Ins

ents will be sol

G LIKE K.D.C.

US DYSPEPSIA

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, APRIL 4, 1903

The Catholic Record. ing rooms — is a pagan custom. LONDON, SATURDAY, APR. 4, 1903.

MODELS OF TRANQUILITY.

Last week we heard a speaker advising us not to be unduly aggressive. The speaker was a stranger. His advice was well meant though uncalled for. He may have imagined as he tronted his auditors that they were spoiling for a fight. Just how he saw blood in the eyes of our peaceable citizens we are not going to discuss. Some of the prudent ones who retail stories of how quietly and successfully they did things in the days gone by may have been responsible for his delusion. But if we are aggressive we have not

EUCHRE PARTIES.

noticed it. The only time we break

loose vocally is at family gatherings.

On all other occasions we are models of

tranquility.

A Canadian contemporary waxes eloquent over the success of euchre parties held in its city. Organizations have of course their social side, which should be developed. But it seems to us that it is being over-developed in some quarters. The assembling of men and women for the purpose of card playing is, we admit, nothing censurable, but such things, though they may breed friendships and bring people together, are not important factors in the making of Catholic thought and action. And this is exactly what we need. We need that which will minister to the soul and teach us to depend, in this matter of amusement, more upon ourselves and less upon external things.

PUBLIC LIBRARIES.

Our readers should see to it that the public libraries have trustworthy sources of information anent Catholicity. This is a duty we owe to non-Catholics and to ourselves. While we may have reason to rely upon the spirit of fair-play of the authorities we should guard against being victims of misplaced confidence. A little vigilance now may save much resoluting in the

A HYPOCRITICAL SPECIMEN.

To be so extravagant, says a writer in the Nineteenth Century and After, as to buy more than can possibly be paid for, is certainly cheating, though not perhaps of the same kind as society blames most. And this is done by many without shame or remorse for the ruin it often causes tradespeople. There are those, for instance, who indulge in every kind of extravagance they cannot afford, and at the same time are willing enough to give money which is not theirs, thereby gaining the credit of being charitable. In a few instances they have been heard preaching to working girls on the de- swears to maintain. We respectable. It is doubtful if such incongruity and hypocrisy were practised a hundred years ago.

A CULPABLE FOLLY.

Perhaps this kind of person flourishes in this country. We do not know. But we do know that a great many of us spend money foolishly-cumbering our houses with things we do not need and frittering away our substance on frivalities. And we do it because we want to be in the fashion. We have no reason for so doing. We merely follow the crowd-to be one devoid of selfreliance and independent opinion. We herd together after the manner of the ignorant.

ARTISTIC REPRESENTATIONS.

We decorate our homes for instance with pictures bordering on the indecent. Why? Because our neighbors do it or because we have seen a favorable criticism in a magazine. This will, doubtless, be considered an evidence of bad taste by the individual, who though he may not be able to distinguish a meritorious production from a daub, is, thanks to the advice of semipagans, forcefully dogmatic on the ques-

But he may find out that his ecclesiastical superiors, who set their faces against indelicate representations, are right. They are not misled by twaddle of art for art's sake. We have no hesitation in saying that the Catholic who tolerates such in his home, instead of beautifying it with what may remind the inmates of their dignity and destiny, is recreant to his responsibity. The custom of excluding the pictures of Our Lord and His blessed Mother and His saints from our parlors-draw-

that we see them, and though oftimes but poor chromos, are more beautiful in the eyes of a Christian than soul-debasing representations, however artistic.

TREATMENT OF CRIMINALS.

England is slow, says a contemporary. Still, to use a phrase of our friends, 'it can get a gait on" when it comes to dealing with criminals. An individual convicted of murder is punished in short order. Public sentiment is sound in this respect. But the process of tracking the law-breaker in the United States is mysterious and time-consum-

Every big daily sends out detectives to get evidence and reporters to write stories about it. And they are wondrous stories. The rough edges of the crine are cut off and it becomes in the hands of a sentimental scribe but a picturesque incident. The criminal is dubbed a degenerate or something else and so commended to the sympathy of the public. At the trial experts are pitted against experts and the result is much talk and no justice.

For some time past-just to mention a few instances—we have heard of a Capt. Brounell of the United States army who took part in the murder of Father Augustine in the Philippines. Other military magnates were also under a cloud for injudicious application of the water cure to the natives in these islands. Our contemporaries used some very strenuous language against these gentlemen and called aloud for their punishment. The authorities, however, were busy when the call was made, and so Capt. Brounell and the votaries of the water cure are still at large. They were tried for the crimes, but adjudged innocent. The trial was, we imagine, but a sop to the voter-something to keep him quiet until after the presidential election.

We may, therefore, be pardoned for having a suspicion that the blessings which, if we attach credence to editorials and speeches, are the inalienable heritage of the denizens of the United States, are largely imaginary. But at any rate the law as administered across the border is a source of wonder to us who have the real thing though we may not talk about it unduly.

THE ROYAL DECLARATION AND A PAMPHLET.

London, England, Tablet, March 7th, 1903. Mr. Edwin de Lisle, with the public spirit which never fails him, has just published a pamphlet upon the burning question of the Royal Declaration. If we could accept Mr. de Lisle's premises we could accept Mr. de Lisie's premises we should certainly adopt his conclusions. He postulates at the outset that it is impossible to give any satisfactory definition of that "true Protestant reformed religion established by law;" shich the Sovereign, at the coronation, which the Sovereign, at the coronation, sirability of dressing quietly and being gest that the King must be presumed to have some idea which religion it is he so solemnly swears to maintain. if the definition "the true Protestant reformed religion established by law is sufficiently precise to secure its maintenance by the Crown, surely the same definiti m may suffice when it is a question not of outward maintenance but of inward belief. Mr. de Lisle

puts his point thus:
"The fundamental position of the Reformed Church of England and of its supreme Governor, the anointed and crowned King of this realm, is to confess the Catholic faith as summed up in the three Creeds, called the Apostles Creed, the Nicene Creed, and the Athanasian Creed, and at the same time to protest against certain doc-trines, rites and ceremonies, which in England are called Roman or Popish, but which the vast majority of Christians, whether they dwell in the old world or in the new, agree to call Cath-olic and Orthodox. It is therefore unreasonable of English Catholics to ex pect such a change in the wording of the Declaration as would alter its substance, and make it cease to be test, or document essentially Protest ant, since the members of the Church by law established, and the State which maintains that establishment, have a right to pledge the Sovereign to that right to pleage the sovereign to that profession of faith, by means negative as well as positive which is the basis of his parliamentary title to the throne.

But remember that the sole object of

the declaration is to secure the Protestant succession and to exclude a Catholic from the throne. We submit that both these objects would be attained by the amendment proposed by Lord Llandaff by which the Royal

Lord Llandaif by which the Royal Declaration would run thus:
"I. A. B., by the grace of God, King of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify and declare that I do unfeignedly believe in the doctrines of the Church as by law established in this realm and I do reject all doctrines this realm, and I do reject all doctrines

eign at the most solemn moment of his life, why should it be endured?

Mr. de Lisle, ignoring Lord Llandaff's proposal and forgetful of the definition of Protestantism contained in the Coronation Oath, and believing that no description of the religion by law established in this country can be complete without some repudiation of and protest against Catholic doctrines, suggests an amended form of declarasuggests an amended form of declara-tion which would run thus:

"I do solemnly and sincerely in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of the bread and wine into the Body and Blood of Christ at or after the consecration thereof by any person Body and Blood of Christ at or after the consecration thereof by any person whatsoever; and I do reject the invoca-tion or worship of the Virgin Mary, or any other saint, and the Sacrifice of the Mass as they are now used in the Church of Rome. . And I do sol-emnly in the presence of God profess, testify, and declare that I do make this declaration, and every part thereof, in

erected to commemorate the great fire, for some years it bore no inscription. Then came the perjuries of Titus Oates and the spilling of Catholic blood upon the scaffold. The same Protestant panic which placed the King's Declaration on the statute-book led to the invention of the following inscription which in the year 1681 was carved upon the panels on the base of the monument:

wention of the following insertption which in the year 1681 was carved upon the panels on the base of the monument:

"This pillar was set up in perpetual remembrance of that most dreadful burning of this Protestant city, begun and carried on by the treachery and malice of the Popish faction, in the beginning of September, 1666, in order to the carrying on their horrid plot for extirpating the Protestant religion and old English Liberty, and the introducing of Popery and slavery."

On the north side of the monument these additional words were carved:

"Sed furor Papisticus qui tam dira patravit nondum restringitur." After a time the saner portion of the nation began to recognize that this cruel calumny against the Catholies was something to be ashamed of. Perhaps even at the time when Pope wrote "The Man of Ross," the more educated part of the community was ready to

But if it had been proposed early in But if it had been proposed early in the eighteenth century to erase the calumny, can we doubt that the sug-gestion would have been met with an offer to modify the more offensive phrases? We can imagine the Lord Salisbury of the day solemnly explain-ing that his task was not to make a ing that his task was not to make a ing that his task was not to make a new incription, but only to modify the old one, so that, for instance, in future by the passor-by might be told that the city was burned, not "by the treachery and malice of the Popish faction," but "by the activity and energy of the Catholic party." Happily no such miserable modification was attempted, until at last all men know it. attempted, until at last all men knew it for a lie, and Protestantism grew ashamed of it, and in 1831 utterly erased it. If we have but patience, the King's declaration, having its origin in the same perjuries of Titus Oates, shall sooner or later go the same road.

> HOLY WEEK. A Meditation by Cardinal Newman.

"IT IS CONSUMMATED." 1. It is over now, O Lord, as with 1. It is over now, O Lord, as with Thy sufferings, so with our humiliations. We have followed Thee from Thy fasting in the wilderness till Thy death on the Cross. For forty days we have professed to do penance. The time has been long and it has been short; but whether long or short, it is now over. It is over, and we feel a pleasure that it is over, it is a relief and a release. it is over; it is a relief and a release. We thank Thee that it is over. We thank Thee for the time of sorrow, but we thank Thee more as we look forward to the time of festival. Pardon our shortcomings in Lent and reward us in

Easter.
2. We have, indeed, done very little for Thee, O Lord. We recollect well our listlessness and weariness; our in-disposition to mortify ourselves when we had no plea of health to stand in the way: our indisposition to pray and to meditate—our disorder of mind—our discontent, our peevishness. Yet some of us, perhaps, have done something for Thee. Look on us as a whole, O Lord,

the possibility of a Catholic Sovereign. If then the avowed objects of the Declaration can be attained without the selection of specific Catholic doctrines for public denunciation by the Sovereign at the most solemn moment of his life, why should it be endured?

Mr. de Lisle, ignoring Lord Llandaff's proposal and forgetful of the definition of Protestantism contained in the Coronation Oath, and believing the converted Passion, and for the merits of the religion by the sole of the merits of the merits of the merits of given to the Church, not to any collection. Thee more than our past humiliation warrants us in doing; yet may that very joy be its own warrant. O be indulgent to us, for the merits of Thy own all-powerful Passion, and for the merits of Thy saints. Accept us as Thy little flock, in the day of small things, in a fallen country, in an age when faith and love are scarce. Pity us and spare was addition to proceed. us and give us peace.

O my own Saviour, now in the tomb but soon to arise. Thou hast paid the price; it is done—consummatum est— it is secured. Ofulfil Thy resurrection in us, and as Thou hast purchased us, claim us, take possession of us, make us

WHY I AM A CHRISTIAN.

II.

declaration, and every part threed, in the pain and ordinary they are constituted to a serious special construction or mental reservation which in the speaker, that the speaker characteristics of a serious special construction or mental reservation which in the speaker characteristics of a serious speaker than the speaker characteristics of became disciples of Christ and of His apostles, because they believed that Christ, the Author and Finisher of the Christian faith, was God. On what evidence did they believe His divinity? On the evidence of His words and His works, of His Life and Death and Resurrection, of which they were themselves eye witnesses, or which they learnt from trustworthy witnesses.

learnt from trustworthy witnesses.

