# The Catholic Record.

London, Saturday, April 5, 1902. THE PASSING OF INTOLERANCE.

It is often said that intolerance has passed away. The old controversies, the passages at arms between skilled disputants that interested our forbears have no fascination for the present generation. The softening touch of progress has toned down the elemental passions of the past, and we have as a esult the toleration for which we are thankful and of which we say many and curious things. Just how this came about we are not going to point out. But we may remark that it does not spring from education or civilization and is no wise indicative of charity or of a better grasp of religious matters. is to our mind the offspring weariness or indifferentism. When Protestants, for example, staked their future on an iron-cast confession they took heed that no one interfered with it. They were deadly in earnest and intelerant towards anything that conflicted with their official credo. The outsider was met by an avalanche of argument and at times by the rack and the scaffold. But though all this is a matter of they were consistent and sane-minded ures of charity? Nay, all over the history we are at present confronted by a more insidious and dangerous enemy than intolerance. When men were persecuted the religious fibre was tough. They were ready to stand and fall by their belief and we cannot conceive them as listening readily to the airy imaginings that find their way into the public prints. They believed that God's will should be obeyed, His revelation accepted, and His voice to man, the Church, listened to unquestioningly and with reverential they do it so politely. One is apt to decility. The doctrine that religious be on guard against a howling infidel. forms are matters of indifference if the and that is we presume one of the heart is right, and that we can manufacture a better sort of Christianity than Christ has entrusted to us, had no advance agent is the gentleman who standing in his Church. place in their lives. And this is precisely makes a critical investigation of Revewhat we say to-day. "Truth is what you lation and then gives us what he Christ, atonement, heaven and hell, make it. It has no objective reality: deems suitable for this swift-moving which do not disappear under the hand-generation. As soon as he makes himling of this Congregationalist minister. work of God. Deeds, and not creeds self solid with the public the devil God becomes a sort of a Pantheisticalladvance us heavenwards: so let us comes on the scene and the rest is have no talk about dogma and the neceseasy. Said Rev. Father Pardow in tian idea of fatherhood disappears altosity of believing under pain of condem- New York a short time ago: nation—no investigation as to what God requires of us: we are all right, vanced research is casting new light on no matter what we profess!" The individual who would attempt to apply this idual who would attempt to apply this There has been no new light on any theory to an ordinary business of life would be looked upon as a madman. for truth does not change. If Christ It is popular and accommodating, but it came upon the earth and taught truths,

outside of a lunatic asylum. THE PRINCE AND THE PRESS.

creeds one must be true and the other

Ever since Prince Henry told the newspaper men over the border that in the opinion of his imperial brother they were almost like generals, his command there has been a chorus of selfcongratulation. We did think that the Emperor had small respect for printers ink unless he used it himself. However he has given a chance for copy and perhaps ensured for himself immunity from of the dignity and position of the ordinary editor.

We notice that a Provincial Editor writing in the March Atlantic does not take himself so seriously as his brethren. He says that:

"A small newspaper sells to its space to the advertiser, its policy to the politician—the ultimate editor of a small Kingdom of God through many tribulanewspaper is the advertiser, the big-gest advertiser is the politician. This is a maxium experience has ground with its heel into the fabric of my soul. We all remember Emerson's brilliantly They may be an outlet for superfluous un-New-England advice, ' Hitch your value to newspapers, for they find stars | naturally kind-hearted. We give them | seif v

poor motive power. Theoretically, it man love his fellows because God loves on TEACHERS AND PARENTS.

FATHER J. H. ROCKWELL, S. J., ON BEING HOLIER THAN THE pillar of fire by night—never running ahead of them. business ventures, should properly be hitched to a star. Yet I have found that if any hitching is to be done it must be to the successful politician. Amending Mr. Emerson, I have found it the best rule to 'yoke your newspaper to the politician in power."

# ONE WAY TO REFORM THE

the New York litterateur, has written a drama which will be put on the boards this contumn. This is one way of on drama which will be put on the boards pushes Christ out of his programme this autumn. This is one way of en- and undertakes to heal man's wounds Rockwell, S. J., vice-president of Bosabling the stage to return to its role of with its own medicaments. We do not ton College. educator. It was the method adopted question his sincerity, but just why he exin the fourth century by St. Gregory of Nanzianzen and later on by the Why should they? We love our friends builders of the Miracle play. and parents; but why, if there is no Honest criticism may do much towards | Christ, should we love those whom we stemming the onrush of such things as do not know? Why succor the poor Campbellites and Belascomania. But and wretched? Would it not be better the trouble is that honest crities are to put them once for all out of misery? of the interests which it represents, sometimes not competent; and when Why should a man of culture take any competent are apt to pay more atten- interest in the crowd? Let them fight tion to the artistic rendition of the it out and the strongest survive. This There are journals also which wax indrama rather than to the drama itself. is the law of nature. We may be atdignant over the iniquities of the "red light" district and at the same time always and a consider and at the same time but what about Chinese, for example, always a consider the consideration of the two. chronicle glowing accounts of the same in the last stage of leprosy? And yet thing when presented on the stage. If on such have been lavished the treasthey would understand that the be- earth men and women are spending spangled, well - groomed portrayal of themselves for the poor and outcast and he is undoubtedly right. The units of vice is more alluring and dangerous than the vice which creeps through the humanitarians who believe that the humanitarians who believe that the than the vice which creeps through the humanitarians, who believe that the slums.

We hope Dr. Smith's venture will be a success.

BROAD CHRISTIANITY.

are trying to stick their own little amendments to God's revelation. And reasons why the devil no longer employs him in his business. His favorite century ago and have retained a good

established truth, and there cannot be has the disadvantage of being against reason and God's word. A thing, for Men and women who teach broad Chrisexample, cannot be black and white at the same time. Of two contradictory the same time. Of two contradictory the same time and the other bring the idea of religion down to the false. The man who looks upon the level of a human theory.

Roman Pontiff as the divinely appointed ruler of the Church, and the man who tianity is not a human institution. Is it accounts for authority by some human not too bad that professing Christians and unquestioned authority. Way, cannot both be right. If I am should try to dethrone Christ from His one stroke the undereing right in believing that Christ is God, rightful ligion is alone supporting and teaching my neighbors who regard Him as the truths taught by Christ. Christmerely a great philosopher must be tianity was made as much for the poor wrong. And to say that God is equally | man who cannot make research as for the wealthy and cultured who have the means and leisure to make investigation of historical material. The pleased with truth and error is to insult and to place Him in a position that would degrade any human being outside of a lunatic asylum.

Church is not narrow; she is only loyal to God and the teachings of Christ. The Church has through twenty censuries preserved the Bible. Any man who stands up in his pulpit and declares that a man need have no denominal belief so long as he believes in broad Christianity is a liar. Broad Christianity! I resent the term. There is no such thing in reality. They are hypocrites who say so."

# PHILANTHOPISTS !

One happens upon frequently in current publications ingenious plans for the betterment of mankind. Men are exunfair criticism. But if he had had horted to succor their less favored Dewey or Schley at his elbow before he brethren; and scribes have visions of dictated his flattering message to the a day when culture and education will press men he might have modified it girdle the globe with the golden chain a little. If he lived in the country and of love and sympathy and happiness. had the newspaper gentry write up his On that day poverty shall be struck off mustache, how he creased his pants— the list of human miseries: science the Hohenzollern skeletons, genuine and shall be the victor of disease: and otherwise—the news, the bulk of which is education break down the wall between sin, he might have something else to say class and class. It is all very beautiful, this theory of the perfectibility of the human race upon earth. But we look in vain for any evidences of its practicability on the pages of the Gospel. For those who look upon pain as an unmitigated evil and pleasure, the highest good, it may be a reality; but to those who believe that we are to enter the who helieve that we are to enter the beingdom of God through many tribulation of the disintegration of Promitigated evil and pleasure, the highest tions it is a dream.

Some of the men who fashion this dream are interested in many schemes. energy or it may be because they are

them, and as God loves them, he is not | He Represents Catholies at Boston working on right lines. The Lord came on earth not to abolish suffering and poverty, but to teach us how to bear and use them and to make us understand that it is to Him we minister by our High School, Boston, on the evening of acts of mercy and charity. There is, however, a philanthropist — a sickly Report has it that Rev. Dr. Smith, he New York litterateur, has written a pects other men to join him is beyond us. love for the Lord is shown by kindness home is.

'The parents have the right and the child. The Godto men. The Gospel alone can give us adequate motives for loving our fellows.

duty to educate the child. The Godgiven trust to form the heart of the

#### There are too many individuals who DISINTEGRATING PRCTESTANT-ISM.

The Rev. Theodore Bacon, a Congreticle in the current number of the Outook, entitled "The Outcome of the ligher Criticism," which no Protestant Higher Criticism," ninister could have written a half a

There are no essential doctrines of Christianity, such as the divinity of pervading influence which has no conscious interest in mankind. The Chris-

Briefly summed up, that is the Rev. Mr. Bacon's analysis of the effects of the Higher Criticism of which he is enamored. He tells us that "these methods are not those of historical in-vestigation alone; they are but the application to these questions of the universal methods of scientific investigation which has proved so marvelously fruitful during the last century. The analogy is made complete when, as a result of this investigation, the Bible is ound to be a result of that great pro cess of evolution which has been found to be working throughout the universe. Having thus given what may be called the Genesis of the Bible the Rev. Mr. "It is not that the Catholic Church is narrow; it is that we believe Christian arrow; it is that we believe Christian arrow; it is that we believe Christian arrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrows are the conclusion that the Catholic Church is not that the Catholic Church is narrows are the conclusion that the Catholic Church is not the Catholic Church is not that the Ca ry to dethrone Christ from His position? The Catholic re-

If the Bible can no longer speak with "unquestioned authority," it follows. logically, that what it tells us about the divinity of Christ is not to be accepted on its authority. We quote once more from the Outlook article: "As for the divinity of Jesus Christ, that is no longer made to depend on proof texts of doubtful interpretation, but is the evident manifestation of His whole life, a divinity of which we may all in some measure be partakers, but which finds In brief Our Lord had nothing at all divine, but was simply the highest type of man. But why speak of the divine? The divine, in the Christian sense of the word, is virtually eliminated by the higher criticism. The Trinitylis scoffed

With what may be called the frame of Christianity in ruins about him, the Rev. Mr. Bacon naturally has his doubts about a future life. He would like to believe in it. He tells us that science may yet tell us more, and we look to it eagerly for what it has to offer." A little before speaking of the future life he had said "here we are of necessity beyond the realm of experi-ence, and where once we seemed to have definite and reliable information we

at and a Pantheistic conception substi

find ourselves now left very much in the dark. With this summary of Rev. Mr. Bacon's views before us, the question suggests itself, Why does he, Sunday Sunday, deliver sermons to a con gregation professedly Christian? ould think that, having lost faith in the Bible and its teachings, he, like Othello, would find his "occupation As we said before, a Protestant testantism when ministers can throw the cardinal doctrines of Christianity to the winds and still be in good standing.—N. J. Freeman's Journal.

It is by vice that one renders one's elf worthy of contempt .- St. Augus-

Boston Pilot. The Boston Teachers' Club held its annual parents' meeting at the Girls' president, in the chair. There was a large attendance. The speakers were, in order of their appearance, the Hon.

We append a summary of Father Rockwell's address, which was evidently very acceptable to his audience:
"The object of this meeting, as I unyour secretary so kindly sent to me, is and to strengthen the bond that unites

the home to the school. limity of the mission of the teacher,

"When Herbert Spencer remarks that the home is the most important factor in civilization, and that civilization is

child to integrity, sincerity, and purity one but the parent can do it properly. The instincts of motherhood, which are the foundation of education, can be felt only by the mother of a child. Be cause of her motherhood and the instincts accompanying that crowning truly fitted to educate her child's heart intellect, the ideal education would be to assign that too to the mother, but generally other domestic duties or the want of sufficient knowledge make

"Hence the mother consigns the child to others, in the hope that they will try to supplement the home education. education is only supplementary nothing can ever supplant the home training, but necessity calls upon others not of the home to assist in the moral and intellectual development of the child. From this you can see what a solemn and important trust is committed to the teacher of children. The teach holds the parent's place, stands in co parentis. It is merely a vicarious function. The teacher is not first and the parent second. Such an order ould be the overturning of nature. It merely mechanical, automatic function. as though the teacher were to be regarded as a paid official, who grinds out o much knowledge at so many dollars week. No, teaching involves a far ligher and nobler mission. The teacher is the vicar of the parent—and has the forming of the tender and susceptible were ended.

heart of the child in his or her hands. "If our homes were all that they should great many instances—then the work of the teacher would be comparatively It would find the child well pr pared at home, the character rightly lirected, the external manner that of a teacher's mission would involve would be the addition of the superstructure of knowledge to this moral foundation. Too often the parents know not how to train children, or if they know, they do not want to take the trouble, they send the child to school to get rid of him. Then the teacher's work becomes like the taming of young colts than the development of human intellin unnatural state of affairs is intense —and as a result the teacher's work never represents the actual power which one has for teaching. I heartily mpathize with the teachers; their ission is sublime—but their efforts are npered by the want of co-operation home. Until our homes are what they should be, and until parents know how to give the preliminary education and formation of character, the teacheffort will be formulated as the minimum of intellectual results.

'Many of our teachers have produced marvelous results with most unpromis ing material. They have done much more than supplement the home—they have done both the work of the home and of the school. All praise is due to hence I shall not allude to the faults in the schools, the existence of which Mr. Hill of the State Board of Education has just admitted to you. If parents realize the solemnity of their obligations—and if teachers realize the solemnity of their mission—and if both realize their moral accountability to the child, we shall have a nobler race of children growing up to form the basis of the State's next generation. who instruct others unto justice shall

Nobility of soul is preferable to that of birth .- St. Ambro

a proverb.
A sure one's attitude to the duties of one's gardens of God.—Boston Pilot. state of life. Goodness, nay, holiness, is possible in every state, but the means to it are not uniform. The sanctity of a business man, father of a family, may equal that of a Trappist, but it will The virtuous secular woman may be destined to a place among the martyrs,—

week-day Masses; who collects for the orphanage or reads for the sick in hospitals while her own children go shabby and play truant at their will. She is

The flash literature of the day gives kindred to the non-Catholic of the com- currency to thoughts and language that

nother of a household of moderate means. bell, as the nun does. She must make these acts of piety when and how she

with the pure purpose of pleasing God and obeying His will.

# "A servant with this clause Makes drudgery divine; Who sweeps a room as for Thy laws, Makes that and the action fine."

Said wise old Abraham Lincoln: God must love the common people; le makes so many of them." Similar-He makes so many of them." Similarly, we may say—God must hold in high steem the simple duties of the modest ousehold, since He wills so many people the angels assisting the Blessed Mother of God in her household labor, and

give the right of way over all but the essential obligations of religion to the prayer. essential obligations of religion to the work for which they are engaged. If they have a certain latitude to the time and place of doing it, they may not drive it into holes and corners in the interest of any other work, however beautiful and meritorious. It is as grave an injustice to one's employers to go to one's work unfit to do it well, because one's strength has been depleted by fasting, penance and protracted prayers, as if one's strength had heen exhausted in pleasuring. We owe en exhausted in pleasuring.

een exhausted in pleasuring. We owe little vigor, interest and alertness from the world. The moment of prayer thich we can command to the work by hich we and those who depend on our and in the figure of this humble Italian hich our devotion prompts are incomatible with the demands of our daily asks, we must e'en let them go, and be numbly satisfied to do the primal penhe ache of our feet, the cramp of our ingers or the strain of our eyes.

The real saint of the fireside or the

workshop would probably never seem a saint at all to the "unco" guid" of whom we have been writing. I can imagine such a saint, with fervent and frequent sacraments and short but fervent and freuent daily prayers, acting "just like olk," as the word has it; only gayer about monotonous duties; readier to make excuses for the perverse and dull; un-ostentatiously taking the least convenient place, or the least savory morsels; ready always to "lend a hand;" patient with those walking question boxes, the small boys and girls : loving and dim of sight, and no longer what the world calls interesting: seldom seen at week-day Mass, it may be, for then she is dressing and feeding her little flock; seldom seen at week ng devotions, for this is the hour of the children's night prayers, and stories of the saints; or because she has been ten hours on her feet in a hot and crowded store, with a bright face and sweet patience for the inconsiderate and imertinent, and the flesh has failed; seldoing God's will as it unfolds to her; apology of that which one has had.—
following the cloud by day and the St. Jerome.

The piety which exceeds the ruling of that if one could but bear the monotony the Church on one side is sure to fall below it on the other. The pride of the Jansenist Nuns of Port Royal is almost a proyerb to Nuns of Port Royal is almost b.

test of right-minded piety s

ways, these mignonette and smilax of holiness that set off the rose-trees and the clumps of lilies that bloom in the

#### THE DEVIL'S PEN AT WORK.

There are few thinking men who do equal that of a trappist, but it will be reservative. The virtuous secular woman may be deservative. The authorities are really stined to a place among the marvyrs, or to shine as a star among those who instruct many unto justice, but she will by bad books and other publications in which the path of shame is the survey. remove the incentive to it provided by instruct many unto justice, but she will not go thither by the road of the Carmelite Nun or the Sister of Mercy.

After those religious duties of universal blistics which the path of shame is the sure road to happiness and success in life. Some observant writers do not hesitate the state of the resulting the state of road to happiness and success in life. sal obligation which are the creature's to say that bad reading leads directly important for man or woman in the world than the day's work, so to speak. The working man who would neglect the decent maintenance of his family to deto strengthen the bond that unites to home to the school.

"To understand the dignity and subity would be as violently out of order, is not adventure merely that this class as little pleasing to God, as the cloistered nun who would habitually follow with curious interest the world's fleeting to describe life among the criminal classs. We hear sometimes of the misguided targets which in reality are It decorates with tawdry rhetoric pious woman who leaves her little house- ously du!l, sordid and deary. It apothehold to shift for itself while she attends sizes the foul orgies of the gin palace

mon satire who works for the heathen missions while her sons swell the ranks of the heathen at home; or to the "public-spirited," a woman leader in the moral reform society whose own daughter came to grief in the unmothered are those which silly boys too often draw, Daily Mass, an hour's meditation un- pendent to be a rowdy and a criminal; movably at 5 in the evening, conventual frugality at table are not for the manner of debauchery and dissoluteness; that a life of honest work is beneath the where the little ones will be late for school and off without their morning prayers or a thorough toilet, if she is not there to oversee them, and where prayers or a thorough tollet, it she is not there to oversee them, and where the hard-working father demands as his due a breakfast as hearty and probably more varied than the nun's dinner. The house-mother cannot visit the Blessed to include the class of fiction which, Sacrament nor say her rosary nor make her spiritual reading at the sound of a without being positively obscene, exercises in all probability a more far-She must make reaching influence for evil than those these acts of piety when and how she can, remembering that the duties of her state, however mean and undignified in themselves, have always the right of kind would need to be carefully restricted, no doubt, but seeing the magnitude Her holiness is in doing common things uncommonly well and cheerfully, be asked in all seriousness whether some legislative remedy ought not to be ought. And we hope that some mem-er of the incoming Legislature will take the matter up and push it to a successful issue.—American Herald.

# A TOUCHING SIGHT.

It was just noon. The bell of St. John's church was pealing out the Angelus. Its sound floated above the noise and hum of Olive street, St. Louis; but now and then in a moment The old painters delighted to show he angels assisting the Blessed Mother of God in her household labor, and one, at least, it meant more than the singing to her and making melody on heavenly instruments, as she sat beneath the vine and fig tree of Nazareth, notes of the bell, muffled in the roar of with her Divine Son, when her tasks the city, met his ears, he removed his soiled hat, and, leaning forward on his Men and women wage-earners must shovel, crossed himself devoutly and

ence that would lend power to a painter's brush.—Western Watchman.

# Faith the Basis of True Charity.

of them are liberally endowed with the evolent and spend their lives in doing good. Some even seem to make their good deeds a kind of substitue for faith. We often say to ourselves: "What splendid Catholics these good people would make! How much more good they might do, and how much happier they would be, if they were members of the one true Church! They would then have what they now lack a defin rely with implicit confide and love. No doubt acts of benevolence done fr the promptings of a naturally kindly disposition are attended with a degree of pleasure, but the danger is that those acts may be accompanied by a spirit of selfcomplacency which will very much lessen their merit and deprive them of the happiness derived from acts of charity prompted by motives der'ved from a definite, well-grounded faith which promises such splendid rewards the love of God .- Sacred Heart Review.

A false report does not last long, and the life one leads is always the best

# AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER LXXII.

"Poor fellow!" It was Herndon who spoke, and there were tears in his eyes which he did not attempt to hide.

He was speaking to Notner in the

library of that gentleman's house, and they were talking of the man who died in Miss Burram's carriage-house.

"It, was a strange dispensation of Providence which drove him to his death in Miss Burram's presence went on, "and a stranger one still"— his voice taking a sadder tone—"that brought him to die in Rachel's arms. But good has come of it all—Bedilla will have dropped forever her mask of selfishness and heartlessness, and Rachel has done it."

'Rachel did not recognize you?"

said Notner.
"No; she had not time to do so; Bedilla's recognition of me was so ter-rifying that it sent her into a swoon, and from the swoon into a fever that has left her as weak as Miss Burram. To-morrow, however, she will be able to leave her room.'

"And to-morrow," said Notner, "Dr. Burney says Miss Burram will be able to sit up. Truly, Herndon, your com-ing has done more in a fortnight than all the skill of the physicians has accomplished in four mo

"Do you wonder, knowing every-thing?"

"No, I do not. But about Rachel-I confess I am anxious to have every-thing explained to her. It is all very well to assure her of the lies of Herrick but I think in justice she should know what her family relations are."

"So do I, Notner; and so she shall, just as soon as Bedilla is strong enough to approve of what I think ought to b told her. And now for the writing of that letter you have suggested; sup-pose we do it at once in order to relieve Mrs. Hubrey's mind.

Notner assented, showing it to Herndon when he had finished:

" MRS. HUBREY:

"This is to inform you that your ed fidential friend on this side of the Atlantic, Herrick, is in prison, awaiting trial for having embezzled the moneys of the town, and consequently he is un able to carry out your concerted schemes for the humiliation of Miss able to carry schemes for the humingschemes for the humingschemes and her Charge.

"Yours sincerely,
"I. Norner."

Within a fortnight Notner had a re ply, short and sharp: "MR. NOTNER:

"Not recognizing you, I do not

understand your letter, and not understanding your letter, I do not trouble myself about its contents. "KITTIE HUBREY."

Mrs. Hubrey did trouble herself about its contents, however; they told her so plainly that her relations with Herrick had become known; and now that Herrick was in prison, they seemed to suggest that unpleasantness might resuit thereby for herself.

"No," she soliloquized, "my plan will be to get away from London, and that without letting Gasket know-he might compromise me in some way.

And off to one of the suburbs she set. hiring there a house immediately, and transferring thence her household oods, and her husband-since his unlucky speech in Rentonville he was always but a secondary part of her house hold effects—so quickly, that the little man, having breakfasted in London with no hint of a change of residence. found himself supping in Chelsea amid all the familiar appurtenances of his London home. Why the change was She bowed her head, not being able London home. Why the change was made he did not dare to ask.

During that fortnight a marvelous change of health and strength had come in New York a very rich retired bank-to Miss Burram; she was able to sit up er; he had a wife and one daughter. and even to walk, with the assistance of

Rachel to forgive me, and to be willing strong in her likes and dislikes.

otimes brought hot tears to her eyes, but she did not let anybody know. Her own strength was but slowly reso slowly that she had yet left the house for even a talk with Hard-

Nor had she seen Mr. Terry since the night of his first visit, though Sarah told her he came every day, and that he always asked about her, as well as Miss house, her care of her father, and her

see her : she wanted to see him to speak to him of "Tom"—to him who had been Tom's" friend, thinking at length that he refrained from seeing her because she was still so weak. That decided her at once to do all that she could to get quite well quickly, and she aston-ished the nurse by the quantities of nourishment she began to demand, and the floree but unsuccessful manner in which she attempted to take them all.

One day, however, Sarah told her that Mr. Herndon had been three mortal hours up in Miss Burram's apartments, and the air of ludicrous perplexity with which Sarah delivered that information at any other time would have made Rachel laugh. Now, her own sad, perplexed thoughts kept her from seeing the humor in anything, and she only tened somewhat curious but more indifferent.

"Three mortal hours," repeated "for I let him in, and I was in the ball when he went out, and he was so full of what I guess he'd a-been talkin' about to Miss Burram, that he didn't seem to see me-and he always sees me, Miss Rachel; he just appears to take pains to spy me out, and to speak to me, for he's the pleasantest gentleman there couldn't be any pleasanter.

But Rachel—she was in the library,

on the cushion of the big armchair, and

losed her eyes. She was tired of hearing of them all, when none of them cared for her-no one, only poor, ignorant Hardman—and for a moment there rose within her a wild wish to be able to go away somewhere — somewhere, where Hardman would live, and she could be his adopted daughter, his little housekeeper, and where she could forget that she was Rachel Minturn, Miss Burram's Charge; forget all that Herrick had written to her; forget everything save "Tom." Sarah, seeing that Rachel's eyes con-

inued closed, thought she wanted to sleep, and she went softly from the room. But Rachel was far from feeling sleep. She had wrought herself nto a most melancholy spirit, and dis vering that she was alone, she let the grief that was raging within her burst orth in a succession of sobs. At that instant the door opened and some one ame so quickly across the room that Rachel had time neither to stifle her

obs nor to dry her eyes.
"My poor little girl!" It was Herndon, speaking with the voice that she now suddenly and per-fectly remembered. The voice that brought with it a sudden and perfect recollection of the little humble home in which he and "Tom" and she sat, giving and she listening to instructions about her future life with Miss Burram. The sudden and perfect recollection of both taking her by the hand between them, and entering a veyance which brought them a long distance away, to where long lines of puffling, noisy cars stood. The sudden and perfect, but heart-breaking recol-lection of her good-by there, to "Tom" how Mr. Terry went a little aside, not to view it, and how, when it all was over, and "Tom" was walking away, Mr. Terry himself was crying; how she then took Mr. Terry's hand and went with him into the car and how the car went until the next morning, when Mr. Terry took her to have some breakfast, and how she couldn't eat till he told her "Tom" would be displeased, and after that how Mr. Terry had taken a car with her and brought her to the depot at Rentonville; there he had kissed her good-by, re-peated all that "Tom" had said, and, putting her into the hack which brought ier to Miss Burram's door, had left

her;—she recalled it all.
Yes, all these things Rachel so suddenly and perfectly recollected, that it seemed as if she were living them all over again, and she threw her head down on the arm of the chair and sob-

bed without restraint.
"My poor little girl!" Herndon repeated, and then he added: "Cry as much as you will—it will do you good."

