centennial years, was reckoned as a leap  
year, and this method is still followed  
in Russia. As a consequence, there is  
now a difference of twelve days be-  
tween the date given to any day, as  
reckoned in Russia, and that given to it  
in other Christian countries. Thus  
our Christmas day is reckoned by the  
Russians as Dec. 13, and they do not  
celebrate Christmas day until we are  
celebrating the feast of the Epiphany,  
on January 6. It is for this reason  
also that the Epiphany is sometimes  
called "old Christmas day," because if  
the Julian calendar had continued in  
use, Christmas day would be then  
celebrated.

The Pope's decree was adopted in  
Catholic countries very soon after its  
promulgation, but in the Protestant  
States its adoption was long delayed,  
because they did not wish to accept  
even an improvement from the Pope,  
or as a consequence of a Papal decree.  
Some of the Protestant German States  
adopted the Gregorian calendar in  
1700, but it was not wholly used in  
Germany till 1774. Great Britain  
adopted it by an Act of Parliament in  
1752.

It is not to be supposed that this  
change of calendar was made without  
good reason. Its purpose was to make  
the calendar year correspond with the  
actual solar year, which is the period  
of the earth's revolution around the  
sun. This revolution of the earth is  
one of the causes which produce the  
succession of the seasons, in connection  
with which there are four special  
dates on which occur the two equinoxes  
and the two solstices. On March 21,  
the vernal, and on September 22, the  
autumnal equinox, occur, on which  
days the sun is vertical at the equator,  
and the days and nights are every-  
where equal, as exactly twelve hours  
elapse between sunrise and sunset on  
those days, except at the poles of the  
earth where the year consists of only  
one day and one night, each six  
months in length.

The solstices occur on December 22  
and June 21. The first is called the  
winter, the second the summer solstice,  
signifying that whereas it may be re-  
marked that after June 21 the sun is  
lower down in the heavens at noon on  
each successive day, till on December  
22 it is at the lowest point, when it  
seems for a short time to remain at that  
height and then rises higher every day  
till it reaches the highest point on June  
21, after which date it begins again to  
descend. The solstices are named from  
this apparent standing still of the sun  
on these dates, the Latin word *solstitium*  
having this meaning.

It is clear that if the calendar year  
does not correspond with the solar  
year, the dates of the solstices and  
equinoxes will change, so that after  
the lapse of years, June 21 and Decem-  
ber 22 will no longer be midsummer  
and midwinter days, and after a suffi-  
ciently long period June would come  
round to midwinter and December to  
midsummer, in which case also the  
dates of the equinoxes would be simi-  
larly changed, the vernal equinox  
coming to September, and the autumn-  
al to March. This is, in fact, what  
occurs in regard to any date in the  
Mahometan year. The months of the  
Mahometan calendar are lunar  
months, and the feasts of Mahometan-  
ism being kept on certain fixed days,  
pass through all the seasons of the  
year during a cycle of thirty-three  
years, until they return to the season,  
and within a few days to the same  
solar date on which they began.

The period of the solar year during  
which the earth revolves around the  
sun is very nearly eleven minutes,  
even and a half seconds less than

365 1/4 days. The Julian Calendar,  
with its leap year every fourth year,  
supposes the length of the year to be just  
365 1/4 days; there is, therefore, an error  
of a few minutes each year; but when  
it comes to reckoning centuries, that  
error becomes noticeable. It amounts  
almost exactly to three days in 400  
years, and by the rule promulgated by  
Gregory XIII., the error is prevented  
from occurring. So near the truth is  
Pope Gregory's correction that it  
would take 3,866 years of the Gregor-  
ian calendar to make an error of one  
day between the calendar and solar  
years.

It was partly to preserve the occur-  
rence of Easter within fixed dates that  
Pope Gregory took so much interest in  
this matter. The Ecumenical Council  
of Nice, which met in the year 325,  
ordained that Easter should be cele-  
brated on the Sunday following the full  
moon which occurs on the day of the  
vernal equinox, or the nearest day  
thereafter. It was remarked in the  
sixteenth century that the date of the  
equinox had changed ten days during  
the time which had elapsed since that  
council, and this had changed the date  
on which Easter should have been cele-  
brated; and it was this fact which in-  
duced the Pope to consult with the best  
astronomers as to the mode of prevent-  
ing such an error from occurring  
again, and the Gregorian calendar was  
the result of their deliberations. The  
name of the astronomer whose calendar  
was adopted was Luigi Lilio Ghiraldi,  
sometimes called Aloysius Lilius.

The terms "old style" is applied to a  
date given according to the Julian cal-  
endar, and "new style" to a date of  
the new or Gregorian calendar. By  
remembering this, readers will be able  
to understand why it is that in histori-  
cal and narrative relating to the  
seventeenth and eighteenth centuries,  
two dates are frequently given in the  
form of a fraction. In such case the  
upper date is understood to mean old,  
and the lower date new style. So also  
for a few days at the beginning or end-  
ing of the year, a day will belong to  
the previous year if it will be reckoned  
old style, or to the following year, if in  
new style. This is also indicated by  
writing the dates in the manner of a  
fraction.

**THE REMEDIAL BILL.**

After all the delays to the passage of  
the Remedial Bill, caused by the efforts  
of politicians of both parties to make  
political capital out of the grievances  
of the Catholic minority in Manitoba,  
it has at length passed its second read-  
ing by a majority of 15.

The vote was taken at 6 o'clock a.  
m., on Friday, the 20th inst., at the  
end of a continuous sitting of thirty-  
nine hours, and stood 112 for, to 94  
against the second reading. Of those  
who voted for the Bill, 105 were Con-  
servatives and 7 Liberals; against it  
there were 76 Liberals and 18 Con-  
servatives — if we count as Conserva-  
tives Mr. Dalton McCarthy and his two  
followers.

Against Mr. Laurier's amendment  
for the six months' hoist, the majority  
was 24, 3 Conservatives voting against  
it who voted also against the passage  
of the Bill. These were Messrs. Mc-  
Gillivray, Hughes and Ross (Dundas).  
The votes of these three gentlemen on  
both sides of the question are ex-  
plained on their behalf by an endeavor  
to show that they are opposed both to  
remedial legislation and to Mr.  
Laurier's policy, but the real cause of  
their curious course was undoubtedly  
that they wished to please their con-  
stituents by their vote against the Bill  
when they found that the Government  
was safe.

The vote by Provinces on the second  
reading was as follows:

Province	For	Against
Ontario	32	22
Quebec	32	29
Nova Scotia	15	5
New Brunswick	13	3
Manitoba	4	1
P. E. Island	2	4
B. Columbia	0	0
N. W. Territories	4	0

The fact is, the Bill was made a  
party question instead of being dealt  
with as a question of justice to the  
Catholic minority.  
Most of the Conservatives who were  
really opposed to it waived their oppo-  
sition in order to maintain the Govern-  
ment, while the Quebec Liberals voted  
against it in order to overthrow the  
Government. It may be supposed that  
the intention of the latter was to give  
Mr. Laurier an opportunity to pass a  
better measure.

It is now understood that the Man-  
itoba Government is willing to  
make such concessions as will  
remove the grievances complained  
of. We shall be glad if such be the  
case, and within a few days it will be  
seen whether or not it be so. We  
would prefer, both for the sake of the  
Catholic minority, and of peace, that

equally 365 days. The Julian Calendar, with its leap year every fourth year, supposes the length of the year to be just 365 days; there is, therefore, an error of a few minutes each year; but when it comes to reckoning centuries, that error becomes noticeable. It amounts almost exactly to three days in 400 years, and by the rule promulgated by Gregory XIII., the error is prevented from occurring. So near the truth is Pope Gregory's correction; that it would take 3,600 years of the Gregorian calendar to make an error of one day between the calendar and solar years.

It was partly to preserve the occurrence of Easter within fixed dates that Pope Gregory took so much interest in this matter. The Ecumenical Council of Nice, which met in the year 325, ordained that Easter should be celebrated on the Sunday following the full moon which occurs on the day of the vernal equinox, or the nearest day thereafter. It was remarked in the sixteenth century that the date of the equinox had changed ten days during the time which had elapsed since that council, and this had changed the date on which Easter should have been celebrated; and it was this fact which induced the Pope to consult with the best astronomers as to the mode of preventing such an error from occurring again, and the Gregorian calendar was the result of their deliberations. The name of the astronomer whose calendar was adopted was Luigi Lilio Ghiraldi, sometimes called Aloysius Lilius.