Now we are Christians for precisely the same reasons. We believe that Christ is the "Son of God," that He is true God as well as true man, that He is literally God Incarnate, and that the is literally God Incarnate, and that the Religion He founded must be the one, only true Religion, and the Church He established must be a divine institution. On what grounds do we believe in the divinity of Christ? We are convinced of it by the character of His words and works, by the facts of His Birth, Life, Teaching, Death and Resurrection. True, we are farther removed from the eye witnesses, of Christ's earthly career than were the first Christians, the converts of the apostles. We are Christ left in the world to give testi-mony of Him. Who are these witnesses? They are the Church and the Gospels, or, to speak more correctly, there is but one sufficent witness, that is the Church who has in her possession the precious treasure of the Gospels. The one competent and sufficient witness of all that Christ was and all that He of all that Christ was and all that He lid, is the Church. She was instituted to be His witness and bear His name before all nations. He made her the pillar and ground of truth. Christ put into her care the whole deposit of divine revelation, of which she was to be the guardian and the interpreter. He made her a living organic body, whose very life and soul was to be the

all truth and preserve her from every This Church was complete in every part and fully equipped for her work, and was successfully accomplishing her missien before one word of the New missien before one word of the New Testament was written. She was therefore in no wise dependent for her existence or her jurisdiction on the written gospels. On the contrary, the gospels were to derive from her testigospels were to derive from her common all their authority as the inspired word of God. For this reason St. Augustine exclaimed: "I would not receive the Gospels except on the word their Church!" Not from the of the Catholic Church." Not from the written Gospel, but from the mouth of Christ did the Church receive her misher power, her jurisdiction, her ments. When the gospels were written they were no novelties to the Church. All that they contained was already in her intellect and in her Those records or memoirs were the written expression of truth, fully known to her and freely preached by her since the day of Pentecost. welcomed them and cherished them as a most precious treasure, and reverenced them as the inspired word of God, intended to be a powerful aid in spreading the knowledge and love of Jesus Christ in the hearts of men. If, tenets of that Church."

That formula could be used by none
but a Protestant, and it would exclude

The community, and let

The community is a community, and let

The community is a community

Holy Ghost, the Paraclete, the Spirit

truth, dwelling in her to teach her

Christ and making Him known, was given to the Church, not to any collection of writings. How futile then for infidels to quibble about the dates of New Testament records, and to pick flaws in the simple narrative of the evangelists! How can their carping criticism affect the question of Christ's divinity? Why not address themselves directly to the living issue? There is one competent and sufficient witness to the divinity of Christ, to His life, one competent and sufficient witness to the divinity of Christ, to His life, teaching, death and resurrection, to His words and His works. This witness is the Church which He founded to be His witness and to continue His work. She is a living witness, a permanent witness. witness, a competent witness. She is Christ's own handiwork, and she dis-plays His attributes in her own life and

This is the position which Catholics assume on the question of competent and reliable testimony to the life and death, the words and works of Jesus. The Gospel records derive their authorates the confirmation of the confirmati ity from her. They simply confirm what she teaches about the divinity of Christ.

However, to meet the assaults which infidels make on the Gospel as history, we are willing for argument's sake to regard them merely in the light of history, and examine their accuracy and truthfulness as we would consider and truthlumess as we would consider the trustworthiness of any other historical document. As the accusations of the Jews against Jesus were not consistent, so the attack of infidels on the Gospels are contradictory and they might be left to refute one another.

than were the first Christians, the converts of the apostles. We are farther off in time, but the light of evidence is no weaker for us than it was for them. True, we are not ourselves eye witnesses of the facts, but we have them from the witnesses whom the whole weaker for us than it was for them. True, we are not ourselves eye witnesses of the facts, but we have them from the witnesses whom the have them from the witnesses whom the speculations that skepticism has continued to not forth. Was the age of The latest school of infidelity pro the most childish and groundless of an the speculations that skepticism has ventured to put forth. Was the age of Augustus and of Tiberius an age of myths? Were Herod and Pilate, Annas and Caiphas, mythical personages? Are not the rise of the Christian society, the Church, and its rapid spread and its first persecution under Nero, historical facts? Listen to Niebuhr, the German historian, a man of some authority in questions of history: "Whoever does not hold Christ's miracles, to be strictly historical does not hold the strictly historical does not hold the history what history is " not know what history is."

Are the Gospels, then, authentic history? and are they truthful? What is meant by authentic? Let us define what is meant by authentic. A work is said to be authentic when it belongs to the author whose name it bears. How can the authenticity of any work be proved? Chiefly by the testimony of other writers who are themselves com-petent and reliable witnesses. Now, I think no sane man can glance at the proofs of the Gospels' authenticity without being perfectly convinced. There is an unbroken chain of evidence, going back to the age of the Apostles, and attributing the four Gospels to the writers whose names they bear. There is a line of writers without interruption who bear witness to the belief and tradition of this age, and prove beyond the shadow of a doubt that the Gospels were known in the first century were universally believed to be the work of the four evangelists.

Here the lecturer traced the history of the Gospels back from Ersebius in the fourth century, through Origen, Tertullian, Justin Martyr, Papias, Polycarp, Ignatius of Antioch, Glement Polycarp, Ignatius of Antioch, Glement of Rome, and Barnabas, all of whom in their works, or the fragments of their works still extant, mention the Gospels by name or quote from them, giving an aggregate of 1,493 texts from the four Gospels. Add to this the testimony of translators reaching back to the end of translators reaching back to the end of the first century and we have a chain of evidence, every link perfect, which must convince every reasonable man. Even the infidel Renan admits that the four Gospels are authentic and belong

to the first century. Then the lecturer adduced the evidence of their truthful-ness and sincerity. The evangelists were competent witnesses, well informed and deeply concerned to know the facts they undertook to relate. As to facts they undertook to relate. As to their sincerity, transparent candor, artless and direct simplicity, and their own profound convictions, what narra-tive can compare with the Gospel? What work of literature is equal to it, or like it? It is perfectly uniqe, and every statement is signed with red seal of a martyr's blood. This point the speaker developed and illustrated in a speaker developed and illustrated in a most convincing way. There is no fact of history, he said, which rests on stronger evidence than the authorship and the reliability of the Gospels. No historical work that we possess, such as Cresar's Commentaries or the Annals of Tacitus, can offer half the evidence of veracity that the Gospels offer.

If the Gospel history is not accepted

1276

If the Gospel history is not accepted as reliable, then there is no trustworthy history in the world. The infidel who says that such a history is a fable or a myth, must be too feeble of intellect to know the difference between fact and fiction. To call the Gospel a myth on the ground that all supernatural relig-

third of the city, and has given all the Protestant churches the properties upon which they are built. The town is overwhelmingly Protestant in sentiment and influence. Until the last few years the Catholic Church was scarcely known to exist there. That Catholic missionaries should invade such a stronghold professedly to convert Protestants was unquestionably a bold undertaking. A short while ago it could not be attempted at all, and even to-day it was not without the most to-day it was not without the most anxious misgivings that the pastor announced the mission. His friends told him that it must fail. The non-catholic population was too well satisfied with itself and did not wish to be disturbed.

A week's mission to Catholics was given. Then the anxious day for opengiven. Then the anxious day for opening the non-Catholic series of instructions came. The rule forbidding Catholics who were not accompanied by Protestants was strictly enforced. On the first night the clurch, which seat about seven hundred, was more than half filled. The second night saw almost all the seats occupied. On the third night chairs were in the aisles. On the fourth only. The number kept increasing until, on the last night, many returned unable even to look into the church. About one thousand persons, one-half Protestant, heard the closing lecture.

All classes were represented: the hired man, the business man, the lawyer, and the university professor. There was not at any time the slightest manifestation of ill-feeling. On the contrary, the greatest good-will pre-vailed. Men of education heard, pervailed. Men of education heard, per-haps for the first time, what may be said in defence of Catholic teaching. So great was the interest aroused that two preachers of prominent churches felt called upon to warn their people against the dangers and seductions of

A large class of assured converts and inquirers was left to the resident elergy, and letters received from dif-ferent sources indicate that many have been aroused, though for one reason or another they cannot undertake further investigation for the present.

The pastor says that if the missionaries, Fathers McCorry and Kennedy, ever return to Evanston his great difficulty will be not to get an audience but to procure room.—The Missionary,

LEAGUE OF THE SACRED HEART General Intention for April, 1903.

For April the general intention is attendance at Mass. This is peculiarly appropriate in the penitential season when all who can possibly do so should try to hear Mass daily. Says the Messenger of the Sacred Heart: "Some careless Catholics fail to hear Mass on Sundays, but although they may offer a variety of reasons for failing to fulfil such a sacred obligation, they never think of questioning the reasonableness of the obligation itself. The Mass is so august, even to their dull, spiritual comprehension, that they must recognize the propriety of requiring every member of the Church to assist at it frequently and on solemnly appointed days like Sundays and holy days of precept."—Catholic Columbian. in this chapter, and we shall meet him

Mrs. Lascine was still a stately

beauty; but one could discern in the depths of her blue eyes a wondrous

firmness, and could perceive now and again a curl of disdain resting on her

pretty lips. The pure expression and profile on the whole were perfect, and,

n the matronly grace of the woman of

forty-five, one could judge of the beauty of the young girl of nineteen. Had this been a happy match, this

love-match? Yes; in only one thing had Mr. and Mrs. Lascine ever dis-

agreed. As usual, it was the money question. Mr. Lascine would keep in

business when he had do need to do so.
And why? Because he devoted the

profits to his generous purposes, for the good of his tenants and the villagers.

Now and then this subject would cause

disagreement. On these occasions Mr. Lascine would go out to his flowers, and

the crows'-feet would faintly appear-

Mr. Lascine had gone on being good to every one, helping one here and one

there, giving money to this charity and

to that, thus quietly and noiselessly

opening the distant gates of heaver amid the bustle and roar of fashionable

From our first chapter you, dear

TO BE CONTINUED.

A TRIPLE BEQUEST.

PINESS IS FOUND.

unwelcome marks of care—on

Lascine's pretty face. So poor

but one could discern in the

BY AN OXFORD MAN.

CHAPTER I.

" IN HAC LACRYMARUM VALLE."

The shadows of the early morning fell softly and caressingly around the old home; the perfume from the flowers, borne along by the slight breeze, crept in by the open windows. The leaves of the great tulip-tree on the lawn rustled gently together, telling of a strange, unearthly peace, as if they knew that a good man lay dying within the walls that had sheltered him from his children.

his childhood.

Yes, the strong man lay stricken unto death. No more should that tongue speak words of kindness to those dependent on him; no more should those hands tend the flowers he loved so realt, for the great Master was call. so well; for the great Master was calling him onward, into the lands where shadows are not, "and where beauty withers not, nor does love grow cold, nor joy wane away, for there we gaze evermore on the face of the Lord God

That terrible hæmorrhage had set in. Terrible, indeed, was it to see the crimson stream pouring from his lips, and know that science was powerless to help him more—sad, indeed, to see strong man lying there in such weakness—sad, indeed, to feel the chilliness of that indeed, to feel the chilliness of that marble-white forehead as one gently stroked back the black hair from his

A low, gurgling sound escaped the sick man's lips. A lady, clad in deep mourning, bent over him, taking in her own hand the basin which the nurse own hand the basin which the nurse own hand the basin which the nurse own hand the basin which the same ways which was the same ways which was same ways was same ways which was same ways which was same ways was same ways was same ways which was same ways ways was same ways was same ways was same ways was same ways was sa held. The bleeding slowly subsided; he made an offort to gasp one word slowly and painfully the accents came

"Hush, my husband! I understand." Half an hour elapsed. He was sleeping from exhaustion. A tall, elegant young fellow entered the room, clad in a neglige mourning suit, the same regu-lar features and dark eyes proclaiming

him the son of the dying man.

"Well, mother, any better news,

"Hush! Be in the dining-room in ten minutes; I have something to talk over with you."

Bien, ma mere." A look of intense pain stole over the youth's handsome face as he left the room, which told, in spite of his care-less manner, how much he loved the

dying man. ten minutes slowly passed, when the lady in black noiseleasly entered the dining-room. His arm was on the window-sill; his eyes wandering over the garden to the great engine-chimney beyond, where the huge rolls of smoke were going up into the cloudless sky.

No answer.

The figure of the young man moved this time, his thoughts coming down from the dream-lands, where they were wandering. One could see the eyes dim with unshed tears.

Well, mother? "John, he was asking for Eddy."