#### CHAPTER LXXIII.

"My poor little girl!"

A third time Herndon said it, when Rachel at length lifted her head and looked at him, her tears making such a mist she could not well see his features; then he held out his arms: "For Tom's sake, my little girl,

come to me."
"For Tom's sake," it seemed almost as if Tom were by her side as in the olden time, and without hesitation she obeyed, and she cried upon his

We have been cruel to you," he said. "all of us-but it was Miss Burram's wish - poor Miss Burram who needs all your pity, all your charity, all your love, Rachel."

She raised her head and he put her gently head into the

gently back into the chair she had left en he drew another in front of her and seated himself.

"I have a story to tell you, Rachel;

to trust herself to speak.
"A great many years ago there lived This daughter had ver the nurse, about the room, and to the almost irritated perplexity of Dr. Burney, she refused to see Rachel.

ties—she determined beyond most of her sex, she had a passion for studies which are supposed to attract massured. she said to him; "tell line minds alone, and she was violently she was sixteen years old, a Rachel forgave, but she wondered, and at length she grieved, as she reflected that Miss Burram, to whom during the past long weeks she had been so necessary, now, after the lapse of many days, to be still unwilling to see her; it sewerings beauth to the little ones—a charge which the girl lovingly it sewerings beauth to the sex to her. ones—a charge which the girl lovingly accepted and solemnly promised to fulfil-and to give to her a number of valin her own family and she bequeathe them to be divided by the elder girl when her infant sister should become

"Ten years passed, finding the elder ways asked about her, as well as Miss arram.

She wondered why he did not ask to the family, Mark and Emily. At the same time she did not neglect her own studies, and because of her conversational powers and her wide ability to acquire knowledge, she became the won-der of society. She idolized her brother and sister, and they certainly returned About that sime she bethe affection. came acquainted with some one whom for the present I shall call Trevor. Mr. Trevor, from being a friend became suitor, but she, though returning his affection, would not marry because of her young charges; she felt it to be her duty to make every sacrifice for them, and she did it well and nobly.

"Her devotion to duty increased the admiration and affection of her suitor, and he never ceased to hope that one he should be rewarded with her He continued to be her intimate friend and often, her adviser. He was peculiar man, devoting most of his had for their means to schemes that the crowded, disease-making tenement-houses—and into these schemes

this elder girl went heart and soul. "There came a time when suitors appeared for the hand of the little Emily. She was no longer little, but a tall and very attractive girl of eighteen. One mitor in particular, a handsome young a trading vessel of which he was the sole owner, seemed to be especi-

cated, and when Mr. Trevor, jealously careful that no one should be introduced to that house who was not of good

family, only reduced in circumstances, welcomed him.
Too late the elder girl found that her young sister was hopelessly in love with the young captain; Consulting with Mr. Trevor, they agreed that the marriage should take place in two years, when Emily would be twenty—as it was, her education was not finish the captain was about to start on a long and she consented to it-she promise her sister that she would not think o marrying for two years. She pron and the very next day she was married secretly to the captain. He was to sail that afternoon, and she going with her prother to bid him good-by on board of his vessel, the parting was too much for her-she lacked at all times the self control and devotion to principle which her sister had—and when the captain, forgetting in his passionate attachment what should have been his duty, proposed an immediate marriage, so tha he could take her with him, she forgot her promise; she forgot everything

family, found on investigation that the

young captain was of unexceptionable

her violent love, and she consented. Mark advised against it, and he pro-tested, but it was no use, and he was one of the witnesses of the ceremony. When it was over they sent for Mr. Trevor. His indignation at all parties amounted to little. The deed was done and husband and wife were determined to cling to each other, and to take who was passionately attached to his young sister, with them. only thing they wanted, should the to see their father, and Mr. Trevor was deputed to bring the old man to the

motionless and so white, he was begin-ning to fear for the effect of his story, but she said quietly enough:
"Go on, please!" and he wondered,
as he resumed, whether all of the story

Herndon paused: Rachel was so

vere intelligible to her; he fancied from the look in her eyes that it was. "It will not be well," he resumed

Trevor and the elder sister when he told his tale, only that when he found her growing like a tigress in her rage at the utter ingratitude with which all her affection, devotion and self-sacrifice had been treated, he thought better to rebuke her. She construed the rebuke into an abetting of the secret marriage, and she turned upon him, her with ungovernable fury. She declared in his presence that she would cut from her memory her sister and her brother, and even Trevor himself—that would regard them all dead. When Trevor would he taken her father to the vessel, Trevor would have threw herself before him, bidding him choose between her who had devoted her life to him, and the daughter who had deserted him-the poor, old, trembIing man could only choose to re but sent his blessing privately by Trevor to his absent children.

"The elder girl kept her yow she re fused absolutely to seen Trevor again, and under the pretence of devoting herself entirely to her father, who began to fail rapidly after the departure of his son and daughter, she shut herself away from everybody. In a few months the old man died, and all of his wealth was left to his elder daughter, with a dying request that she would share with her sister and brother-a request to which

she returned no answer. "Shortly after, the city property was old, and with part of the proceeds this elder sister, now a woman of thirty-five, bought a great tenement-house, one of the kind in which the very poor make their homes"—Rachel started, but Herndon, without seeming to notice it, ent on-" and advertising for an agent she put into his hands only the busine of evicting the tenants when their rents were not paid promptly—the collection of the rents she made herself. She also bought property in a comparatively isolated spot and made for herself a home thore, bringing with her strange domestics who knew nothing of her past history. All this time Mr. Trevor did not sight of her: knowing the good there was in her character, he trusted to time, and perhaps even opportunity, and besides, compel her return to her natural virtues; and besides, he had never ceased to love her. He managed apprise himself of almost everything , and occasionally he sent her brief letter so that she might know he had not ceased his interest in her. Her replies were always short, hard, and ornful.

"About this time chance threw into Trevor's way a most fortunate and useful acquaintance: a young millionaire who, by a strange contradiction of human nature, was interested in the same benevolent schemes which took up so much of Trevor's time and means. He had already agents in different suburbs of the city negotiating for the purchase of property on which to build and to let for a nominal sum suitable sanitary houses to the laboring classes. Further information discovered some of this property to be in the vicinity of the abode chosen by the woman whose story I am telling, and further acquaintance developed into a warm friendship

millionaire. "Trevor was also in receipt of occasional letters from the absentees—a let-ter from any port they happened to touch; and the news was always that they were happy. The three being object the abolition of tenement houses gether and having sufficient for their present wants, the anger and unforgiv-ingness of their sister did not trouble them. For the old man, their father, they mourned; of his wealth, a portion of which should have been theirs, they did not even speak. For three years there was no change in the tone of their letters: then came a letter urging Mr. Trevor's presence in a little suburban town of Boston. He went, surprised at

the sea, had become acquainted with and sorry sight. Emily, the pretty the sea, had become acquainted with him, in fact fascinated by him, and he had brought him to the house. Everybody was more or less won by him, he was so gentle, manly and so well eduant to be continued.

To be continued.

To be continued.

# A FLOWER OF YESTERDAY. Story of a Beautiful Soui-Legends of

Catholic Columbian.

An autobiography of Sister Therese of the Order of Carmel, called "The Little Flower of Jesus," is a remarkable little book in every way, and the beauty of it is that it is a life lived in our own times—a nun who died at the age of twenty-five in 1895. Its sweet simplicity has a charm all its own and teaches a holy lesson in a more con vincing way than many a learned volume on ascetic theology. It tells us that God showers His graces and privileges on holy souls even in our own day in a most remarkable manner.

This child of God, refused permission account of her tender years (fifteen enter a convent, carries her case to Holy Father, and her description of the interview is most touching. ount of her short life was written at the command of her superior and only published after the saintly child had been called to heaven. Here and there are most beautiful passages, teeming

with charming comparisons and figures. When she was quite a child she asked an elder sister why God did not grant equal glory to all the blessed. She relates that her sister sent her for a large tumbler, and setting it beside her own little thimble, filled them with water and asked which was the fuller. Writng of some of her trials and sorrows,

"Nature seemed to be sharing my bitter sorrow; during those three days the sun was hidden and the rain poured I have noticed that at any important narmony with my feelings. ept with me and was cloudless when joiced." Here is another beautifu thought: "How many souls, if properly thought: "How many souls, it properly directed from the first, would go very far in holiness! I know God needs to helper in the work of sanctification but as He reserves to Himself the giv ing of life, and yet grants to the gar-dener the requisite skill to rear deli-cate and rare plants, so it is, too, with soul culture. A clumsy man might spoil his trees in trying to graft them; and an ignorant one, attempting to get oses to blossom on a peach tree, might do much harm.

This little book is so delightful and evating, without the slightest tinge of Jansenism, that it can be heartily ommended to all devout souls, in fact to every sinner and saint. It will raise the reader above the earth and leave after it the perfume of a rose, not faded and gone. One can hear the farecho of the melody of heaven when he lays the book down, and e religious will enjoy it-those faithful whose prayers are the unseen arms that wage the great conflic rainst evil and whose noble, heroic nd self-sacrificing lives are the bright spots in this wretched, sinful world of day.
"LITTLE FLOWERS OF ST. FRANCIS."

is a translation from the Italian, and the translator says it has never before appeared in English, though many a life of this glorious saint has been presented to English readers. St. Francis s at least one of the Catholic saints that has appealed to the love of modern literate us.

In this present work are contained certain little flowers, miracles and deyout examples of that glorious poor follower of Christ, St. Francis. The translator, Abby Langdon Alger, says

these little flowers are a series of leg ends which were collected some two hun dred years after the saint's death havdred years after the saint's death hav-ing been handed down by word of mouth until that time. They form an excel-lent biography of him and his disciples, told with quaint simplicity and grace. The little work of some two hundred pages is replete with unique legends of he wonderful saint of Assisi's

labors, his preaching to the birds, his taming of the fierce wolf, his control of the wild turtle doves, his conversion of the three thieves and murderers, and a host of other examples, any one of which would draw attention to the wonderful graces God gave to this gentle saint, who like the Saviour was born in a stable on a bed of straw. of the saint from the pen of Thomas of Celano, an early biographer and a Franciscan Brother and dear friend of the saint.

"He was of middle stature, rather under than over, with an oval face and full but low forehead, his eyes dark and clear, his hair thick, his evebrows close, a straight and delicate nose, voice soft yet keen and fiery; close, equal and white teeth; lips modest yet subtle; a black beard not thickly grown; a thin neck, square shoulders short arms, small hands and feet, deli-cate skin and little flesh." In perusing these legends and quaint

incidents, one is transported back to the "ages of faith" and one unconsciously conjures up a scene of mediaeval surroundings, when the Church and her saints guarded and protected the poor; when a St. Francis ruled the birds of the air and a Saint Anthony fed the hungry from the abundance of the rich; while St. Francis spoke to the swallows. St. Anthony preached before the Pope and his cardinals— "so devoutly, so clearly and so plainly that all who were present, of whatso ever divers tongues, clearly under stood all his words distinctly, even as he had spoken in the language of each man among them: and stood all his they were all struck dumb with amazeand it seemed as that ancient miracle of the apostles had been renewed, when as at the time of the Pen-tecost they spoke by virtue of the Holy Ghost in every tongue; and they said one to another with admiration and awe; 'Is not he who preaches come out from Spain? And how do we hear in his discourse every man one speech of Likewise the Pope, his own land?' But Rachel—she was in the library, was the sole owner, seemed to be espectwhere she usually sat, when not in her
own room—threw her head back wearily | ately fond of everything pertaining to | brought him, and there he found a sad | fundity of his words, said: 'Verily this | gree sinful in itself; nevertheless, if it | Nazianzen.

man is the Ark of the Covenant and the vehicle of the Holy Gospel."

Father Matthew Russell sings weetly of St. Francis of Assisi that one cannot refrain from quoting a

stanza or two: His heart was large and tender; He loved the beasts and birds

His heart was large and tender;
He loved the be six and birds;
His twittered swallows listened
Silent to his words.
The cruel welf of Gobbio
His gentie glance could tame,
And to his whispered bidding
Obedi in it became.
Before the murderous brigand
With prayers and tears he fell—
And he saved that soul from hell."

Heaven, And een on earth has genius its richest tri-bute given
To him the poor and lowly who only loved the Cross,
And looked on wealth and honor as foolishness and dross.
Bave warriors, bright maidens, soon dead, forgotten long—
But Francis still is living in our hearts and in

St. Francis of Assisi is glorious now

#### STARVATION OF THE SOUL. Worldly Interests and Cares Prevent Spiritusi Nourishment.

BY RIGHT REV. S. VAUGHAN. A Christian is one who may be in the world, but must not be of the world. He is one who clearly recognizes that he "has not here a lasting city," that he is a mere bird of passage, a pilgrim wending his way along the dusty, thorny read of life to the great City of God. Although he may have many earthly and mundane duties to fulfill, as judge, as magistrate or as a member of one o the learned professions or as a savant, shopkeeper or artisan, yet he knows that he has also other and infinitely more important and pressing duties to fulfill toward God and toward his own soul. Possessing an immortal soul, as well as a perishable body, he is fully aware that it is his duty to provide for both, though of the two the soul is immeasurably the more important and the more desiring of consideration! As he must feed his body lest it perish, so must he feed his soul. set aside for prayer, for examination of conscience, for Confession and Holy Communion and for Masses of obligation. Then, in addition to Masses of obligation, there are Masses of devoion, special religious services, meditations and spiritual reading and many other practices — not all, indeed, of equal obligation, but all of great im portance and of immense utility effect on our spiritual life and health and not to be lightly dispensed with.

Now, all these things occupy and out time is very limited and very precious. Another temptation continually assailing us is God of some portion of the it upon the world. In proportion as the world makes greater and greater demands upon us we are inclined to give it a larger section of our life, until at last God is practically driven o it altogether. To realize our more clearly, we have but to To realize our peril the our present social state with the state iety in the past, when there were no railroads, and no steam engines and people could not travel and move about o incessantly as they do now. There were no daily newspapers and no weekly magazines, no postal service or telegra phic facilities, news was scarce and traveled slowly and men and women stayed more at home, had more leisure, lived quieter and calmer lives and were far less anxious and preoccupied than

Now all is changed. Life has become all bustle and heat and confusion and excitement. We live in a state of high fever. Formerly we had to be satisfied to watch what was going on n the narrow precincts of our own vi ge or city city or country. Now the has laid the entire world open before us and we have, so to speak,

very nation under observation.

We may watch the war in Africa, the internal disturbances in China, the earthquakes in Mexico or the revolution in South or Central America-in a word, everything going on in every part of the world is brought before our minds, stirring up and creating a thousand new interests, new anxieties and new thoughts, and excluding others.

Then there is the press, what mighy engine it is, throwing upon th world already too busy and absorbed, thousands upon thousands of volumes every month. In England and America ne thousands of new books are published every year, not to speak of new editions. Add to these the countless number of attractive magazines and illustrated papers upon every conceiv able and inconceivable subject, each with the other to tract the public. Then the amusements and diversion and social gatherings, the theatres, plays, balls and dinuer parties. The music hall and places of entertainment also join their forces to gether and wage war upon our leisure, and force us to yield up to them some share of our attention and of our life.

In these and in a thousand other ways the world strives not only to retain hold on our hearts, but to fill and flood them to the exclusion of everything aiding and abetting the devil in his efforts to encompass our present discomfiture and final destructi

The devil, there is no use in trying to disguise the fact, is not only sworn and inveterate enemy, but also a most consummate general and tactician. No one can equal him as a master of strategy and attack. what is the problem he has to work out? Well, take a day of twenty-four hours, and remember that the problem the devil has given himself is to victim so to occupy that day that no time will be allowed for prayer and spiritual exercises. If he can lead his rictim into sin and downright crime, he will be all the more pleased, of course. But that is not at all necessary, and might arouse suspicion even in the most thoughtless. It is quite sufficient that he deprive the soul, under any pretext whatever, of its spiritual and nourishment, which is every bit as essential to it as material food is to the body, and without which it must soon die.

It matters little what the occupation

so fills our time as to exclude the supernatural from our lives, it has serve he devil's purpose.

It is here that his subtlety and cunning

come in. What engrosses us may be study, reading, professional duties

harmless intercourse with our friends

and a number of wholly innocent occupa tions-even their very innocence de ludes us. We forget that the most innocent things will bring us death and damnation if they preclude and exclude the due and proper fullfillment of or duties to God. I have been told one the methods of executing a criminal Japan is to place him in a receive fitted with glass sides, and then to execute the state of the st haust the air. No violence is do the body, no blow is dealt, no wou inflicted. Death is brought simply and solely by excluding th mon air and by preventing its ente and filling the luugs. Yet death is as certain to follow as if his head been struck off or a dagger into his heart. In an analogo the world destroys thousands souls and drives them to et perdition, not by direct inciteme sin, not sin, not by causing actual gross crimes, but by filling and occupying and possessing in some way of other every minute, year, ever stant of their lives. Lite is far to to do a hundredth part of what we w like to do. Our days are too full. hundred things are crowded into the A thousand more clamor for our atten tion. We are pulled in fifty directions at the same time. We want to visit a do different people and to travel in a do different countries and to see this and that, and would gladly divide on were it possible into a hundred so as get in every thing. The

the demands of the world.

Nor could we satisfy it, even though our weeks were weeks of years instead of weeks of days. But many of u it the whole of the little time that our disposal, the whole of the she ent of of life. We began, pe dedicating a reasonable portion of our day to God. We say our morning and evening prayers. We say them regul-arly and devoutly as well. Indeed it no more occurs to us to miss or forget our prayers than to miss or forget ou akfast or dinner.

We also have the habit of reciting the Rosarv and will hear Mass daily, and we spend some little time thoughtfully in spiritual reading. But the worldly interests and occupations increase pressure of more pleasant things begin to tell upon us. We shorten our pray ers. Sometimes we neglect them alto-gether. They get thrust aside to make room for business or for pleasure, world possesses our heart, and se possess it even to the exclusion of al lse; and when the world has achie this conquest the soul is in a very bad way. It loses its supernatural life; it is of food. The soul is dead, dried up, shrivelled away, dead.

### A PRIEST PLAY-WRIGHT.

The Rev. John Talbot Smith, of New York, has written an historical five-ac drama, founded on the romantic story of Elizabeth Patterson, the young Am can girl who was married in 1802 to Jer Bonaparte, by Archbishop Carroll, of Baltimore, a marriage declared nul by Napoleon two years later, but always upheld by the Catholic Church.

A Baltimore marriage," is the fortunate title of this play, which has been accepted by Maurice Campbell and will produced if not this season early year, by Henrietta Crossn Father Talbot Smith says of his new

"My object in writing this thing was to give half a dozen capable actors all they could do in the way of portraying human emotion and passion. fore, I took Mme Patterson-Bonaparte and her history as the theme of the play. She was a dashing girl, full o good spirits and courage, and strong and brilliant fight for her rights s the wife of Jerom

'She was assisted by the Pope, who pronounced her marriage a valid on and in spite of the efforts of Napole to reverse that decision remained un moved. Hence the rather novel and interesting spectacle is presented the Pope defending the marriage of a Catholic Emperor.

"As for the approval of the Church authorities, this is not the first time a Catholic cleric has written for the age. Lope de Vega and Calderon, the great Spanish dramatists, were riests of the Catholic Church.

riage" has already much excellent lit erary work to his credit. He has written several novels, the best of which is 'Saranac," and a collection of brilliant short stories entitled "His Hor Mayor." Among his books of graver cast are "Our Seminaries" and "The Life of Brother Azarias." Since his able editorship of the late Catholic Review, Father Talbot Smith has been free of a parish charge; and the duties of his chaplaincy being light, he has has time for literary work. ary life covers about twenty years, and his development has been ste original lines. Father Talbot Smith has already proved himself capable of intensity, picturesque brilliant wit, and natural dialogue. production of "The Baltimore riage" will be eagerly awaited. Marriage' -Boston Pilot.

Are we not walking, and with hasty steps, toward the tomb, following this one, preceding that one, weeping over some, being wept over by others, and receiving from our successors that tribute of tears which we have ourselves paid to those who are gone be-Such is our life, mortals that we fore? are, condemned to uncertain and perishable days \* \* Foar then God and Fear then God, and able days. aspire to gather no other advantage from this life, than to make from these perpetual agitations, from this flux and reflux of everything human, a means to raise yourself to those treasures which shall never change. - St. Gregory of

Rev. Hugh T. Henry, Catholic High School, be the auspices of the Knip bus at Witherspoon Hall evening of last week. Father Henry's discou "Shakespearean Religio outset he disclaimed an attempting to prove the was a Catholic. Geor American writer, has de deal of space to proving but Father Henry state marks would be a criticism that there is an absence

APRIL 5, 1902. "SHAKESPEAREAN

Rev. Hugh T. Henry's Re

vard Professor Who Ars

Philadelphia Catholic Stand

Shakespeare, a charge Santayana, of Harvard U This author stated: asked to select one monu civilization that should s future age or be transpor planet to bear witness t ants there of what we earth, we should probawords of Shakespeare. eognize the truest por memorial of man. Yet st of that future age or t ers of that other part of after conscientious study pearean autobiography, ceive our life in one imp They would hardly under ad had a religion."
His first argument der ligious vocabulary of Sh

is curiously restricted to of one single word, bloo and that an oath occurri in Shakespeare and used In the mouths of men an oath does not argueither in the character but it certainly witnesse of a religious belief tha not have passed away

Although Christian, Jutter with profane lip which every knee should is no witness against the Name. Oaths as a rule through the curious per eads men to toss most ps what they have hel their hearts, witnesses rather than a past belief prevent the archaeologi age from recognizing in that " man had had a rel ing the idea of an incar RELIGIOUS EXCLA The dialectician who

his position always selec ng the instances mi among the instances in his thesis, and by demoli further battle unnecess: Santayana selects the w ing disposed of it to his calmly turns his back stronger opponents that to enter the lists with h rather have discussed re ations and invocations Hamlet when the Ghost him on the platform "Angels and minister fend us!" or that of Ric when the phantoms sue up in his guilty soul a tr remorse, "Have mercy of Friar Laurence as his over the graves in his te ward the tomb of the C Francis be my speed." invocations the soul r ious purpose in mom They are recognitions ortunity in man's ext dition to this they are the mercy of Christ, angels, the intercession serted in them as effica

and devotional facts. Referring to religiond traditions in Sh Harvard professor sa monks, bishops and can even mention of saints is ever presented to us clergy if they have any earthly one. Friar La herbs like a more ben Cardinal Wolsey flings with a profoundly pag robe and his integrity cold comfort to him. shrift to arrange her Ophelia should go to a get hers. Even the chas little in it that we out of place in Iphigen

Our critical s certainlice the absence of reli Coleridge, speaking of accorded to priestly priestly Shakespeare as contr given by Beaumont and In Shakespeare they with them our love and eritic says: "There ar and cardinals." T there was a religion of -as, by the way, they tionaries and witnesses argument, built on the it will be discovered had a religion" embra an incarnate Deity, a and that this religion of the monastic life of bacy and religious exe ed also the idea of a The future archaeo

admissions. The cler ans like Friar Lauren Cardinal Wolsey; in s men of the time; the cular confession was increes opened their innocence. But the better than a merely the little homily Frian itual science enables l text suggested by his Two such opposed Kings In man as well as herbs. And, where the worser is Full soon the canker dea

His first words in jo are a recognition of sacrament :

So smile the heavens upo That after hours with so From the humble to the humbled Card

Rev. Hugh T. Henry's Reply to a Har-

Philadelphia Catholic Standard and Times. Philadelphia Catholic Standard and Hilles,
Rev. Hugh T. Henry, rector of the
Catholic High School, lectured under
the auspices of the Knights of Columbus at Witherspoon Hall on Thursday
evening of last week.
Father Henry's discourse dealt with
the the receiver. Religion." At the

"Shakespearean Religion," At the outset he disclaimed any intention of attempting to prove that Shakespeare was a Catholic. George Wilkes, an American writer, has devoted a great deal of space to proving that he was, but Father Henry stated that his re-marks would be a criticism of the charge marks would be a critisate the charge that there is an absence of religion in Shakespeare, a charge made by Dr. Santayana, of Harvard University. This author stated: "If we were asked to select one monument of human

civilization that should survive to some future age or be transported to another planet to bear witness to the inhabitplanet to dear winders to the ministreauts there of what we have been on earth, we should probably choose the words of Shakespeare. In them we recognize the truest portrait and best memorial of man. Yet the archaeologist of that future age or the cosmograph after conscientious study of our Shakespearean autobiography, would miscon-ceive our life in one important respect. They would hardly understand that man

nd had a religion."
His first argument deals with the religious vocabulary of Shakespeare, and is curiously restricted to the discussion of one single word, blood, (His blood,)

and that an oath occurring twelve times in Shakespeare and used once by Iago. In the mouths of men like Iago such an oath does not argue religiousness either in the character or the author. out it certainly witnesses the existence of a religious belief that may or may not have passed away from the earth. Although Christian, Jew and infidel utter with profane lips the Name at which every knee should bend, this fact is no witness against the present belief and devotion founded on that adorable Name. Oaths as a rule have become, through the curious perverseness that leads men to toss most lightly on their ps what they have held most dear in their hearts, witnesses to a present rather than a past belief. What should prevent the archaeologist of a future age from recognizing in the oath's blood "man had had a religion "embrac-

ing the idea of an incarnate Deity.

RELIGIOUS EXCLAMATIONS.

The dialectician who is confident of ng the instances militating against is, and by demolishing it renders battle unnecessary. Professor further battle unnecessary. Professor Santayana selects the weakest, and having disposed of it to his own satisfaction calmly turns his back on the hundred stronger opponents that are clamoring to enter the lists with him. He should rather have discussed religious exclan rather have discussed religious exchan-ations and invocations such as that of Hamlet when the Ghost first appears to him on the platform at Elsinore, "Angels and ministers of grace, de-fend us!" or that of Richard the Third when the phantoms succeed in stirring up in his guilty soul a tardy but terrible remorse, "Have mercy, Jesu," or that of Friar Laurence as his old feet stumble over the graves in his terrified haste toward the tomb of the Capulots, "Saint Francis be my speed." They are the invocations the soul makes with conscious purpose in moments of distress. They are recognitions of heaven's opportunity in man's extremity. In addition to this they are wholly Christian the mercy of Christ, the ministry of angels, the intercession of saints are as serted in them as efficacious, dogmatic

and devotional facts. and devotional facts.