The terms "old style" is applied to a date given according to the Julian calendar, and "new style" to a date of the new or Gregorian calendar. By remembering this, readers will be able to understand why it is that in histories and narratives relating to the seventeenth and eighteenth centuries, two dates are frequently given in the form of a fraction. In such cases, the upper date is understood to mean old, and the lower date new style. So also for a few days at the beginning or ending of the year, a day will belong to the previous year if it is reckoned in old style, or to the following year, if in new style. This is also indicated by writing the dates in the manner of a fraction.

THE REMEDIAL BILL.

After all the delays to the passage of the Remedial Bill, caused by the efforts of politicians of both parties to make political capital out of the grievances of the Catholic minority in Manitoba, it has at length passed its second reading by a majority of 18.

The vote was taken at 6 o'clock a. m., on Friday, the 20th inst., at the end of a continuous sitting of thirty-nine hours, and stood 112 for, to 94 against the second reading. Of those who voted for the Bill, 105 were Conservatives and 7 Liberals; against it there were 76 Liberals and 18 Conservatives—if we count as Conservatives Mr. Dalton McCarthy and his two followers.

Against Mr. Laurier's amendment for the six months' hoist, the majority was 24; 3 Conservatives voting against it who voted also against the passage of the Bill. These were Messrs. McGillivray, Hughes and Ross (Dundas). The votes of these three gentlemen on both sides of the question are explained on their behalf by an endeavor to show that they are opposed both to remedial legislation and to Mr. Laurier's policy, but the real cause of their curious course was undoubtedly that they wished to please their constituents by their votes against the Bill when they found that the Government was safe.

The vote by Provinces on the second reading was as follows:

Table with 2 columns: Province, For, Against. Ontario: For 35, Against 29. Quebec: For 32, Against 29. Nova Scotia: For 10, Against 3. New Brunswick: For 13, Against 3. Manitoba: For 14, Against 1. P. E. Island: For 2, Against 4. N. W. Territories: For 4, Against 0.

The fact is, the Bill was made a party question instead of being dealt with as a question of justice to the Catholic minority.

Manitoba Legislature should settle a difficulty of its own making; but if it should obstinately persist in the course to which it has hitherto adhered, the Bill now before Parliament should be made in Committee still more satisfactory than it is at present, and then passed, and we feel assured that this can be done if the politicians approach the matter as one of justice, instead of as a question to be looked at from a party point of view.

The conference which is now about to take place between the Dominion and Manitoban Governments we hope may result in arriving at a right conclusion. It is a hopeful sign that the Liberal party of the Dominion will be represented there; and Sir Donald Smith, whose intervention brought about the conference, assures us that the Manitoba Government is willing to come to a pacific arrangement. This is another hopeful sign, and if the result should be as we are given reason to expect, Sir Donald will have earned the gratitude of not only the Catholics, but of the whole population of Canada who desire to see the country prosperous and harmonious.

Sir Donald Smith's speech in the House was one of the most remarkable and lucid deliverances during the long sitting while the question was being finally discussed. According to his statement, the correct version of the Bill of Rights presented by Manitoba did not specify the permanence of the Separate school system, but it was distinctly understood by the people that they should preserve all the privileges and rights, Separate schools included, as they then enjoyed them. He maintained in substance that if these concessions had not been made by the Dominion Government, there was great danger that the Territory would have been absorbed by the United States; and, therefore, all the more, justice should be done to and faith kept with the Catholic minority, who represent the major part of the original population of the Territory.

Sir Donald did not enter upon the negotiations with Mr. Greenway, as representing the Canadian Government but as a lover of peace, and it was after a conversation with Lord Aberdeen, who also desires a peaceful settlement, that he determined on his course.

Sir Donald also said that Mr. Greenway's Government appear to be anxious to do justice to the minority, and that a personal interview between members of the two Governments will be likely to result in reaching this desirable ending; but if not, he said, "it rests with this (Dominion) Government to apply the remedy. I trust, however, that the gentlemen opposite will feel that it is their duty, as well as of those on this side, to assist in every way in bringing that about."

Since the above was written, the Dominion deputation to confer with the Greenway Government has been appointed. It is to consist of Sir Donald Smith, Mr. Dickey, Minister of Justice, and Mr. Desjardins, Minister of Militia.

Notwithstanding the proposal to settle the matter by Conference, the Dominion Government declares its intention to push the Remedial Bill to a third reading, during the present session, unless a satisfactory agreement be arrived at with Mr. Greenway's Government.

EDITORIAL NOTES.

A FRIEND has sent us a copy of the Eastern Chronicle, published in New Glasgow, N. S., dated March 12. In this paper we are told that Evangelist Thomas Rush, of Boston, "is going" to be in New Glasgow early in April. One of the lectures to be delivered by him is entitled "An Eye-Opener to Protestants," and another "The Romish Confessional Exposed." Our friend asks us if we know anything of Evangelist Rush. We do not; but we would recommend him to communicate with the chief of police of Boston.

SOME time since the Government issued a royal commission to inquire into the frauds perpetrated upon farmers. Would it not be well were a like commission empowered to inquire into the manner in which Protestants are humbugged and defrauded. The Protestant who would believe what ex-priests and ex-nuns say about the Catholic Church, is as ignorant as the farmer who believes that he can raise a thousand dollars worth of wheat by purchasing \$5.00 worth of seed.

THERE has been already a rebellion among Mr. Ballington Booth's female Volunteers, but it was easily suppressed by the Commander yielding

the point in dispute. The question was not on any very serious doctrinal point, as it merely regarded the color of the dress to be worn by the soldiers male and female, especially the latter, who objected en masse to the seal brown color chosen by Mr. Booth, which they regarded as unbecoming. When the samples of cloth to be used were brought to the bible room, there were at first whisperings which grew louder and louder till they broke into open revolt, the young women admitting that they have one worldly weakness left, and that was touched when they were asked to don a costume of ridiculous color. The men joined the women in their demand, as they said brown trousers would be more quickly ruined than blue by kneeling in the streets. It has been decided, therefore, that the new army uniform shall be of a cadet blue color.

ACCORDING to Shakespeare, Sir John Falstaff had wit enough to know when he had been brought into a thoroughly ridiculous position, so that he exclaimed, "I do begin to perceive that I am made an ass;" but the A. P. A. of Nebraska appear to be in the blissful unconsciousness of ignorance regarding the ridiculous position in which they have placed themselves by a petition which a joint Committee of the State Councils of the order have just sent to Congress, to have Father Marquette's statue removed from the Capitol. They state that after "careful examination of the so-called discoveries of Father Marquette," they "believe them to be incredible and unworthy of belief." The story of Marquette's death, according to this sage document, "is nothing but an old misnaming knight's story revamped to express the meaning of Marquette, a term in tourney. We believe that the whole story as to Marquette is a fabrication of the Jesuits for the purpose of laying claim to a large extent of American territory already claimed by Great Britain." It is difficult to determine whether ignorance or impudence is the most prominent characteristic of the precious manifesto of these learned Nebraska searchers into history.

BATHURST, New Brunswick, contains a fair proportion of Orange and other bigots who consider it an outrage that Catholics are treated with any consideration whatever in this country. What is known as "The Bathurst School Case" has, however, been decided against them by Judge Barker, Equity judge. A despatch dated the 18th brings us this information. It also informs us that this suit was instituted by the Orange body in Bathurst, who contended that the Bathurst Public school was operated in violation to the Public school law, and was in fact a sectarian school. The argument of the defence was based on the fact that the convent building was used for school purposes, that some teachers belonged to a sisterhood, wearing in school the garb of their order and handing their salaries to the church. It was also alleged that Roman Catholic holidays were observed. After hearing the evidence and argument, Judge Barker prepared a long and careful judgment, which decides against the plaintiffs on every point raised. The schools are declared to be non-sectarian. Our friends of the Orange order will, we hope, take a useful lesson from this circumstance. Law costs run up into gaudy figures—bigotry comes high—and it is not likely that they will soon again rush into court to air their intolerance when there is a prospect that their pocket-books will thereby become impoverished.

THE New Salvation Army under Commander Ballington Booth and Mrs. B. Booth has adopted a new name, "God's American Volunteers" to indicate its peculiarly local character as an American organization. The banner will also be thoroughly American. It will consist of a white flag emblematic of purity, with a blue star having a white cross in the centre, to symbolize hope and the spirit of self-sacrifice. In the upper corner next to the staff forty-five stars will represent the States of the Union. All this seems very patriotic, but Christ instituted His Church to teach His truth to all nations, and not to Americans only. The Volunteers will be governed by a military constitution, and the local branches will be called "posts," and the various grades of officers will have the same titles as officers of the American Army. It does not appear that as far as democratic principles are concerned, the Volunteers will follow the American ideal any more than the English Salvation Army; for their Commander will probably be

just as absolute as General Booth is in his organization, and it seems to be for the purpose of ensuring this that the military form of government is to be retained. It appears that Canada will adhere still to the General, also on national grounds.