A silence fell over the mother and

son for some minutes.
"We must send for him, then, mother," said John, breaking the sil-"Yes, my son," came sadly from the

lady's lips. "Poor old boy! what a trial it will be to him! Do you know mother, I often think we are wrong to treat a

member of the family like this?' "Wrong!"—and a flash of pride came into the mother's eyes. "Rather, far rather would I have seen him in his coffin. Ay, have put him there myself than have seen him as he now is

than have seen him as location and the seen him as location apostate from our Church, a Catholic, friends, position? No—the irrevocably parted from us." cably parted from us. Well, mum, I don't see it. I am determined to alter my tactics, and make up to the poor boy, as much as I

can, for the past. The mother hastily turned her face on one side. Her voice quavered as she said: "Write to him at once; or, better, telegraph, and then he come to-sight.

"All right, ma mere." Almost before he could answer, he was alone. A sigh broke from his lips
—"Poor old Eddy!" then a long, low

A carriage rolled slowly up the drive, and the wheels stopped at the front-door. The doctor alighted; then came the professional ring; then he was ushered into the drawing-room to wait the arrival of the other physicians for the consultation. One by one they came in, until the four physicians were there; then the steps passing upward to the sick-room; then the long, weary

minutes of waiting.
At last they came, once more, on into the drawing-room; once more the long waiting; John and his mother alone

long waiting; John and his hother about in the dining-room.

"At length!" muttered John, as steps sounded in the hall. The door opened, and the familiar face of Dr. Pinton appeared.

"Doctor, is there no hope?" burst from the lips of Mrs. Lascine.

"God

"None," replied Dr. Pinton. "God is very merciful, though. Thank Hin dear madam—the end will be painless. Thank Him, She was stunned by the blow, the force was so great. No pain came with it, only the dull, heavy, indescribable something that, for the time being, the mind could not grasp.

"And Eddy, madam, must not he

Yes, yes, doctor, we will send for him!" Then the arms sank listlessly by the side, and, after a while, the face

was buried in the hands.
"Mr. John, won't you telegraph for
my dear boy Eddy, and Mrs. Crow-

John took up his straw hat, and went out mechanically through the soft air of the May morning along the white, dusty road to the telegraph-office. The asty road to the telegraph-office. The cople raised their hats, but he passed a unheedingly.

The telegrams sent, in the same mepeople raised their hats, but he passed

chanical way he returned to the house over which death was pending. He passed up-stairs to his own study, but, in the next chamber, he heard people moving. It was Eddy's room. He moving. It was Eddy's room. He passed in; the hangings were white as ever; the books lay on the shelf as he had left them. There stood the pric-dieu, with its tiny retable above: the two vases with the dead lilies in, that had placed there about the feet of the Crucified when he was last at

John looked at all these things with a strange reverence to day, and he felt that that one look at the crucifix, with the dead lilies lying at the feet, taught him more than all those tedious Sunday services which bored him so.

He turned to the well-supplied case, and took up some volume, he knew not what. He opened it, and saw it was Tennyson. It opened at "Locks-ley Hall;" a deep pencil-line ran under "A sorrow's crown row is remembering happier things;' then a foot-note, in pencil, from Dante

"Nessum maggior dolore Che ricordarsi del tempo felice Nella miseria.

"Poor boy, I hope he has not realized that!" he said, as he closed the book and stole softly down to the sick-room, where we will leave him.

CHAPTER II. PRESENTATIONS.

"The past and present here unite Beneath Thine's flowing tide, Like footsteps hidden by a brook, But seen on either side."

family are at present in mourning.
Edward Lascine, the younger lately became a Catholic, and is not on the best terms with the family. We have to follow him through many pain-What is the life that will bloom out grandly in the sunshine of the second ful scenes before we leave him calm I know only one model life, but happy, stranded high on the rock, with the waves that now buffet and toss him hither lying calm and peaceful beneath that wise earthlings counted then a Yet the one perfect life ever failure. Yet the one perfect life ever lived—devoid was it of wealth, riches, and same. Noiselessly and swiftly it passed to a violent death-agony of the same of his feet. Poor boy! as I write of him now, my heart bleeds at the all he has suffered, and the "long space Yet who dare question that he has fulfilled in a short time ignominy. was the one perfect life this highest tears glide slowly from beneath my eye thought of divinity, uttered in human-ity—this low, sweet music of humility? Yet we turn to life, with its wondrous lids; but, when I see his face so calm and quiet, which suffering down to a fair, unknown beauty, ar pleasures dashed in with deep shades of hear his eloquent voice warning others of the dangers he has passed, and saving them from shipwreck, I say, "It is sorrow, and ask about this life, Who has realized it? who has read it? Has the aged, gray-haired man, on its borderland? No; for still he wishes to live to unlearn many things he has learned. Often from the death-bed the echo comes to us, "O God! would that my time could come oves again, how differ-ently I would act!" Has youth learned BEING THE STORY OF WHERE TRUE HAPthe great problem of life? No; for, Charles James Louis Stuart Monk with arms stretched out to a shadowy was dead, and in the funeral notice something in the future, it hastens of was dead, and in the inneral notice every one learned his name at last.

"La, la, la! it must be ver' trueso," declared Napoleon MacMurdy.
"Look you, he is been of blood royal, our ol' Monk: Pere Du Charme say with is last as we follow to harme say ward, always to some pinnacle of fancied happiness. It is attained, and the gray light of dawn sees the pleasure turn to ashes in the grasp. It is attained carelessly thrown on one side for some other bauble. So it is with youth. What, then, of middle age? Ay, that too is ever stretching forward into the future to trip to grasp its something, and that too, when grasped, fades into shadow-land before some new object. No time for thought; always, ever the

analyzed and found out life, summum bonum. Is it placed in pleasure, riches,

the friends prove false, the foundation

stone of the position fall away, and the whole edifice crumble. Philosophy

bonum in Him who gathereth the waters in the hollow of His hand, whose voice

the thunders obey, and who watches

each action of puny man from that habi-

and whose sapphire throne shall be the

last milestone at which poor humanity

Let us turn now to poor Mr Lascine,

the has almost reached that last mile-

who, of good family, well educated, cul-

crusty and testy to most of her suito

selves twining the ratings with the deathless everlasting flowers, and talking of the fair girl whom they had loved, and who slept at eighteen summers.

Next came May—Mrs. Crowner—who will be introduced to our readers.

shortly. Then John Lascine, of whom

Perhaps, if we look at him on

shall hear its doom.

said; and

tation whence the sun draws its light,

would teach us to place our summ

No-the pleasure

ke wing.

our ol' Monk: Pere Du Charme say w'at is just so, ma frien's; he has picture copy from one medal time las' Stuart King of Anglan', Jacques Deuxieme, w'at English say King Zhames Secon', an' our ol' Monk, he is been ver' imazh of picture. 'Sharles-Zhames-Louwee-Stuar' — ver' well, king's names. Ma frien's, our ol' Monk he is been right King of Anglan', an' tramp, tramp, tramp, for the milestone; and, when it is reached, no rest—on, on, on, to the next. Thus in life the he is been right King of Anglan', an' not Victorie, I tell you true ! Baptiste Renaud, the Indian vagrant, grunted ascent as he refilled his cob pipe. He had inherited the taciturnity first early dawn passes to the noonday then the descent; the border-land once nore; the crimson and gold of the fadhis fathers; he let the Frenchman ing sun of life, and poor humanity, be-fore it knows, is held within the bounds talking while he Napoleon MacMurdy and Rene Beausoof the church-yard, and the green gras iel were in the mood to discuss draaves over what once has been the temple of the Holy Ghost," what once waves over what matic possibilities; the death and burial of the grand old Hermit of has been animated with the breath of Chateureine had stirred their emotional God. Humanity, with no time to think, with nothing thought out, with nothing He is been ver' fine looking man," done-this will not bloom out grandly said Rene; "I been tol' I look so ver' lak him as I might be his own son, in the sunshine of the second life. But the world has its thinking ones, its noble men, its noble women, its noble children—noble lives, indeed, who have

me."
Yaas, you look lak a gran'son of kings, Beausoliel," sneered Napoleon;
"you have not 'nough nose, you.
W'at my Scotch gran'fader say, 'Ver
leetle nose, knows ver' leetle.' He
had been nose like ma namesake the Em-

peror, who is been so better as all your Sharles-Zhames-Lou-wee Kings. But I say, Rene, w'at our Cure tell us in sermon, eh, ol' fella? Some-bout gol' say, Rene, w'at our cure tell us in ser-mon, eh, ol' fella? Some-bout gol' crown our ol' Monk buried for some to fin', eh?" MacMurdy's greedy little eyes glittered as he asked the ques-"La, la! If ma nose been too leetle,

"La, la! If ma nose been too leetle, your eyes be not so-much beeg 'nough, Napoleon. Ver' good sign you lak money, we know. W'at you say, Baptiste?" || Baptiste blew a cloud of smoke before he spoke. "W'at we care for gol' crown? Ol' Monk hated you, Rene, his bed, we may learn something. The high forehead, the regular chiseled an' you, Napoleon, an' me, Batise. Well, we're not much too good, maybe, features, with an expression of sorrow thrown over them, speak of intense rebut we do not steal, no, not even gol' crown. You tink ol' Monk geev it us? I say no. Here is M'sieu Bonloi; you finement, a sensitive disposition, and great generosity. Ah, well can I say

so, who write!

Mr. Lascine was a mill-owner. In early life his father had been unfortunate; but the rich Miss Treven had fallen in love with Edward Lascine, I say no. Here is M'sieu Bonot; you alak talk, Napoleon; you ask him."

The notary, advancing, smiled for once upon the three black sheep of the village—Napoleon, the garrulous and village—Napoleon, the garrulous and greedy: Rene, the vain and thought-less; Baptiste, the slovenly and lazy, all three alike only in idleness and indifference to duty. They worked merely to support their longing days; they went to Mass at Christmas, at Easter with the support of the sake of the sake of tivated, and refined, was a fit match even for Miss Treven. Her old uncle, could not refuse his consent to this match. "Never did God make," said he, "two young people more fitted for each other." And so, after a short en-gagement, the marriage was celebrated and other high holidays for the sake of excitement, perhaps, as they marched every year in the procession Jean Baptiste, just as if they had been good Catholics. Pere DuCharme had not given them up; he and his good not given the lets. Sciences of Chatcan at St. Winefride's, Holynton, the small church on the estate of old Mr. Trenot given them up; he and his good friend, the late Seigneur of Chateaureine, had scolded, pleaded, threatened without avail; the three vagabond chums were vagobonds, still. They knew how they were rated by all respectable folk, and they were not a little surprised when Bonloi greeted With the marriage portion of Miss Treven the mills belonging to old Mr. Lascine were bought, together with the lovely estate which had been the home of Mr. Edward Lascine all his life "A happy marriage," people had said; and for once they were right. Four children had blest this marriage:

them pleasantly.
"I have been looking for you, mes Maude, now sleeping in the village cemetery that long, unending sleep. Even now one often sees the villagers stand by the marble cross, or the grave covered with white blossoms, them selves twining the railings with the deathless availability flowers and talk. sieurs," he said. "I have the honor to inform you that you are interested in the will of M'sieu Monk, and you are summend to the work. summoned to the reading to-morrov

morning in my office."
"Intereste' in the will of ol' Monk ver' excellen' joke, M'sieu Bon-loi," said Napoleon, impudently.
"Did he leave us Chateaureine, may-be? Yaas, our ol' Monk he loved us

" M'sieu Monk left almost everythin to the Church; there are no heirs of his blood; he was the last of his fine

"True King of Anglan' an' Cana-

Perhaps, perhaps. He was a Stuart, and there is an old tradition— Well, he was the living image of King James II. whose crown—"
"Yaas, M'sieu, the gol' crown. It
was taken to Triel, in France, an"

buried there, an' our ol' Monk's greatburied there, an our of Monk's great-great-gran'fader bring it to Canadie, an' every Monk he hide it till now the las' Monk is gone dead, an' w'ere's gol' crown, eh, M'sieu Bonloi?''
"Ah, yes, where?" echoed the notary, again giving the loungers his postly benign smile as he passed down

newly-benign smile as he passed down

the street.

"It's a beeg joke, eh? but we go hear w'at our ol' Monk have left to us all same," decided Napoleon Murdy.
So the next morning the three idlers

presented themselves in the notary's office. Napoleon was tidy and clean, Rene more spruce than ever, wearing velveteen coat and a gaudy green and yellow scari, while Baptiste had gone so far as to wash his face to the ears.