Referring to religious institutions and traditions in Shakespeare, the Harvard professor said "there are monks, bishops and cardinals; there is even mention of saints, although none is ever presented to us in person. The clergy if they have any wisdom have an earthly one. Friar Laurence culls his herbs like a more benevolent Medea; Cardinal Wolsey flings away ambition with a profoundly pagan despair; his robe and his integrity to heaven are cold comfort to him. Juliet goes to shrift to arrange her love affairs, and Ophelia should go to a nunnery to for get hers. Even the chastity of Isabella has little in it that would have been

out of place-in Iphigenia. Our critical secretainly the first to notice the absence of religion in the poet. Coleridge, speaking of the treatment accorded to priestly characters by Shakespears as contracted with the Shakespeare as contrasted with that given by Beaumont and Fletcher, says: In Shakespeare they always carry with them our love and respect." The with them our love and respect. The critic says: "There are monks, bishops and cardinals." Then it follows there was a religion of which these were —as, by the way, they are still—functionaries and witnesses. From his first argument, built on the oath's "blood," it will be discovered that "man had had a religion" embracing the idea of an incarnate Deity, and from the sec-and that this religion included the idea of the monastic life dedicated to cel bacy and religious exercises and included also the idea of a hierarchial order.

lar-

the

has

d on nith

e of

ess, gue. nore

ted.

this

that

and tage

and is to

The future archaeologist will gleam ome additional ideas from the critic's admissions. The clergy were physici ans like Friar Laurence, statesmen like Cardinal Wolsey; in short, the learned nen of the time; the practice of auricular confession was in vogue and nun-neries opened their doors to maiden But there is something better than a merely human wisdom in the little homily Friar Laurence's spiritual science enables him to preach on a text suggested by his human art:

Two such opposed Kings encamp them still In man as well as herbs, grace and rude will; In man as well as herbs, grace and rude will; And, where the worser is predominant. Full soon the canker death eats up the plant,

His first words in joining in holy wedlock the "pair of star-crossed lovers" are a recognition of St. Paul's "great

So smile the heavens upon this holy act That after hours with sorrow chide us not.

schemes gang aglee," calls on St. Francis to be his speed, so, too, the Cardinal, when he finds how precarious are his whole future in the care of heaven. Not despair, either Christian or pagan, is the outcome of his sad meditation; a sudden accession of sublime Christian hope turns the tempest in his heart into the peace which surpasseth understanding. His very next words are, "I feel my heart new opened." Job sitting on the dung hill and disputing with his Maker learns lessons he dreamed not of while sitting at judgment in the gate; Saul of Tarsus attains to the light of truth through the sudden blindness of his earthly eye: for "whom the Lord loveth He chasteneth." The histories of Jewry and Christianity record many instances of a truth so beautifully illustrated by Shakespeare in his portrait of the afflicted Wolsey, who said, "Fare-well the hopes of court! My hopes in heaven do well."

THE CONFESSIONAL AND MONASTICISM. With respect to Juliet's going to shrift to arrange her love affairs, it should hardly need to be pointed out that she did not do this at all. Her pretence of doing it gained for her the perfect privacy she desired—a coun-selor in whom alone she could place an implicit trust, a sympathy and advice she sorely needed. Now we think the future archaelogist might well find food for thought in this chance allusion to a Christian institution which the sin-laden dwellers on earth had surrounded with so splendid a panoply of rever-ence, of trustfulness, of privacy. With respect to Ophelia, it is to be noted that the words of Hamlet do not repre sent the conviction of the poet or even the melancholy Dane who utters sor Santayana meant to imply that nuns we need not search further than the The pagan might love chastity as something conformable to reason: the Christian regards it as the strict command of God; while the Catholic "religious esteems it, in its most rigorous ar special sense, as a divine counsel pe-culiarly acceptable to God, recommend-ed in the strongest terms by St. Paul and glorified by the patronage of the mightiest examples—by the Virgin Mother of the Incarnate Word, by the Apostles and by the cloud of witne Apostles and by the cloud of witnesses to it in every age and in every elime throughout the long history of the Church. This well-known traditional reverence for the virtue and for those who consecrate it to God by a vow in some religious order is beautifully illustrated by the words of Lucio to Isa-

I hold you as a think enskied and sainted; By your renouncement, an immortal spirit.

And to be talked with in sincerity as with a

In this sympathetic language Shakespeare pays a splendid homage to all those who in the flesh strive to lead the lives of angels. He even seems to go out of his way to picture the conven-tual restraints and the eternal vigilance of modesty that are the safest assurance of victory over self. When Lucio's voice is heard without the convent Isabella, who has not yet taken the veil "Who's that which calls?" and is answered by Sister Francesca:

It is a man's voice. Gentle Isabella. Turn you the key, and know his business of You may, I may not; you are yet unsworn; Whon you have vowed, you must not speak

with men, But in the presence of the prioress. Then if you spoak, you must not show your face; Oc, if you show your face, you must not speak. He calls again; I pray you answer him,

RELIEF IN A FUTURE STATE. Santayana next essays to prove that Shakespeare was a positivist and bases this argument on the quotation from Hamlet which speaks of "that undiscovered country from whose bourn no traveler returns." Hamlet longs for death, but is then logical enough to re-Hamlet longs for cognize God's dominion over life, which

as a positivist he should reject. O. that this too, too solid firsh would melt, Thaw, and resolve liself into a dew! Or that the Everlasting had not fixed His croon 'gainst self slaughter! O God! O

God 1

How weary, stale, flat and unprofitable
Seem to me all the uses of this world!

Deepest distress of mind causes rebellion against faith, although he has not as yet seen the "true ghost." When he does see it (and since to the positivist "seeing is believing" Hamlet could never from henceforth become a Positivist unless he had first become an Idiot) he gives another evidence of the eligiousness of his soul by his prayer, "Angels and ministers of grace, defend us." Speculating afterwards on what he had seen, he recalls the warning of St. Paul, that "Satan himself transforms himself into a angel of light, and he will have grounds more relative than the assertion of the ghost, for the argues very correctly and very Scriptur

ally.)
The spirit that I have seen
May be the devil; and the devil hath power
To assume a pleasing shape; yea, and, perhaps,
Out of my weakness and my melancholy,
(As he is very posent with such spirits)
Abuses me to damn m.

He is therefore sure of the vision, but suspicious of its purpose, and his suspicion arises out of the knowledge he has of the existence of the unsee world, assisted by the faith he has in the testimony of the Apostle. If the poet has made Hamlet a positivist, he certainly has not accorded to him the courage of his convictions, for although he proves to himself that life is not worth living, he nevertheless concludes not to make his quietus with a bare bod-One of the words "to die "have passed his lips, they immediately suggest by an association of ideas inseparable in Scriptural and Christian phraseeology not the figure of a haven safe from storms, but the much sweeter figure of "sleep." "Our friend Lazar-us sleepeth." said Christ. "Concerning them that are asleep," writes the Apostle to the Thessalonians: "Re-

viescant in pace," sings the Church.

Professor Santayana seems to have forgotten the fact that the words "discoverer" and "traveler" had a mean-From the humble friar we now turn to the humbled Cardinal. Just as the age of exploration, discovery and de-

"SHAKESPEAREAN RELIGION." friar, when he finds his "best laid scription in which Shakespeare lived. obliged to stay. It was worse for Stod-Scription in which Shakespeare lived. The country that remained undescribed was for the rest of the world an "undiscovered country," like that of Hamlet. From our modern addiction to the study of geography we are most accustomed to apply the word to the finding out by exploration of places not known ideas in shorthand.

before. And from this modern eager
"When we had be ness in limiting the world to a unique two years, the field was discovered by signification arises the opportunity of the connndrum fiend, He asks, What surprised to find us than the gold; we was the greatest island before Australia had been away so long that all those was discovered?" and no one has wit enough to answer "Australia." In the skeletons, supposed to be ours, had same way as Hamlet might the most faithful Christian speak of heaven as an undiscovered place; since St. Paul, although rapt thither, has told us nothing more of it than "No eye hath seen, and took passage on the Alameda. The same way to Sydney, sold our gold and took passage on the Alameda. which was just starting for San Franear heard, nor hath it entered into cisco.

"Never have I seen any one so happy as Stoddard was on that voyage. He was full of hopes and plans for the future. With the interest of his \$60,000 he heart of man to conceive what things the Lord hath prepared for those

the love Him."
The argumentative method adopted by the critic is surely an exasperating one. He interprets awry, by means of pleasant epigrams, Shakespearean characterizations in which many evidences of religion are to be found by even the laziest seeker. The loyable Friar Laurence " culls his herbs like a a more benevolent Medea;" the moralizing Wolsey "flings away ambition with a profoundly pagan despair." Epigrams are always striking, and often stick. They require, however, little genius in their construction, if a rigid carefulness with respect to their con-tents be no consideration. Macaulay manufactured a brilliant style out of them and deserved the epigram-matic retort of Blackwood's "Everybody reads, everybody admires, but nobody believes in—Mr. Macaulay." Fr plays of Shakespeare the archae and the cosmographer might easily dis-cover that man "had had a religion" cover that man "had had a religion" not built on the gratuitous "science" of positivism; not fearful and forbidding instinct with tenderness, pity, love, forgiveness; not devoting to lust and rapine, but consecrating to chastity and ts passage to the soul; not handing anity over to fatalism here and for

STODDARD'S RESURRECTION.

DY JOHN TRACY JONES.

The red light of the driftwood fell full on Marston's face, giving it, I thought, a strange, weird expression. Gary lay with his head on a log looking out to where, in the darkness, the waves could be seen falling in long, uminous. phosphorescent lines on the beach; Erkhart was lying with his face hidden on his folded arms; I was watch-Marston trying to read his

Not a word had been spoken for quite twenty minutes. I think we all had a touches "of the blues." It was our last night. We had a glorious time camping in the woods and on the The thought of going back to San Francisco and civilization was unpleasant.

For ten minutes I had been wishing

Marston to speak, and to last he opened his mouth to say, as though uttering his thoughts aloud: "The worst thing about death is the loneliness and the silence. If one could come back and see one's friends occasionally it would so bad."

"I don't agree with you," said Erk hart, looking up. "The most awful thing in the world is to come back from the grave.' "You speak as though it had happen-

"You speak as though it had happen-ed." said Marston.
"It has—in a way. I know a man who came back after his friends had mourned him as dead for two years." "Tell us the yarn," said Gary, turning his eyes for a moment from their dreamy contemplation of the Pac-

ific.
"I met him two years ago on an Australian gold field, about the last place one would have expected to find such a man. He was one of those scribbling fellows, never happy without paper and pencil or pen. He told me he had come to the gold fields in hopes of making enough money to enable him to devote all his time to writing, instead of being obliged to gain a liveihood at some oc

He had no litek gold digging. He was lazy, the other men said. The truth was he couldn't keep from his scribbling. I liked him. We took a claim together. He used to work flercely for an shour or two, then fling down thought it grand.

who had been Stoddard's intimate friend at college, came to the field in search of investments. Our claim had there was plenty of gold.

"Before leaving Stoddard gave the manuscript of 'Chiquita' into the charge of his friend, asking him, in case charge of his friend, asking him, in case of the author's death, to publish the book and give the proceeds, if any, to his young sister and only relative, who lived in Detroit. Hilton undertook

blacks took Stoddard and myself, was much farther inland than we had sup-posed, and we suffered untold hardship

"We were rewarded by finding plenty of gold. When we had collected sufficient we wished to go back, but the blacks would not allow us to leave. It was a good hunting ground, there was abundance of water, and they had no wish to be driven away, and they would be if more whites came.

cupation for which he was not fitted.
"He had no luck gold digging. He

his tools, and then rush away to the book he was writing. I didn't mind; I was willing to work for both. At last finished the book and read it to me. I'm no judge of such things, but I

"Just at that time a rich American, worked out, and we were about to start under the guidance of some blacks, for a place in the interior no white man knew of, where the blacks assured us

the trust, and Stoddard started off in high spirits, hoping to return with a fortune, and feeling certain that, whatever might happen to him, his book's and his sister's futures were secure. "Carcora, the place to which the

from heat and thirst before we got there.

idea about those things.' "Much against our will, we were ful.

Striking Story of an Atheist's Conver

A strong presentation was made a fewevenings ago in a public lecture de-livered at Grand Rapids, Mich., by Father Schrembs. Said the lecturer: "Father Athanasius Kirscher, who "When we had been at Carcara about

tists of his day. He was in turn professor of philosophy, oriental languages, mathematics, Egyptiology, physical sciences. He was a voluminous writer on mathematics and physical sciences. he would be able to make a comfortable home for the little sister, and devote his time to writing, free from all copy of 'Chiquita.' He was not sur-prised to find that Hilton had published the book. Of course he had heard and believed the news of our death, and hastened to fulfill his promise. 'Chi-quita' was published anonymously, but that had been Stoddard's wish. He recognized, but for personal fame he had no desire, and he disliked notoriety. All should work for art alone, he used ing the whole mechanism in Lost in admiration of this w

nd, Hilton. When he came back from his visit he looked ten years older; all his brightness was gone. I asked no ques-tions, and after a while he spoke. "Hilton is the author of 'Chiquita,' "Hilton!" I cried. "Why I saw you write the book myself."
"You must forget that. It is his

book."
"You don't mean"— "You don't mean"—
"It's this way," he interrupted. "I
may as well speak plainly. The book
was a great success. It got about that
Hilton had written it; he denied the
authorship repeatedly. No one believed him, and gradually he let it be

ought—"
"That it was his." I completed the sentence. "Already rich, he wished to be thought clever. It's not always safe to defraud the dead." Don't be hard on him. What he

did was not premeditated."

Here Erkhart paused a moment Telling the story of his friend's resur-rection seemed to have affected him

strangely "I wouldn't have been so lenient. Gray remarked. ton to the world in his true colors." Stoddard wasn't that sort of man. He felt no resentment against Hilton.

The thing that hurt him was not that whom he had admired and trusted, had acted so basely. To comfort him was impossible, but still I tried."

"'Never mind, old man, you'll write a better book some day,' was what I said, 'and there's always the little

"The 'little sister,' he said, with a reed laugh, "thinks Hilton wrote Chionita.'

Then you have seen Miss Stod-d?" I exalaimed. "She is in Chicago? Anyway, to undeceive her will be a simple matter."

"I shall never undeceive her,' he answered, 'she is Hilton's wife.' Before any of us had time to commen

on his story, Erkhart sprang up, and strode away in the darkness toward the After a while Marston said: "Did

Erkhart ever write anything?' "I can't say. I know very little about him; he is a stranger in the city.

His unspoken thought was as clear to ne as though it had been uttered, and his thought was also mine.
"Anyway it was awfully hard lines,"

Then there was silence. — Rosary

### INGERSOLL AND WALT WHIT-MAN.

In the last year of his life Walt Whitman, the peculiar Camden poet and seer was surrounded by a galaxy of admirers some of of whom encouraged his poetic eniues in more substantial ways than y wordy strife, and were admitted into s friendship on terms of great in

On one occasion the gathering at the hermitage included Col. Robert G Ingersoll and a distinguished professor English literature at one of our in citutions of higher learning. Ingential is magnificent flow of conversation as stimulated by the convivial offer ings supplied by Whitman's table, and after a brilliant analysis of the phil osophy of Shakespeare, he began a long monologue upon the subject of the soul's immortality. With his usual keen sarcasm, he ridiculed the commonly ac-cepted ideas of the Christian, and in a With his usual manner surpassing even his magnetic lecture style, because the eloquence was unconscious, he set forth his own known doctrines.

Walt Whitman, as described by the is chair throughout the entrancing re cital. He was at this time far along in years, and his long, uncombed white hair and beard, with the loose and picturesque clothing which he affected, gave him a strikingly venerable appearance. When the distinguished agnostic had concluded, Whitman raised his head and slowly answered:

"Yes, Bob, that all sounds very well, but when a man gets so near to the end as I am he begins to have a different

It was Ingersoll's turn to be thought-

HE BELIEVED.

and his famous work "Mundus Subter-raneum" was a real cyclopedia, com-prising all the geolotical knowledge of the day. At Rome he collected an enormous museum of scienti-fic instruments, natural objects, models and antiquities, and him-self constructed many wonderful in-struments. Father Kirscher was the possessor of a magnificent clube rows. possessor of a magnificent globe representing our planetary system. By means of a secret spring the whole and the other planets around the sun A young friend of the great scientist about to attend a dying woman. Kindly the priest invited the young man to his study, there to await his return. Quite globe, and as he was passing his hand over the instrument he accidentally touched the secret spring, start He looked forward to enjoying his sister's and friend's surprise and pleasure when they should find him living. "We stopped over in Chicago to enable Stoddard to see and thank his friend, Hilton."

Lost in admiration of this wonderful imitation of the universe the priest found him on his return. The first question they young man, who by way was an avowed infidel, asked was: Father, who is the genius that has made this wonderful instument? Why, answared the derful instument? Why, answered the priest, nobody made it, it made itself. Father, said the young man, you are but trifling with me; it is against reason, it is an utter impossibility that this splendid and wonderful imitation of our universe should have made itself or be the work of chance. What, answered the priest, you admit that a genius was necessary to make this poor, insignifi-cant miniature of the vast universe and yet affirm that the great universe of which a single blade of living grass contains more wonders than this paltry globe, had no maker? For a moment the young man reflected, then dropping

> sion of faith: 'My God, I believe.' " You Have No Soul to Save." He was known to them as a consistent Christian, and, the day being Friday, they confidently expected him to refuse

"Our friend is so devout that he will eat no flesh," remarked one.
"Good!" exclaimed another; "so

much the more for us.' "Not at all," interrupted the travel-

ler, "I claim my share."
"But your confessor!" cried the first, "He will give you a great pen-Without replying, the traveller took

all his share of meat, placed it on a saucer, then gave it to his dog, saying Eat that, you have no soul to save."

The lesson was hard. Threats were used, apologies were demanded, but the traveller and his dog taking no notice of the disturbance, all deemed it more prudent not to insist.

Weak Back and Spinal Pains. Weak Back and Spinai Pains.

Pains in the back number their victims in thousands. Only very powerful and penetrating remedies will reach these distressing complaints, but Poison's Nerviline is as sure to cure them as anything in this world can be sure. Rub Nerviline over the sore parts night and morning and see how quickly it drives out the pain. Five times stronger than any other. Good for internal and external use. Large bottles 25c.

bottles zee.

Local Opinion is strong in favor of Pyny Balsam. It cures coughs and colds with absolute
certainty. Pleasant to take and sure to cure.
Mannfactured by the proprietors of Perry
Davis' Pain Killer.

BE THERE A WILL, WISDOM POINTS THE WAY.—The sick man pines for relief, but he delikes sending for the dector, which means bottles of drugs never consumed. He has not incresolution to load his stomach with compounds which small still. bottles of drugs hever consumer. Incresolution to load his stomach with compounds which smell villainously and taste worse. But if he have the will to deal himself with his aliment, wisdom will direct his attention to Parmelee's Vegeteble Pills, which as a secutif for indigestion and disorders of the digestive argans, have no equal.

You May NEED Pain-Killer as any time in case of accident. Ourse cuts, bruises and grains as well as all bowel complaints. Avoid authoritudes, there's only one Pain-Killer, Perry Davis! 25. and 50c.

No substitute for "The D. & L." Menthol Phister sixthough some unserguators of callets.

# How To Gain Flesh

Persons have been known to gain a pound a day by taking an ounce of SCOTT'S EMUL-SION. It is strange, but it often happens.

Somehow the ounce produces the pound; it seems to start the digestive machinery going properly, so that the patient is able to digest and absorb his ordinary food, which he could not do before, and that is the way the gain is made.

A certain amount of flesh is necessary for health; if you have not got it you can get it by

# Scott's Fmulsion

You will find it just as useful in summer as in winter, and if you are thriving upon It don't stop because the weather is warm. 50c. and \$1.00, all druggists.

# CARLING

When Ale is thoroughly matured it is not only palarable, but wholesemed Carling's Ale is saways fully aged before it is put on the market. Buth in wood and in cott in is mellowed by the touch of time before it reaches the public.

Recopie who wish to use the hast Ale should see to it that they receive Carling's. Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

CARLING

LONDON You May Need Fain-Killer

For Cuts Burns

Diarrhoea All Bowel Complaints

It is a sure, safe and quick remedy. There's only one PAIN-KILLER

Educational.

BELLEVILLE

BUSINESS COLLEGE LIMITED. We teach full commercial course, As well as full shorthand course.

Full telegraphy course.

Our graduates in every department are to-day filling the best positions. Write for catalogue. Address

J. FRITH JEFFERS, M. A.
Address: Belleville, Ont. PRINCIPAL

ASSUMPTION + COLLEGE

SARDWICH, ONT.
THE STUDIES EMBRACE THE CLASSI ICAL and Commercial Courses. Terms,
including all ordinary expenses, \$150 per menum. For full particulars apply to
REV. D. CUSHING, C.S.E. SANDWICH, ONT.

YOUNG MAN! YOUNG WOMEN! Prepare to make a success of your future undertakings by taking a course at

O NORTHERNA M Kusiness (oileges OWEN SOUND,

OWEN

SPRING TERM—From April 1st continues into our Special Summer Session through July and August in all Departments of our Splen did School, the

CENTRAL BUSINESS COLLEGE, Toronto, There are no vacations, and members may enter at any time and continue for any desired term. A dozen teachers. 80 typewriting machines and a daily roll call of 368 members this month indicate the character and reputation of our College. Write for circulars.

Address: W. H. SHAW, Principal.

Yonge & Gerrard Sts.

SPRING TERM OPENS APRIL 1ST. Gusiness Pollege

STRATFORD, ONT. All business colleges are not alike. Each hould be judged by its own work. Our school occupies a far higher level than the average unsitess college in Canada. Write for cir-

W. J. ELLIOTT, Principal, PROFESSIONAL.

HELLMUTH & IVEY, IVEY & DROMGOLE -Barristers. Over Bank of Commerce, -Barristers. DR. CLAUDE BROWN, DENTIST, HONOR

diadelphia Dental College, 139 Dundas Sa one 1381. DE. STEVENSON, 391 DUNDAS ST, London. Specialty—Anaesthetics. Phone

DR. WAUGH, 537 TALBOT ST., LONDON COWAN'S OCOA MHOCOLATE.

THE REST TRY IT NEXT TIME STATUES FOR SALE,

tatues of the Sacred Heart, the Blessed rgin, St. Anthony. (colored) 12 inches high. rry artistically made. Suitable for hedrom

W J SMITH & SON UNDERTAKERS AND EMBALMERS

Open Day and Night. Telephone 586 JOHN FERGUSON & SONS

180 King Street
The Leading Utdertakers and Embalmers
Open Night and Day
Talephone—House 273: Factory 543 Del Emulsion of God Liver Oil.

For Lung Troubles, Severe Coughs, Colds, Emaciation, &c., &c. Few systems can assimilate pure Oil, but as combined in "The D. & L.", it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back

REID'S HARDWARE For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

50c. and \$1.00 bottles.

DAVIS & LAWRENCE CO., Limited.

118 DUNDAS ST., LONDON, ONT

# The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription - \$2 90 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES. THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey. Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King are fully authorized to re-selve subscriptions and transact all other busi-ness for The CATHOLIC RECORD Agent for Newtoundland, Mr. T. J. Wall, St.

Rates of Advertising-Ten cents per line each Rates of Advertising Tenerating insertion, agate measurements.

Approved and recommended by the Archbishops of Toronto, Kligston, Ottawa and St. Bonifare, the Bishops of Hamilton, Peter borough, and Ogdensburg. N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

Agentor collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

London, Oat:
Dear Sir: For some time past I have read your estimable paper, The CATHOLIC RECORD, and congrivulate you upon the manner in which it is published.
Its matter and form are both good: and a truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the faithful.
Bleasing you and wishing you success. Ottawa, Canada, March 7th. 1900.

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

London, Saturday. April 5, 1902

EASTER SUNDAY.

The feast of Easter is the most important of the festivals observed by the Catholic Church, as it is the day of Christ's triumph over sin and death, and of the accomplishment of His atonement for the sins of mankind. Hence the words of the prophet David giving praise to God for his delivery from evils, and having in view the fact of our redemption by Jesus Christ our Saviour are properly applied by the Church to the day of the Resurrection

"I will give glory to thee, because thou hast heard me, and art become my salvation. The stone which the builders rejected, the same is be head of the corner. This is the Lord's doing; and it is wonderful in our eyes. This is the day which the Lord hath made: Let us be glad and rejoice there-(Psalm cxvii, 21-24.)

xv. 12-14, St. Paul declares the resurrection of Christ from the dead to be fulfilling His prophecy He would have the most important of the fundamental shown Himself to be not what He prodoctrines of the Christian religion. fessed to be, and was believed by His better still they have broken all previ-This Apostle says:

arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also rain. Yea, and we are found false witnesses of God; because we have given testimony against God, that He hath raised up Christ, whom He hath not raised up if the dead rise not again. And if Christ be not risen again your faith is vain, for you are yet in your

The miracles of Christ prove His divine mission. A miracle is an act faith is vain. whereby the laws of nature are for the

Thus when St. John the Baptist in prison heard of the works of Jesus, he look we for another?" Jesus said to

them: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are healed, the deaf hear, the dead rise again, the poor have the Gospel preached to

This was equivalent to asserting that His miracles were such that only the expected Saviour or Messias could perform them.

These words were in fact used by our Blessed Lord to show that the prophecies of the Old Testament, (as Isaias xxxv. 5, and lxi. 1) which the Jews referred to the Messias, were fulfilled in

"Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free, for waters are broken out in the desert and streams in the wilderness. The sense of Christ's words is there-

fore, "from My works you will see that I am truly the Messias Whom you expect."

Elsewhere throughout the gospels we find Christ appealing to His miracles as evidences that His teachings should be accepted with undoubting faith, as when He was about to raise Lazarus from the dead; elevating His eyes to heaven He said:

"Father, I give Thee thanks because

Thou hast heard Me. But I know that Thou hearest Me always; but on account of the people who stand about have I said it that they may believe that Thou hast sent Me." (St. John xi. 42.)

As the Resurrection of Christ from the dead is the most wonderful and striking of all His miracles, it is above all others the one whereby He shows that He must be believed.