THE supposed triumph of the A. P. A. in the United States in forcing Congress to cut off all appropriations for Catholic Indian schools has turned out to be no triumph at all. Many of the representatives were caught napping and voted for the curtailment of these appropriations, and so they were cut off by a large majority, while those clauses of the bill which gave aid to certain Protestant Indian schools were passed without difficulty; but afterwards showed these representatives the injustice they had unwittingly perpetrated, and though they could not undo what they had done during this session, as far as a reversal of their vote was concerned, they have put the whole matter over to another session by casting out the appropriation bill entirely. They were indignant because they had been made tools for A. P. A. bigotry, and they have taken the only course open to them under the rules of procedure of Congress to prevent the mischief which would be done if the Catholic Indian schools were to be closed for want of funds. There is no likelihood, however, of the schools being closed, as they are largely supported by the generous contributions of Catholics throughout the country.

NOBLE WORDS.

IT is to be greatly deplored that there are certain journals in our Province whose special mission seems to be to fan the flame of religious prejudice by misrepresenting Catholic teaching whenever an opportunity presents itself. The Hamilton Spectator is one of these, and it could not let pass even the noble words uttered by His Grace the Most Reverend Archbishop Walsh to the different Irish societies of Toronto on the Sunday preceding St. Patrick's Day. His Grace said: "While it was right to remember Ireland and their forefathers, they should not forget that Canada was their home and country. It was a country of great institutions and noble laws, a country which God and nature had intended to be the country of a mighty people. He desired the Irish race to be among this people, and to stand side by side with their Protestant brothers, who were a noble people, in making this great nation the home of happiness and liberty."—Toronto Globe.

Commenting on this, the Spectator admits that they are "Noble words! Good, sound Canadian sentiment." But it takes the occasion thus to describe the consequences of Catholic school teaching: "Look at the other side of the picture: Separate schools, with a high fence to protect them from their Protestant brethren, who are not likely to look upon their Protestant brethren, as the good Archbishop does, as being a 'noble people,' are not likely to assist in the great joint-stock scheme for the making of a great nation out of Canada.

"We thank the Archbishop for his good words: Canada owes him thanks for his noble sentiment, and we only hope that he will soon begin to put his desire into operation by doing what he can to get rid of that great stumbling-block in the way of Canadian unity, happiness and progress—the Separate school."

The Spectator should know that his Grace's words were just to the point, and are quite in accordance with the charity of the Catholic Church which embraces all men, Protestants as well as Catholics. This doctrine is inculcated from the first form of her primary schools to the end of her children's life on earth, and there is nothing in Separate school teaching incompatible therewith, for it cannot say the same of the teachings I have read in the columns of the Spectator, which have constantly teemed with intolerance, and which would not even approve of the unexpectedly just and tolerant remarks recently addressed by Grand Master Mr. James Hughes of Toronto to his brother Orangemen.

MR. PATRICK STRINGER, OTTAWA. We regret to announce the sudden death of Mr. Patrick Stringer, which took place at his late residence in Ottawa, on the 17th instant. High Mass of Requiem was celebrated for the repose of his soul by Rev. Father McCarthy, assisted by Rev. Father Foley, at St. Bridget's church. Thirty-five voices composed the choir on the occasion. The funeral cortege was very large—one of the largest seen in Ottawa for some time—among those present being members of the E. A. A., twenty-five of the Dominion police and thirty of the city constables. The floral offerings included a cross from the commission, a crown from the Dominion force, a

cross from Mr. and Miss Workman, a shield from Miss J. Monaghan, and a handsome cross from a deceased townswoman in Boston.

DECEASED was an old veteran in the Crimean War, where he won many medals for distinguished acts of bravery. Mr. Stringer and family—three boys and one girl—have the heartfelt sympathy of many friends in their great bereavement.

MR. WM. F. HARPER, LONDON. W. F. Harper died at his home, 504 Colborne street, London, on last Sunday morning. Mr. Harper was born in Liverpool, Eng., in 1821. He was the eldest son of Capt. Harper, R. N. Coming to this country, he entered the Commercial Bank, Kingston, under its founder, his uncle, F. A. Harper, in 1871. Thus his work in the banking profession fifty-eight years continuing—a fact believed to be unequalled hitherto in the world—was closed. Mr. Harper was a manager in the Commercial Bank, and later in the Merchants' Bank, when the latter assumed control of the former's business. This was in 1894, when he came from New York to this city, succeeding his brother, J. G. Harper, who had been manager of the Commercial Bank since the death of Mr. Harper in 1894. Mr. Harper was a devoted family man, and was married to Mrs. J. G. Harper, of New York City, who had been manager of the Commercial Bank since the death of Mr. Harper in 1894. Mr. Harper was a devoted family man, and was married to Mrs. J. G. Harper, of New York City, who had been manager of the Commercial Bank since the death of Mr. Harper in 1894.

The first thing on the programme was the St. Patrick's Day song, sung by the community. The singing, reciting, drilling or dancing of children is always of great interest and measure every year. Last night it was especially so. The little ones were dressed in white, ranged in rows with four cute little tots in the row in front. They had been carefully trained and sang well through the evening. The "Browns at Work" appeared, twelve little tots, reciting or singing appropriate verses composed by Rev. Dr. Lawton. Twelve boys dressed as gymnasts, white waists and red skirts, gave an excellent tambourine drill and dance.

THE feature of the programme was the production by local amateurs of the powerful lyrical drama, "Master and Man." To say that the production was an excellent one, and that it was the best thing seen at the Dundas Opera House for a long time past, is but stating a simple fact. The piece was well set, and very carefully produced in every respect. The play has only been seen here once before, being presented by Josiah Mills and company some weeks ago at the same place of amusement. There is no comparison between the production, last night's, and the one of some weeks ago. The former. There was an absence of the usual stiffness, usually attending amateur productions, and one who would wonder at the fact would not imagine that the company was composed entirely of amateurs. Perhaps the honours were carried off by Miss Maud Walsh, whose "Hester's Aunt" very creditably, Rhea Henderson made a cute "Little Johnny," Mr. Joe Butler, as the responsive villain, "Humpy," showed that he had a clear conception of the character, both in make up and acting. Doll Henderson was quite natural as "Crispin St. Jones," Roger Vermon Montgomery, as the capitalist "Jack Walton," the persecuted, but finally triumphant hero of the story. The others filled their roles creditably. The cast of character was as follows:

Robert Carleton, master of the works. Mr. James Conley. Humphrey Logan, foreman of the works. Mr. James Conley. Jim Burleigh, workman. Mr. James Conley. Tom Brady, lawyer. Mr. Geo. Deyell. John Willie, clerk. Mr. M. Wallace. Ned Burton, iron moulder. Mr. Percy Bell. Crispin St. Jones, London dealer. Mr. Wallace. Joe Robics, a game keeper. Mr. Deyell. Jipsey Lee, an Acrobatic. Mr. M. Wallace. Little Lightfoot, a milliner. Mr. M. Wallace. Mrs. T. Brady, Hester's Aunt. Mr. M. Wallace. Little Johnny. Miss Annie Coleman. Rhea Henderson. Hester Thornberry, a village school mistress. Miss Maud Walsh.

Following are those who took part in the tambourine drill: Sadie Queen, Pearl Warden, Mary Murray, Marguerite Fitzgerald, Agnes Gordon, J. Hartley, Jessie Sandham, Irene Scrupp, Ethel Pocock, Clara Pembroke, Maggie Cassey, Ida Bowey and Little Marguerite Pocock.

During the evening the following clever verses—composed by Rev. Dr. Flannery—were recited by the children:

WE are all merry workers, we live in pleasant peace,  
No matter what our work is, if we are doing  
The world is wide and needy, and if we all are true,  
The world will be the better for what we  
Browne do.

I am a little captain,  
I sail from Hull to  
Till reaching Chicago,  
My mother sends me home  
In winter's stormy weather;  
But when the summer breeze blow  
We all sail together.

I am a little engineer,  
I make the wheels go round,  
One day I'm off to London bound;  
I love my little children,  
And I'm only sad and angry  
When the call-boy comes too soon.

I am a little freeman,  
And I help the engineer;  
I ring the bell, I leave the coal,  
And keep the engine running,  
I think of home and wife;  
I shall never leave myself,  
And then I jump for life.

I am a little housekeeper,  
I bake the pies and cakes,  
And when I dust the rooms upstairs,  
I turn down the bed.  
I'm always cooking for my child  
Or other people's mind.  
For with my husband in my child  
There's a lot to find.