"Aha, the legatees are here," said the notary, as he came in with the priest. "Shall we go on, mon

priest. "No need for delay," replied Pere DuCharme. "As you say, the bene-ficiaries are waiting," and he gave the three worthies a kindly greeting. must be at Lachine by 11; proceed reader, have gained a knowledge of the family. May Lascine, or Mrs. Crowner, is now a widow of three months, and it is for Herbert Crowner that the ; proceed, if

you please, M'sieu Bonloi.' Leg-a-tees! ben'feec-i-aries!" Napoleon, opening his little peated eyes wide in wondering delight as Bonloi unfolded the last will and testa-ment of Charles James Louis Stuart Monk, Seigneur of Chateaureine. lawyer read the clauses in which the Seigneur bequeathed his houses and lands, moneys and chattels to the Reverend Etienne Francois DuCharme, Cure of Chateaureine, for the benefit of the village church, the parish school and the Indian mission. Then followed

the surprising bequest:
"To Napoleon MacMurdy, a certain property to be held in trust for him for re years after the death of the testator, and to be given to him on the fulfillment of the conditions imposed in the sealed letter of instruction shall be placed in his hands in the presence of Reverend Etienne Francois DuCharme."

Napoleon immediately straightene up and assumed the dignity of a person of affairs. "Pro-per-tee!" he murson of affairs. "Pro-per-tee!" he mur-mured, delightedly. But as the ne-tary read exactly the same form of bequest to Rene Beausoliel and to the bequest to Rene Beausonel and to the Iroquois strayaway, Baptiste Renaud, the Emperor's namesake wore an ex-pression of puzzled injury. The reading was finished; the let-

ters of instruction were delivered. Baptiste, who could not read, was about to hand his letter to Napoleon, when Pere - DuCharme interposed. "Come with me, Baptiste," he said, leading the way to the next room. instructions are secret," he whispered, and the silent Indian bowed gravely. When the door was closed, the priest read the following message from the dead Baptiste Renaud, you that know the

value of every herb and root in our fields and forests, you that are tender as a woman, active as a child, strong as the warriors of your race, grave a the old chiefs, why waste your days in the company of idlers? You that the great martyrs died to save, why forget their sacrifices? Why anger of the Great Father? Leave the idle white begin to-day. Leave the idle white men: labor for your race; show the men; labor for your race; show the Indian people how to be temperate, clean, strong. Help the old men; help the little children; be the medicine man of your tribe. First, make your peace with God, Baptiste. Easter Communion; communicate every month hereafter. At the end of five years apply to the Notary Bonloi He for the property. May you deserve to and the Gold Crown!

The young Indian stood with bowed head. "Well, Baptiste?" said the priest, looking keenly into the dark

face. "Mon Pere, I geev you t'anks; you an' M'sieu Monk, peace to his soul! I did not t'ink he knew me so. I will do what he say. My gran-fader he is been medicine man of our tribe when he leev. I lak take he place, but firs' I lak learn read, Mon "Very good. And your Easter Com-

"I come to confession to-night, Mon Not for Gol' Crown, no, Pere, but for clean soul firs', so I be clean Baptiste, outside an' inside.'

Napoloen and Rene read their let-ters and avoided looking at each other afterward, to the notary's amusement. "Our business is finished, gentlemen," said Bouloi. Napoleon thanked him profusely and gave a cool nod to Rene, who returned as curt a saluation as they arted.

The reader will have guessed that the three letters were of similar import. Napoleon was advised to make use of his gift of expression and his talent for business; Rene was ur to be a credit to his father and to Rene was urged troduce his love of order into the management of the paternal acres. Both were commanded to return to the regular practice of their religious duties and to avoid their former associates And the last words to each were exactly alike: "May you deserve to find the Gold Crown!'

On Easter Monday five years later Pere DuCharme and the notary waited for the three. Doctor Renaud was the first to arrive. The "medicine man" had been up all night with a patient: but for all that he was as fresh and but for all that he was as fresh and clean as an Easter lily. His linen was spotless, his finger nails pearly; it was easy to see that he practiced his favorite doctrine of daily baths. Anything more unlike the lazy, dirty In-dian of other days could scarce be dian of other days could scarce be imagined. "With the help of le bon Dieu, Gratiot will be restore', Mon Pere," was his greeting to the priest. "And you have come to find the Gold Crown?" asked the notary.

dark face of the Iroquois doctor was illuminated with a rare, swift smile. "Pere Ducharme knows how

ver' much I care for Gol' Crown," said

Rene Beausoliel, stout and hand-Halifax tweed, came in with a little black-haired child in his arms. "Bon iour. Mon. Pere messieurs," said he. jour, Mon Pere messieurs," said he. "You see I have brought ma son to get his propertee. Have I prosper, say you, M'sieur Bonloi? Oh, yaas, t'anks to le bon Dieu. I have loss ma fade four years, you know, but after sorry for his dead, I have no more sorry, only but joy, messieurs. I have been work hard, yaas, but I have been well reward in fine crops. I have four horse an' six cow an' new plow from Mon-treal. Ma moder she happy w'en I marry Angelique, an' we have dis very fine leetle boy an' leetle sister now.
Ah, is't posseebl, Napoleon?''
For the ex-lounger came in with the

For the ex-lounger came in what the brisk air of a man to whom every moment has a value. "Morning, gentlemen!" said he, bowing respectfully to Pere DuCharme and extending a patronizing hand to the rotary. "You ronizing hand to the votary. ee I have come to claim the property.

Why, this is not Rene—"
"M'sieu Rene Beausoliel, the most
prosperous farmer in Chateaureine,
and the father of a fine young family,"
Dryn Drynghame, smilingly, explained Pere DuCharme, smilingly.

'And this is my dear friend, Doctor who put ten years Baptiste Renaud, into four and who study into four and who is my hand in the work of the mission. are well met, gentlemen. I hear that you have established yourself with a w firm in Montreal, Napoleon?"
"True, Mon Pere; I am kept busy. law firm in

I have not married. I must find my wife among the good, pious girls of Chateaureine. I have laid up a nice sum of money, but I am quite willing to take the little property left to me by

You spik lak an Anglish since you leev in Montreal," said Rene.
"I am an advocate, sir," responded
Napoleon, majestically. I cannot afford

to spik lak an habitant, me."
"I have the pleasure of handing over your property, gentlemen," said the notary, as he opened the safe and drew forth three little boxes, one of which he gave to Rene, one to Napoleon and

one to Baptiste.
"Wat?" cried Napoleon, disappoint-"You call a box property? edly. grumbling, he opened the lid and found You have guessed the Gold Crown ? it; a crown piece. There was a little ote, of course; certainly Seigneur Monk must have an eccentric gen-tleman! "Have you made the best of your talents?" ran the writing. "Labor crowns every gift; have you found your

crown ?'

vn?"
A beeg joke, lak I said long while
"commented Napoleon. "But he ago," commented Napoleon. "But he is right, a wise ol' dead man; pity he was not King for all. Ya as, mecrown ; I'm a lawyer [in Montreal, W'at he leave you, Rene? crown piece, too! 'Rene Beausoliel,' he writes, "God gives you land to till for corn and wheat; your golden Crown is buried in the earth; have you dug it up?' Ya-as, but you have, Rene your Crown is found, too. And you,

Baptiste ?' "The same, a crown piece," the priest answere 1 for him. "His letter runs thus; "Baptiste, labor is the golden "His letter runs crown of life, but the crown for life and for death is labor in self-sacrifice. Have you found the grand Gold Crown, Baptiste?' "

Crown, Baptiste?"
"We are t'ree crowned Kings, it would seem," said Napoleon.
"Tree Wise Men," corrected Rene.
"You say noting, Doctor Batiste; you

never spik ever spik much."
"I say God crown M'sieu Monk, who

save' us!" said Baptiste, solemnly.

There are no idle vagabonds in Chateaurine nowadays; everybody is helping Pere Ducharme and Docto Renaud in the life-long search which may result in the finding of the Crown.

—H. W., in Standard and Times.

AN OPEN LETTER TO MOTH We are permitted to make public the following letter, which is a fair sample of hundreds written by mothers through-out Canada praising Baby's Own Tab-

Dunbar, Ont., March 18, 1903. Several weeks ago my baby was very cross and ill owing to troubles comme cross and ill owing to troubles common to children when teething. A corre-spondent highly recommended Baby's Own Tablets, saying she would use no other medicine for her baby. I sent or a box, used them acco directions and must say that I have found them the best medicine for a teething child I have ever tried. One Tablet every other day keeps my baby well and I am sure of my rest at I echo the words of my friend and say ' they are just splendid."

Mrs. Charles Willard. Baby's Own Tablets will cure all the minor ailments of children, may be given with absolute safety to even a new born baby. These Tab-lets are the only medicine for chilren sold under an absolute guarantee to contain no opiate or harmful drug. Sold by druggists or sent by mail post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

The Name of Names.

Ever since the solemn investment of the Divine Infant with His name and title, the lips of men and women and children have spoken the name of Jesus Christ in joy and sorrov in faith and hope and love and peni tence, in face of torments and in dain of allurements; in the quiet of contemplation and in the whirlwind of temptation. The name Jesus Christ has been the watchword of all that was best in humanity, more virtuous and most heroic.

Pimples, [Blotches and Skin Eruptions:
How unsightly, sometimes even disgusting, and certainly very mortifying to the sufferer. They are merely an evidence of impure, poisoned blood, and lowered vitaitry of the elementary organs, which can be quickly changed by taking Ferrozone after meals Ferrozone cleaness the blood of all poisons and cruptions, makes it rich in red corpuscies that manifest themselves in a healthy ruddy complexion. To have a pure, soft skin and good complexion simply use Ferrozone regularly. Price 50c, per box, or six boxes for \$3.50, at Druggists, or N. C. Polson & Co., Kingston, Ont.

Pimples, Blotches and Skin Eruptions

THE STATIONS OF THE CROSS

THIS DEVOTIONAL SERVICE DATES BACK TO THE EARLIEST DAYS OF CHURCH.

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 days of the Church, when it became a general custom for Christians to observe in Jesusalem. At that time the service consisted in persons taking part in it going from place to place along the road from the court of Herod in Jerusalem to the spot on Mount Calvary where the crucifixion took place. The custom continued throughout the ages and is still in vogue with the residents of the old Jewish city, and is often participated in by visitors from all parts of the world.

Those who travelled the ancient roadway made historical by the funeral procession over 1900 years ago say that the very stones at the fourteen different places where the march to the mountain was interrupted, have been worn hollo by the kneeling in prayer of countless hosts of devout 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 cere-

About eight hundred years ago the Franciscan order of priests estab a monastery in Jerusalem, and under took the custody of the sacred places of the Holy Land. Thus the "stations" or spots where the jour ney up Calvary's heights was inter rupted passed into their hands, It was then that the service was unde and spread abroad, and fr until now, the devotions of the stati or the Way of the Cross, as we have it our churches, has been cherished by devout Catholics in every part of the globe as one of the their dearest pray-

MORNING ON THE 1RISH COAST.

Baltimore Mirror.

The incident which prompted the writer of "Morning on The Irish" was often related by the author, the late John Locke, whose Irish nature was profoundly touched by it. The poet, on one of his voyages across the Atlantic, became acquainted with a felle passenger, an Irishman, who never tired of talking about the land of his birth to which he was returning after an a sence of thirty years. So ardent was his desire to see it that he asked the officers of the ship to tell him of the very first glimpse of Ireland be the time day or light. It so happened that land the morning. In ac cordance with his oft expre the old man was awakened. As he came upon deck the sun broke is splendor over the hills of Kerry, an splendor over the hills with its first rays illuminating and transfiguring his

advanced, with outstretched arms the rail, exclaiming: Oh, m'anam le Dia! But there it is, The dawn on the cost of Ireland! God's angels lifting the night's black wall From the fair, sweet face of my surfland.

Oh, Ireland, isn't it grand you loo Like a bride in your rich adorn And with all the pent up love in t I bid you the top of the morning This one short hour pays lavishly back

Oh, kindly, generous Irish land,
So ieal, so fair, so loving,
No wonder the wandering Celt should pause
And dream of the think roving.
The Western home says have gens and gold.
Shadows may never have gloomed it;
But the heart will fly to that absent land
Where the lovelight first illumed it.