Christ Himself prophesies His resurrection when He is asked by the Scribes and Pharisees for a sign of His divine mission to teach. He answers that no sign shall be given that wicked generation but the sign of Jonas the prophet. that as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights." (St. Matt. xii. 39-40.)

The difficulty which appears to some

readers how this prophecy is fulfilled inasmuch as Christ was in the tomb, not three full days and three full nights, but only during all Saturday and part of Friday and Sunday, will disappear when it is borne in mind that the Romans had introduced into Judea their method of computing days from midnight. Hence to midnight the time of His remaining in the tomb covers one full day, Saturday with its night, and part of two other days with their nights, namely, Friday afternoon and night till midnight, and Sunday morning with so much of the night belonging to Sunday as comes between midnight and dawn.

In other passages of Holy Writ we are told that Christ rose from the dead on the third day and the great fact is stated in this way in the Apostles' Creed ;"On the third day He rose again from the dead."

Thus we see that the Resurrection of Christ is a fact foretold in prophecy, and is also the greatest of Christ's miracles, and under either or both these aspects it is a sufficient demonstration of the truth and divinity of the Christian religion, and is declared by St. Paul on this account to be the foundation of our faith, so that without it the faith of the Christian would be vain and empty. Our hope of an eternal reward would be also vain, for hope is the expectation of eternal life through the ower, bounty, and mercy of Jesus. In his first Epistle to the Corinthians But His power would be nothing if He rose not from the dead, whereas by not Apostles and disciples to be, the Son "Now if Christ be preached that he of God and the light and salvation of mankind.

> Besides these considerations we must reflect that the Resurrection of Christ is inseparably connected with our Redemption and is an essential part thereof. If Christ had not risen from the dead His triumph over sin and death would not have been complete, and so our Redemption would not have been effected thereby. St. Paul declares in the passage already quoted above that if there

For these reasons, the Apostles of time being suspended, and performed Christ from the beginning insisted most at the command or will of him who does strongly on the fact of the Resurrecthe act in proof of a truth which God tion, and declared themselves to be the wishes to be believed. As only God witnesses thereof. When Judas lost his can suspend or derogate from the apostolic office because of his treason Bell, Dickson of the Grand Trunk, as operation of the laws of nature which against Christ, it was deemed by the God has established, it follows that a Apostles necessary that another should teaching which is attested by a be selected to fill his place, and Matmiracle has the divine sanction, and thias was chosen through prayer and the must be true, because God cannot give inspiration of the Holy Ghost; but the His sancsion to a falsehood. Hence reason assigned by St. Peter for making Christ's miracles on earth prove His the choice was that one of the men who divine mission, and He Himself appeals | had been a disciple throughout the to them frequently to establish His whole period while Christ was teaching should be a witness with the other

Apostles to the Resurrection. (Acts 1.) In his first sermon to the Jews in sent two of his disciples to ask Him: Jerusalem, also, St. Peter puts forward "Art Thou He that art to come or the fact of Christ's Resurrection as the known as a courageous arctic explorer, chief reason why they should believe in

Him. Thus, he tells them that

"The patriarch David, being a prophet, foreseeing, spoke of the Resurrection of Christ, and this Jesus hath God raised up again, whereof we all are witnesses. Being exalted, therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. Therefore, let all the house of Israel know most assuredly that God hath made Him Lord and Christ, this same Jesus Whom you have crucified." (Acts ii, 25-36.)

Christ was arrested, tried and unjustly condemned to death on Friday, and at 3 o'clock in the afternoon was placed in the tomb, where He remained till early on Sunday morning when he rose triumphantly from the sepulchre, filling with confusion the soldiers who had been placed there by the Jewish High Priests to prevent the Apostles from stealing away the body and pretending

first." For forty days after His resurrection Jesus remained with His Apostles on one of the most potent causes of aniearth, speaking with them constantly, mosity among men, and thus it seems teaching them many things concerning incomprehensible how those who the kingdom of heaven, eating with profess to aim at union can continue to them, and walking with them so fre- demand that the sovereign at his ac-

Thou hast heard Me. But I know that taken regarding the truth of the event. They were, therefore, valid eye and ear witnesses to the truth of the matter; and on the other hand, they had no reason to tell a false story, for if the resurrection were not a fact they could He would be put to death and would rise again on the third day.

The Apostles could not be silenced from attesting the fact of the Resurrection, and in fact they actually endured the most cruel persecutions for giving testimony to it. It is a matter of history that, with the exception of St. John, they all proved their sincerity by meeting death rather than deny their Master. No greater proof than this of sincerity could be given; but beside this they showed their sincerity in many ways.

The resurrection of Christ is, therefore, attested by witnesses who were not themselves deceived, and who were not deceivers. Neither could they have deceived the multitudes who were converted to Christ at their preaching. Thus all who became Christians were in a sense witnesses that the Resurrection was a fact; for if it had not been true, Christ's body would have remained in the tomb, and would have been pro duced by His enemies to confound the Apostles.

As this was not done, the very enem ies of Christ became unwilling witnesses to the fact which they were so anxious to disprove.

A PROGRESSIVE CONGREGATION.

The following account which appeared in last week's Huron Expositor, will be read with interest by the many friends of the good old parish of Irish

"The Rev. Albert McKeon becam pastor of Irishtown six months ago. Since that time the Catholics of the diocesan and parish debts and improve ments; they have organized a choir and orchestra whose fame and influence may vet radiate beyond the confines of Hib bert and McKillop: they have also organized and trained a boys' band whose deportment in the sanctuary elicits un-stinted praise from all present. Moreover, they have purchased and paid for renovated and beautified the priest' house; repaired, enlarged and improved ous records by keeping the temperature of the church up to summer ever since last September. Father McKeon claims no credit for himself; he attributes all these results to God and to the generous co-operation of the warm-hearted people of his parish."

Irishtown is located on the Grand Trunk line between Stratford and Goderich. For forty years trains have been passing there at top speed; they were very nice to look at : but that was all. Now, however, through the good grace of the Governments both is no resurrection of the dead, then at Toronto and Ottawa, Irishtown has a Christ rose not from the dead, and our station of her own, and, moreover, a new arrangement brings the king's mail from the north, south, east and west four times every day, Sundays excepted. The people of Irishtown, irrespective of politics are deeply grateful to General Manager Hays, McGuigan, well as to Premiers Laurier and Ross, Messrs. Chas. Hyman, M. P., Chairmain Dominion R. R. Committee, Dominion Whip W. S. Calvert, M. P.; Geo. McEwen, M. P. : Arch. Hyslop, M. P. P., and last, but not least, to their own eloquent and energetic pastor. Father McKeon.

#### A NOVEL SUGGESTION ON ANGLO-SAXON UNITY.

Mr. Robert Stein of the United has given publicity to a plan whereby he believes that more would be done towards effecting the much talked-of Anglo-Saxon unity, than Parliaments have achieved by the labors of the past century.

Mr. Stein's article on this subject appeared in the Anglo-American Magazine of London and New York for March, and his proposition is, indeed, a very simple one, namely, that the heir-apparent of the British throne should renounce the declaration which the king is now obliged to make, which is so insulting to Catholics.

Mr. Stein is himself, as we understand, a sincere Catholic, and we have no doubt he is fully convinced that the plan he proposes for reconciling Catholics in all parts of the world with Great Britain would be perfectly successful if it were adopted. For ourselves, we believe it would have an that He had risen from the dead; for excellent effect, but we are inclined to in such case, as they said to Pilate, think that Mr. Stein is over-sanguine "the last error shall be worse than the in his very great confidence of most happy results.

Heargues that "religious feeling is quently that they could not be mis- cession shall pronounce words which

twelve millions of his subjects."

Mr. Stein adds that the "Irish Americans are one of the main obstacles to closer Anglo-American union, and thus when some people on the other side of hope for nothing from their Master Who the water are seen trying not to plawould then have been proved to be a cate this hostility, but to feed it with deceiver, by foretelling frequently that the most inflammable of fuels, it seems no exaggeration to say that they are worse enemies to Anglo-Saxondom than Pathan or Boer." It must not be forgotten that the

> Irish-Americans have other reasons for hostility to England than that she retains the anti-Catholic royal declaration. For the most part, these children of Irish parents bear in mind that their fathers were cruelly driven from their native land by the oppression of the past which has not yet entirely ceased, though the laws which govern Ireland have become much more just, or rather less unjust than they were formerly. No doubt the repeal of the King's Accession Oath would go far towards mollifying the hostile feelings entertained for England by these Irish Americans, but it can scarcely be expected that there will be any real friendliness on their part for England until the condition of Ireland be made better by good laws passed for the betpeople, through the attainment of Home Rule. tering of the condition of the Irish

> Mr. Stein points out that from all the most important British colonies strong protests have been sent against the heinous blasphemy of the English oath of accession, sometimes erroned ly called the coronation oath-'an oath which gibbets the two beliefs on which Catholics are most tremblingly sensitive: the sacrament of the Eu and the veneration of the Mother of God." He believes that nothing would more surely propitiate the Catholics of British Empire, and of the whole world, and nothing would more surely bring together the Anglo-Saxon nations in amity than to renounce the anti-Catholic oath.

Mr. Stein continues by saying that the powerful centre party in the German Reichstag would be moved to favor England if the accession oath were abolished, and that this would be of the greatest utility to England in its effect on the relations between Great Britain and Germany. But he adds:

"All these happy results, however, will be small compared to the conciliation of Ireland. If the heir-apparent above suggested, were before an assembly of Irishmen his rmination not to submit to the foolish statute that would force him to their religion, it would startle the Irish nation as the 'sweet bell' which, according to the legend, is to proclaim to their isle a reign of peace and love.'

We are pleased to note that Mr. John Cameron, founder of the London Advertiser, has been appointed Postmaster of this city. In taking leave of newspaper work. Mr. Cameron has reason to look back upon the long years he has spent in that profession with pleasure and pride. At the beginning he set up an ideal in the conduct of his paper and faithfully adhered thereto until he bade it farewell on April 1st. What was that ideal? It was to publish a paper fit to be read at the fireside. It was a noble resolve, nobly carried out. Would we could say the same for all our Canadian papers!

The new postmaster brings to the conduct of the office a character above a worthy successor of the late Thomas Browne. That long years may be nationality. granted him in his new sphere of labor is the sincere wish of the publisher of the CATHOLIC RECORD, who worked side by side with him in the production of the first Daily Advertiser, thirty-eight can Church of 1790 and the American years ago.

Sunday evening, April 6th, Rev. Dr. Smith of New York will preach a charity sermon in the Cathedral, London, in States Geological Survey, who is well aid of the funds of the Children of Mary.

# THE GREAT RETURN.

It was reported, recently, that Paul Bourget, the distinguished novelist, had become a pronounced Catholic and ne a pronounced Catholic and a leader in the growing movement away from materialism and atheism toward Church. This wave of belief is touching the masses as well as the intellectuals, but when it reaches a noted personage the secular journals discuss it. Says the Literary Digest:

"Even aside from the ritualistic movement in England, there has been evident in some circles a certain trend that has carried those whom it has in-fluenced back into the fold of the Roman Catholic Church. A series of special articles has lately appeared on this subject by the noted German Protestant litterateur, Hans Fisher, entitled 'Die Hin zu Rom-Bewegung,' as illustrated especially by the conversion of the gifted but revolutionary Swedish poet, August Strindberg. This is all the more timely as it appears at the moment when the Protestants of Germany are chagrined to learn that Frau Gnauck-Kuhn, the leading woman representa-tive of the Protestant agitation in favor of Christian Socialism, whose addresses in past years at national Pro-testant conferences had been re-echoed throughout the Protestant Church, has recently become a convert to Rome and is anxious to publish in Protestant papers, too, her reasons for this step. Fischer, in discussing this movement.

as is usual in the case of extreme and radical movements in literature, this, too, has come via France, and this the Church, we should to-day have Paul Verlaine, probably the greatest of modern French lyric poets, shortly be-fore his death, found his way back to the fold of the only saving Church. Huysmans, one of the most consistent and peristent writers of the naturalistic chool in France, even more pronounced n his naturalistic philosophy that

#### AN IRISH MISSIONARY IN THE UNITED STATES.

Zola, has become a monk.-Catholic

#### The Progress of the Church and the Faith of the Irish.

The Rev. M. F. Shinnors is one of the Oblates of Mary Immaculate, who spent a part of 1899 and 1900 in this and gives his observation in country Ecclesiastical Record, under the title, "Ireland and America: some notes of a Mission Tour in the United States.'

He evidently found America much more cosmopolitian than he had expected and New York was rather disappointing

"As a city I should prefer Boston with its stately mansions, its magnifi-cent parks and boulevards, its splendid library its broad open streets and its unique underground tramway system. Washington and Buffalo, too, impress me as being more beautiful than New York; but I think Chicago sins infinitely more than the latter place against the canons of civic architecture as well (so it is said) as against certain other canons of much greater moment.

The country in general awoke in him the wonder which is the first and strongest sensation of the traveller from be-yond seas, who has to stretch his mind first of all to the bigness of things :

"The vastness of its territory, the extent and variety of its industries, its boundless material resources, its enorous wealth, its fearless enterprise, its insatiable activity, its grim termination to keep ahead of all other all these things unite in making States one of the greatest, if not the very greatest, of a ever ruled the destinies of men. en may be allowed to indulge in a little national pride as they reme that in the building of this great social and political fabric Irish hands and brains and blood have been a chief fac-

appermost in our missionary's mind and e gives many details which must be of keenest interest to his clerical brethren as to the manner of giving missions, the the size of the parishes, the order which ules in church affairs.

Indeed he finds the American priest

remarkable for method, order and punc-

tuality.
He continues:

"The clergymen whom we met in the course of our mission tour were chiefly American by birth and of Irish parentage. There was a time when Ireland directly supplied the chief portion of the English-speaking priests of the state. In the various dioceses through which we passed the local supply of was quite equal to the demand, and in one or two instances we found that there were many as fifty or sixty priests lent to other dioceses. some of the Western States, however, Bishops have still to depend mainly upon Ireland for their clerical recruiting ground, while in every diocese you are sure to meet a sprinkling of priests who were born, educated and ordained in Ireland. As to the high dignitaries of the American Church such names as Gibbons, Corrigan, Feehan, Riordan, Williams, Kane, Brady, Burke, Donohoe, Phelan, Fitzgerald, Byrne, Donohoe, reproach, and he will, we are sure, make Foley, O'Dea, O'Gorman, O'Hara, Mc-Quaid, sufficiently bear witness to their

> "As to the progress of Catholicity in the States it has been in one way as rapid and as marvellous as any growth stand the awful perils that encompass faith that we find in the Church's history. . . ."
> What a contrast between the Ameri-

Church of to-day! To-day the Catholic Church is unquestionably the greatest religious power in the country. "True to its Apostolic mission, the

Church in America not only guards its hierarchy and clergy: Stop the tide of own flock with zeal and love, but labors hard and labors successfully to gather other sheep into the one fold of the one Shepherd. Missions to non-Catholics, conducted chiefly by the Paulist Fathers, are now very general, throughout the country. . . ."

In almost every parish, in which we

ourselves gave missions we found that there was constantly a certain number of Protestants preparing by reading and instruction, for admission into the Church. . . From one extremity to the other of the great Republic, the From one extremity to Church throbs with life and vigor, and its pulsations are felt throughout the whole social and political body of the country.

THE DARK SIDE. IS THE MISSIONARY'S ESTIMATE OF LOSS EXCESSIVE?

But Father Shinnors knows there a dark side, and he gives what he has heard and noted concerning defections from the faith. He does not pro-claim a "Twenty Millions Loss" bu he fears that ten millions is not an e cessive figure for this sad fact. He says :

During the last sixty years, I think, it is no exaggeration to say that as many as 4,500,000 men and women of the Irish race emigrated to America. Of these nearly all were Catholics, and nearly all left their homes in the prime of youth or in the full strength of early manhood. With the proverbial fertility of the Irish race, is it too much to say that, at present, there ought to be as many as 10,000,000 Catholics of Irish birth or blood in the United States? But beside these, you have to reckon says substantially as follows:

"It is perfectly correct to speak of a movement toward Rome among certain France, Austria and Canada. I do not

brutally wound the religious feelings of classes of literary men of our day, and think, therefore, that I am very wrong the Church, we should to day have in country has furnished the first and most noteworthy examples of the agitation.

Catholics. In other words the leakage of the past sixty years of the past sixty years must have amounted to more than half Catholic population, as account must be the large number taken converts to which I have alluded.

"One out of every two lost to the Church. Ten out of 20,000,000 gone in the way of unbelief and perdition The figures are appalling. To say that we have in the States 10,000,000 less Catholics that we ought to have is not of course, to assert that there have been so many actual deserters from the Church, but only that there are so m unbelievers or religious waifs and strays most of whom would be Catholics bu for the apostasy or the religious indifference of their parents.

"And let us always bear in mind that those who so fall away not only renounce the Catholic faith, but, as a rule, fling away belief in every form of Christian ity and reject every idea of the super natural. In these latter times you hardly ever hear of a Catholic going over to any one of the numberless se in the country. They become atheists and materiolists pure and simple. only God is the dollar, their only h a luxurious home, their only hell a life of poverty or privation. They think  $n_0$ more of a future state than the ox or the ass.

"What is the proportion of Irish Catholics who are thus swallowed in the dark abyss of unbelief? cannot conjecture with anything like accuracy, but there is no doubt that the proportion is large. Indeed, there are reasons to fear that the great majority of the apostates are of Irish extraction and not a few of Irish birth.

A STRONG ARGUMENT AGAINST IMMI-GRATION.

In what follows perhaps Father Shinnors generalizes unduly, yet certainly the dark picture of the immigrant's fate in America is true in so many es that the Irish priests can make no mistake in pastoral or patriotic duty b putting forth every effort to keep the

Irish people in their own land. "This, I think is one of the most mournful facts in our mournful his The people who would gladly die like their fathers for the faith at home deliberately give up this precious treasbelieving spirit of the country. In the mind of the priest, in the mind of any true Catholic, can there be a stronge argument against emigration heart grows sick or our blood takes it as we read of the thousands upon the sands of our race who died of fever fifty or more years ago in their passages across the Atlantic, and who coffined bones lie at this moment in the depths of the ocean. From a Christian standpoint, was not their fate envis when compared with that of the Irish emigrant of to-day who flies across the waters in one of our palace steamers, only to lose his faith and lose his soul at the other side?

"Since my short tour in America I have been more than ever saddened by the sight of our departing emigrants for I could not help looking on them as rushing to their own spiritual destruc tion. How heart-breaking this co stant procession of our people to Queenstown or Liverpool for New York of a nation that deserves to live, bu that day by day comes nearer to death See that crowd of fine young men full o faith, full of piety, showing in their faces the candor, the honesty, the courage, the hope, the manly purity within their souls! What will they be after a few years amid the corrupting influence of one of America's great cities? sadder is it to see our be girls, true children of Mary Immacu late, pictures of sweetness, grace and innocence, hurrying away unconscious ly to their ruin, both temporal and

"Much better than we at home can American priests and Bishops underthe Irish emigrant in America, and they appeal to us in language the most earnest and the most vehement to keep our people in their own land. From Cardinal Gibbons, from Corrigan, from Archbishop from Archbishop every American ecclesiastic that takes an interest in our Catholic nation, comes the constant cry to the Iris emigration.

" Would that this cry rang in the ear and in the soul and conscience of every priest in Ireland! For I believe that to our priests more than to any other class of men it belongs to apply a styptic to this wound through wh tion's blood is flowing. Could there be any more useful subject for the pastoral discourse on Sundays than the perils of emigration? Could not priests use their great influence to create and foster a healthy public opinion on the subject? Could they not do much to tear away the glamor that surrounds American labor and American citizenship with a false splendor and to exhibit the Irish emigrant in the States, as alas! what he is too often found to be-Godless, faithless, hopeless, sunk into depths of social misery and spiritual debasement from which there is no arising.-Boston

# Praised Even by a Baptist.

"Of all sectarians," says the Ave Maria, "the Baptists, it is well known, are most hostile to the Church. Anti-Catholic literature finds greatest favor among them; and Baptists roducers, at least in this country. Nevertheless, it was a gentleman of this persuasion that at the Constitutional Convention of Virginia pleaded mo earnestly for muncipal aid to the Little Sisters of the Poor. He eulogized their charity, and mentioned incidentally that among their charges in Richmond was a Baptist preacher. When all other doors were closed to him this homeless and friendless old man found peace and comfort and rest with the Little Sisters of the Poor.'

"Our Ros ing from a r terian Journ perfection o est can ho faces that number of which man is says: 'In the divine co second, dire be perfect. inspired wri telling how In reply t

APRII

exts out of t and that cor duced do n enjoined on Our argui enjoined [on and just C ontrary to God to com possible to h ot doing bore direct stance, the am the Alm Here is as printed the in the Deca after it car context mak Again, " (Deuteronon is a comman the Ephesia unto you the may be able and stand i 13.) Certai

unto you th

his letter t

says: "All is profitable

every good All these direct, and t ated and not They all in perfect, and perfection. We agree with his nat mandments single step But in hac I doned solel When Goo are above adds to the of His of possible. T this—at lea —we do not posed to de God require perfection it was not

one ever a

ceded its po

solute perfe

perfection,

t from con

The Journ

in reference pendent per stood by th spoke of morder," tha dependent "absolute alone." H lute perfect we should n ing its pos perfect man will be a latter would and therefo ous thing. When we to any but not deny t

pendent pe eing a cre in his being or archetyp replica is i Creator, lil realize or e say this is and a god god. It w that we ob. ing that, ection or e therefore e cenceded i

when He c True, ma you must b demption h again by u tervention naking pos is necessar eaven? But, say of the arc

ture is one

It is cer by sin. I pondence the replica ly, hold it

2.

ithful to

,000.000

leakage

must be

st to the

erdition

think no

there are

ST IMMI-

y. In the aind of any

a stronger on ? Our

on? Our takes fire,

ipon thou-fever fifty

r passages whose un-

Christian

f the Irish

his soul at

ddened by emigrants, on them as al destruc-

this con-

people to New York, e life-blood

o live, but

men full o

ng in their

rity within

ginfluences

utiful Irish ry Immacu-grace and

mporal and

t home can

ops under-encompass nerica, and

ge the most ent to keep and. From

that takes

olic nation, the Irish the tide of

g in the ear

ce of every believe that

any other

ply a styptic ich the na-ld there be

the pastoral he perils of

priests use te and foster

the subject:

tear away s American ship with a

it the Irish

las! what he

odless, faith-ths of social

sement from

ng.—Boston

ys the Ave

well known, irch. Anti-

eatest favo

are its chief

entleman of constitution-

leaded mos

o the Little

ogized their lentally that

n all other his homeless

ittle Sisters

country.

aptist.

led.

#### PERFECTION.

"Our Roman Catholic friend, The Freeman's Journal, quotes the following from a recent issue of The Presbyterian Journal: 'No one ever attained perfection or ever will. All that the perfection or ever will. All that the best can hope for is to live with their faces that way.' It then instances a number of passages from scripture in which man is enjoined to be perfect and says: 'In these texts we find: 'First a divine command to be perfect; and, a divastical graphs of the perfect is and the second of the same of the sam second, directions given how we may be perfect. Does the Journal hold that God commands impossibilities, or that inspired writers would waste their time telling how to attain the impossible?"

In reply to our question our esteemed contemporary, the (Philadelphia) Presbyterian Journal implies that we quoted texts out of their context, isolated texts, and that consequently the texts we adduced do not prove that perfection is enjoined on man and required of him.

Our argument was that perfection is enjoined on man by his infinitely wise and just Creator, and that therefore perfection is possible to man, for it is contrary to the wisdom and justice of God to command man to do what is impossible to him, and then punish him for not doing it. The texts we quoted bore directly on the subject. For instance, the Lord said to Abraham : am the Almighty God; walk before me and be perfect." (Genesis xvii., 1.) Here is as positive a command as any in the Decalogue. Nothing before or

in the Decalogue. Nothing before or after it can change its meaning; no context make it clearer.

Again, "Thou shalt be perfect, and without spot before the Lord thy God." (Deuteronomy xviii., 13.) "Here also is a command. St. Paul; in his letter to the Ephesians says: "Wherefore take unto you the armor of God, that you may be able to resist in the evil day, and stand in all things perfect."(vi., 13.) Certainly St. Paul would not have said this if it were impossible to "take unto you the armor of God" and impossible to "stand in all things perfect." He was not a jester. Again in his letter to his beloved Timothy, hosays: "All scripture, inspired of God, is profitable to teach, to reprove, to

ated and not ad rem is without foundation. They all imply the obligation of being perfect, and therefore the possibility of

perfection. We agree with the Journal when it says that no mere man (that is, man with his natural faculties alone) is able in this life perfectly to keep the commandments of God, or even to take a single step towards supernatural life. But in hac Providentia man is not abandoned solely to his natural powers, When God gives commands that are above man's natural powers He adds to those powers some power of His own to make obelience possible. That He has done and does possible. That He has done and does this—at least in the case of the saints—we do not think the Journal is d'sposed to deny. It follows then than God requires perfection of man that perfection is possible to him, and that it was not justified in saying: "No one ever attained perfection or ever will."