I am a little organist,  
I sing both night and day;  
I sing in church, I'm crowded  
Oh how I like to play.  
The angels unite upon me,  
And roll out all the music  
Which the people thank a mine.

ST. PATRICK'S DAY.

CONTINUED FROM EIGHTH PAGE. made his usual address. He said he was appalled and embarrassed by the vast numbers. He thanked them for patronizing what he called his 25th anniversary celebration of St. Patrick's Day in the morning. He told them how twenty-five years ago he held his first concert in the court house, being given its use by Mr. J. McCausland, county treasurer. He said that the concert was a success, and upon its success he based the success of his mission here. The Father then told how he built the church and school here, being assisted by Protestants and Catholics alike. For twenty-five years Protestants and Catholics had lived in St. Thomas on the best terms, never having a word. They agreed in everything but religious matters, and agreed indeed in most of the essentials in religion. Speaking of St. Patrick he said he launched, not only the snakes from Ireland, but all Satan's followers. He referred to the fact that some time ago a woman had been brought here to see the seeds of discord in the community. They did not take root, but decayed like seed soon on stony ground. "They withered," he said, "under the warm rays of the burning sunshine of Christian charity which reigns in St. Thomas."

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But when the summer breeze blow  
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One day I'm off to London bound;  
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I bake the pies and cakes,  
And when I dust the rooms upstairs,  
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I'm always cooking for my child  
Or other people's mind.  
For with my husband in my child  
There's a lot to find.

I am a little organist,  
I sing both night and day;  
I sing in church, I'm crowded  
Oh how I like to play.  
The angels unite upon me,  
And roll out all the music  
Which the people thank a mine.

WINNIE REGAN. I am a little merchant,  
And I have all things for sale,  
Down a big stove and a rocker,  
From a penny nail;  
I have books and cuffs and collars—  
Whatever you may choose—  
As a snail for all the ladies  
When I'm sitting on the stairs.

LITTLE VIVIAN COOPER. Re-tilt—  
I am mamma's little darling, don't you think  
I'm very sweet?  
With the roses on my shoulders, and my pretty  
Dress so neat?  
Mamma made it just on purpose—because I'm  
going to school to-day—  
Don't you think I'm very sweet?—I bet you do!

ELISE N'ABILL. I am a little freeman,  
And I help the engineer;  
The job is high and easy,  
But the climbing often times;  
I have French boys working with me,  
For I never work alone,  
I have all the boys and girls,  
Talking thru the telephone.

BERNIE SCHREANER. I am a little conductor,  
Who always has my train  
And a kiss for me at parting,  
And I never forget my punch;  
I always eat a goodly punch,  
And live without reproach,  
And I'll please the ladies  
When I'm sitting on the coach.

ETHEL POOCKS. I am a little teacher,  
And I keep a Golden Rule,  
To love the little and the poor,  
And drive the nail to school;  
Each girl knows how to mend,  
Without scolding or commands,  
For I never work alone,  
I have all the boys and girls,  
Or slip their little hands.

VERA MONTGOMERY. I am a little dressmaker,  
I stitch, stitch, stitch,  
My trousers do the work,  
But no one can tell complete,  
I fit myself so nicely,  
I have a cape and gilet made,  
And advertise myself and work  
When I'll sail along the street.

KATHLEEN REYNOLDS. I am a little banker,  
My title is full of gold,  
And I always see my hands,  
But little can I hold.  
At 10 per cent, the notes come in—  
They return money quick,  
I grasp them in my fingers,  
But they never want to stick.

MARGUERITE POOCKS. I am a little merchant,  
With lines of boots and shoes,  
The daintiest and the prettiest,  
To which ever you may choose;  
With men's boots and boy's boots,  
And ladies' straps and shoes,  
The newest styles and up-to-date,  
But always "solid leather."

MABEL GRIFFIN. I am a little milliner,  
My work shall soon begin,  
With a bird's nest for a bonnet,  
And flowers to go with it;  
With bird's wings and some velvet,  
I'll do my best together,  
I can fix the hair in a minute,  
In a jockey hat and feather.

PEARL QUEEN. I am a little hotel keeper,  
I treat well every guest,  
I keep a splendid table,  
And my lander is ever best;  
Rudolph supplies the larder,  
And McCallum gives the meat,  
And I keep a special table  
That goes dashed down the street.

In St. Jerome's College.

The "Library and Dramatic" of St. Jerome's College, Bellevue, gave their annual entertainment in the town hall, for the benefit of the orphan, on Tuesday, March 17. As usual, it was a grand success, and well attended, to overflowing, and numbers even were turned away. The entertainment consisted of the thrilling tragedy "Isabella," which was followed by the laughable negro-farce entitled "Fun in a Cooper Shop." The scene of the tragedy is the Netherlands, during the time of their persecution by Philip the second of Alba. Isabella is a charming though penniless young lady, who is courted and won by Biron, a soldier and soldier of fortune. Baldwin, Baldwin is enraged and at the instigation of Biron's brother, Carlos, who desires the inheritance, sends Biron off to the wars. Biron is taken prisoner and made a slave, and although he writes to his father, his brother Carlos intercepts the letters and spreads the rumor that Biron had fallen. Biron is persecuted so that he finally consents to marry a gallant young nobleman, Villerois, in order to save herself and baby boy from poverty and shame. Shortly after Biron returns, and makes himself known to Isabella, who is almost crazed at the news of having two husbands, and Isabella knees the priest to kill Biron, but does not succeed. His brother Carlos, however, fearing detection and not wishing to lose the property, has him assassinated. The villainy of Carlos is finally discovered, and he is condemned. Isabella tries to kill herself, but is prevented by the nurse, who tells her of a broken heart. The following is the list of the cast:

Count Baldwin. Mr. F. X. Pruss.  
Biron. Mr. M. Wallace.  
Isabella. Miss Annie Coleman.  
Baldwin. Mr. M. Wallace.  
Carlos. Mr. M. Wallace.  
Villerois. Mr. M. Wallace.  
The Nurse. Miss Annie Coleman.

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Carlos. Mr. M. Wallace.  
Villerois. Mr. M. Wallace.  
The Nurse. Miss Annie Coleman.

You can do good, no matter your rank, position or station. By you ever so humble, you have the opportunities ever of bettering those around you. Be true to your religious principles. Have moral backbone. Resist ever that "public opinion" which at times winks at crime. The man that acts thus enriches his day and generation.

CHATS WITH YOUNG MEN.

Catholic Columbian. BUSINESS MEN AND SPECULATORS. All pure coins have their counterfeit; the counterfeit of business is speculation. A man in business always gives value in return for his revenue, and thus performs a useful function. His services are necessary and benefit the community; besides, he labors steadily in developing the resources of the country, and thus contributes to the advancements of the race. This is genuine coin. Speculation, on the contrary, is a parasite fastened upon the labor of business men. It creates nothing and supplies no want. When the speculator wins he takes money without rendering service, or giving value therefor, and when he loses his fellow-speculator takes the money from him. It is a pure gambling operation between them, degrading to both. You can never be an honest man of business and a speculator. The modes and aims of the one career are fatal to the other. No business man can honestly speculate, for those who trust him have a right to expect strict adherence to business methods. The creditor takes the usual risks of business, but not those of speculation. The genuine and the counterfeit have nothing in common.

That 75 per cent. fall of those who start in business upon their own account seems incredible, and yet such are said to be the statistics upon the subject. Although it is said that figures will say anything, still it is a fact that the proportion is very great. Do not think that I wish to discourage you against attempting to be your own masters and having a business of your own; very far from it. Besides, the coming business man is not to be discouraged by anything that anybody can say. He is a true knight who says with Fitzjames:

The young man who is determined to be a business man will not be thwarted, neither will he be diverted into any other channel, and he is going to start and have a trial; he will "make a spoon or spoil a horn," trying to make it. He resembles the young lady whose spinster aunt pointed out that marriage was a failure, and proceeded to prove it by numerous examples among their acquaintances. The young lady interrupted and said:

"Please, aunt, do not tell me about these, because that is the very thing I wish most to find out for myself."

So it is with the young man, not only about marriage, for most of you are determined in the same way; so about business, he must go ahead and find it out. Time enough to confine yourself to a life-long bondage as mere receivers of a salary after you have tried business, and really discovered whether or no you are one of the gifted who possess all the necessary qualities.