Sec. see! Upon Cleena's shelving strand The surges are grandly beating; And Kerry is pushing her neadlands.
To give us the kindly greeting.
Into the shore the sea birds fly
On pinions that know no drooping.
And out from the cliff a million of wa
With welcomes charged come troop

And doesn't old Cove looking there And doesn't on Cold waves motion!
Leaning the wild waves motion!
Leaning the topk up against the hill.
With the tips of her toes in the occan.
And I wonder I don't hear Shandon's bells:
Ah! May be their chiming's over,
For 'tis many a year since I began
The life of a Western rover.

For thirty years astore machree,
Those hills I now feast my eyes on
Never met my vision save when they rose
Oer memory's dim horizon;
Even so 'twas grand and fair they seemed
In the lat dacape spread before me—
But dreams are dreams! And my eyes would

To find Texas skies still o'er me. And often upon the Texas plains,
When the chase and the day was over,
My thoughts would fly o'er the weary waves,
And round this coast line hover;
And the prayer would rise that some future day
All dangers and doubters scorning,
would help to win for my native land

would help to win for my nativ The light of young liberty's mo Now fuller and truer the shore line shows

Was ever a score more splendid?
Was ever a score more splendid?
I feel the breath of the Munster breeze,
Thank God my exile's ended!
Old scenes, old times, old home, old friends
again!
The vale, the cot I was born in!
Oh. Ireland, up from my heart of hearts,
I bid you the top of the morning!

The Father sent Him with some work to do:
And in the morning light and evening dew
The heavy load was placed, and He must lift
it, too.

It was the only way!
The manger birth, the humble home, the life
Of quiet solitude, the grief, the strife.
The lone and weary pathway with temptations
rife. Love took it: made it His: from day to day
He lived our life: He saw the weak display
The sordid, idle sin that turned the old world
gray.

It was the only way!
Across the earth He walked a little space.
And where He trod is still a holy place:
Still shines through misty years the glory of
His face.

The chalice! He must life it, and the tree
Whereupon He died — the world's lone tragedy!
The bitter way! the bitter way! that it should
be! Death !-- and the Easter morn, crown of the

Joy, and the peace that cometh after tears, Hope I and the gift of Heav'n that lifts all wand rers fears!

—Helen Moriarity, in Rosary Magasias.

Recollectio Mandolins-Piano-Miss ·· Kindergar Hobby Ho Vocal Trio-Misses B "Belt Drill Song and Dr Toy Symp Misses M Rumb M. Fo Bowe " Floral Da

ST. PA

The celebration Saint was marked concert of the put School in Victoria and the put School in Victoria and the put School in Victoria and the participating in the tentertainment by those whose pain by most decided tutmost capacity attent of the large suditured the same and the put seems of the p

Kearns, J. Bot the audience treat. The Fig formed the status of the bright co those who sight like Bowen delig rendition of t and resonder Marble Song, also deserves esting prografinale by the time the best of the status of th

hat there no Irving or an Gwan in the merits the big

merits the big cult and ardu tained so far programme to commendatio St. Joseph for which their to crowned for unique positic certs under to finish and fin

Gurly acted ant ability i ment is too w Cobourg Wo

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Song-"Th

Operetta-

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The fol Overture Song-" Song-" Dialogu Banjo S Song-"

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F THE CROSS.

RVICE DATES BACK ST DAYS OF THE

the Cross," or, as d, the "Way of the onal service which igin to the earliest , when it became a hristians to observe that time the serto place along the of Herod in Jerusaon Mount Calvary, on took place. The hroughout the ages

by the funeral pro-ears ago say that the e fourteen different prayer of countless shippers. The story ic part of the life of e world by strangers da Jerusalem, and for Christians have made

Thus the pots where the jour o their hands, It was Cross, as we have it in is been cherished by in every part of the ne their dearest pray-

which prompted the ning on The Irish' was y the author, the late hed by it.

ell him of the very first and be the time day or nappened that land was n the morning. In ac-his oft expressed wish was awakened. As he ck the sun broke in the hills of Kerry, and rays illuminating and its tear-stained face, he

as! But there it is,
se cost of Ireland!
se the night's black vail
sweet face of my sirdland.
it grand you look,
your rich adorning,
pent up love in my heart
up of the morning.

our pays lavishly back as mourning. venure another flight h joy in returning. r the hallowed shore, ctions corning. 't'you hear me shout! op of the morning.

Cove looking there wild waves motion! ck up against the hill, of her toes in the occan. I don't hear Shandon's bells! their chiming's over, a year since I began Western rover.

rs astore machree,
now feast my eyes on
vision save when they rose
's din horizon;
grand and fair they seemed
appe spread before me—
e dreams! And my eyes would

on the Texas plains, hase and the day was over, would fly o'er the weary waves, this coast line hover: er would rise that some future

THE ATONEMENT.

Mise A. State

Song—" Barney O'Brien"

Master Frank Maloney

Duet—"I'll Go Tell My Mamma on You"...

Misses Crough and Twomey

Recitation—" Hello Daddy".

Mise Carrie White Song—" Calvary ".

Mise Molly Young
Mise Molly Young
The Faster you P.uck Them, etc.".

Wm. Bell

"God Save the King."

The above programme was still more lengthened by numerous encores, which were occasionally responded to. Father Bretherton filled the chair most agreeably, and complimented most heartily the different performers. Of course the chief attraction was the play." Shaun Aroon." This drama is entirely out of the rut of se-called Irish plays—there are no red coats, no drunkards, no vulg arisms, no worn-out prison seenes. The play is new, in plot, in action, and in character. It is brisk, humorous, and true to life. The different parts were well taken, by the following persons:

Shaun Aroon.

Mandolins Misses B. McCurty

Plano-Miss M. McCurty

Kindergarten. Forty Little Girls.

Hobby Horse Brigade. Strict Hobby Horse Brigade. Misses B. Wocal Trio—"Last Rose of Summer." Misses B. Butler. M. Smith and M. Fox.

Bell Drill. Twelve Girls.

Song and Drill (in character)

Sixteen Boys.

PART II.

PART II.

"Toy Symphony."
(Piano, Violina, Maddolina, Auto Harps and Toy instruments.

Misses M McGurty, H. Forbes, E. Hulss, A. Rumbelow, A. Gress, E. McNichol, M. Fox, S. Bowen, Mastera T. Kearns, J. Bowen, W. Maher, W. Casey.

"Floral Dance".

"Twelve Girls.

Song—"The Irish Soldier."
Master Steve Bowen.

Operetta—(Three Acts)

"The Golden Slipper."

Misses Doody and McGurty were the accompanists.

In Ennismore.

In Ennismore.

condition of the roads, the assembled from adequate to hold the crowds, assembled from all sides to hear the young people of Ennismore in their annual entertainment. Needless to say the concert was a success, as the township may justly feel proud of its musical and dramatic talent.

The following lengthy and varied programme speaks for itself:

Orchestra
Song and Dance-"I'm Happy Sam the Boot-black"

Selection....Orchestra
Song—"Johny Canuck"....
Carrie White

M A. Crough Second act of the play.

Song—"Ring Down the Curtain Miss A. Simons

persons: Peter Galvin
Shaun Aroon. Wm. Cavanagh
Lord Fermoy. Wm. Cavanagh
Fergus Riordan. Frank Scollard
Dan O'Grady Ambrose Sullivan
Old Henning Steve McDonald
Nipper. Jas. Mahoney

THE CATHO.

ST. PATRICES DAY

In Cobourg.

The evidentiation of the day of Krite Patron shall be set of the great of the of the gre

PART I.

Recollections of Erin.".

Violins—Miss A. Groejean, Masters T. Kearns and J. Bowen.

Mandolins—Misses E. Haies and A. Rumbelow Piano—Miss M. McCurty

sprig of green and evincing sympathy and good fellowship.

At Charlottetown in the Cathedral Rev. Dr. At Charlottetown in the Cathedral Rev. Dr. Simnott preached a very nice panegyric. He is a young man of evident literary attainments. The processions were certainly most imposing. There was a big raily at night.

At Suris Rev. Dr. Murphy of the Cathedral staff spoke for I reland and her appatie, and spoke well The B. I. 8 had an entertainment.

At Atherton Sacred Heart church was crowded to the doors. A vast concourse frequented the secuments. The Solemn High Mass was sung Oy Rev. Dr. Connolly of the Brae and Dr. Sallant and Gauthier were the deacons. The passior, Rev. Father Burke, directed the ceremonies. He extended his best greetings to his people and spoke of the evidences in sight of a better day for the old land, He then introduced the Hev. Dr. Gauthier, who preached an loquent panegyric.

of a better 4y 17 flow of the duced the Rev. Dr. Gauthier, who preached an elequent panesyric.

At Rustico Rev. Father McGuigan praised St. Patrick for Rev. Dr. Chiason, the French Acadian rector of the parish. This was the first St. Patrick s at Rustico, a French parish. There were celebrations at Tignish, where Rev. Martin Monaghan preached; at Summerside, where Rev. Dr. Dyle gave a charming address; at Enerald, where J. Ryan made an address; at Wellington, where P.J. Traynor was the orator; and in several other places.

On the whole the celebration was most hearty and creditable to the exiles of the old leie in the new. Prince Edward Island was once called "New Ireland."

ist.
Miss Frawley, of Orillia sang, "The Meeting of The Waters," and "The Rosary" with much sweetness of expression, and was given a hearty application.

Saleut. Johns as Mr. O'Callaghan, kept the Mr. R. Johns as Mr. O'Callaghan, kept the Mr. R. Johns as Mr. Dish Character's minersonation of The Irish Character's Messrs. Muldrew, Wright and Murray's impersonations of their different parts throughout the character's different parts throughout the character's many control of the play. proved their exceptional versatiliance. speaks for itself:

Overture "Irish Airs"
T. A. S. Orchestra
Seng—"The Dear Li ile Shamrock".
L'h O'Couner.
Song—"Glpsy Jane".
Vera Carew
Dialogue—"Signing the P.edge".
Boys of S. S. No 2
Banjo Solo—"Mike, Mike, Mike".
J. K. Galvin
Song—"Katy Mahone".
Nora Soollard
First act of Irish play—"Shaun Aroon".
Selection.

Mrs. Murray, of pleasing appearance, made a

Mrs. Murray. of pleasing appearance, made a decided success, as usual of her parties Julia. Mrs. E. Clairmont as Mrs. Montague, played her part with ease and originality, and much credit is due her for her kind assistance in getting up this play.

The unders were.

The unders were.

The receipts taken at the door, amounted to \$113.30. \$113.30.

In Oakville.

In Brantford.

THIRTY-THIRD ANNUAL REPORT

THE MUTUAL LIFE OF CANADA ADDEY

As presented at the Annual Meeting of the Company held at its Head Office, Waterloo, Ont., Thursday, March 5th, 1903

The Directors have pleasure in submitting their report for the year ending

The Directors have pleasure in submitting their report for the year ending Dec. 31st, 1902, with the financial statement duly audited.

The business of the year was very satisfactory in all respects. New insurances were issued under 3011 policies for \$4,527,878, all of which were written in Canada, excepting 14 policies for \$22,460. The whole amount of insurance in force is now \$34,467,420 under 23,621 policies, being an increase of \$2,754,389 for the year. The death rate was very light, and much below the expectation, while the lapses, surrenders and other terminations were less than in 1901.

INCOME.—The net premium income was \$1,111,897.41; Interest and Rents \$275,507.03: Annuities \$1,056; Profit and Loss \$2,637.81; total income \$1,391,098.25, being an increase of \$113,412.17 over 1901.

DISBURSEMENTS.—The payments to policyholders for death claims, endowments, annuities and surrender values were \$405.506.44; for surplus \$77,843.79; total \$483,350.23. All other payments were \$248,956.13, including expenses, taxes &c. The total disbursements were \$732,306.36 and the excess of income over disbursements was \$658,791.89.

ASSETS.—The Cash assets now amount to \$6,098,333.54, and the total assets are \$6,459,780.08, an increase for the year of \$701,957.91.

ASSETS.—The Cash assets now amount to \$0,005,055,04, and the total assets \$6,459,780.08, an increase for the year of \$701,957.91.

IIABILITIES.—The total liabilities are \$5,960,629.84, including the rever for the security of policy holders \$5,925,443.97, computed on the Compy's standard 4 per cent. and 3½ per cent.