The Journal errs in thinking we con ceded its position when we said: "Al solute perfection belongs to God alone." We call divine, infinite and necessary perfection, "absolute" to distinguish it from contingent, dependent, finite perfection. In speaking of perfection in reference to man it is contingent, dependent perfection that is always under-stood by theologians. That is why we spoke of man's perfectibility "in his order," that is, in the finite, contingent dependent order; and why we said, "absolute perfection belongs to God alone." Had the Journal said absolute perfection is impossible to man, we should not have thought of disputing its position. But it did not say that; nor do we think it meant it. It meant that no man is or ever will be a lit was derivered under such sarring circumstances and with such dramatic earnestness that it of a necessity commanded the attention of the whole world. It is Christ who has created Christian ity, and it is Christianity that has made perfect man, not that no man is or ever the modern world. But in an age of in an age of conflicting opinions; in material triumphs and of the adoration part a heritage from the past, in part will be a perfect God. To say the latter would be to say a silly thing; and therefore we credited it with mean-little danger of the twentieth century ing the former, though it is an erron-

eous thing. When we denied absolute perfection to any but the Infinite Being, we did not deny the possibility of finite, dependent perfection in man, or in any other finite, dependent being. Man, being a creature, his perfection consists in his being a perfect copy or replica in time and space of the eternal original or archetype of him existing in the Divine Mind. To say that this perfect replica is impossible is to say that the Creator, like a clumsy inventor, cannot realize or externalize His idea; and to say this is to deny His omnipotence, and a god who is not omnipotent is no god. It was for these considerations that we objected to the Journal's sayng that, "No one ever attained per-ection or ever will." The Journal errs therefore egregiously when it thinks we

But, says our contemporary, "What of the archetype? 'A perfect creature is one that corresponds with its archetype in the mind of the Creator when He created it.' Here our friend is true again. But the archetype was holy. Man has fallen. True, man fell, but being a Christian,

you must believe that through the Re-demption he has been enabled to rise again by using the means placed at his disposal by that mysterious Divine intervention. What does the Redemption mean if it be not a rehabilitation, a making possible that perfection which is necessary to the supernatural life of

heaven?
But, says the Journal, "the condition of the archetype and ours are widely

It is certainly widely different in the unrepentant sinner, but not in the re-pentant sinner, or in the soul undefiled by sin. But the question is, Is that perfection which consists in a correspondence between the archetype and the replica possible? We hold that it is; you, if we understand you correctly, hold it is not. If it be not, then salvation is impossible to man, for

the perfection necessary for the gaining of heaven is the accord between the archetype and the replica. So, when you say "no one ever" attained perfection, or ever will," the gates are no longer ajar; you have closed heaven forever to the human race.

Journal .- "God's law demanded per

Here you concede all that we gave the many texts of Scripture to prove; and you should, as a believer in the infinite justice of God, conclude that the perfection demanded by Him is pos-

Journal-"It (the archetype) could

Journal—"It (the archetype) could not fall, because man did."
But the design in the mind of the architect must fail if it be impossible of realization. An author who conceives an impossible hero shows a defective imagination, and when he conceives a possible hero and fails to give extramental expression to him he shows lead. mental expression to him he shows lack of power. Neither charge can be made against the All-Wise and All-Powerful Author of things. The divine archetype of man is of a perfect man, and, if a perfect man be impossible, the archetype is that of an impossibility; in other words, no archetype. It is because we believe God's designs possible that we deny your statement that no one ever has or will attain perfection. Journal.-" No debtor ever met his

obligations by becoming unable to pay. But, if a kind friend supplies the means of payment, the debt becomes payable. That is what the Redemption means.

Journal.—" The atonement is the direct outcome of that inability." And the direct restoration of the ability, the making possible that which was before impossible. The debtor can

always pay a debt if he has an inexhaustible treasury to draw upon.

Journal.—" We are aware of the efficacy the Freeman's Journal attaches to baptism, but even that magic ordinance

fails to eliminate sin."

The Catholic believes that baptism does eliminate sin from the soul of him ossible to "stand in all things pervet." He was not a jester. Again in
is letter to his beloved Timothy, he
is profitable to teach, to reprove, to
orrect, to instruct in justice, that the man of God may be perfect, furnished to every good work." (iii., 16-17

All these texts are clear, positive and direct, and the charge that they are isolated and the charge that th tion of man as a free agent. You de stroy all possibility of merit, for no reward is due man for not sinning when it is impossible for him to sin. In the divine economy man is to be saved as a free agent, or not saved. As long as man is a free agent, the posssibility sin remains, and therefore while 1 tism renders the receiver perfect, pleas tism renders the receiver periect, pleas-ing to God, it does not, while free agency remains, guarantee from a loss of that perfection.

The Sacrament of Baptism, then, like

that of Penance, instead of being an argument against man's ability to be perfect, is an argument proving that ability, for he who has the means to an end is capable of accomplishing that

Journal.—" Perfection is a mark toward which we press, but who thinks to have attained it?"

The question is not who thinks to have attained it, but is its attainment possible? We affirm, while you seem to deny.—N. Y. Freeman's Journal.

# FATHER ELLIOTT'S LIFE OF

CHRIST. The Life of Jesus Christ, embracing the Entire Gospel Narrative, Embodying the Teachings and the Miracles of Our Saviour ; together with the History of His Foundation of the Caristian Course, By Rev Walter Elliott, of the Paulist Fathers. Imprimatur of the Archbishop of New York. New York: The Cathelic Book Exchange, 120 West 80th Street.

The burden of the message which the Holy Father gave to the twentieth cen-tury wos "Ceme back to Christ," and it was delivered under such striking tury was "Ceme back to Christ," and it was delivered under such striking circumstances and with such dramatic earnestness that it of a necessity commanded the attention of the whole world. little danger of the twentieth century man forgetting Him who is the Way, the Truth, and the Life, and of substituting for the sweet spirit of religion the gospel of greed and individual exaltation. Leo the Prophet and Seer says there is no healing for the nations but in Christ. There is no solution for the social difficulties that vex us but in a more intimate contemplation of Man-God, and a closer conformity to His

In accord with the message of the Holy Father, Father Elliot has pre-pared and issued his Life of Christ. It is a notable volume of nearly eight hundred pages. It presents the gospel text in full, registered into the running commentary by the author, and there is a wealth of illustration which serves to elucidate the customs and habits that were in vogue when Christ walked among men.

There are many Lives of Christ. Why another? In the first place, we cannot have too many. If any one of them serves to make the incidents of the Redeemer's life better known and His sayings better appreciated, it has a most important reason for its existence. Elliot's "Life" is unique. It is remarkable for its deep devotional tone. It is notable for knowledge which the author possesses of the spirit of Christ. The wonder is how Father Elliot, who has condensed into a missionary career many years of more than ordinary activity, could find the time to prepare so large and extensive a treatise on the character and spirit of Christ as is given to us in these pages. There are no better evidences of the indefatigable industry of the author, as well as of his tender piety and of his profound relig-ious spirit. The work will undoubtedly create for itself a host of ardent admirers, and it is destined to find a per-

For sale at the CATHOLIC RECORD, London, Ont. Price \$1.00.

Glory is never where virtue is not. -Le. Franc.

#### WHY I AM A CATHOLIC

# Father Conway Answers That Question

At the Mission to non-Catholics at the Holy Angels' Church last week, on one of the evenings Father Conway told his hearers why he was a Catholic. He

"The Catholic Church satisfies perfectly every demand of reason, with its infallible witness to all the truth God infallible witness to all the truth God revealed to the world, because the Catholic alone gives one God. Men of today, as in all times, shrink from the duties that religion imposes. Whence came I? Why am I here? Whither am I going? These questions are the three great world problems. No matter how degraded a man may be there is a learning for God. longing for God.
I am a Catholic because the Catholic

Church answers these questions: You came from God. You are to serve God and to love Him. Your destiny is God forever. "Around the world to-day there is a

great chaos of opinions and views, and I ask for a certain teaching that I can rationally accept and believe, and the

Catholic Church alore speaks to me in terms infallibly certain."

Father Conway said that the essence of the gospel of Christ was love — the love of God and the brethren for God's sake. "To render the principle of love operating God became gongerte love in operative God became concrete love in the God-man, Christ Jesus. No man can be saved but through Christ.

Here is the reason for Catholicity; the union of the individual with God through Christ the only mediator. The Catholic Church is the only one that al-lows no one of her children to deny that rner-stone doctrine of the Christian ligion, the divinity of Jesus Christ-

that Christ is God.

"I am a Catholic because I love the Bible and venerate it as indeed God's word, and no Church but mine can today declare what books constitute the Sacred Scriptures.

"I am a Catholic because historically the New Testament records tells of a Church divine, infallible, authoritative

—one, holy, Catholic, apostolic.

"I am a Catholic because my church knows no human origin," he continued, "but the Saviour Himself, Who promised that she would never fail."

# THE INDIVIDUAL AND THE STATE An Interesting Secital in Higher Ed-neation — Intrinsic Value of Psycho-logy and Sociology.

Albany Argus. Rev. John T. Driscoll, S. T. L., gave his fourth lectute in the course on "The Individual and the State," in the Albany University Extension course at the High School last evening. He said

in part:
"Psychology does not exhaust the study of our neture. It considers the individual only, and rests content with the phenomena and laws of consciousness. The methods used are analysis and synthesis. By the former we examined the courses of thought and of and modes of action, with a view to guide, control and combine them into

a full and harmonious life.
"But man is not a solitary individual. He lives in daily contact and intercourse with his fellows. Hence the social side of his nature. Psychology takes account of its elements in the discussion on our human tendencies. Sociology, however views society as a fact, investigates its rise, growth and different forms; tries to discover the elements and laws which enter into these processes, with a view to a just and intelligent co-operation as citizens of a commonwealth.

"The term sociology was invented the same line of thought, or propose the same laws and principles. We live occasioned or stimulated by present environment. The thoughtful student is conscious of the difficulty in selecting a vantage point, where he can view the subject as a whole and correctly pursue investigations into details. Hence the importance of a true method. Some modern writers err in treating sociology from a preconceived philosophical system. Others go to the opposite extreme by an exclusive insistence of empirical facts. The true method en ploy both psychology and history. can be called the critical method, o far as it recognizes elements of truth in history and inhuman life, separate them from a narrow environment and unites them into a larger, deeper and truer synthesis.

For influence on subsequent English ought, the writings of Thomas Hobbes call for special attention. The friend of the Cavendishes and a partisan of the exiled Royalists, he proposed theory of the State which contains ele nents of the most absolute despotism. He maintains a natural condition of man, antecedent to government, in which men are at war with each other. This condition is found to be unsatisfactory. A remedy is had through a pact or stipulated submission of all to the authority of an absolute ruler. Hence arise the distinctions of right and of wrong, of good, and of evil. of virtue and of vice. The teaching es is a radical scepticism blind to the facts of history, and the slavish expression of a narrow materialistic phil-

"In his vault at the Pantheon is the statue of J. J. Rousseau, with the door half open and a torch in his hand. The idea of the artist was to represent Rousseau enlightening the world. But the torch is also the emblem of a conflagration. Such actually took place in the French Revolution within a generation manent place in the literature of the after his death. Born at Geneva in 1712, of undisciplined youth, his life

THE STATUE OF ROUSSEAU.

This condition, he says, did not last. Inequalities grew with the family, with the invention of arts, the institution of laws, and finally with arbitrary power— the last degree of usurpation. To reconcile the principle of freedom with the social order he proposed the theory of social contract. Hence society arose by virtue of a compact. Law to him is the product of arbitrary will; use is right violated in refusing obedience. In proclaiming a constitutional right of insurrection, he teaches anarchy. Strange that doctrines so wild and visionary should find ready acceptance! The explanation is found in the peculiar

environment of the time.

KNOWLEDGE OF HUMAN NATURE.

'A natural solution, and one in accord with the facts of history, is had from the knowledge of our human nature. The study of psychology reveals tendencies in man, instinctive, impulsive and voluntary. So there must be added the power of speech. By the constitution of his nature, man is a social animal. His life is to be passed in a community. That some one should direct the multitude is a necessity. For if each one did as he though oper, and if no one looked after the blic good, they would fall to pieces. In this sense, political power comes from God, for it is of necessity annexed to the nature of man, and there-fore proceeds from Him who made that nature. Men must have a government, whether they wish it or not, else the destruction of the human race follows, and this is against nature. The government or power is by natural law, since it does not depend upon man's consent. The law of nature is divine law in the sense that God made human nature as it is, and thus government is introduced by divine law. For God, by implanting the social impulses in our nature, willed the realization of the State. The special form of the State, however, is the work of man, and his-tory shows that at different times or ith different peoples the will of man as had an influence in determining the special form of government.

As in the physical world there is a unity of tendencies shown in the physical order, so there is, or ought to be, a unity in the moral and political world, with this difference, that man possesses intelligence and free will, and unity is obtained by the subordination of tend-encies to the moral law in obedience to encies to the moral law in obedience to the dictate of conscience. The foundation of right and of duty, of authority and of obedience, is the moral order. Hence arise the notions of private and of public morality, of private and of public conscience, Here also is had the concept of personality in the individual and in the State, as possessing rights and duties—a concept which designs and duties—a concept which designs are proposed to the concept of the rights and duties-a concept which de termines their dignity, sanctity and true worth."

#### The Church.

"It is the only power to-day that can bring the great contending forces of the world-the rich and the poor, the and labor—together, join their hands as brothers, and impart to them the blessings of the Founder of Christian distillution, when the blessings of the Founder of Christian distillution, who was the control of the con civilization, who was the unitive principle of all parties. Himself rich, yet poor, a ruler and a subject, a capitalist and a laborer, the king of kings and the carpenter's son and co-loborer."—Archbishop Ryan.

# THE CRUX OF RELIGION.

If religion be a matter of supreme mportance to man compared with which all other things sink into utter insignificance, then it follows that man is deeply concerned in finding out what is the true religion and what are its credentials. Has God revealed the truth If He has, how we are to know it?

In the fluctuating state of Protestantism to-day there are many anxious souls who are enduring spiritual torture as they see one after another of their cherished beliefs subjected to hostile criticism amidst the plaudits of men who stand high in the Protestant churches. To these sufferers from "the higher criticism" this statement of a Protestant organ, the Christian Register, may come as a beam of light

"Out of all the diversities and controversies concerning religion in our time, an issue is slowly emerging which will make all other questions seem un-important. Is any religion given by divine revelation and supernatural authority? If so, which religion has been so given, what are its credentials, and what is its authority? When it comes to the final test there is no escape from the most extreme position of the Catholic Church, or a total rejection of it. Revealed religion is infallible, if God knows the truth and knows how to tell it. A religion given by super-natural authority is not to be neglected or resisted. It has the right to com-mand the allegiance of every human being. Outside of this religion there is no truth that can be set over against it, and beyond its jurisdiction no human being has the right to live, or living, to choose his own course of action. There never has been a time in the history of the world when this question could clear itself of all the accidents of tradition and belief: but the time is at hand when the Churches and the theologians must decide whether religious truth is to be sought as all other truth is, and its authority be that which all truth possesses, or whether it is to be received as a gift, to which nothing can be added and from which nothing can

be subtracted." We have here a plain, logical statement or the crux of religion. As the Protestant organ we have just quoted prints it, "a religion given by supernatural authority is not to be neglected or resisted." The Catholic Church or resisted." The Catholic Church claims to have been established by supresents strange, abnormol and contradictory phases. In a spirit of revolt from existing conditions, he proposed a return to nature. He held up the Freeman's Journal.

simple life of primitive man as an ideal. REV. MR. POTEAT vs. ST. PAUL. dom of heaven, and whatsoever Pastor of Memorial Baptist Church Discusses "Perversions of Christian-

> Sunday evening, but it should have been. The title which he gave to his discourse was "Perversions of Christianity — Catholicism." Unlike Rev. Charles H. Woolston, of the same denomination, he did not make the discovery that the Baptist is the only true the sect is probably distressing to the members thereof, but it can hardly be said to be surprising.

Selections were read from the fourth and fifth chapters of St. Paul's Epistles to the Galatians, with explanatory interpolations, as the reading progressed, just as if the reader considered his hear-ers incapable of interpreting the Scrip-tures for themselves. The prayer begged for freedom from ceremonial and from the tendency to drift into perversions of Christianity. After this the pastor insisted on everybody standing up while the hymn was sung. This was an exhibition with just a little taint of

At the outset the preacher said that e made haste to disclaim any intention of criticizing the great Roman Catho-lic Church. He used the term Cathoicism in its historic sense. There are, he continued, "two conceptions of Christianity—Catholic and Evangelical. The Catholic conception conceives Christianity to be an organization of human society with established rules, doctrines, orders, ordinances and "oh, what not!" It has great assemblages called councils to define Christian truths and to define heresies. Evangelical conception of Christianity s that it is not an organization, but pirit, that is to say, of individual ex-

"You see how diametrically opposed to each other these views are. One makes Christianity an organization, the other makes it an affair of the individual spirit. When Paul died he left in the world a Christianity of a certain type. It was a direct and personal experience of God in the soul of man, and it asserted the possibility of every soul's entering into such an intimate relation with the unseen God. It was entered pon without external restraint. Christian was not a man bolstered up by regulations from without, by authority imposed on him by the Church nor by a schedule of observances. He rested upon the sufficiency of the work of Christ for his salvation. Christ was the end of the law. The death of Christ on the cross put an end to all the old sacrifices. Christ was the Saviour and could not be helped by anybody. He was the one Mediator between God and man. Faith in Christ is sufficient for moral renewal. The Christian may re-fuse all support from ritual, ordinances and, I'll venture to say, from doctrine. Paul detached the Church from the parents stock, Judaism. Paul's Christianity developed out of the conflicts with those he encountered. These form an epitome of the struggles of Christianity throughout the centuries for the reason that Paul encountered human nature. Perversions were brought about in the second and third century. Religion comes from inward initiative, not from outward tuition. For good or ill the Gospel is a Gospel Here Mr. Poteat dropped the Gospel

and took up tradition, that is, history, and called the attention of his hearers These two questions must press home to all thoughtful men. The fool saith in his heart there is no God, and he may be left to his folly. But men who cannot, like the feol, escape from the question of questions will not rest satisfied till they obtain a satisfying answer. communities which, though independcommunities which, though independent, were constituted alike and had the same doctrine. The Church stood between God and man. There were priests and laymen and in divine worship a priest was absolutely necessary. There came a decay of faith. Devotion to Christ was supplanted by doctrines about Christ. There were few prayers and many solemn hymns and litanies. How do you account for this singular change? First, the loss of the original enthusiasm in the elaboration of the in stitution. Again, there was a greater multitude of Christians, and devotion was diluted accordingly. When about When about the third century one asked what he would have to do to be saved, he would be told he could not be saved unless he accepted the doctrines of the Church, yielded obedience to ordinances. He was no Christian unless he was in the Church and accepted the ministry of the Church. For a great many the Gospel had been already buried and lost in the Church. It may be said of these people if salvation is by the Church, her ordinances, doctrines, sacraments and ritual, then Christ died for naught. The Russian Church is not a Christian Church, but a Greek Church. Here reference was made to "canonization (consecration was meant) of Canon Gore and to the fight between the so-called Catholics and Evangelicals of the Anglican Church. He spoke of the distress it has caused hundreds of times to find soul seeking to enter into the fullness of the blessing of Christ and to find built into those souls a conception of Christianity as a church, an institution.

ST. PAUL VS. MR. POTEAT.
The Apostle to the Gentiles seems to be the favorite of the Protestant sects. possibly because he withstood "the very chiefest of the Apostles," the first Pope. There is not, however, much comfort to be found in St. Paul's Epistles for one who denies the necessity of a Church, and even if there were, the advocates of a pure Gospel might admit the authority of Christ in this matter. What does our Saviour say? Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the king-

be bound in heaven, and whatsoever thou shall loose on earth shall be loosed also in heaven." thou shall loose on earth shall be loosed also in heaven."

Philadelphia Catholic Standard and Times.

"Every Man His Own Minister" was not the subject of Rev. E. M. Poteat's sermon at Memorial Baptist Church on Sunday evening, but it should have and not with grief: for thet is ungested. your souls, as they that must give ac-count, that they may do it with joy, and not with grief; for that is unpre-fitable for you." As to the Church, it only requires a reference to Cruden's Concordance to the Protestant Bible to Charles H. Woolston, of the same denomination, he did not make the discovery that the Baptist is the only true Church, but the more startling one that there is no true Church, that such an institution is entirely out of place in Church, but the more startling one that there is no true Church, that such an institution is entirely out of place in the Christian plan. This divergence of view between two such luminaries in the sect is probably distressing to the that beyond measure I persecuted the Church of God and wasted it," (I. Gal. i, 13). Now as to doctrine, which seems to have little weight with the pastor of Memorial Baptist Church, let

paster of Memorial papitst Church, let us see what St. Paul says:

"But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." (Romans

vi., 17). "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Romans xvi., 17).

That thou mightest charge some that hey teach no other doctrine." (I Tim, "Till I come give attendance to read-

ing, to exhortation, to doctrine." (I Tim. iv., 13.)

There are many more references to St. Paul to doctrine which, with the aid of a concordance, may be readily found by Gospel Evangelicals.

by Gospel Evangelicals.

As to the hierarchy and transmission
of spiritual graces by the intermediary
of the priest, what stronger text is required than St. Paul's Epistle to the
Romans i, 11: "For I long to see you,
that I may impart unto you some spiritmal rift, to the own your way be. ual gift, to the end you may be estab-

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and deacons." (I.

Phil. i, 1.)
"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (II. Tim. i, 6.)

There seem to be quite enough texts here from King James' Protestant Bible to upset Mr. Potzat's theories, and these are restricted by space to just a few, and they are all from St. Paul, so that they might fairly represent St. Paul's Christianity which, by the way, may be said to bear a somewhat striking

resemblance to Roman Catholicism.

This "resemblance," it may be remarked, is apparent on the very face of the texts; to bring it out needs no such effort to impart a special meaning to the words of St. Paul as was made by the Baptist preacher on Sunday evening. St. Paul will be found in his Epistles to teach absolution, celibacy of the clergy, the authority of the Church, its opposition to divorce, excommunication and trial of heretics, feast days, forms in wor-ship, original sin, Peter's primacy, denial of the right of private interpreta-tion of the Scriptures, purgatory, authority of tradition, the Real Presence, the unity of Church and doctrine and other matters of dogma and discip-line which would indicate that the Apostle of the Gentiles had much in common with Roman Catholicism as we

know it to-day.
In reference to Mr. Poteat's statement that a greater multitude of Christians brought about a corresponding dilution of devotion, it seems that if there is not enough to go around it would be well to drop the missionary efforts of his flock.

# CALUMINATING THE CHURCH.

The Church is a mark for mudslinging and has been such a mark ever since she began her divine mission. Voltaire, the noted French Infidel, gave his advice to his followers: "Fling all the mud you can, some of it will stick.' are of the opinion that proper and emphatic resentment on the part of Catholies of such wanton conduct will lessen the evil. We justly resent calumny heaped on those who are near and dear to us. Why then should we remain silent when the Church, her priesthood and her religious are shamefully caluminated?

minated?

Too many are even yet impressed with the teaching that the Church upholds the calumnious doctrine that "the end justifies the means." As people do not wish to associate with minded men would not think of seeking truth or doctrine from a Church whose character and good name are smirched. For this reason Catholics should not be too complacent in the face of persistent calumny. Often sensational stories may find their way into the columns of newspapers without the knowledge of those at the helm, but it cannot occur frequently without a suspicion of carelessness or connivance on the part of the managers. However, a willing ness to make proper amends should absolve the publication from malice. We are led to write these lines in view of a sensational article published in one of our city papers, an account of which will be found on our first page. The statement, to be sure, were ridiculous, but neverthleess nine out of ten non-Catholics would believe them to be as true as gospel. There is nothing too absurd for credit when the matter is detrimental to the Church.

No one can tell how deep an impression is made upon the plastic minds of the young when such stories find their way into print and are left uncontra-dicted. No wonder the Pope, the Bishops and the clergy are anxious that every Catholic home should have the benefit and the protection of a Catholic newspaper .- Catholic Universe.

In mortal sin, it would be better to

(We regret the usual letter of Professor Starbuck did not reach us in time for this issue.)

#### "THE EVICTION."

Destruction of an Old Irish Farmer's Home Graphically Described in

Luke Delmege." From "Luke Delmege," by Father Sheehan. It was heartrending to witness it— this cold, callous precision of the law. The quiet disruption of the little household, the removal, bit by bit, of the furniture; the indifference with which the bailiffs flung out objects conservated by the memories of generations, and broke them and mutilated them, made this sensitive and impressionable people wild with anger. In every Irish farmer's house the appointments are as exactly identical as if all had been ordered, in some far-off time, from the same emporium, and under one invoice.

And when the people saw the rough deal chairs, the settle, the ware, the little pious pictures, the beds with their hangings, flung out in the field each felt that his own turn had come, and the the optional and imand that he suffered a personal and immediate injury. And Father Cusson had the greatest difficulty in restraining their angry passions from flaming up into riot, that would bring them in to immediate and deadly conflict with the forces of the Crown. As yet, how-ever, the inmates had not appeared. There was an interval of great suspense and then Will McNamara, a sple ssalwart young farmer, came forth, the cradle of the youngest child in his arms. He was bleeding from the forehead; and the people, divining what had taken place, raised a shout of finger and defiance, and rushed toward the house. The police moved up hastily, and Father Cussen beat back the people. But they surged to and fro on the outer line of the cordon; and the young English officer threw away his eigarette and drew in the long, thin line of soldiers. In a few moments Lizzie came forth, holding one child in her arms and a younger at her breast. Following her was her husband again, still bleeding from the forehead, and with two frightened children clinging to him. Lastly, Luke Delmege appeared. The sight of the old man, so loved and respected in the parish as he gave fourth from the dark parish, as he came forth from the dark framework of the cottage door, his white hair tossed wildly down on his face and streaming on his neck, and once his stal-wart frame bent and broken with sorrow, They cursed between their teeth, the women weeping hysterically; and a deep, low moan echoed far down the thick, dark masses that stretched along the road and filled the ditches on either hand. For over two hundred years the Delmeges had owed Lisnalee—a grand race, with grand traditions of an un-stained escutcheon and an unspotted name. And now, as the last member of the honored family came forth, an outcast from his father's home, and stood on the threshold he should never Angel of Ireland, the Fate that is ever pursuing her children, stood by him; and, in his person, drove out his kin-

The old man stood for a moment hesitating. He then lifted his hands to God, and kneeling down he kissed reverentially the sacred threshold, over which generations of his dead had been taken, over which he had passed to his baptism, over which he had led his young, trembling bride, over which he had followed her hallowed remains. It was worn and polished with the friction of the centuries; but so bitter a tear had never fallen on it before. Then raising himself up to his full height, he kissed the lintel of the door, and then the two doorposts. He lingered still; he seemed loath to leave. And the bailiffs, growing impatient, pushed him rudely forward. Weak and exhausted, crying in a voice broken with sobs and emotion, "Father! Father!"

dred and his race.