It is the career of the exceptional student which illustrates the pathway to success. We need not render ourselves anxious about him; he is all right. He has been thrown into the sea, but he does not need any life preserver; he does not need to be coddled, he will swim, he was not born to be drowned, and you see him breast the waves year after year until he is at the head of a great business. His start, of course, is not at the head, is at the foot; fortunately so, for that is the reason his progress has always been upward. If he had started high he would not have had the chance to make a continual ascent. It does not matter much how he starts, for the qualities within him are such as to produce certain effects in any field he enters. He goes forward upon a very small salary, performing certain small uses, indeed, much smaller than he thinks himself capable of performing, since he bears the certificate "Graduate of Cornell," but these he performs thoroughly. Some day in some way something happens that brings him to the notice of his immediate superior. He objects to some plan proposed, and thinks it can be bettered in some way, or he volunteers to assist in a department other than his own; or he stays one day later at his work than usual, or goes some morning sooner, because there was some part of the business that had not been entirely settled the night before, or there was something to start next morning that he was afraid might not be ready or just right, and he "just goes down early to be sure." His employer has been somewhat anxious upon the point, and he, too, goes down early that morning and finds his salaried young man, showing that he does not work for salary alone; it is not solely an affair of "hire and salary" for him; he is not that kind of a young man; he is working for the success of the business. Or it may be that some day his employer proposes a certain mode of action in regard to a customer's account; perhaps the young man has started in the office, and has been asked to look after the credits, a most important part. His employers wish to close this credit and perhaps embarrass the customer. This young man, known to the customer, has had to visit his place occasionally in the course of business, collecting his accounts, or trying to collect them, and the young man modestly says he is a splendid fellow, bound to succeed, does his business upon fair and wise methods, and only needs a little temporary indulgence to come out all right.

The employer has faith in the young man's judgment and ability, thinks it a rather strong suggestion for a clerk to make, but says to him, "You look out for this matter, and see that you do not lose; but, of course, we do not wish to injure one of our customers; if we can help him without risk we wish to do it." The young man takes the matter in hand, and results prove he was quite right; the customer becomes one of the very best of all their customers; and one that it would require a great deal to take away from the firm.

Or, perhaps, the bright young man may have noticed the insurance policies upon the works and their dates of expiration; he finds the fact has been overlooked—that some of the insurances have lapsed and are invalid. It is not his business, he is not paid to look after the insurance of the firm, in one sense—the narrow sense—that is the business of some other man, but he ventures to call attention to the fact, and suggests that the premiums be paid. But now mark the advantage of general reading, education. This young man has read the newspapers and reviews, and learns of several "sharp business practices" by which sometimes the insurer is defrauded of his insurance, and especially has he read of new methods and cheap plans of insurance. He suggests that it would be well to change this and that policy to another and very solid old company. You see, gentlemen, the business man of this day has to read, yes, and study, and go to the roots of many things, that he may avoid the pitfalls that surround business upon every side. He would not be an employer worth having that did not note what kind of a young man that was, although now in the humble guise of a clerk.

THE SECOND STEP UPWARD. Suppose he is an electrician or engineer and comes from Sibley, which is a good place to come from. In the great manufacturing concern so fortunate as to secure his services he has to do with some humble branch of the work, but he discovers that there are a few boilers which are not quite safe, and that the engines or motors are built upon false mechanical principles, and are very wasteful of fuel, and that one of the engines will soon give trouble; there is a foundation under it upon which he finds that the contractor has not done honest work; or dropping into the works one night just to see that all was going well, perhaps he discovers that a man trusted by the firm has fallen into bad habits, and is not fit for duty, or perhaps is not on duty, and that an accident might thus happen. He feels it to be his duty to take action here and safeguard the business from the danger of an accident. He draws the plans which show some defects in the machinery, lays it before his employers with suggestions how to cure these, made upon the latest scientific principles that he had been taught in Sibley. The employer, of course, is very averse to spend money, and angry to learn that his machinery is not what it should be. But although his anger explodes and envelops the young man for a moment, he is not shooting at him; when the details clear off he sits down and learns from that young man what a few thousand dollars now might save, and the result is that he tells the Sibley boy he wishes him to take up this subject and attend to it, and be sure to make it all right. That young man's fortune is almost as good as made already. He could not hide his light under a bushel if he tried, and the coming business man is not excessively liable to that sin, and does not want to; he is business all over. There is no affectation or false modesty about him. He knows his business, and he knows that he knows it, and that is one of the many advantages Sibley gives him, and he is determined that his employer should not, at least upon that point, know less than he does. You must never fail to enlighten your employer. You cannot keep such a young man as that back; and this, let me tell you, no employer wishes to keep him back. There is only one person as happy at finding this young man as the young man is in finding himself, and that is his employer.

He has now made two steps upward. First, he has got a start, and, secondly, he has satisfied his employer that he renders exceptional service, a decisive step; as the French say, "he has arrived," and he is there to stay. His foot is upon the ladder; how high he climbs is his own affair. He is among the few within the very threshold of the whole business.

There is a good deal to be done after this, however. This young man has zeal and ability, and he has shown that he has also that indispensable quality, judgment; and he has shown another indispensable quality, that his heart is in the business; that no other cause takes him from it; that he pushes aside the very seductive temptations which surround young men, and concentrates his attention, his time, his efforts, upon the performance of his duties to his employer. All other studies, occupations, and all amusements are subordinate to the business, which holds paramount sway. His salary, of course, increases. If he has happened to engage with an employer who does not fully appreciate such services as he has rendered, and is ready to render, other employers have not failed to note that here is that rare article, that exceptional young man, in the service of their rival, and it is possible that our young hero may have to change employers. It does not often happen, but it does sometimes, that a young man may have to do so. As a rule, the employer is only too thankful that such a young man has come to him, and he makes it his interest to retain him. Confidence is a matter of slow growth, however, and it is a far cry from a high salary as a hiring into equality as a partner. (To be concluded.)

SOME THOUGHTS ON CEREMONIES. It is often said by Protestants and freethinkers that Catholic worship is encumbered with an abundance of useless and empty rites and ceremonies, which are alleged to take the place of that deeper devotion and piety which hearts are believed not to experience. But the real cause of such a criticism is none else than the lack of something very essential to a true religion in their hearts who pronounce it. And what this is we will easily understand. If we make it clear to us what the real meaning of a ceremonial act is.

Most Protestant services are performed with few, if any, ceremonies. The ministers' sermon and the congregational song constitute the whole service. Why is this so? How is it that people are satisfied with serving and worshipping God in such a manner?

Human language is a means of expressing our thoughts. The words are, so to say, the forms in which our thoughts are cast, when we want to communicate them to others. But our thoughts, as well as our language, are imperfect, being both of them the work of finite man. They therefore correspond to each other, so that we can easily convey our ideas to others by means of our words.

But it is not so easy to express in words our feelings as it is to do so with our thoughts. You have no difficulty to tell a person what you know for instance in mathematics or arithmetic, botany or zoology, the technical terms of these sciences being perfectly satisfactory means of imparting your knowledge to others. But if you were a father or a mother and tried to tell your son or your daughter how much you love them and then made an attempt to explain to some one of your children's friends what is the inmost essence of parental love, you would soon find that human language has no words, by the use of which you could give them even a faint idea of what that love is. Perhaps, though, if your friend could get a glimpse of the sparks of love in the mother's eye, when she clasps her first-born to her bosom, he would comprehend a little better the nature of your feeling at that moment.

And, indeed, the deeper our feelings are the more difficult does it become to find words for them. We either must suppress them and keep them to our selves or find other ways of expressing them. For the same reason a great musical composition, if written down in words, and read from a paper deprived of its melodious garb, would amount to nothing. All the impression it would be lost. And as a general rule we might say that any attempt to enclose a richer contents in a narrower form will result in a complete failure.

Now let us apply this principle to religion and religious ceremonies. The more intellectual a religion is, and the more it is confined to matters relating to this world and to temporal concerns, the easier it is to express its doctrines in human language. A purely intellectual religion, therefore, is in need of any ceremonies. But, on the contrary, the more profound and divine a religion is, the more it treats on subjects not of this world, the more rich and all-embracing it is, the more it will be found impossible to empty all of its contents into the narrow forms of human speech. But what words are unable to express might appear plain to you if borne to your soul upon the wings of song, painted on canvas, or made to blossom and unfold its fragrance in a ceremonial act.

This is one of the reasons why ceremonies are necessary to Catholic worship. They are symbols. They tell the worshipers in the church what a sermon and no lecture ever could explain to them. They are the vessels in which the highest religious truths are ever fully pronounced by human lips are contained, and from which they spread their scent and flavor even to the inmost recesses of our souls. They are not empty, but rather are their heart's emblem who do not understand them. Such people have no higher ideal than which can be explained and fully expressed by their words. Their religion, therefore, being of this world, worldly and imperfect, does not need any ceremonies.

guided by His holy Spirit, has found it becoming to robe her highest and most precious truths.—A Convert in Chicago New World.

REV. L. A. LAMBERT, LL. D.