SURPLUS.—On the Company's standard of valuation the surplus is \$499,-

50.24, and on the Government standard \$738,256.14. The increase in surplu NEW RESERVE STANDARD.—For some years past, the earning power of

NEW RESERVE STANDARD.—For some years past, the earning power of money has gradually but steadily decreased. Recognizing the importance of making the most ample provision for the fulfilment of our contracts, your Directors decided to place all new business issued from and after January 1st, 1903, upon a 3 per cent. basis of valuation, which has been adopted by many leading Companies, both native and foreign.

The Manager, Officers and staff have discharged their duties to the satisfaction of the Board, and in the best interests of the Company. The Agents continue to merit the commendation of the Directors and Policyholders, for their loyalty and the success attending the year's work.

The Executive Committee has again examined all the securities and compared them with the records, all of which were found correct, and in accordance with the statement herewith submitted.

with the statement herewith submitted.

The following Directors retire by expiry of term of office, but all are eligible for re-election: Sir F. W. Borden, W. J. Kidd, William Snider, and Robert

On behalf of the Board, ROBERT MELVIN,

FINANCIAL STATEMENT.

LEDGER ASSETS.85,439,541 63

Dec. 31, 1901..... \$1,391,098 25 \$6,830,639 90 PAYMENTS TO POLICYHOLDERS.

 Death Claims...
 \$242,049 75

 Matured Endowments...
 112,747 00

 Payments to Annuitants...
 9,484 30

 Purchased Policies...
 41,225 39

 Surplus paid to Policyholders...
 77,843 79

LEDGER ASSETS.

Debentures and Bonds, Account Value......\$2,290,322 95 Additional Assets..... TOTAL ASSETS.....

LIABILITIES.

Reserve on Policies in force 4 per cent. and $3\frac{1}{2}$ per

Surplus Company's Standard 4% and 3%% . . \$499,150.24 Surplus Government Standard 4%% and 3%% . \$738,256 14

Audited and found correct.

J. M. SCULLY, F. C. A. Auditors.
A. J. BREWSTER,

GEO. WEGENAST,

The various reports having been adopted the retiring directors were unanimously re-elected. After several able and pithy addresses had been made by members of the Board, the Head Office staff, the agents and others, the meeting net subsequently and re-elected Mr. Robert Melvin, Presi-

The Directors met subsequently and re-elected Mr. Robert Melvin, President; Mr. Alfred Hoskin, K. C., First Vice President; and the Hon. Mr. Justice Britton, Second Vice President of the Company for the ensuing year.

[Booklets containing full report, comprising list of death and endowment claims paid and other interesting and instructive particulars, are being issued and will in due course be distributed among policy holders and intending insurants.]

W. H. RIDDELL,

THE SPRING FEELING.

VEARINESS, LASSITUDE AND A DESIRE

TO AVOID EXERTION. There are few people who have not experienced what is aptly termed the spring feeling. Languor and weariness, loss of appetite, touches of indigestion, loss of appetite, touches of indigestion, pimples and irritation of the skin. They all come with the spring. All these ills are banished by Dr. Williams' Pink Pills. They enrich the blood, brace up the nerves, and charm away all spring weariness. Dr. Williams' Pink Pills are the best tonic medicine in the world. They make new, rich. Pink Pills are the best tonic medicine in the world. They make new, rich, red blood; strengthen men and women, and make the roses of health bloom on palid cheeks. Here is proof: Miss Catherine Johnston, Gardner Mines, Catherine Johnston, Gardner Mines, N. B., says: "I was very much run down, and so weak that I would frequently have to lie down. My appetite was poor and food distasteful. I often suffered from headaches, and the least exertion left me completely used up. I used a few boxes of Dr. Williams' Pink Pills and since then I have felt like a new person. I do not know of any medicine equal to these pills."

In this climate a tonic is an absolute

In this climate a tonic is an absolute In this climate a tonic is an absolute necessity in spring, and health will be gained and money saved by using only Dr. Williams' Pink Pills. Don't take a substitute or something else said to be "just as good." If in doubt send to the Dr. Williams' Medicine Co., Brockwille, Ont., and the nills will be mailed

Every farmer knows that some plants grow better than others. Soil may be the same and seed may seem the same but some plants are weak and others strong.

And that's the way with children. They are like young plants. Same food, same home, same care but some grow big and strong while others stay small and weak.

Scott's Emulsion offers an easy way out of the difficulty. Child weakness often means starvation, not because of lack of food, but because the food does not feed.

Scott's Emulsion really feeds and gives the child growing strength.

Whatever the cause of weakness and failure to grow-Scott's Emulsion seems to find it and set the matter right.

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Bowne, Chemists, Toronto, Ontario

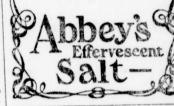
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\$ 732,306 36

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Susiness offeges

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Statues of the Sacred Heart, the Blessed
Virgin, St. Anthony, (colored) is inches high.
Very artistically made. Suitable for bedroom
or parlor. Price one dollar each. (Cash to accompany order.) Address, Thomas Coffey.
CATHOLIO RECORD, London, Ontario.

way! the bitter way! that it should

with the residents ty, and is often par-itors from all parts led the ancient roadarch to the mountain

ts external devotion Holy City, that they indred years ago the

rusalem, and underrotions of the stati

THE 1RISH COAST. more Mirror.

yages across the Atlan-quainted with a fellow ishman, who never tired returning after an al

h outstretched arms to ming:

orous Irish land,
so loving,
so loving,
thee in his roving,
me may have gens and gold,
never have gloomed it;
fill fly to that absent land
relight first illumed it, Cleena's shelving strand e grandly beating;

ushing her headlands out e kindly greeting. he sea birds fly at know no drooping, he cliff a million of wayes, es charged come trooping.

s skies still o'er me.

and doubters scorning, to win for my native land young liberty's morning. d truer the shore line shows, seene more splendid? ath of the Munster breeze, my exile's ended!

be cot I was born in!
up from my heart of hearts,
he top of the morning!

It was the only way! sent Him with some work to do; norning light and evening dew oad was placed, and He must lift It was the only way! birth, the humble home, the life tude, the grief, the strife, i weary pathway with temptations

It was the only way!
:: made it His; from day to day
r life; He saw the weak display,
idle sin that turned the old world

It was the only way!
! He must lift it, and the tree
! He died — the world's lone tra-

It was the only way! ad the Easter morn, crown of the !
e peace that cometh after tears, if the gift of Heav'n that lifts all l'rers fears!
n Moriarity, in Rosary Magazine.

On Tuesday evening, March 17th, a very enjoyable entertainment was given in aid of S. Paul's church Gravenhurst. The Opera House was crowded to its utmost expacity with an enthusiastic and applicative audience. Alth much the programme was a lengthy one, it was neverthelepsauch enjoyed, and each number ioudly apple and enjoyed, and each number ioudly apple and enjoyed, and the first number was an overture, by the Gravenhurst Orchestra, those taking part being, Misses Mowry and Dass, and Messrs. Towle Dass, Taylor and Lemay, each displaying marked musical ability and delighted the audience with their several selections during the evening.

The second was a chorus by the choir, "Hiberna's Champion Saint," which was well rendered.

Mr. Wallace, of Bracebridge, who was in

endered.

Mr. Wallace, of Bracebridge, who was in good tone of voice, pleased the audience with

each time he appeared, and the desire to least him again in the near future in Gravenhurst was the general expression. Miss Mickle, A. T. C. M.. appeared in her usual easy and graceful manner, her selections being. "The Nymph, of the Rhine," and "Under the Bamboo Tree." rendering each in an accomplished style, showing her sweet and well-trained voice to advantage, and won the well-merited appreciation of her admirers. Miss Mowry accompanied Miss Mickle on the piano, and Mr. Towle accompanied her on the pierolo, in their usual easy manner.

Miss Marie Smith of Toronto, kindly assisted by giving two violin solos. She is queen of her instrument, and exhibited much brilliance and ease in her playing, and completely captivated the audience, with her selections of Irish airs.

Mesers. McMillian, Wallace, Kirk and Lemay, or ditably acquitted themselves in the two numbers. "The Minstrel Boy," and "The Harp That Once Thro" Tarca's Halls," and were warmly applauded.

Mrs. Yeates' recitation, was well rectived and she showed much ability as an elocutionist.

The people of Ennismore.

The people of Ennismore, true to their nationality, celebrated the feast of their Patron Saint, in true Irish fashion. High Mass was celebrated at 10 a. m. by Rev. Father Brether, on, P. P. of Downsyville at which a very large number received Holy Communion. The Life and Labors of Ireland's Apostle, and added a few more names to St. Martin's T. A. S., bringing the numbers of this young and flurishing society to upwards of two hundred and fifty. Rev. Father Fitzpatrick was in in Downsyville on a similar mission, and the T. A. S. of St. Luke's is stronger by some fifty members.

In the afternoon and again in the evening a grand concert was given in the Township Hall as Ennismore, and not withstanding the bad condition of the roads, the hall was quite in adequate to hold the crowds, assembled from all sides to hear the young people of Ennismore. miss frawier, or offine asiac.

Ing of The Waters, and "The Rosary" with
much sweetness of expression, and was given
a hearty applause.

Mr. J. McCready in a very able manner
gave a short speech on Ireland, and in his remarks hoped to see that the time was near at
hand when an amicable settlement of The
Irish Question would be made.

Miss Phyllis Smith sang, Come Back To
Erin," in a nighly artistic style, and showed
herself possessed of a very fine voice.

Misses Mowry and McPhee were piano accompanist a throughout the evening and distinguished themselves by the expressive way,
in which they accompanied each piece, and
showed their ability as artists of Music.

Last, but not least, was a play entitled
"Irish Assurance," which was the chief feature of the evening, in which a number of our
town people took part, displaying dramatic
talent.

Mr. R. Johns as Mr. O'Callaghan, kept the

ity as actors.
Miss Maude Gallagher and Masters Lonel
Bronnan and Leon Clairmont deserve much

Although the day opened very unfavorably, the dark clouds threatening rain it did not deter a goodly number of Catholics (many from a distance) from turning out to celebrace the annual feast of S. Patrick, Ireland's patron saint.

Mass was celebrated at 9 a. m. and at the ovening services there were many who listened to the elequent address delivered by the nester of S. Andrew's church, the Rev. F. O Reilly.

to the cloquest above, the Rev. F. O'Reilly.
Distor of St. Andrew's church, the Rev. F. O'Reilly.
In fitting words he gave honor to the greater of the control of the greater of the control of the greater of the control of the contr

In Brantford.

The celebration of S., Pa'rick's day in Brantford was began at 9 o'clock in the morning by Mass in St. Basil's and S., Mary's parishes, at both of which the school children sang hymns, and many people at moded. In the evening the Catholic Young apples a Literary Society of the city presented the domestic Irish drama "Kathleen Mayourneen" in the Opera House, and scored the greatest success of this or any other season. Under the guidance of Rev Father Lumon, business committee composed of Rev, Father Cumminus, chairman; Neil McIatyre, secretary; Frank Mathers, J. Neil McIatyre, secretary; Frank Murphy, Wm., F. O Neall, E. J. Carlin, Frank Murphy, Wm., Smith and John Ryan looked after the outside details. Ever satin the house and gallery was filled, all the boxes were crowded, many people stood up, and still chers were turned away because there was no room for them. Those who took part in the drama won praise and applause for themselves, and have good in right to be proud of their success. The following is the Evening Courier's account of the entertainment:

sie in the new. Prince Edward Island was once called "New Ireland."

In Sault Ste. Marie.

The Catholics of SaultSte Marie celebrated St. Patrick's day quietly and in an earn-st-religious spirit. They bunches of shramnocks or knots of green ribbon pinned over loyal hearts, and a smile as bright as sunshine were the chief characteristics of those whose sires had fondly called the emerald gem of the western seas their native land, as they reverently passed on their way to High Mass which was sund in Sacred Heart church at 9 30 by Rev Father Lussier, S. J., P. P. Rev. Pather Hazelton, S. J., preached the sermon of the day, and a most bauiful effort it was worthy, at once of the great Saint and the land of his love whose honor it was given and of the gifted young preacher himself. His took for his sketthe well known prayer of St. Patrick "Oh Erin, my Erin, I have prayed for thee, match they as sweet, pathetic Recessional in practice which she had preserved in violate for over fifteen hundred years not suffer ing and clinging to the cross of Carist, and fearing less we forget "in the more prosperous time about or deep impression on all present. The cloth she had preserved in violate for over fifteen hundred years not suffering and clinging to the cross of Carist, and fearing less we forget "in the more prosperous time about or deep impression all manifectual contrato voice singing the "Agous Dei" and the "Breactual" The soprano parts were very acceptably taken by Misses Borseneau and St. Amand. The entire choir gave marks of the careful training given them by the talented Mrs. Kocot.