As a river bursts through its dam, sweeping all before it, the crowd surged after him, breaking through every obstacle. The police, taken by surprise, fell away; but a young sub-inspector rode swiftly after Luke, and getting in front, he wheeled around, and rudely striking the young priest across the breast with the broad flat of his naked sword, he shouted;
"Get back, sir! get back! We must

For a moment Luke hesitated, his habitual self-restraint calculating all the consequences. Then a whirlwind of Celtic rage, all the greater for having been pent up so long, swept away every consideration of prudence; and with his strong hand tearing the weapon from the hands of the young officer, he smashed it into fragments across his knees, and flung them, blood-stained from his own fingers, into the officer's face. At the same moment a young girlish form burst from the crowd, and leaping lightly on the horse, she tore the young officer to the ground. It was Mona, the fisherman's sunny-haired child, now grown a young Amazon, from her practice with the oar and elm, and the strong, kind buffeting from wind and waves. The horse rea ed and pranced wildly. This saved the young officer's life. For the infuriated crowd were kept back for a moment. Then the soldiers and police charged up; and with baton and bayonet drove back the people to the shelter of the ditch. Here, safely en-trenched, the latter sent a volley of stones flying over their assailants's heads; that drove them back to safe shelter. In the pause in the conflict resident Magistrate rode up and read the riot act.
"Now, he said, folding the paper

their attention was just then diverted by a tiny sport of smoke that broke by a tiny sport of smoke that broke from the thatch of Lisnalee cottage. For a moment they thought it was an accident; but the smell of burning petroleum and the swift way in which the flames caught the whole roof and enveloped it in a sheet of fire undeceived them. It was the irrevocable decree of the landlord. It was the sowing with salt; the flat that never again should bread be broken or eyelid closed on that hallowed spot. The solemnity of the tragedy hushed people, police and soldiers into silence. Silently they watched the greedy flame eat up thatch and timber, and east its refuse into a black, thick volume of smoke that rolled across the sea, which darkened and shuddered be-neath it. Then there was a mighty crash as the heavy rafters fell in, a burst of smoke, and flame, and sparks; and the three gables, smoke, blackened, flame-scorched, stood gaping to the sky.

#### FIVE-MINUTES SERMON. Low Sunday.

STEADFASTNESS.

"Jesus saith to him: because thou hast seen me. Thomas thou hast believed: bless-d are they that have not seen and believed."St. John xx., 29,

When Our Lord appeared to the disciples and gave them the commission to forgive sins, and thus instituted the Holy Sacrament of Penance, St. Thomas was not present; and when the other disciples told him what had happened, and that He had shown them feet, he refused to believe them; he declared he would not believe unless he mself should see them also. He said "Unless I shall see the print of the nails, and put my finger into the place of the nails, and put my hand into His side. I will not believe."

side, I will not believe."
This disposition of St. Thomas was very wrong. He ought to have be-lieved without hesitation. He had seen Our Lord work miracles without number : he had seen Him give sight to the blind, even those blind from birth; make the deaf to hear and the dumb to speak; he had seen Him raise the dead to life, raise Lazarus after being dead and buried four days. He knew that Our Lord had predicted His resurrection. ought to have believed, and he sinned in not believing. He was obstinate inun-belief, refusing to credit the testimony of his companions, whom he knew to be

onest and trustworthy.
Our Lord in the kindness of His heart forgave him, and made him put his finger into the print of the nails and into the wound in His side to convince him, and also to convince us by His testimony of the reality of His resurrection. But at the same time He re-buked him, and taught us all a grand lesson. He said: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they who have not seen and et have believed.'

We have the faith on the testimony of the apostles and disciples who recorded t in the Gospels, and who sealed their estimony in their own blood. the testimony of all the disciples who repeatedly saw Our Lord after His esurrection, sometimes a great number of them, over five hundred at once

have the testimony of the Catho lie Church; of all those millions on millions who have lived from that day to this; of the wonderful providence ot God and His care of His Church until now. This ought to be enough This ought to be enough to make us say our acc of faith, "O my God, I believe whatever Thy Holy Church proposes to my believe, because Thou hast revealed it to her, Thou who canst neither deceive nor be deceived."

This is the age of unbelief. Very great numbers of men are occupied in trying to undermine the faith. The newspapers are full of infidel objections. The press is teeming with works written

the truest and most solid evidence. Our business now is to "live by faith," to put in practice the precepts of our faith, and to follow the example of the Author and Finisher of our faith, our Lord Jesus Christ.

We are not of those who are to be

beat about by every wind of doc-rine." We are not to be moved by the vain babblings of men, who are wise in their own conceit and think they know everything, though they know very little after all. We will not mitate St. Thomas in his unbe and refuse to believe the wonderful things of God because they are so high and wonderful, but imitate him when in wonder and admiration he cried, "My Lord and my God." Believing in the testimony of Cod and His Church, and putting away all sceptical and imaginative doubts, we shall receive the blessing pronounced by our Lord: "Blessed are they that have not seen and yet have believed.'

# Constancy in Prayer.

Father de Ravignan, S. J. Believe me, my dear friends, believe in experience ripened by thirty years. in the sacred ministry, I do here affirm that all deceptions, all spiritual de-ficiencies, all miseries, all faults, and even the most serious wanderings out of the right path, all proceed from this single source a want of constancy in prayer. Live the life of prayer; learn to bring every-

thing, to change into prayer—pains and trials and temptations of all kinds. Pray in the calm, pray in the storm Pray on awakening and pray during the daytime.
Going and coming, pray.

Tired out and distracted, pray. Whatever your repugnance may be,

self, against yourself. Beg for the sell, against yoursell. Beg to the courage in prayer which our agonizing Saviour merited for you by His pangs in Gethsemane and upon Calvary. Pray, for prayer is the strength which saves the courage which perseveres, the mystic bridge, covers over the abyss, which joins the souls to God.

#### BACK TO CHRIST. After Twenty-Eight Years of Wander. ing a Famous Man Finds Truth.

Most Americans have heard of Dr. John C. Sundberg, famous at once as a physician and scientific writer. The Parlor Conferences," of Philadelphia, recently chronicled from the Catholic Standard and Times (at which the representatives of the various liberal, theosophic, agnostic and other cults are invited to meet representative Catho lies in friendly argument) have had the result of bringing the lady at whose home most of the debates take place the fol owing remarkable letter from Dr. Sund

"Dear Madam-Last issue of The Standard and Times, which I did not see till this evening, tells of a series of interesting Friday evening gatherings at your house, which I regret exceedingly not to have known of before, and I hasten now to ask permission to be present on such occasions. As it will not be time for you to send me an an swer before next meeting, to-morrow evening, I shall take the liberty of calling for it. I believe much good may come of such gatherings.

"I am myself a convert. I had been baptized as an infant in the Lutheran Church, was carefully instructed in her tenets, and then grew up an infidel. Later having through the study of anatomy, physiology, chemistry, astronomy and other natural sciences been forced to throw atheism overboard as untenable, I groped my way slowly (it took twenty-eight years) over crooked and slippery paths out of the darkness of unbelief back to the faith of our fathers. This pilgrimage in search of truth took me twice into Asia, where I spent three years each time: 1877-79, inclusive, in India, and 1892-95 in Mesopotamia, be sides visits to Japan, China and Persia, and rambles in the Desert of Arabia among the Bedouins and into other regions that tourists do not penetrate.

"As for one who has made the jour-

ney I shall be ever glad to aid those who are now where I was. That is, I think, a convert's special duty. He who has crossed the ocean in one of the modern magnificent floating palaces knows but little of the dangers of the ep, and he hardly realizes that others watched while he ate, slept and amused himself; but he who having embarked in a leaky 'old tub' with a drunken in a leaky old tuo will captain and a mutinous crew, was shipwrecked and finally picked will be a sufferings, he it up after long sufferings, he it is who is eager to build lighthouses and life-saving stations, and do all he can in every other way to make navigation safe; and this I conceive to be the difference of him who was brought up in the faith and the convert. Moreover, we who came in at the eleventh hour should do extra labor to make up for

lost time.

Very sincerely yours,

"John N. C. Sundberg, M. D., "Late U. S. Consul at Bagdad."

### ANOTHER HAPPY MOTHER ells How her Baby of Eight Months

Teething time is the critical age in child's life. Any slight disorder the stomach or bowels at that time greatly increases that peevishness of the little one and may have serious and even fatal results. It is impossible to take too great care of your baby's health during this period and no better remedy than Baby's Own Tablets is known for the minor ailments the old man stumbled and fell. An angry scream broke from the people, and a few stones were flung. And Luke, who had been watching the whole melancholy drama with a bursting heart, broke away from Father Martin, and foreing his way beyond the cordon and forein praise. "It gives me great pleasure to testify to the value of Baby's Own Tab lets," she writes. "My baby of eight months was much troubled with constipation and indigestion, and was very restless at night. I procured a box of Baby's Own Tablets, and the results were so satisfactory that I have not used any other medicine since. My baby girl is now regular and healthy, and getting her teeth seems much easier, and she rests a great deal better. These Tablets are a great help to little

ones when teething."

Baby's Own Tablets are guaranteed contain no opiate or other harmful ig. They produce natural sleep, because they regulate the stomach and bowels and comfort the nerves. They promptly cure such troubles as colic, sour stomach, constipation, diarrheea, worms, indigestion and simple fever. They break up colds, prevent croup and allay the irritation accompanying the cutting of teeth. Dissolved in water they can be given with absolute safety to the youngest infant. Sold by druggists, or sent postpaid at 25 cents , by addressing the Dr. Williams Medicine Co., Brockville, Ont. Free sample sent on application. Mention this paper.

# Instruction and Education.

We can in no way revive the judgment of Solomon on the child, and divine him by an unreasonable and cruel blow of the sword, separating his anderstanding from his will. cultivating the first it is necessary to direct the second in the acquirement of virtuous habits and to his last end. He who, in the education of youth, neglects the will and concentrates all his energies on the culture of the intellect, succeeds in turning education in to a dangerous weapon in the hands of Now, and placing it in his pocket, coolly, and placing it in his pocket, the first stone that is thrown I shall order my men to fire!"

The first stone that is thrown I shall order my men to fire!"

Pray, that you may learn to pray.

But I cannot pray. This is a the people would have disregarded the threat, so infuriated were they; but the prayer, pray on; pray in spite of your-leaving the may be adding to a dangerous weapon in the hands of the wicked. It is the reasoning of the with the little that sometimes joins with the evil propensities of the will, and gives the prayer, pray on; pray in spite of your-leaving the may be a dangerous weapon in the hands of the wicked. It is the reasoning of the wicked. It is the reasoning of the will, and gives you feel a disgust, nay, a horror of the will, and gives the prayer, pray on; pray in spite of your-leaving the will, and gives the prayer, pray on; pray in spite of your-leaving the will, and gives the prayer, pray on; pray in spite of your-leaving the will, and gives the prayer, pray on; pray in spite of your-leaving the will, and gives the prayer, pray on; pray in spite of your-leaving the will, and gives the prayer, pray on; pray in spite of your-leaving the prayer.

#### OUR BOOK LIST.

on Receipt of Prices named Below we will Send to any address any of the Following works: Address Phos Coffey, London, Ont.

#### STORIES.

ABBEY OF ROSS, THE. By Oliver J Burke ALL HALLOW EVE AND OTHER A-TORIES 1 00 UNT HONOR'S KEEPSAKE, By Mrs. 1 S / leir 1 00

J S cleir.
ANGELIJA. Fy Father Schmid......ANSELMO By Father Schmid......ANNE SEVERIN. By Madame Augusta OFAVER. BY MICHAEL BY Sadli r. R. NC I OF POSES... ESI INHERITANOE, THE By Father

LAK S AND FLANAGANS. By Mrs ARRCL O DONOGHUE, By Christin LOISTER LEGENDS. By Edzabeth M ATHOLI CRUSOE THE By Rev W ALLISTA. By Very Rev John Henry AUGHTER OF TYRCONNELL, By OMBEY AND SON. By Charles Dick-

Morgar 176
PATHER | IERRE 186
GUYS FORTUNE 189 Maurice F Ezan 100
GORDON LODGE 189 MAgnes White 125
GORDON LODGE 199 MAgnes White 125
GORANIA 189 Mrs Emily Lawless 1 100
GERALD MARSDALE 189 Mrs Stanley HEIRESS OF CRONENSTEIN. By Countess Habn-Hahn. HERMIT OF THE ROCK, THE. By Mrs 

HARP OF MANY CORDS. By Mary F IRENE OF ARMORICA. By J C Balen-Rich ds Gray..... THE TROOPS. By M Ballastyne. AND OTHER ALES, By E King.
UISA KIRKBRIDE. By Rev A J

Historical Drama, by A Gug WLOR MAPLES, By Catharine E KE DELMAGE. By Father Sheehan 1 50 SENDS OF ST. JOSEPH. By Mrs J LINKED LIVES. By Lady Gertrude MONTCALM AND WOLFE, Vol. I. & II. NEW CURATE. By Rev P A Shee-MACCARTHY MOORE, by Mrs J Sadlier 1 00 MARIAN ELWOOD, By Sarah M

MONONIA. By Justin McCarthy....... 1 50 MARGARET ROPER. By Agnes Stew-NEW INDIAN SKETCHES, By Rev P J
De Smet, S J. EW CANTERBURY TALES. By Maurice Hewlett.
O'DONNELLS OF GLEN COTTAGE,
THE By D P Conynghane, D D
OLIVER TWIST. By Charles Dickens.
OLD HOUSE BY THE BOYNE, THE.
By West I saddle. 

ROMANCE OF A PLAYWRIGHT, THE. ROME AND THE ABBEY. By Mrs EC Agnew.
ROSE BUSH, THE. By Father Schmid.
SELIM. Translated by Mrs Sadlier.
SONGS OF THE SETTLEMENT. By JTIER'S DAUGHTER THE, V Lady Georgiana Fullerton AT WOODVILLE A. By VISION OF OLD ANDREW THE OF THE MAMERTIME. By 1 50 VICTIMS OF THE MAMERTIME. BY Rev A J O'Reilly. VOCATION OF EDWARD CONWAY. By Maurice Francis Egan. VOCATION OF EDWARD CONWAY.
By Maurice Francis Egan.
WILD IRISH GIRL, THE. By Lady 1 25

# Important to Learn.

Is this an important lesson? It is the most important lesson in the whole world, as it is the most difficult. Without naving learned it we can never attain to solid or lasting happiness. We are always exposed to have our happiness destroyed by something that we think we have reason to regret; some thing that interferes with our self-wil or threatens to interfere with our comfort, or with what we fancy will tend to our welfare or happiness. If only we could learn the secret of doing the will of God simply because it is His His will, our life would be a heaven upon earth.—Rev. R. Clarke, S. J.

TOBACCO, LIQUOR AND DRUGS. TOBACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Simply marvellous are the results from taking his remedy for the liquor, merphine and other drug habits. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure.

Address or consult Dr. McTaggart, 75 Youge street, Toronto.

Cucumbers and melons are "forbidden fruit" to tanny persons so constituted that the least indukence is followed by attacks of cholera, dysentery, griping, etc. These persons are not aware that they can indulge to their hearts content if they have on hand a bottle of Dr. J. D. Kellegg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

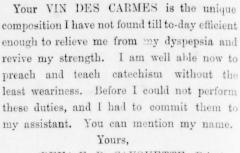
A CLEAR HEALTHY SKIN.—Eruptions of the skin and the blotches which blemish beauty are the result of impure blood caused by unleastly action of the Liver and Kidneys. In correcting this unhealthy action and restoring the organs to their normal condition. Par melce's Vegetable Fills will at the same time cleanse the blood, and the blotches and eruptions will disappear without leaving any trace.

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDOUBTEDLY THE BEST OF BEVERAGES

# The Unique Composition Truly Efficient.

### AN AUTHENTIC ATTESTATION.



(REV.) F. R. CAYOUETTE, Priest. St. Mathieu (Rimouski).

Vin des Carmes is sold in London by J. G. SCHUFF, ANDERSON & NELLES, W. T. STRONG & CO., Druggists.

# You Must Support Your Family



while you live. Life assurance enables you, if now in good health, to support them after youe death. Hadn't you best do this while you

The North American Life's Endowment Policy not only gives this protection if you die, but provides for your declining strength if you live.

Write to Head Office for further particulars, or have an agent call and explain fully the features of this

# NORTH AMERICAN LIFE, 112 to 118 King St. W. TORONTO, ONT.

WM. MCCABE. Managing Directar

# BRISTOL'S Pills

A most reliable Household Medicine, can be taken at any season, by Adults or Children.

All druggists sell "BRISTOL'S."

### IMITATION OF CHRIST. A Prayer to Implore the Grace of De

O Lord my God, thou art all my good; and who am I, that I should dare speak

By Maurice Francis Res. By Lady
MULL RISH GIRL, THE. By Lady
MOTAN
WILLY REILLY. By William Carleton 1 00
WORKS OF MERCY.
WICKED WOODS, THE. By Rosa Mulhoband.

1 59

I am Thy most poor servant, and a wretched little worm, much more poor and contemptible than I can conceive or dare express.
Yet, remember, O Lord, that I am

nothing, that I have not anything and cannot do anything. cannot do anything.

Thou alone art good, just and holy;
Thou canst do all things; Thou givest
all things; Thou fillest all things, leav-

ing only the sinner empty.

Remember Thy tender mercies and fill my heart with Thy grace, Thou who willest not that Thy works should be

How can I support myself in this wretched life, unless Thy mercy and grace strengthen me?

Turn not Thy face from me, delay not Thy visitation, withdraw not Thy comfort; lest my soul becometh as earth ithout water to Thee. O Lord, teach me to do Thy will.

teach me to converse worthily and humbly in Thy sight; for Thou art my wisdom, who knowest me in truth, and who didst know me before the world was made and before I was born in the world.

# Why Suffer?

Why Suffer?
When there is such a good remedy as Nerviline for all kinds of pain. It cures neuralgla in five minutes; toothache in one minute; lame back at one application; headache in a few moments; and all pain just as rapidly. Give it a trial.



# O'KEEFE'S Liquid Extract of Malt



For nursing mother O'Keefe's Liquid Ex tract of Mait is unsu great many letters from

leading doctors bearing testimony to this. By aiding digestion and supplying extra nourish-ment it increases the ment it increases the flow of milk and builds up the mother's strength

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall on Albien Block, Richmond Street, T.J. O'Mears, Pres-ident, P. F. Boyle, Secretary!

OUR BOYS A THE STILL SI

APRIL 5, 190

Easter was very that year, and the Sacred Heart conver their vacation. Wh a true Sacred Heart love the convent and home ties are very s of girls were chatt about all the happin joy in their own hor Madame De Bonn

eral, and though a g was always just, th A committee of four ad been appointed day that afternoon. so balmy, the girls their thoughts for French. They thou a blessing if they co early violets hide. ation for the surpl The signal was dren started out o Mamma is going Saturday before Eas
'And I am going hother. Many other out Grace Hilton, w them a few minutes

very intelligent-le thirteen years of arched brow gleame amid the brown ris than anything of ch 'And what ab Don't you expect Easter?" asked one as she observed her "I don't know," "that is, it depend all my good conduct well for this week "On what ?" inte

portment for the pa guess you will ed Grace," observed lons; "but I think living she would no My mother says s Soon another g a pretty brunette, braids hanging do tied with a blue r don had two rosy li a haughty mouth. came up there was

banished it.

Too soon the plea

gone, and the merr

to the study hall. bells of the Angelo

girls hushed their were dropped as gel's words. The e wished to spe 'Children,' she to have to reproach you has certainly hing my desk on t amining the condu been seen doing so honorable, and five deportment will be the culprit ackno shall only cut off dead silence, the g another's faces, bu

their mishehavior. " Very well," sa eral, after a pause. saw the girl, and a peculiar winter hat tially covered he after recreation hamy way to the chap a moment the face. She stood the study hall and it, Madame, and I But, my child.

can bring any proc But she could not stern man, and h ter of her trip hom When the other parting, Grace, w orced back the te came to say goo way, and her fram cation days Madar omfort the little er duty to wound going to their bel

ng to herself all t And yet one amon her, Agnes Welde her Easter fun see by her schoolmate Mrs. Weldon no find no reason for Mr. Weldon said t d not tell us a Hilton, Agnes!' what about her quality. "That she d you. I met her f

them with sorrow

as telling me t very sorry but sa on his word." "Oh, papa !" turning to her "Mamma, take n ask her forgivenes My dear child

How could you ha "But I did. I my place. It wa Madame De Bon curious, and wh coming, I grabbed took me for Grace

'Oh, Agnes, h

#### OUR BOYS AND GIRLS. THE STILL SMALL VOICE.

AUNT ELLA.

Easter was very late in the spring that year, and the junior pupils at the Sacred Heart convent were planning for their vacation. While there never was a true Sacred Heart pupil who did not love the convent and the dearnuns, yet home ties are very strong and a group of girls were chatting here and there about all the happiness they would en-joy in their own homes for a few days. Madame De Bonne was mistress-gen-eral, and though a great disciplinarian,

was always just, therefore a favorite. A committee of four Children of Mary and been appointed to ask for a half-holiday that afternoon. The spring air was so balmy, the girls could not collect thoughts for mathematics or They thought it would be such blessing if they could only have a run across the grounds to the plantation at the back of the convent, where the early violets hide. After due consider-

early violets hide. After due consideration for the surplus energy of youth, the mistress-general consented.

The signal was given and the children started out on their expedition.

"Mamma is going to send for me the Saturday before Easter," said one child.

"And I am going home also," said another. Many others, chimed in, all that Grace Hilten, who had only joined by Grace Hilten, who had only joined. but Grace Hilton, who had only joined them a few minutes before. She was a very intelligent-looking girl about thirteen years of age. Her highly thirteen years of age. Her highly arched brow gleamed bright and smooth arched brow greamed bright and smooth amid the brown ringlets, and her soft blue eye held rather a sweet dreaminess than anything of childish brightness. "And what about you, Grace? Don't you expect to go home for Easter?" asked one of them curiously,

as she observed her companion's silence
"I don't know," answered Grace "that is, it depends upon whether I get all my good conduct notes and 'very well' for this week."

guess you will come out all right, Grace," observed one of her companions; "but I think if your mamma was living she would not be so particular. My mother says she could not spend a better, stronger, purer man appy Easter without me

Soon another g'rl joined the party, a pretty brunette, with two heavy black braids hanging down her back, each tied with a blue ribbon. Agnes Weldon had two rosy lips, but they formed a haughty mouth. When Agnes first came up there was a somewhat uneasy look in her eyes, but the wild, frolic-some glee of a game of cricket soon banished it.

Too soon the pleasant afternoon was gone, and the merry-makers came back to the study hall. Suddenly the soft bells of the Angelus rang out and the girls hushed their talk, the sound of laughter ceased, and the bright eyes were dropped as they recited the angel's words. Then the signal was clapped, and Madame De Bonne said she wished to speak to the children. There was a stern look in her face, and even the little girls understood there

was a reprimand in store for them.
"Children," she said, "I am pained to have to reproach you, but one among you has certainly been guilty of opening my desk on the platform and examining the conduct notes. You have been seen doing so. This is most dishonorable, and five notes taken off for deportment will be the penalty, but if the culprit acknowledges her fault I shall only cut off two." There was a dead silence, the girls peered into one another's faces, but no one rose to avow their mishehavior.

"Very well," said the mistress-general, after a pause. "I must tell you I saw the girl, and recognized her by the after recreation had begun and I was on my way to the chapel. I am sorry, very sorry, but Grace, the fault is yours."

In a moment the color flew to Grace's face, She stood out in the middle.

a stern man, and he deprived his daughter of her trip home.

When the other children were de
When the other children were de-

ter of her trip home.
When the other children were departing, Grace, who had a proud heart, forced back the tears, but when Agnes ways even capital and connection com-Weldon, who was from her own town, came to say good-bye, then she gave lent burst of weeping. During the va-cation days Madame De Bonne strove to comfort the little heart it had been her duty to wound. Little did the girls well as industry and perseverance, has going to their beloved homes think of Grace, yet she followed each one of them with sorrowful thoughts, picturknown such persons, after a failure in

worried and fretful words, but could find no reason for them. One evening Mr. Weldon said to his daughter, "You occurred to the control occurred to th id not tell us anything about Grace lilton, Agnes!" "Why-er-er-Hilton, Agnes!" "Why-er-er-what about her questioned Agnes timid-Hilton. "That she didn't come home with you. I met her father to-day, and he was telling me the reason. He feels very sorry but says he won't go back

"Oh, papa!" cried Agnes, and she paried her face in her hands. Then, "Mamma, take me to Grace. I must ask her forgiveness; it is all my fault."
"My dear child," said her mother,

my place. It was I who peeped into Madame De Bonne's desk; I was so curious, and when I heard some one coming, I grabbed Grace's hat, which took me for Grace, and so she was pun-

had gone to the music room at recreation, leaving Grace alone in the study hall, and when I came back she was gone, and it was then I did it. But I got frightened and went back through the music room, so the girls wouldn't see me come out of the study hall door. I know it was mean to do it, and I do so hate that anybody should suffer for me; but I hadn't the courage to confess it before everybody."

before everybody."

"My poor Agnes," said her mother.

"Mamma, I want you to take me back to the convent before vacation is ended. I'll tell Grace. I'll tell the mistress-general. I'll tell everybody."

Mr. Weldon hitched up the horses and they went that yory afternoon. "Oh. they went that very alternoon. "Oh, if I could only have had Grace at home before this!" said Agnes. "I wonder if she will ever forgive me?"

But Grace did forgive her; she was too fervent a Catholic to do otherwise, and Madame De Bonne pardoned Agnes Agnes never forgot how her cowardice had poisoned her Easter joys, and ever afterwards she was a true moral hero-

The everyday cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion.

Private Interview with Self.

Get away from the crowd a little every day, my dear boy. Stand one side and let the world run by, while you get acquainted with yourself. Ascertain from original sources if you are really the man people say you are ; and if you are always honest, if you always business deals; if your life is as good and upright at 11 o'clock at night as it ance man on a fishing excursion as you are at a Sunday school pienie; if you are as good a boy when you go to the "On what?" interrupted half a dozen eity as you are at home; if, in short, you are really the sort of man your portment for the past month." "Oh, I heart believes you are. Get on intimate terms with yourself, my boy, and, believe me, every time you come out of these private interviews you will be a

Cardinal Gives Advice to Boys.

Cardinal Gibbons, addressing, or March 4, the boys of St. Mary's Indus trial School, Baltimore, among other things gave the following three points of advice which might with profit be applied to young men the world over: . "Boys, I would give you three words

"First of all, be industrious. Avoid idleness. Be fond of labor. This coun-

try is happily fortunate in that all labor is regarded as honorable.