The Syracuse Sun furnishes the following Biographical Sketch of the Freeman's Journal Editor.

Rev. Father Lambert was born in Cookstown, Fayette county, Pennsylvania, February 11, 1835. His father came to America in 1811, from Ennis-terry, Wexford county, Ireland, in company with his uncle the Rt. Rev. Dr. Lambert, second Bishop of St. John's Newfoundland. His mother, Lydia Jones, was of English descent, her ancestors coming to this country with the colony of William Penn. She was a member of the Society of Friends until her conversion to the Catholic faith.

In 1854 Louis A. Lambert began his classical studies at St. Vincent's college, Westmoreland county, Pa., and finished his ecclesiastical studies in the archdiocesan seminary, of St. Louis at Carondelet, Mo. In 1859 he was ordained a priest for the diocese of Alton, Ill. Immediately thereafter he was appointed assistant pastor of Cairo, Ill., from which place he attended the wants of the Catholics scattered throughout the southern tier of the counties bordering on the Ohio river, and extending from the Mississippi to the Wabash. Shortly after, Father Lambert was appointed pastor of the cathedral at Alton. From there he was sent to the mission in Shawneetown, in south-eastern Illinois, which included the counties of Gallatin, White, Hamilton, Saline, Pope and Johnson. While in the faithful discharge of his duties the war of the rebellion broke out, and a commission was issued to him as chaplain of the Eighteenth Regiment of Illinois Infantry Volunteers, to rank as captain of Cavalry from July 1, 1861. He remained with the regiment through their campaigns in Missouri, Kentucky, Tennessee and Mississippi, sharing the perils of soldier life with other members of the regiment. He was in the terrible battle of Shiloh or Pittsburgh Landing, and other engagements, ministering to the spiritual and temporal wants of the soldiers, and encouraging them and sustaining them in the duties that try men's souls. After about two years' service in the army he was appointed pastor of Cairo, where he remained until 1868.

On leaving Cairo he taught moral theology and philosophy at the Paulist Novitiate, in Fifty-ninth street, New York City. From there he went to Seneca Falls, where he remained but a short time, when he was appointed pastor of St. Mary's church, Waterloo, N. Y. In 1877 he founded the Catholic Times, at Waterloo, N. Y., a journal devoted to Catholic interests. The paper at once took rank as a leader amongst Catholic journals, was edited with marked ability, and in a very short time secured a large circulation in Central, Southern and Western New York. Early in 1880, finding the work growing on him, the Catholic Times Publishing Company of Rochester, was organized, and the paper removed to that city. Father Lambert relinquished the editorial chair to Mr. Francis O'Connor. In the fall of '81 the Times was consolidated with the Union of Buffalo, and is now known as the Catholic Union and Times. Father Lambert always retaining a friendly interest in his journalistic offspring.

Among his literary works is a very valuable book entitled "Thesaurus Biblicus; or Hand-book of Scripture Reference," which is a mountain of scholarly research and patient toil. The nature of the work does not make it in such popular demand as his "Notes on Ingersoll," but it is none the less profound, and is most highly prized by all scholars and students of Scripture. Another work is a translation from the German, entitled "The Christian Father." In these, and in many articles for the press, from Father Lambert's pen, there shines forth the intellectual brightness of the author, while their tone and sentiment impress the reader with his goodness of heart. It is no flattery to say that he ranks high in the priesthood and in the community, and he is widely known as one who lives in the serene enjoyment of a well-balanced mind, a sound body, a healthful, and a well-cultivated intellect.

Always endeavor to be in the church a few minutes before Mass begins in most instances there is absolutely no excuse for coming late to church. People are not hurried or pressed by other affairs on Sunday. If they reach the church five or ten minutes after the services have begun it is generally on account of an unreasonable fear of spending too much time in the house of God. Else, why the studious care which people take of leaving their names with barely sufficient margin to reach the church in time for Mass? Why do they use so much precaution lest they be too early? They are not gingerly about coming some minutes before the curtain rises at places of amusement. These same people waste several minutes and even hours during the day. But is the time a Christian spends in church before the service begins wasted? By no means. The few minutes' reflection and self-communion before the priest comes to the altar is productive of the best spiritual results. Indeed, it is often a difficult thing to come off the crowded street, sometimes hurried and often occupied with worldly thoughts, and then to kneel down with the proper disposition at the Sacrifice of the Mass. The few minutes of preparation will greatly increase the spiritual advan-

A NATIONAL UNION OF CATHOLIC YOUNG MEN.

New York, March 11.—It is quite probable that at the next monthly meeting of the New York Archdiocesan Union of the Catholic Church a movement will be started to establish an organization in the Church similar to the Young Men's Christian Association. Such a movement has been discussed for some time by various Catholic societies, and the delay in taking concerted action has been due solely to the fact that no one was ready to take the initial step.

It is pointed out that a Catholic young man on going to a strange city is lost, he having no one there to take an interest in him. The Young Men's Christian Association has a secretary waiting for the stranger. He is cordially helped where help is needed, aided in getting employment, and suitable lodgings is found for him. The idea is to erect in each city association buildings, where Catholic young men may assemble as they do in the Young Men's Christian Association, where reading-rooms shall contain literature embracing newspapers, magazines and standard works, and where the young men of the Church may have a well-equipped gymnasium, which is to be an especial feature to attract, as it will, so many who would otherwise remain away, and where men may obtain aid to employment or suitable homes when coming from other cities.

The president of the now existing Catholic Young Men's National Union, which is composed of representatives of the many archdiocesan unions, is Rev. M. A. Cunliffe, pastor of St. Raphael's Church. He and his brother, the Rev. Daniel C. Cunliffe, president of the local Archdiocesan Union, are heartily in favor of the movement, and will, it is said, map out a definite plan for organization very soon. Many prominent Catholics here and in other cities are in sympathy with the plan and have expressed their willingness to provide finances for its completion.

A Special Mercy of God.

Father Faber has the following beautiful story from the revelations of St. Gertrude. She heard a preacher in a sermon urge most strongly the absolute obligation of dying persons to love God supremely and to repent of their sins with true contrition founded on the motive of love. She thought it a hard saying, exaggeratedly stated, and she murmured within herself that few did well, and a cloud came over her mind as she thought of this. But God Himself vouchsafed to speak to her, and to dispel her trouble. He said that at that last conflict, if the dying were persons who had tried to please Him and to lead a good life, He disclosed Himself to them so infinitely beautiful and desirable that love of Him penetrated into the innermost recesses of their souls, so that they made acts of true contrition from the very force of their love for Him; "which propension of Mine," He vouchsafed to add, "thus to visit them in that moment of death I wish them to know, and I desire it to be preached and proclaimed, that, among My other mercies, this also may have a special place in men's remembrance."

Received into the Church.

On last Sunday in St. Mary's Church Mr. O. K. Robertson, the Beale street grocer and cotton factor, was baptized according to the rites of the Catholic Church. Mr. Robertson has been preparing for this ceremony for a number of years, and, although a close and energetic business man, he found some leisure time to devote to the study of ecclesiastical writers, Catholics as well as non-Catholic, and from comparison and observation, coupled with the counsel and good example of a dutiful and exemplary wife, herself a Catholic, came to the conclusion, through conviction, he would become a member of that Church. Such converts have the genuine ring and are appreciated and respected, as they become thus not through any selfish motive or desire for favor or worldly emolument. —Memphis Commercial Advocate, Feb. 8.

Don't Wait for the Sick Room. The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; rights therefore of the highest value in Wasting Diseases and Consumption.

Advertisement for Scott's Emulsion. The image shows a man carrying a large fish on his back. Text: "Has been endorsed by the medical profession for twenty years. (Ask your Doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-Liver Oil and Hypophosphites. Insist on Scott's Emulsion with trade-mark of man and fish." Price: Put up in 50 cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.



AYER'S PILLS CURED BY Sarsaparilla. "I consulted doctors who prescribed for me, but to no purpose. I suffered in agony seven long years. Finally, I began taking Ayer's Sarsaparilla. In a week or two I noticed a decided improvement. Encouraged by this result, I persevered, until in a month or so the sores began to heal, and after using the Sarsaparilla for six months, the last trace of the cancer disappeared." JAMES E. NICHOLSON, Florenceville, N. B.

AYER'S PILLS. FOR TWENTY-SIX YEARS DUNN'S BAKING POWDER. THE COOK'S BEST FRIEND. LARGEST SALE IN CANADA.

Advertisement for Church Bells. Text: "THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. PUREST BELL METAL, COPPER AND TIN. GOSHAWK BELL FOUNDRY, BALTIMORE, MD." Includes list of specialties like high-class English and Bavarian Hopped Ales, and mentions the O'Keefe Brewery Co. of Toronto.