The collection was taken up to purchase a stand glass more marks of the careful training given them by the talented Mrs. Kocot.

The collection was taken up to purchase a stand glass that he had a sweet and touching picture by their reverent actention, during Mass. The good Sisters are loved by all, parents and children the service and touching picture by their reverent actions on manual process transition by the purchase as income and STUDENT'S EASTER RATES.— The Grand Trunk will issue to students and teachers of schools and colleges, on surrender of standard cottificate, signed by the Principal, returnickets at Single Fare and One Third; going Acril 4th 10 lith, inclusive. Valid returning until April 21-t 1963 Further particulars in another column of this paper, or at any Ticket Office.

E. DE LA HOOKE, C. P. & T. A. London.

In Sault Ste. Marie.

E. DE LA HOOKE C. P. & T. A., London.

There are so many cough medicines in the market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any stilliction of the threat or lucks, we would try Bickle's Anti-Consumptive Syrup Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folk like it as it is as pleasant as syrup.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Holloway's Corn Cure.

Nearly all infants are more or less subject to

corn Cure.

Nearly all infants are more or less subject to Marchoea and such complaints while teething and as this period of their lives is the most critical mother should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a specific tor such complaints and is highly spoken of by these who have used it. The proprietors claim it will cure any case of cholers or summer complaint.

TRY DR. HAMILTON'S MANDRAKE PILLS.

be "just as good." If in doubt send to the Dr. Williams' Medicine Co., Brock-ville, Ont., and the pills will be mailed post paid at 50e per box or six boxes for \$2.50.

Much diatress and suckness in children is caused by worms. Mother Graves Worm Excentifications of the Dr. Williams' Medicine Co., Brock-ville, Ont., and the pills will be mailed post paid at 50e per box or six boxes for \$2.50.

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er and Proprietor, Thomas Coffey Messrs. Luke King, John Nigh, P. J. Neven ad Joseph S. King are fully authorized to re-sive subscriptions and transact all other business for The Carholic Record.
Agent for Newfoundland, Mr. T. J. Wall. St.
Johns.
Rates of Advertising—Ten cents per line each

LONDON, SATURDAY, APR. 4, 1903.

CATHOLIC SCHOOLS.

A respected correspondent desires us to give information on what grounds the Catholic Church insists upon the establishment of Catholic Separate schools, and whether, as many people assert, the Catholic schools of Ontario and elsewhere are inferior to the Protestant or Secular Public schools.

We are also asked by another correspondent whether a compromise might not be made with our Protestant fellow-citizens so that the general principles of morality, on which all agree, together with the reading of the Bible, might not be taught in the Public schools, as a kind of unsectarian religion which would be sufficient for the school curriculum, so as to remove the necessity of having distinctively Catholic schools for the education of Catholie children.

We answer, in the first place, that education should consist in the formation of the whole man. It should train the child so that when he is grown up he shall be a good citizen, and, what is more important still, a good Christian; and even, that he may become truly a good citizen, it is necessary that he should be a good Christian. His intellect should indeed be cultivated at least to that extent that he should be able to perform the duties he will have to do in order that when he arrives at manhood he may support himself and family as comfortably as his and their position in life will require, and at least a certain proportion of the children should be so instructed that their talents may be beneficial to all mankind. There must be a certain proportion of our youth trained to be leaders of the people, to instruct them in the ways of truth, justice and right, and some must be scientists of high degree that there may be in the world some capable of making new inventions and discoveries, all of which help in enabling all mankind to make progress in a secular sense especially. These studies will also, we admit, assist materially in fitting the men of the future to be spiritual and moral guides, so far as they strengthen the intellect, provided they be accompanied by studies of a spiritual or moral order.

But we maintain that mere intellectual studies do not fit men to be good citizens, much less to be good Christians. In fact so true is this that it was said by the great Duke of Wellington that secular education without religion makes men "clever devils;" and no doubt he was right.

Catholics are not alone in desiring religious education for their children. It was said by one of the speakers of the Church of England, the Rev. D. Williams of Stratford, at the Provincial Synod of that Church held in September, 1898, that "there is now no difference of opinion in the Church as to the need of religious instruction in the schools. A few years ago there was a great diversity of opinion in regard to it. Now there was a general recognition of the need of the case."

At the same meeting, Mr. Hewton, the "well known school inspect or of the province of Quebec," clared that Quebec is the banner province in the matter of religious instruction in the (Protestant) schools, Whatever their shortcomings and backslidings in other respects, Quebec headed the Dominion in the matter of religious instruction in so-called Protestant schools." He added, "Teachers everywhere recognize the necessity of religious instruction."

It is but fair to add that Canon Davidson disagreed with Mr. Hewton in regard to the efficiency or excellence of the religious teaching in the Quebec Protestant schools, his reason being that owing to the fact that the pupils are of so many different denominations no satisfactory religious instruction could be given. But, on the need of United States showing that "the Catholic schools the pupils are taught of schools meet together to undergo religion and morality, which subjects the same examination. cannot be taught effectively or at all in the Public schools for the reason given above by Rev. Dr. Langtry. In this are superior to the Public schools.

parents, promiscuous intercourse of the sexes, untruthfulness in private and public conduct, illegitimacy, and even infanticide. In view of this, he added, the imperative need for religious instruction is now everywhere felt."

The Rev. Canon Burke said : "We owe a debt to a gentleman who is pretty well known to you all, the Pope of Rome, for the help he had given to religious instruction in the Public schools of Quebec . . and it seems for Ontario what he had done for Quebec." (Laughter.)

The Rev. F. Wischau, pastor Holy Cross Lutheran Church of Philadelphia, about the same time preached on the necessity of religious teaching in the schools. He had in that year a Lutheran school with two hundred and forty pupils, and in an interview with a newspaper reporter he said he admired the work done by Catholics in maintaining parochial schools, for he considers the Christian education of children absolutely essential for the preservation of morality and religion."

He considered it "a great pity that the English speaking Lutherans and Protestants generally, except a few of the Espiscopalians, neglect the holy duty of providing parochial schools where daily religious instruction can be given. In the far West," he said, 'there are hundreds of denominational schools maintained by the Swedish and Norwegian Lutherans.'

We might add many other expressions of opinion of prominent educationists to the same effect, but we shall content ourselves with quoting one more such passage from a sermon of the well-known Anglican Divine, the Rev. Dr. Langtry, of Toronto, which was published in the Toronto Globe of 21st Oct, 1901:

" But it is one of the results of our accursed sectarianism that where the teachers are permitted, nay, are required to teach all truths of and history and science, they are not permitted in this Christian land to teach the truths of the Christian religion.

So great is the evil resulting from odless education that Dr. Langtry declares that certain crimes are becomng so common that "if not arrested, the end will be the destruction of our Anglo-Saxon race, and the substitution of a Celtic Roman Catholic population for that of which we are so proud."

It ought not to be necessary to show by these testimonies that religious education is necessary for our Catholic children—an education which can be secured only through the establishment of Catholic schools. Our Catholic readers should be convinced by the strong commands of many Popes, and especially of Pius IX. and Leo XIII., requiring Catholics to establish Catholie schools and to send their children to them, that it is absolutely necessary for our children to be educated in such schools, in order that they may be strongly grounded in a knowledge of their religion.

The decrees of the Bishops of Canada and the United States issued by the Provincial Councils of the Dominion, and the National or Plenary Councils of Baltimore, are to the same effect.

In loyalty to the Head of the Church, and to the Bishops who act in this matter upon the decrees of the Popes, Cath olics everywhere, and especially throughout this province in which we have a fair school law, should be glad of the opportunity they have to establish efficient Separate schools in every parish where they can be maintained. But we are sorry to say there are bad Catholics in some localities who throw all the obstacles they can in the way of their establishment and maintenance. And is it true that Catholic schools

are inferior to the Public schools? It is, may be, and we may say it is probable, that in some localities where Catholies are poor and cannot or do not send their children regularly to school, the progress of the children is not as great as it should be; but this is an exceptional case, and, on the other hand, there are Protestant or Public schools which are equally backward. We may instance the Protestant Separate schools of Ontario which, according to the annual reports of the Minister of Education, are generally in a backward state. But the Catholic schools of the Province as a whole are in a flourishing condition, and Premier G. W. Ross several times declared in his public speeches that they compare favorably with the

Public schools. We have not at hand detailed statistics by which the results in the Separsuch instruction, he was as decided in ate and Public schools can be accurhis views as the other speakers. He ately compared for the whole province, quoted statistics from authorities in the but we know that the Catholic school pupils in many localities stand high in absence of religious training had the number of marks obtained at the brought in its train a frightful list of High School entrance examinations, evils-rude manners, disobedience to which are the only occasion provided is one difference, however, that in the by law when the pupils of both classes

And why should not this be the case? The teachers of both classes of schools have the same qualifications under the respect, at least, the Catholic schools law, and the pupils are taught under the same curriculum of studies. There policy of conciliation has had a great

We have said that the teachers have the same qualifications. This is true even of the teaching religious orders, for the most part, though as the law does not absolutely require the same examinations in this case, it may be that some of the religious community teachers have not the usual certificates. But in this case, these teachers, having devoted their lives to teaching, and having stricter rules of life and discipline, make up for the lack of certificates almost a pity that the Pope did not do by a lorger and more extensive experience, and by greater studiousness in their homes than the lay teachers generally possess, who may spend much of their time out of school in dissipation or useless amusements.

The legal certificate is a testimony of ability and competency, but it is not the only testimony to these qualities, neither is it necessarily the most satisfactory testimony.

We know that many Catholic Separate schools have shown excellent results at the public examinations. We may mention in this connection the schools of Kingston, which in 1901 sent 243 candidates for the entrance examination, 206 of whom passed, and of these 18 obtained more than 800 marks out of a possible 1100. These ranged from 801 to 951 marks.

To show what may be done by Catholic schools we may state what oc curred last April in the city of New York. The Examiners of the Departhundred schools to submit to certain

We have now a word to say on the proposal to teach an unsectarian relig-There is no such teaching possible. Morality is founded upo logmas of religion, and without these dogmas morality has no basis on which to be grounded. We, say, therefore that Catholic children should be taught the Catholic religion in Catholic schools. This is so self-evident a truth that it needs no further proof here than the mere statement of the fact.

THE IRISH NATIONALISTS AND THE GOVERNMENT.

A new situation is being developed in the British House of Commons owing to the restiveness of Conservative members. Recent elections have gone adversely to the Government, and the interpretation which has been put on the fact is that the Government is fast losing the confidence of the country, and as a consequence, notwithstanding the large majority by which it has hitherto been sustained, a feeling has arisen in some quarters that its days are numbered.

Recent legislation whereby the number of licenses to be issued has been greatly diminished, has made the liquor nterest very discontented, and, on the other hand, the Education Bill which ecently became law has created considerable discontent among the Nonconformists who are now endeavoring to show their grave displeasure by working against the Government. This unsettled state of affairs makes many Conservatives fear that if they go to the polls as supporters of the Government, at the next general election, they may be defeated, unless their position be strengthened by an unexpected show of vigor on the part of the

Cabinet. The attitude of the Irish members becomes a very important consideration under these circumstances. The Liberals do not exhibit as much strength as might be expected. Their ounsels are divided between Sir William Harcourt, Sir Henry Campbell-Bannerman and Lord Rosebery, and as they may be said to have thrown aside the Gladstone Home Rule policy, it is natural that the Irish members should look to those from whom better treatment may be expected.

It is true that Sir Henry Campbel!-Bannerman still declares that he is for Home Rule, but Lord Rosebery, who is opposed to this measure, and Sir William Harcourt divide with Sir Henry the leadership of the Liberal party, which for this reason cannot be relied upon to conciliate Ireland.

It is now stated that the Government is prepared not only to pass a generous Land Purchase Bill, but that this Bill will include a modified scheme of Home Rule for Ireland; and Mr. T. W. Russell, who is the Liberal-Unionist member of Parliament for South Tyrone, has been quoted by the Belfast Evening Telegraph as having asserted that such a concession to Ireland is actually contemplated.