"Secondly, avoid strong drink.
Dread drunkennesss. Avoid the com-panionship of those who drink. I have known many young men, some of rich parents, whose greatest curse was that they had too much money, for they spent the money in rioting, dissipation

'Thirdly, cultivate piety and religion. Here, of course, you are required to assist at Mass and at other religious exercises. Perhaps at times it becomes tedious and irksome to you. Perhaps you would rather play than pray ; you would rather be on the base ball grounds than in the chapel. But remember that this discipline is necessary to your well-being. Begin and close each day with prayer. Ask God at the beginning of the day to bless your work, and at the close thank Him for the blessings He has bestowed on you. Wherever you are, hear Mass on Sun-day and hear preached the word of God. Endeavor at all times to be Christian men and true followers of the cross.

In a moment the color flew to Grace's face. She stood out in the middle of the study hall and said, "I'did not do it. Madame, and I can't say I did."

"But, my child, it was your hat and height, and everything; still, if you can bring any proofs I will believe you."

But she could not. Grace's father was

Weldon, who was from her own town, ame to say good-bye, then she gave have known many beginners who have and vitality of truth, and in all he does utterly failed, though backed by ample or says, should be anxious to express as well as industry and perseverance, has been added to these advantages, yet them with sorrowful thoughts, picturing to herself all the joy she was denied. And yet one among them did remember her, Agnes Weldon; and somehow all her Easter fun seemed shadowed for her by the general production of the present states of th The secret was that they had missed, Mrs. Weldon noticed her daughter's somehow, making a character for them-

On the other hand, it is a common occurrence to see young men begin without a cent, yet rapidly rise to fortune. They achieve this triumph by establishing, at the outset, a reputation for being competent business men. Few are so fortunate as to do this by a single characteristic act, like the purchaser who won Girard's good will by wheeling home the bag; for generally neither veteran merchants are as shrewd as the famous millionaire, nor young dealers as energetic as his customer. But a consistent life of sagacity, economy and industry, invariably establishes the right kind of reputation in the end. Confidence grows up in influential quarticular and the confidence of the conf "you are trembling with excitement. Confidence grows up in influential quar-How could you have deprived her of her ters, towards the young beginner. Old merchants shake their heads approving-"But I did. I let her get blamed in by place. It was I who peeped into fadame De Bonne's desk; I was so urious, and when I heard some one

ef the right sort.

We may say to every young man, about to start in life, make a character for yourself as soon as possible. Let it also be a distinctive one. It is better to have a name for excelling all others in some one thing than to enjoy simply a notoriety for general merit. a mechanic?—outstrip your fellows in skill. Are you a young lawyer?—be-come superior in a particular branch. Are you a clerk?—be the best bookkeeper your employers have. Are you in a store?—make yourself acquainted with the various buyers. In short, be-come known for an excellence peculiar cause you will have, as it were, a mon-

opoly, and dietate your own terms.

Money may be lost, without fault of your own, by some one or another of change of interests. But character remains through all. It belongs to the individual and is above the chances of fate. Thousands who have lost all else, have recovered themselves by having a character to start anew with; but no man, without a business characte ever risen from the ruin caused by the loss of capital, or the destruction of

An Expensive and Harmful Habit.

"Total abstinence is becoming more general as a requirement by corpora-tions," says the Catholic Universe. some years the Burlington Railway Company has demanded that all endepartments should be total ab stainers during working hours. has now formulated a new which requires all its em-ployees to be total abstainers, whether or off duty. Young men should realze that in frequenting saloons and in tetting the name of doing so, they are tanding in their own light, and hurting their prospects. Join the C. T. A. good. It is an expensive, as well as a good. It is an expensive, as well as a hurtful habit. Habitual drunkards started with an occasional glass. Guarantee companies always inquire swer in the affirmative if the applicant

Discipline of First Importance Expertness in swimming and fencing may be quickly acquired by any young will take the trouble t ter these branches. When a cadet first joins a corps, he is taught these essenpline is a factor of the greatest imrtance. The young man must obe ery requirement to the smallest de requirement tail: he cannot slight a single movement in any exercise that is ordered.
Pride and ambition play their parts.
Surrounded on all sides by splendid specimens of physical manhood, the cadet grasps at every opportunity for the instruction that will make him bodily as admirable as his fellows. vork embraces a vast field of simple exercises of all descriptions, which have been selected because of their value as means to the end which this training is

tended to attain.-Succes What a Man of Bustness Should be, man of business should be able to fix his attention on details, and be eady to give every kind of argument a earing. This will not encumber him, for he must have been practised before hand in the exercise of his intellect, and be strong in principles. One man collects materials together, and there they remain, a shapeless heap; another, ossessed of method, can arrange what he has collected; but such a man as I would describe, by the aid of principles, goes farther, and builds with his

He should be courageous. The cour-

think steadily over possible failure, in order to provide a remedy or a retreat.

There will be the strength of repose about him.

He must have a deep sense of responmuch truth as possible.

His feeling of responsibility and love of truth will almost inevitably endow him with diligence, accuracy and discreetness—those common-place requisites for a good man of business, without which all the rest may never come to be "translated into action."

# REVELATION AND IMMORTALITY.

God is the chief end of our life. Reason tells us that. And it tells us, too that in no other way can our life attain its perfect consummation.

But without a revelation from God our conception of the eternal destiny to which we are called would be without that entire clearness and definite-ness we so much covet. How many, nowadays, protest that what moves then to decline to believe in immortality, in spite of all proofs advanced in favor of it, is their deeply-felt inability to form to themselves a clear conception of the life beyond, of its contents and ob-

jects. It is the object which gives to existence its meaning as well as its right to be. Where no serious object for a con-tinuance of existence is discoverable, there also the right to continued exist-

ence seems not to be made good. Face to face, with the fact of the general destiny to death, the admission of immortality seems so daring that there is a certain unwillingness earnestly to profess and contend for this faith exoming, I grabbed Grace's hat, which sudges and deepens; ins transactions on a desk and the mistress-general book me for Grace, and so she was punched."

"Oh, Agnes, how could you do it?"

"Well, mamma, it was like this. I widens and deepens; ins transactions profess and contend for this faith except after some special reassurance cept after some special reassurance in the compact of this faith except after some special reassurance cept after some special reassurance cept after some special reassurance could help and in a few years he retires with a competence, or remains to become a millionaire. All this is the result of "Well, mamma, it was like this. I millionaire. All this is the result of "Well, mamma, it was like this."

Are you a sufferer with corn? If you are the follows, is Corn Cure. It has reverbee known to fall.

Loss of Flesh, and pain of the saints who, flow in on him from every quarter; and in a few years he retires with a competence, or remains to become a millionaire. All this is the result of "Well, mamma, it was like this."

Are you a sufferer with corn? If you are assurance cept after some special reassurance cept after some special reassurance in the competing the count of the saints who, from that Power which alone could help and in a few years he retires with a competence, or remains to become a millionaire. All this is the result of "Well, mamma, it was like this."

Are you a sufferer with corn? If you are so often this faith except and contend for this faith except after some special reassurance the sum of the count of the saints who, from that Power which alone could help and in a few years he retires with a competence, or remains to become a man contend for this faith except after some special reassurance the sum of the saints who, and the count of the saints who, the provide a sum of the count of the saints who, and the provide and the count o

stablishing, at the outset, a character | found any operations of God's Power nor any provisions in favor of the immortal life? Revelation is such a pro-Destined as we are to live ever, God by Revelation supplies the lack of experimental attestation that really there is a God in the everlasting silence and a heavenly destiny for our weary souls .- Catholic Telegraph

#### SUPREME LOVE IN THE HOLY EUCHARIST.

Catholic Citizen. In Father Delgairn's wonderful book, The Holy Communion," is this pass-

'It was not only human thirst which rung from our dying Lord that awful y; it was not only the thirst of a ying man in His agony, when His veins ere drained of blood; it was the thirst the Godhead for souls. It was the aging desire of our Heavenly Father rning for union with His children telling us how His eternal spirit vas athirst for us; as the man who is nguishing in a sandy desert for the ells of living water.

And, a little later, Father Delgairn adds: "Man is ever searching for re-union with God. Amidst the horrors of the Pagan world, we can still trace s craving void for God. The cry for God is still heard in the accents of the ildest Pantheism.

Plutarch voices it when he wonders itemptuously at the Egyptians for orshiping animals. Colsus approach when he tries to excuse the worsh zbirds by saying that, as they are termediaries between man and the useen Power, they must be beloved re would be to assume that Christianwas impossible. To-day some of us holics, looking on the world around seem to imply that the yearning for dinate vanity on the part of either the husband or the wife. Pope, the Cath-the visible Church, and that we, who ank God daily for the most extreme when he said:
"Nothing hinders the constant agree

led in the "Vita Nuova," to its sub-mest, all-embracing phase in the ily to what pitch it amount "Paradise," springs from the unsatisfied yearning for complete union with
the very centre of love. Dante's definition of love is that of Aubrey de Vere:

In you what pitch to another to a
Thousand of houses would be happy
to-morrow if this passage were written
in letters of gold over the mantlepiece
and the offenders could have the cour-

I make not songs, but only flud Love, following still the circling sun, Liove. following still the circling lis carol casts on every wind. And other singer is there none."

This acknowledgement - sometimes s veiled as it is passionate,—is the bur-en of all poets worthy of their gift; is the burden in the hearts of mer o-day. But it is the way of the world o deny the existence of the mysteries of the spirit while inventing a new altar which to prostitute the

Philosophies and theories ouch the heart, and it is the heart that flame which burns always upward to the Eucharist. Drummond's "Greatest Thing in the World,"—a famous non-touched many hearts with that nameles longing, and to it many hearts have responded. Who shall say, reading that sermon and knowing its popu-Christ is confined to Catholics?

It is a mistake most of us have made in our time to think that the possession of the meaning of love makes us superdraws us nearer to them, -makes us more their equal;—Christ, dying for love, needed no added kingship. He was the King,—it was to be nearer to the blindest of those He loved, that brought out the cry of agonized yearn-The love which arose in some of the hearts that heard and understood that cry,—you see the faces of those persons in some of Tissot's pictures,— was incomplete, for they had not yet of earthly love have faded,—crying out that the love of spirit for spirit may not die-finds its fulfillment in the Euchar-

All philosophies that do not support love, in its highest sense, are failures. Life and experience show this—and life and experience are test of philo-

On all sides one hears the constant demand for more teaching as to the duties of man. "Work is prayer," we are told; "work is the best thing in life;" duty must be difficult, or it is not duty. "Work is the salvation of not duty. "Work is the salvation of society." 'Let our preachers talk more of the every day virtues." When this is said, it is supposed to be the truth; but it is not the truth. It is more love we need rather than more work. The appeal so constantly put before the preacher that he teach common sense, is the ruin of the Protestant pulpit. Benjamin Franklin was an excellent business man, but a very poor leader for those who knew that life is not made up only of earning and saving. If work were the salvation of society, or even works—for it would be an insult to the shades of our Pagan ancestors to imagine that they were entirely without benevolence—the stable of Bethlehem would not have had a necessary place in the history of the world. Christianity

that desire fully possible. What seem to be the best qualities of the modern time are at war with the very essence of the Christian idea. It is not the dogma of infallibility, the very essence of the Christian idea. It is not the dogma of infallibility, the fear of the confessional, the dread of authority that keeps so many men out of authority that keeps are authority that keeps are authority that keeps are authority that the Church; it is the misunderstanding of the supreme love that shows itself in the Eucharist; and this implies a sad ignorance of the psychology of their own nature and of that great ultimate fact, so little understood and so little explained, the resurrection of the

has not only accentuated the desire for God, but it has made the satisfaction of



peal to the example of the saints, as epresented at second hand,-in a man without conviction or sympathy with our point of view, leads often to hopelessness and indifference. The blessed Eucharist is the one fact for us. As Father Delgairns says: "A new want has arisen in our hearts and we thirst for union with Jesus. This want God has satisfied in giving us the blessed Sacrament."—Maurice Francis Egan.

Why Some Marriages are Unhappy The causes of unhappy marriages a arious—some petty, some serious, but To assume that Paganism has The family squabble is not unfrequently the divorce court, and children are forced to bear the brand of their parent's shame. We can trace the unhappiness in most cases to inor-

ment, are alone in yearning for ment of people who live together but rect union with Him.

The truth is that all the great poets what they think their dignity or merit, we sung of love—not merely as of one and inward expectation of such an over eature for another—but in the universe measure of deference and regard a Dante's idea of love growing answers to their own extravagant false n the first sight of Beatrice as chron- scale, and when nobody can pay, be cause none but themselves can tell read-

age to apply it to themselves.—American Herald.

#### BLOOD TROUBLES

Manifest Themselves in Many Disagreeable Ways.

SUCH AS SCROFULA, ECZEMA, BOILS AND PIMPLES-THE BLOOD SHOULD BE PUR-IFIED DURING THE SPRING MONTHS.

The Spring season is the time for blood cleansing and blood renewing. Blood troubles are many—and dangerous—and manifest themselves in a score of painful and offensive ways, such as screfula, eczema, boils and pimples. The impurities that get into the blood pursue their poisonous way all over the body and are re sponsible for a large proportion of all diseases, various in their nature but dangerous in the extreme. To have pure blood and plenty of it, you need a tonic and blood builder, and for this purpose there is nothing can equal Dr. Witliams' Pink Pills for Pale People. These pills cure all diseases due to impurities in the blood by promptly cleansing and freeing the blood from all poisonous and offensive matter. If your blood is thin or insufficient; if you suffer from exhaustion at the least exerpartaken of the pledge of the deepest love,—the Eucharist. The longing of of all poets,—crying out when the roses of earthly love have faded tion; if you get out of bre filling your veins with new, rich, red blood. Mr. Robt. Lee, New Westmin-ster, B. C., says:—"Before I began us-ing Dr. Williams' Pink Pills, my blood was in a very impure state, and as a re sult pimples, which were very itchy broke out all over my body. My appe-tite was fickle and I was easily tired. I tried several medicines, but they did not help me. Then my wife urged me to try Dr. Williams' Pink Pills. I got a half dozen boxes and by the time I had used them I was completely restored to health, and my skin was smooth and clear. I shall always speak a good word for these pills when opportunity offers."

It is because these pills make rich red blood that they cure such trouble as anaemia, shortness of breath, headache, palpitation of the heart, rheumatism, erysipelas, St. Vitus' dance, and the functional ailments that makes the the functional ailments that makes the lives of so many women a source of constant misery. The genuine pills always bear the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper on every box. Sold by all dealers, or sent by mail at 50 cents a box, or six beaus for \$2.50 by addressing the Dr. boxes for \$2.50, by addressing Williams Medicine Co., Brockville, Ont.

Tendency of Catarril is to Spread. Just a slight matter at first, and because slight neglected; but the seed sown bring; forth a dangerous harvest. Consumption, which is the harvest of death. Better spend a few moments each day inhaling Catarrhozone, an aromatic antiseptic that relieves at once, clears the nasal passages, and restores lost sense of taste and smell. The immediate effect of Catarrhozone is magical so prompt and efficient. Cure is certain and permanent if you use Catarrhozone Price it. Smul sizes 25c., at Druggists or Polson & Co., Kingston, Ont.

Worms cause feverishness, mosning and

get him to procure it for you.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so but that it will not give relief. For coughs, colds and all affections of the throat lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phiegm, and gives the diseased parts a chance to heal.

Are you a sufferer with corns? It you are get a bottle of Holloway's Corn Cure. It has never been known to fail.



## MUTUAL LIFE OF CANADA

Formerly The Ontario Mutual Life

This Company issues every safe and de disable form of policy. We have policies at reasonable rates, that guarantee

An Income to Yourself for life.

An Income to Your Wife (if you have one) for her life. An Income to Your Children (if you have any) for twenty years after your and your wife's death.

They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy. ROBERT MELVIN, GEO. WEGENAST, Manager W. H. RIDDELL, Sec'y , Waterloo, Ont.

After Work or Exercise



preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a dead!

# ALLEN'S LUNG BALSAM

will positively cure deep-seated COUGHS, COLDS, CR OUP.

A 25c. Bottle for a Simple Cold.
A 50c. Bottle for a Heavy Cold.
A \$1.00 Bottle for a Deep-seated Cough.
Sold by all Druggists.

# PURE GOLD

JELLY POWDER

Joyfully, Quick,

Flavored with

PURE GOLD EXTRACTS always true to name

AT YOUR GROCERS

#### Established 1889. The LONDON MUTUAL Fire Insurance Co. of Canada.

Head Office, LONDON, ONT;

Authorized Capital, 500,000
Subscribed Capital, 100,000
Business in Force over 50,000,000
HON, JNO. DRYDEN, GEORGE GILLIES, President. Vice-Pres.
H. WADDINGTON, Secretary and Managing.
L. LEITCH, JAS. GRANT, D. WEISMILLER, Supt. Treas. Inspector Over \$2,900,000 paid in lesses. Lowest rates. Losses promptly settled.
CITY AGENT:

M. WEURWELL. 476 Bichmond Street.

A. W. BURWELL - 476 Bichmond Street FAVORABLY KNOWN SINCE 1826 PELLS AND FUNDERS AND FUNDERS BED TO SERVICE OF THE PUBLISHED BY WORLD'S GREATEST BELL FOUNDRY Estab. 1887.
Bell's for Colleges, Schools, Etc.,
With for Chaleges of E. W. VANDUZEN CO.,
With for Chaleger to E. W. VANDUZEN CO.,

CHURCH BELLS Chimes and Peals, McSHANE BELL FOUNDRY

THE SPIRIT OF PRAYER.

Every intelligent person prays occasionally. Some pray at regular intervals on festal days, civil as well as religious, on Sundays, even daily night and morning; the prayer they make is often long and fervent, especially in time of anx-iety, temptation, trouble, danger, affliction; their prayer is answered, for prayer is always answered, and often they recognize the recognize for recognize the answer, their minds are enlightened, their hearts strength-ened, they find and follow God's will

with resignation, constancy and peace.
One would imagine that an action so
useful would be repeated over and over gain, that a power so supernatural could be exercised to its full extent, that prayer would be a ruling influence in our lives, that we would have re-course to it, not only at certain times or on certain occasions, but at every moment, in every circumstance of life, until it would become like a spirit quickening, strengthening, elevating all we do, so that literally, in the words of the Gospel, we should always pray and never stop praying.

Why, in spite of this, does prayer

seem to many a strange and difficut task? Why does it not come natural, or why do we not feel disposed to pray, in prosperity as well as in adversity, in joy as well as in sorrow? Why do so many doubt the utility of prayer?
Why do some think it altogether unreasonable? Why do we at all times give up praying or derive so little pro-

The answer is that very few have the spirit of prayer; few know what prayer is, or go about it in the right manner. We try it only when our efforts fail, only when we are driven to it. are in the habit of praying, it is routine or perfunctory way, with distractions enough to keep our gaze continually averted from God, with desires and intentions scarcely in keeping, often rather in conflict, with the object of our prayer. We limit the scope of our prayers to petition, and keep forever begging from God, never praising, never thanking Him as He deserves. Even our begging is violated its way. We beg only for what we want, regardless of His desires; we want, regardless of His desires; we public-spirited, you must be public-spirited, you must do your best, and of all to show yourselves the most serves. Even our begging is wrong in disposed to use the favor to our advantage. Too often we ask with misgiving, doubt, with an anxiety that proves we have no real confidence in God, or, what is worse we approach Him presumptuously, or with the senti-ment that He must not only hear our prayer but answer it our way. If we disappointed we fail to recognize His answer, we grow disheartened, and listen to the fallacy that to know and satisfy our wants God does not need our prayer, that it cannot avail to change His laws, that, perhaps, there is no providence, and prayer is waste of time, energy—as prayer conceived or made with such dispositions surely is.

Doubt and error in religion always grow out of misconception. Men do not accept or abandon its truths because they do not take time to master them properly. So it is with prayer. Only those who form a wrong view of it can consider it useless or unreasonable. imagine that prayer is only for certain needs of the human heart, that a certain number or kind of prayers must invariably produce a certain result, or that prayer is heard only when the precise object prayed for is granted, argues an utter ignorance of the nature of prayer. Prayer is not something we take to as a last re-sort, but the natural prompting or yearning of our being for the presence nd influence of our Maker and Ruler. It is described as the raising of our mind to God, the elevation of the soul from earthly to heavenly things. It is the language of the soul, the cry of the heart seeking to communicate with God, to express its dependence on Him entirely, to make His thoughts our writer above-mentioned thoughts, His way and His will ours. enthusiasm. We quote: thoughts, His way and His will ours. enthusiasm. We quote:

It is the desire of charity, animating us
to profess our halief and confidence in God and throwourselves on His providence in loving and submissive depend-Like charity, it inspires us, soul and body, to give expression to our relations with God, and like charity, it is tinually when we make some special prayer, and when we are not actually praying, virtually by its influence actng on all we do.

This spirit of prayer prompts us to express the wish of our hearts, not as if we could reveal to God something wn to Him, but to acknowledge interpret His will. It does not lead us to imagine that any words of ours can change His fixed laws, but it enlightens us to know that He has ordered His providence as to make our prayer a condition and a cause of our own and o others' welfare. Like the charity which inspires it, without the slightestest presumption, it easts out all fear, the senile fear of any evil influence from whatever source in past, present or future—from hereditary, environment and a thousand unknown and unforeseen chances, the enslaving chain of causes and other bogies, to which non-believing generation, with all it freedom of thought and conceit of knowlthe crowning glory of our nature, the freedom of a self-determining will. Tranquil, serene and confident, it waits on God and is quick to perceive the slightest intimation of His will, to learn His pleasure as much by what He withholds as by what He grants, to consider delay and disappointment not a failure of our prayer, nor as a refusal on God's part, but only as a means of helping to know His holy will.

This is the spirit of prayer as we dis cern it in the Our Father, the prayer taught us by Christ. It needs careful cultivation, and it is well worth our pains to cultivate it carefully. The time is favorable, Lent, the season of prayer. Our practices are the best means possible of obtaining this spirit; the Apostleship is itself a spirit of prayer, by which all whatsoever we do is done for the glory of God. To grow in this spirit, then, we would invoke ian institutions is the asylum for sons of

not what we should pray for as we ought, asketh for us with unspeakable groanings."-Messenger.

#### CATHOLIC LAY ACTION.

Stirring Address of Archbishop Ire-1-nd on the Need of a Vigorous Catholic Lasty.

Who will declare that, standing as she does on the theshold of the twentieth century, the great Catholic Church is not at the same time standing on the threshold of the greatest sphere of vigorous activity that the world has ever seen? From every quarter of the habitable globe there are borne down to us loud cries of exultant onset against the forces of wrong, and practically from every mountain-top there are coming strong voices of urging. The average Catholic layman is not aware of what the Church demands from him to-day. He doos not know that he is standing in the arena of lay activity, and that those who have trained him are urging incessant firmness and courage. In a striking address, a few days ago delivered at Washington, Archbishop Ireland declared:

"I would speak to the laity of the country. I love to speak to the laity anywhere. I am a Bishop of Holy Church, and it is my duty to sustain the dignity of the office and to maintain all its rights; but as a Bishop known well. and knowing in some degree the world, I say that the Church must not be in practice on the field of battle too minis-terial. We need soldiers; we need the laity more than ever. In former days countries Catholic, the Church moved along, as it were, of itself. that was necessary for the officials of the Church was to give directions.

' Not so now. It is a day of conquest; and the Bishops and priests of the Church without the laity are as so many captains on the field of battle without soldiers. The great sermon to be preached to Catholics nowadays is the things to be done which priests and Bishops alone by themselves can not know. The laymen out in the world see what is to be done. Let

them do it at once.
"I, in my small sphere, preach to the ardent Americans, the most devoted citizens, and you should be ready, if the opportunity offers, to put your-selves forward in public life, so as to be able to serve your country and to serve it honestly; and there should be no incellectual movement, there should be no literary club, tkere should be no moral reform movement going on in this country without Catholics being largely representative in the membership. discouraged whenever I find in place a good movement for the betterment of humanity, for the elevation of citizens in general, when I discover one without Catholic names in the member-

#### THE NEW CHARITIES OF THE CHURCH IN AN OLD CITY. Catholic Antidotes for a Bad Heredity.

Henry Sandham writes of the won derfully beautiful Church of Our Lady of Pompeii and its miracle-famed shrine in last Sunday's Boston Herald. This church was built thirty years ago by a young Italian lawyer, Don Bartelo Longo, and his wife. Don Bartelo had wandered from the Faith into the delusion of Spiritism. A prey to the anguish, he was favored, as he believes, by a message from the Blessed Virgin herself, who told him that he would find peace and salvation in propagating the Devotion of the Rosary. He established the Archeonfraternity of the Rosary among the people, and built up the church and shrine and to make His thoughts our charities of which the non-Catholic writer above-mentioned writes with were odious to the Roman world because

> e eve and ear of the dilletanti, the Church of Our Lady of Pompeii embraces and supports an active and widespread humanitarian work, mostly on industrial lines, among the poorer cla that would do credit to any g metropolis of the world. Adjoining numbering already more than four hundred children, gathered from the out-cast poor of every province of Italy. The girls receive an elementary education, are taught sewing and embroidery, and in work hours help to sew and bind the numerous publications connected under the care of a white-robed Sister, for the sanctuary is now in the hands of the Dominicans, and there chant the Rosary and sing the Vespers to the accompaniment of the magnificent organ, the lovely young voices in both solo and chorus showing that some little time, at least, is devoted to training in

"In the garden of the orphan asylum grow the miraculous roses of Our Lady. Here is found every variety of rose known to Europe and which, growing up within the pale of the sanctuary, are said to have obtained healing grace from the same divine source as that of the picture. The rose leaves, dried and blessed, are sent all over the world carrying to the uttermost parts grace and healing for the faithful. In May of throngs of pilgrims from every country of Christendom to pray before the blessed picture, there is the feast of the roses, when the high altar is corered by the little orphans with fresh and the word and its tasks, or else into the indifference of contempt, in order the more strongly to secure here was a pulleation to the home beyond. It is more difficult to exercise free comoses from the sacred rose garden.

Besides the orphanage there is an infant school for both sexes, a workroom for girls, a preparatory school of arts and trades, a school of typography and book-binding, in which the machinery is run by a powerful electrical dynamo, which also runs the great organ of the church and supplies lights for the

streets of the town and all the buildings, including the holy edifice itself.
"The most recent, and perhaps most important, addition to the humanitar-

convicts, which is the first institution of its kind in the world, and, though but seven years old, already provides home, education and loving protection to over one hundred sons of convicts gathered from all over Europe, four of whose members were actually born in prison. The incalculable ben nefits such a wise and beneficent plan for regenerating the degenerate by altering environments and counteracting, by all the force of religion and education, the curse of heredity should strongly com-mend it to the warm-hearted and benevolent American public, and should also open the eyes of the bigoted to the cruelly falso accusation that the Roman Catholic Church retains its power in the older countries of Europe by ing the masses and encouraging ignor-

" Here in Pompeii, on the ashes of a pagan civilization that once ruled the world, is risen a Christian community that, quite independtly of its religious aspect, is governed by a model legisla-tion, founded on the broadest and most modern humanitarian scheme; and this monumental work at Bartolo Longo may well stand as one more 'model pre-cept' that the New World can learn from the Old.