Advertisement for Smith Bros. Sanitary Plumbers and Heating Engineers. Text: "180 KING STREET. JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Open night and day. Telephone—House, 373 Factory, 54."

Advertisement for O. Labelle, Merchant Tailor. Text: "372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship."

Advertisement for Cooks Friend Baking Powder. Text: "Should be used. If it is desired to make the finest class of cream-puffs, biscuits, pancakes, Johnny cakes, pie crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend."

Advertisement for Concordia Vineyards. Text: "SANWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and our Clergy will compare favorably with the best imported Bordeaux. For prices and information address: ERNEST GIRADOT & CO., Sandwich, Ont."

Advertisement for Reid's Hardware. Text: "118 DUNDAS STREET, North Side, LONDON, ONT. 'An Hour with a Sincere Protestant.' This is one of the most clever and useful contrivances works of the day, and a most suitable production to hand to Protestant Clergy who are desirous of becoming acquainted with the teachings of the Catholic Church. Sent by mail on receipt of 15 cents. Address: CATHOLIC RECORD, London, Ont."

Advertisement for Post & Holmes, Architects. Text: "Offices—Rooms 28 and 29, Manning House, King Street West, Toronto. Also in the Gerrie Block, White Horse. A. A. Post, R. A. A. W. Holmes."

MARGINAL NOTES AND ADVERTISEMENTS CONTINUING FROM PREVIOUS PAGES.

FIVE-MINUTE SERMONS.

Palm Sunday.

THE WILLING VICTIM. "My Father, if this cup cannot pass away except I drink it, Thy will be done."

Slowly the solemn hours of Lent have passed away, and we find ourselves once more with our Lord at the beginning of His Passion.

OUR BOYS AND GIRLS.

A Beautiful Swiss Custom.

The horn of the Alps is employed in the mountainous districts of Switzerland not solely to sound the cow call, but for another purpose, solemn and religious.

Make your Mark.

Because you are without money, friends and talents, it does not follow that you are of no account in the world.

A Girl's Kindness.

Early one clear January morning, a few winters ago, a pleasing little incident happened in one of our Eastern cities.

"I will go with you," said Helen quietly.

In a little while Helen had her charge safely at her destination.

After making Helen write down her name and address on a card, she said: "Good-bye, my dear; I can give you only an old woman's blessing."

She was late and was "docked," but that did not matter to Helen.

A year had passed and Helen had never seen the old lady or heard from her, and thus had almost forgotten her.

Helen opened it, and had the stars fallen she could not have been more astonished as she read:

Hannah Forth bequeathes \$17,000 to Helen Mayer, in remembrance of her great kindness to an old and helpless woman on January 8, 188—.

Why Latin?

Why does the Church use the Latin language? For these reasons:

1. Because a universal community requires a universal language. The Church of Christ is universal.

2. Because it does not change. If, for example, the Church should use French in one of her formulas alone, French in one of her formulas alone, French in one of her formulas alone.

3. Because nothing can equal the dignity of the Latin language, its clearness or its beauty.

4. Because it lifts the liturgy of the Church above that every-day usage of words, which alters their senses and often debases it by licentiousness.

5. Finally, a universal language speaks of a universal brotherhood, and makes a Catholic at home in all the Roman Catholic Churches of the world.

Best for Wash Day USE SURPRISE SOAP Its remarkable lasting and cleansing properties make SURPRISE most economical and Best for Every Day

DEPENDENCE ON GOD.

When God had created this most beautiful world, and when He had set man in the midst of it, and made him its tenant, what was to be the condition of his tenancy?

Science shows creation even in the ascendant; from the mineral to the vegetable kingdom, from the animal kingdom to a man. One glance at man is sufficient to prove that he is God's creature, and that God is his supreme Master.

LEO IS A GREAT POPE.

Marion Crawford compares Him With Other Rulers of Europe. Of the Pope's statesmanship and Latinity the world knows much, and is sure to hear more—most, perhaps—hereafter, when another and a smaller man shall sit in the great Pope's chair.

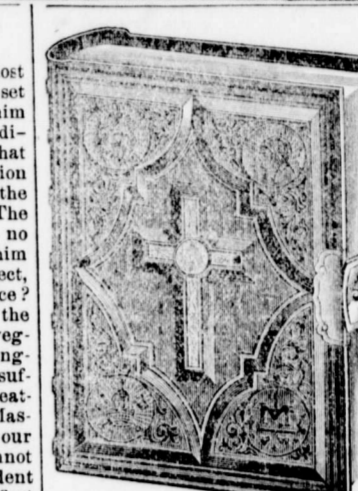
Mr. Chamberlain and the Irish.

Now it so happens that Mr. Chamberlain at the Colonial Office is very far from being a persona grata with a very influential element in the governing of all the great dependencies.

A Missionary Butcher.

There is a Sioux City butcher who holds out as an inducement to Catholics a "bargain counter" in boiling beef on Fridays.

The great lung healer is found in that extract medicine sold as Bickel's Anti-Consumptive Syrup.



VERY LIBERAL OFFERS

An Opportunity to Possess a beautiful Family Bible at a Small Outlay.

THE HOLY BIBLE

(WITHOUT CLASP)

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate.

THE HOLY BIBLE.

A SMALLER EDITION Translated from the Latin Vulgate. Neatly bound in cloth. Size 10x7-1/2, and weighs 3 pounds 6 ounces.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered.

Address THOMAS COFFEY, Catholic Record Office, London, Eng.

To Cure Blushing.

Some one has defined a blush as the sign which Nature hangs out to show where modesty and purity abide.

Secret Societies.

They require an oath or promise of absolute secrecy and obedience. Such an oath, taken before knowing the nature of the secret or command, and without reservation as to its morality, implies a disposition to comply whether it be good or evil.

Concordia Vineyards.

Ernest Girard & Co. Cellars. Their wine is extensively used and recommended by the clergy, and our clients will compare favorably with the best.

REID'S HARDWARE.

For Grand Rapids Carpet Sweepers; Superior Carpet Sweepers; Sineperette, the latest of W. H. W. Mangie's Cutlery, etc.

POST & HOLMES, ARCHITECTS.

Office:—Rooms 28 and 29, Manning House, King St. West, Toronto. Also in the Gerrie Block, Whiteby.



James E. Nicholson, CANCER ON THE LIP CURED BY AYER'S SARSAPARILLA

"I consulted doctors who prescribed for me, but to no purpose. I suffered in agony several months. Finally, I began taking Ayer's Sarsaparilla. In a week or two I noticed a decided improvement. Encouraged by this result, I persevered, until in a month or so the sore began to heal, and, after using the Sarsaparilla for six months, the last trace of the cancer disappeared."

FOR TWENTY-SIX YEARS

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.



The O'Keefe Brewery Co. of Toronto, Ltd.

SPECIALTIES:

High-class English and Bavarian Hopped Ales; XXX Porter and Stout.

FAVORABLY KNOWN SINCE 1826 BELLS

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES

PLUMBING WORK

in operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS.

Sanitary Plumbers and Heating Engineers. London, Ont. Telephone 563.

JOHN FERGUSON & SONS,

The Leading Undertakers and Embalmers. Open night and day.

O. LABELLE,

MERCHANT TAILOR! 372 Richmond Street. Good Business Suits from \$15 upwards.

COOK'S FRIEND BAKING POWDER

Should be used. If it is desired to make the finest class of Cakes—Rolls, Biscuits, Pastry, etc.

CONCORDIA VINEYARDS SANDWICH, ONT.

Ernest Girard & Co. Cellars. Their wine is extensively used and recommended by the clergy, and our clients will compare favorably with the best.

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For Grand Rapids Carpet Sweepers; Superior Carpet Sweepers; Sineperette, the latest of W. H. W. Mangie's Cutlery, etc.

118 DUNDAS STREET, North Side, LONDON, Ont.

"An Hour With a Sincere Protestant."

This is one of the most clever and useful controversial works of the day, and a most suitable production for Sunday Schools.

POST & HOLMES, ARCHITECTS.

Office:—Rooms 28 and 29, Manning House, King St. West, Toronto. Also in the Gerrie Block, Whiteby.

A. A. Post, R. A.

Wholesale and Retail Dealers in all kinds of Stationery, Printing, and Bookbinding.

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS, GAVELS, BALLOT BOXES, CUSHING'S MANUELS.

CATHOLIC SOCIETY REGALIA OF ALL KINDS. PENS, ANTS, BADGES. C.M.B.A. REVERSIBLE BADGES. FOR EASTERN COMMUNITIES A SPECIALTY.

T. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1878.