"To use the words of the Don him-self: Without any sure income, with-out any surplus, without any fixed capital, without any help from the city or State government, thouhundreds of families, workmen, children and orphans are daily supported. On Saturday evening not a cent remains, but on the following Saturday the money is there, ready and forthcom-

This is one man's faith."

### VALUE OF DIVINE REVELATION.

Consummation in God is the end of the final object of man's life. With that comes the requirement that God and eternity shall be made the authoritative center of our spiritual life, the living focus of all our interests. But no matter how thoroughly this requirement is founded and grounded in those logical inferences that lead us up to the knowledge of God and of eternity, still it is and remains certain that in matter of fact we are situated in a finite, temporal world, and that needs as well as siderations and duties in thousandfold combination ceaselessly influence us with all the force of immediate correlation, nor do they ever release us from their charmed circle.

In spite of our whole-souled consecration to God's service, our thoughts, aspirations, feelings every hour, every moment are determined by the world that now is, the value and the pleasure. the power and the reality of which intrude themselves upon us immediately.

We are, also, subject to the influence of the transitory, yet we ought make the imperishable the authoritative law of our life.

Behold now the goodness of our Heavenly Father. By this revelation he comes to soften this incongruity, as He emerges personally and with His influ-ence enters in upon the world of the perishable by means of His institutions and provisions for salvation, in Church and sacraments. Indeed, revelation transplants and promotes us (so to say) into an environment quickened by the pulsation of eternity. We learn in this pulsation of eternity. We learn in this present world to feel ourselves as citizens of a kingdom of God that is not of this world. The Epistles of the holy Apostles are full of this thought of the value of revelation to religion.

The significance of the incongruity which we have noted may be clearly the time-honored charge that the Christian revelation makes men misanthropic and hostile to the state, indifferent towards their native country and towards

The Christians, says a noted writer, were odious to the Roman world because they sconned disdainfully the very things that world regarded as the highest good—Cresar and empire, science and culture, wealth, good cheer, social prestige, conviviality, pleasure.

Christianity, so say its opponents, renders the soul misanthropic and seeks to separate her in every root and fibre of the disposition of mind and heart

to separate her in every root and fibre of the disposition of mind and heart from her earthly country and to transplant her in God. Whoever understands and takes seriously this funda-mental thought is obliged artifically to inoculate his mind with a pessimistically vitiated conception of the world in order to be able really to hate it.

The charge is unwarranted, except so with the great work of the sanctuary.

Daily these children file into the church not to regard the present world as their not to regard the present world as their continuing home, but as the way home

No more can your Pantheists, your "new thought" enthusiasts annul the perishableness of this earthly life; no more can they turn this earthly our abiding home. Christianity simply gives to the perishable an in perishable object, but it takes naught other hand, the rising superior to the earthly Now with its tangible interests and connections is a difficult task, whose triumphant accomplishment materially facilitated by the revelation which comes from the God Who is supremely exalted above all that may be seen and handled.

Christianity at the same time warns every year, the same month that brings | a one-sidedly antagonistic attitude to mand than passionately to hate and shun. Revelation again affords material aid for the overcoming of this diffi-

> The charge in question also is proved The charge in question also is proved unwarranted from the fact that Christianity expressly insists that men shall not picture to themselves the kingdom of God, the universal sway of which it aims to establish, according to the conditions of the earthly world. Indeed, for the sake of this very principle was Christ delivered up to the death of the cross.—Catholic Telegraph.
>
> The Sisters of St. Joseph in charge of the House of Providence (Mount Hope) London, gratefully acknowing Mayor Beek's generous donation of \$100. half of which has already reached them through Mr. The Mayor is evidently proving himself a true friend of the poor because he comes of his own accord and offers help, thus making the kindly deed doubly appreciated. Most assuredly the blessings of God's poor will be with Mr. Beck during his reign in the civic chair.

#### THE STATIONS OF THE CROSS.

The Stations of the Cross, or as it is very often called, the Way of the Cross, is a devotional service which dates back in its origin to the earliest day of the Church, when it became a general custom of the Christians to observe it in Jerusalem. At that time the service consisted in persons taking part in it going from the court of Herod in Jerusalem to the spot on Mount Calvary where the crucifixion of Christ took place. The custom continued through the ages, and is still in vogue with the residents of the old Jewish city, and is often participated in by visitors of the

Those who traveled the ancient roadway made historic by the funeral pro-cession of nineteen hundred years ago, say that the stones at the fourteen different places where the march to the mountains was interrupted, have been worn hollow by the kneeling in prayer of countless hosts of divine worshippers. The story of this most pathetic part of the life of Christ, with all its external devotion and sorrowful reminders, was carried to distant parts of the world by strangers who had seen it in Jerusalem, and for all the centuries Christians have made pilgrimages to the Holy City that they might participate in the sad ceremony.

About eight hundred years ago the Franciscan Order of priests established a monastry in Jerusalem and undertook the custody of the sacred places of the Holy Land. Thus the several stations or spots where the journey up Calvary's heights was interrupted, passed into their hands. It was then that the service was undertaken and spread abroad as a general devotion, and from that day until now it has been chershed by devout Catholics in every part of the globe as one of their dearest orayers .- American Herald.

#### GRAND ENTERTAINMENT At Cobourg.

Truly we have been having a plethora of good entertainments recently and the one given in the Opera House on Monday evening by the pulls of the convent school was voted by many, one of the best entertainments heard for stong time. It was held on the evening of St. Patrick's day and junding by the crowds who were present the pairon saint of the Emerald Isle has many devoters who delight to do him honor. Every available seat in the hall was occupied; standing room was at a premium and even then crowds were turned away. About \$200 as realized at this excellent entertainment. The boys of the convent school, fit'y of them, were the first to appear on the stage and they performed their part well by giving a chorus. The Isl that's crown'd with Shamrock. Miss May Burns gave a good recitation, "An invitation to a Party," so da chorus. "Mountain Elves," was given by twenty-four little ones who acquitted themselves well as did also the boys in the song. "The Tail Top Hat." Then the audience were treated to a vocal duet, "Mary and Marie," appropriately and well given by Misses Mary Fox and Marie Smith. The "Ribbos Dance" by sixteen girls was both pretty and artistic and this closed the first part of the programme. In this Masers T. Kewn, and J. Bowen played volins, while Mass Minnie Mogurty was at the piano. All the performers played well. Then sixteen little tots, spectacled, and wearing quaint old-rashioned gowns gave a pnotomine, "Gossip, that brought down the house. The next much was boat bretty sing spectacled, and wearing quaint old-rashioned gowns gave a pnotomine, "Gossip, that brought down the house. The next much was an operatia, vapidaded. Miss Rooney kindly responded to encore and sang. "Don't be Cross" (Carl Zeleiter). The next number was an operatia,

traved by Misses Marie Smith, Versa Rooney, Mary Fox Clemmic McGwan, Ethel Fox, Genevieve Plunkett, Marquerite Drumm, Marcie Bluns; Masters Willie Casey, John Kearns, Willie Masters, Willie Casey, John Kearns, Willie Masters, Steve Bowen, Donglas McGuire, Che Cadlaghan, Ambrose Fiesch, A chorus, "The Dear Little Shamrock" was the last number. The entertainment closed with the National Anthem. Miss Doody was the efficient accompanist. The admirable way in which all who took part acquitted themselves speaks volumes for the excellent and careful way in which they have been trained by the Sisters at the Convent school.—Cobourg World, March 21.

A. O. H.

RESOLUTIONS OF CONDOLENCE

At the last regular meeting of Co. Board of the A. O. H. the following resolution of con-dolence was unanimously passed: olence was unanimously passed:

Whereas we, the officers and members of the
o Board of the A. O. H. of York County,
ave learned with inexpressible sorrow of the

olic press for publication.

What Ryan, County Sec.

Whereas we the officers and members of of Div. No. 1, A. O. H., in meeting assembled, record with prefound regret the death of the Rev. Father Ryan, Chapiain of this Division. That whereas by his death our Holy Mother Church has lost one of her ablest sone, one who was possessed of the greatest qualities of head and heart which adorned his exalted position. He was a wise and trusted councillor of his Church, whose works and deeds remain to be cherished in the memory of his people for years to come. Not alone in church circles was the great Father Ryan prominent, but also in the Irish cause, in which he was one of its foremost workers to promote every laudable object for its welfare.

Resolved that in the death of the Rev. Father Ryan, the A. O. H. has lost a fond and loving friend and one who was a fatihful and most zealous supporter of its principles.

Resolved that we convey to His Grace the Archbishop our sincere condolence for the loss sustained by the death of Rev. Father Ryan, and a copy of same be sent to the Catholic press for oublication and entered on the minutes of this meeting.

WM. Ryan, Rec. Sec.

MM. RYAN, Rec. Sec.

MR. FRANK SLATTERY AND THE A.O. H.

At a largely-attended meeting of Division
No. 1, A.O. H., held in Society hall, corner of
Queen and McCaul streets, on Monday evening, March 24, the following resolution was
unanimously adopted;
Rasolved that we, the officers and members
of Division No. 1, A.O. H., of Toronto, in
meeting, assembled do hereby express our
hearty approval of the sentiments expressed
by Bro. Frank Slattery on the occasion of our
annual concert held in Massey hall on St.
Patrick's night, March 17, 1992, while acting in
the capacity of chairman, and we further express our sincere thanks to him for the able
and efficient manner in which he did honor
and represented our Grand Old Order on that
applicious occasion hearts approval of the sentiments expressed by Bro. Frank Slattery on the occasion of our annual concert held in Massey hall on St. Patrick's night, March I7, 1992, while acting in the capacity of chairman, and we further express our sincere thanks to him for the able and efficient manner in which he did honor and represented our Grand Old Order on that auspicious occasion.

Resolved that we further pledge to him our hearty support, co operation and influence for the patrictic stand he has taken and pray that he may long be spared to labor with us hand in hand for the cause of dear, native Ireland.

Signed on behalf of Div. No. 1, Wm, Ryan, Rec. Sec.

Toronto, March 29, 1992.

CARD OF THANKS.

#### DIOCESE OF HAMILTON.

His Lordship the Bishop sang Pontifical Mass and preached at the Cathedral Bunday, last the attendance of the clergy of the diocese at the blessing of the cits in the Cathedral on the 27th inst. was very large. The fair in aid of the House of Providence, Dundas, will be held in the Armery, Hamilton, beginning on the evening of the 4th of April.

#### DIOCESE OF LONDON.

HOLDES OF LORDON.

HOLY WEEK AT THE CATHEDRAL.

On Wednesday, Thursday and Friday evenings the solemn Office of the Ten bue was performed in the Cathedral, His Londship the Bishop and a large manber of the diocesan clergy taking part. The Lumentations were sung on Wednesday by Rev. Fathers Lifeureux, Ladouceur and Finsonnesulf. Thursday by Rev. Fathers Ladouceur, P. J. McKeon and Noonan, on Friday by Rev. Fathers A) ward, P. J. McKeon and Pinsonnesulf. The sermon on Wednesday evening was preached by Rev. Father Habias. P. P., of Ss. Augustine, his subject being the infinite and unfathormable love of God for His creatures. In the celebration of Pontifical High Mass on Maundy Thursday, the Bishop was attended by fev. A. McKeon and Rev. T. Noonan as deacons of honor, Rev. P. J. McKeon and Rev. Father Forster as deacons of the Mass. In the evening Rev. Father Brennan presched on the institution of the Blessed Sucrament. The celebration of the Morning Office on Good Friday was Rev. P. J. McKeon, who was assisted by Rev. Fathers Forster and Hogan. Rev. Father Stanley delivered the sermon in the evening, on the Crucifixion, taking for his text the 25d verse of the 33rd chapter of St. Luke. The various expresses were well attended throughout the week. Rev. Fathers Lifeureux and Egan acted as masters of coremonies. A very large number of the faithful approached the Hory Table on Maundy Thursday and Easter Sunday.

The certmonies on Easter Sunday at the Cathedral were of a most impressive character and the alters were very artistically decerated for the occasion. The To'clock Mass was celebrated by Rev. Father Guinane with Rev. Fathers McKeon and Ezan as deacon and subjected by Rev. Father Guinane was the preacher. Sol mn Vespers was celebrated at 7.0 clock by Rev. Father Aylward. HOLY WEEK AT THE CATHEDRAL

#### A LONDONER'S SUCCESS.

"One of the most popular young men in Stratford's benking institutions left the city to day, in the person of Mr. E. Dromgole, teller at the Merchants'. Mr. Dromgole has been transferred to Toronto. As the transferral is also a promotion. Mr. Dromgole is to be congratulated During his stay in Stratford he has made a large number of friends. He has appeared before the public a number of times in various amateur plays, and will be remembered by many who enjoyed a hearty laugh as the result of his clever acting. In the ousiness world and in social circles he has been a general favorite.—Stratford Herald.

The above has refurence to the second son

The above has reference to the second son o! Mr. John Dromgole of this city. It is pleasant to note the success of our London young men abroad. That Mr. Dromgole will forge his way to the first place we have not the least doubt, for industry, perseverance and rectitude, combined with a very marked talent for bank work, will be sure to meet its re-

#### OBITUARY.

MR. THOS. ROACH DESERONTO.

An old and respected resident in the person of Thos Roach, died of paeumonia Thursday, March 27, 1992, at the are of sighty years. He was born in the county of Cork, Ireland, immigrated to Canada in 1817 and after a short time in this country located in Mill Point (now Deseronto) working for the Rathbua Co., and continued with them until 1878, when he purchased a farm some ten miles from Deseronto where he remained until his death. He was married to Elizabeth Dearcy in 1852, and had eleven children, two dying in isfancy. The remaining children are: Mrs. Kobert Dawling, Deseronto Road; John in California; Thomas in Gananoque; Michael in Washington Territory; Corpeitus in Shanghai, China; and at the homestead are his faithful wife and the following children, William, Elizabeth and Catharine. MR. THOS. ROACH DESERONTO.

Mr. Roach had the happiness of living to celebrate his golden wedding and to see his great-trandchildren. He was a faithful and consistent member of our Holy Church. Rev. Father Hogan officiated at the last soleum services which were conducted at St. Vincent de Paul Church. Deseronto. Too pall-bearers were: Messrs, J. Freeman, T. Hert, M. Marrigue, A. Thompson, A. Oliver and M. Kimerly, The funeral was largely attended.

May his soul rest in peace!

St. Joseph's Court, No. 370.

At the regular meeting of St. Joseph's Court, No. 370. Catholic Order of Foresters, held on the 13th instant. the following resolution was moved and seconded:

Whereas it has pleased Almighty God to remove from our midet Rev. Father Ryan, one of the ablest, most elequent and most devout of priests in the Catholic Church; and Whereas the death of such a distinguished Father is necessarily a great loss to the community as well as to the Archdiocese; be it therefore

'Spiritual Pepper and Salt." by Rev. Wm. Stang, D. D. Superior of the Providence Apostolate, For Catholics and non-Catholics. Price, paper, 30 cents.
"The Berkleys," by Emma Howard Wight. Price, 40 cents. A Story for girls.

# Archbishop Eyre Dead.

Archbishop Eyre Dead.

New York, March 27, — A spectal cable from Glasgow says: — The Most Rev. Charles E. Eyre, Roman Catholic Archbishop of Scotland, is dead. Archbishop Eyre was born in 1817 at York. He was appointed Roman Catholic Archbishop for the western district and Delegate Apostolic for Scotland in December, 1868. When the ancient hierarchy was restored in Scotland by Pope Leo. XIII, on March 4, 1878, Mgr. Eyre was appointed Roman Catholic Archbishop of G'asgow.

# MARKET REPORTS.

LONDON

London, April 3.— Dairy Produce — Eggs, fresh laid, wholesale, 11 to 12c; eggs, fresh laid, (retail) 12½ to 14c; eggs, crates, per dozen, loj to 11c; butter, best crock, 18 to 20c; butter, creamery, 22 to 23c; honey, strained, per lo, 11 to 12½c; honey, in comb, 14 to 15c; maple syrup, per gallon, \$1,00; manle sugar, per lb., 10.

Poultry—Spring chickens, dressed, 55 to 80c; itve chickens, per pair, 45 to 55c; turkeys, per b, 113 to 13c.

Grain, per contail— Wasse, 23c.

# Live Stock Markets.

Live Stock Markets.

EAST BUFFALO.

East Buffalo, N. Y.. April 3.—Cattle—Very dull; veals, tops, \$750 to \$3; common to good, \$5 to \$7.50. Hogs—Slow and lower and several loads unsold; Yorkers, \$6.60 to \$6.70; light do., \$6.45 to \$6.50; mixed packers, \$6.70 to \$6.85; choice, heavy, \$3.85 to \$6.95; pigs, \$6.20 to \$6.30; roughs, \$6 to \$6.35; stags, \$4 to \$1.50. Sheep and lambs—Sheep and yearlings about steady; lambs dull, choice lambs, \$6.50 to \$6.90; good to choice, \$6.50 to \$6.60; culls to fair, \$5.55 to \$6.30; roughe, choice, handy wethers, \$6 to \$6.95; common to extra mixed, \$5.10 to \$5.75; culls and common, \$3.75 to \$5; heavy exportence, \$5.50 \$5.75.

JUST OUT

# LIFE OF JESUS CHRIST BEAUTIFULLY ILLUSTRATED

By Rev. Walter Elliott, C.S.P. PRICE, \$1.60.

A Most Appropriate Present Catholic Record Office, London, Ont.

# BOOKS For Sale at Catholic Record Office, Sent to any Address on Receipt of

Price given, GOFFINE'S DEVOUT INSTRUCTIONS ON THE EPISTLES AND GOSPELS OF THE SUN-DAYS AND HOLY DAYS.

DAYS AND HOLY DAYS.

With the Lives of mavy Saints of God, Explanations of Christian Faith and Duty and Church Ceremonies, a Method of Hearing Mass, Morning and Evening Prayers and a Description of the Holy Land, Preface by Cardinal Gibbons Approved and lightly recommended by 6 Cardinals, 12 Archbishops, 47 Bishops, and numerous priests and religious. THE BEST AND CHEAPEST CATHOLIC WORK ORTAINABLE (03 pages). Price, postage included, \$112,

A DAUGHTER OF NEW FRANCE. BY MARY CATHERINE CROWLEY.

An intensely interesting and romantic nove
—thoroughly Catholic in tone—following closel
the historical and blographical records of the
early makers of Canadian history, with a
account of the gallant Sieur Cadillac and hi
colony on the Detroit. Beautifully fillustrate
by Clyde O. De Land. Price \$1.56. MARTYRS OF THE COLISEUM.

By Rev. A. J. O'REILLY, MISS. Ap.
We have a supply of this fascinating and
thrillingly interesting work—cloth bound—in
stock, and will send a copy to any of the readers of the CATHOLIC RECORD on receipt of 50
cents. It is slightly snopworn—hence the reduction from si.(0.)

THE TREASURY OF IRISH ELOQUENCE. THE TREASURY OF IRISH ELOQUEN.

We can now supply this really interest and instructive work, which is a compendi of Irish oratory and literature, compiled we annotations from Thos. Davis Dr. MeNey Dr. Madden, and others, for the sum of \$1. It contains the most brilliant and \$1. It contains the most brilliant and stirr speeches of Edmund Burke, Henry Graud John Philipot Curran, Richard and Brins Sheridan, Robert Emott, Charles Philips Cahill, Thos. Francis Meagher, T. D'Arcey McGee, Archbishon McHale, Fai Burke, Rev. Michael D. Buckley, Mid Davitt, A. M. Sullivan, With a preface b D. Nunan Embellished with a full set of traits engraved by Kilburn. 9to pages. Glear print, cloth binding.

WHAT IS SAID OF THE BOOK. WHAT IS SAID OF THE BOOK

Dear Sir—Received your book, which is it deed, excellent value for the price. I had remost of the lectures before, but they are so in portant and convincing, they are always frest Would that every descendant of old Erin be one in his possession! They should go in 'hot caker.' Yours W. F. O'BOYLE. LUKE DELMEGE.

A NEW NOVEL BY REV P. A. SHEEHAN, P. P. Price \$1.50,

"Shall 'Luke Delmege' attain an equal popularity with the previous book of this author. My New Curare? In many respects it is a stronger book. It has several dramatic incidents unmatched in force and elequent narration by aught that we recall in My New Curate."—The Priot, Boston.

BIBLE HISTORY.

Containing the most remarkable events of the Old and New Testament, to which is added a compendium of Church History. Used in the Separate schools. Edited by Right Rev. Richard Gilmore, D. D. Bishop of Cleveland, the Separate schools. Edited by Right Rev. Richard Gilmore, D. D. Bishop of Cleveland, History, Charles Leo XIII., His Eminence Cardinal Gibbons, His Eminence Cardinal Manning, His Eminence Cardinal Manning, His Eminence Cardinal Manning, Historican and sixteen Bishops, etc. 330 pp. Embracing three periods—from the birth of Christ to the field of Rome from the fall of Rome to the "Reformation," from the "Reformation," from the "Reformation "to the present time. With an appendix of the feasts of the Church. Cloth binding. By mail 40 cents. BIBLE HISTORY.

THE CATHOLIC YOUTH'S HYMN BOOK

BY THE CHRISTIAN BROTHERS.

Containing the Hymns of the Seasons am
Festivals of the Year and an extensive collection of Sacred Molodies. To which are added
an Easy Mass, Vespers, Motets for Benediction, a Gregorian Mass for the Dead. Quarret
half cloth, With Mussic, 60 cents, withou
music, limp loth cover, 25 cents; paper, 1:
cents.

ESPIRITU SANTI BY THE CHRISTIAN BROTHERS

ESPIRITU SANTO. BY HENRIETTA DANA SKINNER

This book will be held as a notable addit-literature—more than that, as a wholeso A GREAT PICTURE OF THE POPE.

A GREAT PICTURE OF THE POPE.

The magnificent painting of His Holiness, Pope Leo NIII., is the work of one of New York's most celebrated artists, J. A. Mohite, who, in painting this interest in the second of the highest diamands of the Catholic Church in America, who so the Catholic Church in America, who so the Catholic painting in the action of the Catholic Second of the highest diamands of the Catholic Second of the highest diamands of the Catholic Parket of the highest diamands with the actist, so that the finished work would be as near perfect as anything that has been brought out. Those who have been favored by His Holiness with an audience exclaim over the remarkable likeness in this painting. "It is, indeed, a portrait absolutely true to life."

So faithful a likeness and so magnificent a work of art as the present picture, it is, therefore, of incalcuable value to everyone. Size 22x7. Sent to any address on receipt of of cents.

THOMAS COFFEY.

THOMAS COFFEY, CATHOLIC RECORD, London, Ont. Liberal commission allowed to agents.

# Mission Supplies

ARE OUR SPECIALTY

OUR GOODS ARE OF THE LATEST IMPORTATION AND DESIGN. OUR TERMS ARE MOST LIBERAL. WE SOLICIT A TRIAL ORDER.

BLAKE'S WEST SIDE CATHOLIC BOOKSTORE 602 QUEEN WEST, TORONTO. Phone Park 832. 

#### SYMINGTON'S EDINBURGH COFFEE ESSENCE

nakes delicious coffee in a moment. No trouble e waste. In small and large bottles, from a

SITUATION VACANT. WANTED TO HIRE, AN EXPERIENCED

farmer, middle-aged and married and with no young children. Wife to do work usual on farm; and wages to include services of both. Must have good references as to character. Catholic preferred, on account of special circumstances. Apply, by letter, to D... "CATHOLIC RECORD, London State wages, experience, etc. 1922-4. TEACHERS WANTED.

TOR A TOWN IN WESTERN ONTARIO.

One holding let or 2nd. class certificate and capable of conducting a choir. Duties to commence Sept. 1st. A liberal salary to one capable of supplying both positions. Apply to "Box K," Catholic Record, London, Ont. 124.4 WANTED FEMALE TEACHER 2nd or 3rd Y class for "seconds" in graded school-Penetanguishene. Duties to commence April 7th, if possible. Apply immediately, stating salary per annum expected, experience, etc., dev. Rev. Father Laboureau, Penetanguishene,

VOLUME X The Catholic

London, Saturday, Ay THE LATI

With Santos Dumont science, Rostand and ture and art, the Latin beautifully.

THE IRISH P It must be dishearten

of the Irish Party to k Ontario newspapers are them. English editors ly a reference to the ele Redmond, to the deb Healy, etc., but the this side of the water nothing commendable Party. They are conte at all times, and since Jo Mr. Chamberlain-well he did call him-they a they are unwholesomely are afraid John would member of a third-rate we are sure the liberty Toronto would tender such as was given to W

years ago.

We are sorry for our ren. They are loyal folk and they are on th insufferably stupid and But cork up yo gentlemen, and bide Irish members know at Westminster, if you do a bit of fighting to nutation as malconten well-regulated wars n are not provided for quette will be said an not delude yourselve that every loyal Briton ter as you do. We are with partisan newspay sanely about a cause tl be in sympathy with thing we can promise Irish members hold give you opportunities copy, and every resolu in the country a chance

> IRISH AF There is a rumor

Lord Salisbury is de ing "Buckshot" Foste his associates, however They have faith in th backed up by every they hate England, but Ireland, and believe parts of the Empire, promote her own inte her own laws.

Some charitable 1 Irish history in Oran the Tablet, are in fav dose of coercion to League. But that is formerly. Men who temper of the people facts assert that to de Irish organizations is The Morning Leader is out of the question is crimeless. The caused by the povert poverty that would ha ligious people into ana thing which you can crime's act is poverty

A NOBLE UN In June of this yea

will celebrate the fi of its foundation. I are not only in Que part of Canada and will no doubt show, i fashion, their affect mater. We may not do much, but we ca best towards aiding hall of learning. work: we can help and to do better wo to hear in June next have gone out from rendered their trib hard cash, which is

ive than any manner MANHOOD'S

It has been said hence every succes total abstainer. W go further and say man who wants to just now, must be drinker. There n with patent insides dram and yet man tide of competition haven, but they The average young