C. M. B. A.

Resolutions of Condolence. Moved by William Comerford, seconded by W. B. Schuster.

Whereas this branch has learned with profound regret the demise of Mr. Robert Mc Gregor the respected father of our esteemed and worthy treasurer, Brother James Mc Gregor.

Resolved that the members of Branch No. 5, Brantford extend to his fellow members in the loss he has sustained by the death of one who was not only a kind and considerate Brother, but also an old and honored member of St. Basil's congregation, as well as a justly esteemed citizen of Brantford.

It is a melancholy pleasure for us to pay this slight tribute of respect to the memory of the deceased, and we earnestly pray that Divine Providence may comfort and sustain our afflicted Brothers in their bereavement.

Brantford, March 16, 1906.

An At Home.

Under the auspices of St. George's Branch, No. 50, Pictou, on Tuesday evening, January 21, a very pleasant surprise greeted the many friends of this branch by accepting an invitation to attend an At Home in St. George's hall.

At 8 o'clock the chairman, Bro. J. E. Mulligan, called the meeting to order and after a few words the visitors, briefly addressed them on the many advantages to be derived from being a member of the C. M. B. A.

C. M. B. A. Assembly.

The first assembly under the auspices of St. George's Branch, No. 50, was a great success on Thursday evening, March 15, when the assembly hall located in the new Gilbreath Light Building presented a gay and festive appearance.

Very hearty invitations had been issued, on which were noticed the lady patronesses and stewards, Mrs. M. Goodwin, Mrs. B. Day, Mrs. P. H. Sullivan, Mrs. Capt. J. O'Hagan, Mrs. R. Harrington, Mrs. J. W. Shannon, J. Heffer, Capt. J. O'Hagan, Mrs. J. Heffer, Mrs. Kearsley, Mrs. Fitzgibbon, Mrs. Desjardins, R. Harrington, M. Power.

Ve Odle At Home.

St. Catharines, Feb. 11, 1906. The grandest and most successful ball held in this city for years was that under the auspices of the C. M. B. A. in the Welland House on Tuesday evening.

E. B. A.

St. Peter's Branch, No. 23, London.

At the regular meeting, held on the 10th, the following resolution of condolence was unanimously adopted:

Whereas this branch learning with much regret of the sudden death of Charles Kenny, second son of our esteemed Brother, Felix Kenny, be it

Resolved that we condole with Brother Kenny and family in their bereavement, and extend to them our heartfelt sympathy in this their hour of trial, and while bowing in submission to an All Wise God we pray He may strengthen them to bear their affliction.

Resolved that this resolutions be entered in the minute book of the branch, a copy sent to Brother Kenny, and published in the official organ.

The above resolution was signed on behalf of the branch by Messrs. J. B. Henry, T. F. Gould and M. Quirk.

New Books.

An entirely new edition of The following of Christ, with reflections, Morning and Evening Prayers, and Devotions for Mass, is published by Messrs. Benziger Bros., New York.

Benziger Bros., New York, have lately published a new edition of The Imitation of St. Bernard's night by J. M. Connelly, Mass. It contains morning and evening prayers, devotions for Mass, confession and communion. Translated from the Latin by I. M. Pastre.

ST. PATRICK'S DAY In London.

Three Masses were celebrated in the cathedral on the 17th—at 7 and 8 o'clock, and a solemn High Mass at 10. Rev. Father Noonan being celebrant, assisted by Rev. Fathers Flanagan and Vain; while the Lordship of the Bishop was seated on the throne.

Rev. M. J. Tierman was the preacher on the occasion, taking his text from the seventh verse of the one hundred and twenty-third Psalm: "The just shall be in everlasting remembrance." The rev. gentleman said that there is implanted in the human heart an instinct which prompts the mind to dwell on the names of great and noble men; even the cold and ungrateful world does all in its power to keep before our minds men who were eminent in their lives, and whose title of time rolling to its centre, many a noble name is forgotten, even of those who have done much to improve the world.

It is only when the mind is engaged in religious thought that it is taken possession of by the Church—only when men's labors are wrought in the Church's service that their names become imperishable: "The just shall be in everlasting remembrance." And if this be true of the lowest saint of God, how much more of those who are great in the memory the whole Christian world is to-day celebrating, was born of noble parentage, in the latter part of the fourth century, in the southern part of Gaul (now France).

Mr. Tierman said that the story of St. Patrick's life is a story of a man who was carried into captivity and sold as a slave to one of the princes of Ireland. He must have been a brave and noble soul, who, in the face of all odds, refused to give up his faith. He learned the Irish language and went back to Ireland to teach the people.

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The children, numbering about two hundred, under the Rev. Father Hart and the Sisters of St. Joseph, and by the excellent manner in which each child took his part, one must come to the conclusion that the talent of the young people of the art, and that a more intelligent number of children would be hard to find.

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THE LAND OF EVANGELINE.

One of the most romantic spots in Canada—But it is now more free from the hills to which flesh is heir than Less Favored Localities—An Account of a Strange Malady From Which a Gaspareux Farmer Suffered.

From the Acadian, Wolfville, N. S.

Perhaps there is no more beautiful or picturesque spot in Nova Scotia than the valley of Gaspareaux, in the "Land of Evangeline." Winding its way through the centre of the valley is a beautiful little river, while nestled at the foot of the mountains which rise on either side to the height of hundreds of feet, is the romantic looking little village of Gaspareaux. About two and a half miles from the village resides Mr. Fred J. Fielding, one of the most thrifty farmers in this section of the country.

Your correspondent called upon him and found a very genial, intelligent and apparently a very healthy looking man. In reply to your question, Mr. Fielding said, "Yes, I was near to death's door at one time, but—thank God!—I am a new man to-day. You see, he went on that pump in the kitchen, beneath is a well about twenty feet deep, which was the cause, I think, of all my illness. I went down last fall (1894) in it to clean it out and was only a short time at the bottom, when I took a severe pain at the back of my head and a burning sensation in my throat and lungs, such as caused by the inhalation of brimstone. A sort of stupor also was gradually coming over me when by a huge effort, I succeeded in regaining the kitchen once more. A lighted lamp lay down became extinguished, this showing that the accumulation of gas had caused the trouble. The pain at the back of my head continued to trouble me, and one day while working in a back field I suddenly lost the use of my left eye, right arm and leg."

At times I could not speak, but towards evening I began slowly to grow better. The next day at about the same time was seized again in the same manner. I now called in our family physician, who told me that a blood vessel had burst in the back of my head. He left me medicine. The pain in the back of my head never left me, and I continued to feel miserable. About two months after this second attack, while sitting in the post office of the village, I was suddenly seized again and getting on my horse and wagon started for home. I had not gone far when the lines dropped out of my right hand, and I again found myself blind in my left eye and the right arm and leg paralyzed. The horses now carried me home, but passed the house in the direction of the barn. My wife, thinking I had gone on to the barn, paid no attention for perhaps fifteen minutes, when she sent one of the children to see what was keeping me. At this time I was unable to speak, and had to be assisted into the house. Before bed-time I began to recover somewhat, and felt fairly well the next morning, but was again seized during the day in the same manner, and the report reached the village that I was dead. Neighbors came flocking out expecting that it was true. As the medicine I had tried seemed to do me no good, I now thought I would try Dr. Williams' Pink Pills, and by the time I had used six boxes the pain had left my head and I felt as good as new. I now ceased using them for about a month, when I thought I felt a recurrence of the pain at the back of my head. I sent again and got three more boxes and used them. It is now about five months since I used the last pill, and I have never had a recurrence of the attack, besides I feel myself a new man. I am now thirty-nine years of age, and have always worked on a farm and never enjoyed work better than last summer and autumn, and am positive Dr. Williams' Pink Pills cured me. I now always keep them in my house, and when my wife or children have any sickness our resort is to this medicine, and always with the very best effect."

Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and unfailing blood-builder and nerve-restorer, and when given a fair trial disease and suffering must vanish. Sold by all dealers or sent by mail on receipt of 50 cents a box or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of imitations and refuse trashy substitutes alleged to be "just as good."

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MARKET REPORTS.

London, March 28. Wheat, 55c to 60c per bush. Barley, 35c to 45c per bush. Oats, 25c to 35c per bush. Rye, 25c to 35c per bush. Corn, 15c to 25c per bush. Beans, 45c to 55c per bush. Lentils, 45c to 55c per bush. Peas, 45c to 55c per bush. Potatoes, 25c to 35c per bush. Apples, 15c to 25c per bush. Butter, 25c to 35c per pound. Eggs, 15c to 25c per dozen. Cattle, 40c to 50c per pound. Hogs, 30c to 40c per pound. Sheep, 25c to 35c per pound. Poultry, 25c to 35c per pound.

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