Mr. Russell is himself opposed to Home Rule, and is dissatisfied with the Government on this ground; but the

effect upon the Irish Nationalist members and they have shown recently much more consideration for the Government than was expected, as they bstained from opposing the Governnent's army schemes, and in other matters have also withheld their support from the Liberals.

It is not certain as yet how far the Government is prepared to go to conciliate Ireland, but it is certainly with the expectation that they will do more for her than any Government has yet done, that the Irish members have shown their readiness to accept the olive branch from them.

It is even said that the Government is prepared to establish and endow a Catholic university for Ireland. If all these things are true, it is not at all improbable that the Irish Nationalists will give it their support, and should this be the case, the Government may have a lengthened lease of power, inasmuch as the support of the Irish Nationalists will more than compensate for any defections on the part of Conserv-

It is expected that the next general election will take place within a year. We notice that Mr. Costigan's motion in favor of Home Rule for Ireland is to

be brought up this week in the Canadian House of Commons. As Parliament has already several times pronounced its opinion in favor of granting a full measure of Home Rule, we anticiment of Pedagogy induced fourteen pate an almost unanimous expression of opinion in the same direction on the examinations, in order to test the coming occasion. Such an expression quality of the teaching given in them. of opinion will have great weight, the St. Francis Xavier's large Catholic more so as Canada has made a decided school in the most populous part of the advance in British estimation during city secured a general average of 60 the last few years. We enjoy Home per cent., which the examiners stated Rule in Canada, and we should all is "above what is generally attainable heartily desire to see the blessings of even by the best schools." This self-government extended to Ireland, school is taught by religious orders, which needs such a measure even more and the highest class of girls therein, than we do in Canada, as we have not taught by the Sisters of Charity, at- suffered so much as Ireland from being tained the extraordinary score of 90 ruled by red-tapism and an alien legislature.

Mr. Costigan's resolution will cover nearly the same ground as those passed by the Canadian Parliament in 1882 and 1886. After expressing the unswerving loyalty and devotion of Canadians to his Majesty's person and Government, and pointing out that resolutions were passed by the Parliament of Canada in favor of Home Rule in 1882, 1886 and 1887, it declares that Canada has prospered through the enjoyment of selfgovernment, and that the Canadian Parliament is confident that the extension of the same privilege to Ireland will confer similar benefits on that country. Satisfaction is also expressed at the sincere desire manifested in Great Britain, and especially in the House of Commons during recent debates, to remedy the grievances of Ireland, and to usher in a new era of peace and good-will. Hope is expressed that the just and equitable legislation which is expected in the Land Purchase Bill will produce an early and lasting settlement fair to all, of that longvexed and troublesome problem the solution of which has for so long taxed the powers of British statesmen.

Since the above was written the and Bill has been introduced into Parliament, and though it does not concede to the full extent what the Land Conference agreed upon, it must to settle the Land Question.

The proposition is that the Government shall issue stock to the extent of not more than \$500,000,000, at the rate of \$25,000,000 annually for three years, and possibly a larger amount afterward. This will be called "guaranteed 2 3-4 per cent. stock" which shall be unredeemable for thirty years, and the purchase money will be advanced to the Irish tenantry to enable them to buy out the landlords. The tenants may receive each in this way \$2,500 in the congested districts, and \$5,000 elsewhere, on which they shall pay 3 1-4 per cent. for 88 1-2 years, after which time they shall become proprietors of the land.

Mr. Wyndham, the Irish Secretary, ntroduced the Bill, and said that probably \$500,000,000 will not be required for the purchase of the land, but that it will be a good investment for the British taxpayers, and would be a safe investment if the amount reached \$750,000,000 instead of \$500,000,000.

In addition to this the Government vill provide a straight gift of \$60,000,-000 to aid in working out the plan. This gift will be given at the rate of not more than \$1,975,000 per annum which Mr. Wyndham regards as a moderate sum to be paid for the satisfactory settlement of so difficult a problem as the Irish land trouble. It must be remembered, besides, that the amount of overtaxation of Ireland has been \$15,000,000 per annum for the last thirty years, so that the whole \$60,000,-000 is but a small sum to restore to the Irish people in the proposed settlement. Ireland will, of course, pay its share of this \$60,000,000.

his \$60,000,000.

Mr. John Redmond in speaking on olic, but not a Roman Catholic, and he

the bill was sympathetic but non-committal, as it is necessary to examine closely the details of so important a measure before definitely accepting it on behalf of the Irish people. However, it is expected that the Nationalist party will accept it gladly, in which event its passage is sure, whereas the opposition of the Nationalists would certainly be a fatal blow to the proposition.

It is remarkable that the newspapers f all classes and parties have spoken approvingly of this effort to redress Irish grievances. Among those who have spoken on the matter may be mentioned the Times of London, the Irish Times, both Conservative journals, the Chronicle, Liberal-Unionist, the Daily News, a Home Rule paper, the Irish News, Nationalist. Even Mr. T. W. Russell, who opposes Home Rule though being an advocate of Tenant Right, while criticising certain details, declared it to be "a great Bill."

We have no doubt that this Bill will be to Ireland "the dawning of the day of prosperity and peace."

AN IMPORTANT BIBLICAL DIS-COVERY.

An important Biblical discovery has peen made at Mount Athos by a German priest, the Licentiate von der Goltz, who has devoted much of his time to the investigation of the ancient nanuscript of the New Testament.

The discovery consists in a Greek nanuscript of the Acts of the Apostles and the Epistles of the New Testament, which bears evidence that it was prepared for purposes of texual criticism in the tenth century, and it proves that at this period considerable attention was paid to Biblical investigation, notwithstanding that modern controversialists would have us believe that the close study of the Bible is a thing of modern invention, owing its origin to Protestant Biblical zeal. This copy of the New Testament, it

is said, is one of the two most important discoveries made toward Biblical texual criticism in modern times, the other being the discovery of the Sinaitic Greek Testament discovered by Tischendorf on Mount Sinai.

The importance of this text arises chiefly from the fact that it will enable Biblical scholars to supply readings which have been lost, of Origen's Hexapla or copy of the Bible in six versions.

THE FAITH OF ST. PATRICK.

A regular contributor to the St. Thomas Daily Times, writing over the signature "Onlooker," in the issue of of latter days, which was unknown in that journal of March 21st, makes a the days of St. Patrick, for Christianity curious jumble of a ridiculous story and a theological essay on the religion of St. Patrick. We cannot but enter a protest against such a mingling of nanity and religion, and we should not were cut off from the Church just as think it worth our while to make any comments on Onlooker's letter were it not for the fact that notwithstanding this flippant treatment of so serious a subject, there are readers of the Times who might be misled by certain gravely erroneous statements found therein, and which for this reason we feel it our duty to correct.

In regard to St. Patrick, Onlooker states that he has received a letter enquiring whether it is true that "Ire- is by his own admission a myth of be regarded as a very generous attempt | land's patron Saint was a Baptist, and | modern days. serted by the Rev. Addison Moore, of Bergen Baptist Church, Jersey City.

In reply, he asserts that from "what he can learn, St. Patrick was neither the Pope was universally recognized. Baptist nor Roman Catholic." He He minimizes, indeed, the extent of does indeed, by a single puncture with that authority, but admits the fact, his needle, let the gas out of the bag which is sufficient to refute Onlooker's in regard to the Baptist minister's statement that St. Patrick knew nothclaim that the great Saint was a ing of it. Baptist. He says this "claim might be considered impudent, if it were not so truly ridiculous, inasmuch as the the students of St. John of Lateran, sect known to-day as the Baptist Church | where he made considerable progress did not spring into existence until in ecclesiastical studies, or as the centuries after St. Patrick's time. As a consequence, it has no part or lot with the Church or the Saints of antiquity."

But it is somewhat strange that while Onlooker considers that the recent origin of the Baptist Church is a sufficient refutation of the Baptist's claim that St. Patrick was his co-religionist, he asserts with equal preposterousness that the Saint belonged to the modern Church of England, which had its birth at even a later date than the Baptists. Of this well-known fact Onlooker is, or pretends to be, strangely ignorant.

The Baptists are simply the Anabaptist Church of Germany, which was started by Thomas Muncer and Nicholas Storck in 1523, and when some adherents of this sect appeared in England they were called Baptists, whereas the modern Church of England had no existence until Henry VIII. abolished the Pope's authority and had himself proclaimed by Parliament "Head of the Church" in 1534. In the face of this undeniable fact Onlooker says:

knew no more of the Roman obedience than his successor Dr. Alexander, the present Lord Primate of all Ireland, who sits in his chair to-day, and who is in communion with the See of Canterbury. The Anglican Communion, then, is the one which alone rightly claims him as distinctively her own, and the only claim of Irishmen in the Roman Church which can be justified by history and reason is the continuity of the Church of Rome in common with other Catholic communions with the happier days of individed Catholic Christendom

The writer of this historical jumble then goes on to say, "it is true that there was a distinctive mission sent to Ireland prior to the St. Patrick's advent in the person of Palladius, but it was of short duration and ended in ignominious failure."

So far Onlooker is right, except perhaps for his use of the epithet "ignominious," which ought scarcely to be applied to the mission of Palladius, who tried to do his work honestly, but failed owing to the strong opposition of the Pagan priests and people. How. ever, in regard to this we need have no debate. The fact stands forth that Palladius and Patrick were both sent on their respective missions by the same Pope, Celestine, and yet Onlooker has the temerity to assert that St. Patrick "knew nothing of the Roman obedience."

St. Patrick's mission was in A. D. 432. Now, our would be historic light, Onlooker himself admits, as we have shown above, that at this time "Catholic Christendom" was "undivided." This means, and cannot mean anything else, than that there was then only one Churchrecognizing everywhere the same supreme authority; and this is indeed the actual state of the case, and as a matter of course St. Patrick recognized that authority, which was the Pope, and thus Onlooker's fantastic theory is overturned by his own admissions.

The Christian Catholic Church was actually one in the days of St. Patrick, and the Pope was fully recognized as its head. It was not made up of a number of independent Bishopries, as Onlooker would have us believe, and therefore Onlooker's statement to the following effect is a piece of history of his own invention: or rather he follows the path which some mendacious forgers of history have beaten during recent years when he says:

"St. Patrick belongs to Celtic and not Latin Christianity, as the first Bishop of that ancient Church of Ire-Bishop of that ancient land which, whatever her faults, has preserved her unbroken continuity from that day to this—a Church Catholic, out never Roman.

Such a distinction as between Celtic and Latin Christianity is an invention was undivided, except that there were petty sects such as the Manicheans, Nestorians, Eutychians, Pelagians, etc., who were known to be heretics, and the Baptists and Anglicans are to-day; but with none of these heresies had St. Patrick any connection.

The Church was then Catholic, or universal, and not Celtic or Latin, Spanish or Teutonic. It was everywhere the same Church, acknowledging the Pope for its head, having been instituted by Christ to "teach all nations"; and Onlooker's theory of "independent Catholic Communions

The Lutheran historian Mosheit admits all this in his history of the Church when he says of the third century, that at this time the authority of

The ancient historian Severus Sulpicius states that St. Patrick was one of Anglican Bishop Usher explains: "He signifies that he was skilled in sacred learning and endowed with the knowledge of ecclesiastical rules and discipline." This was during the Pontificate of Pope Innocent, and after this the Saint lived at Auxerre under the tutelage of St. Germanus, who introduced him by letter to Pope St. Celestine, who consecrated him Bishop of Ireland and sent him on his mission to that country. Surely, then, our Saint knew something of Pope Celestine's authority.

That the authority of the [Pope over the whole Church was fully recognized at this time is evident from Pope Celestine's letter to Nestorius of Constantinople, in which he says:

"Know then plainly that this is our sentence that unless you (Nestorius) teach concerning Christ our God, what both the Church of Rome and of Alexandria and the whole Catholic Church holds, and as the holy Church in the great city of Constantinople also has held until your time, you shall be cast forth from all communion with the Catholic Church."

It will be noticed that St. Celestine's authority is here exercised over the whole Church imaginary indep Surely if St. establish in Irela of England (w) over eleven hu which teaches 1 errors of Nes would not have mission to the have sent with Ireland a number John of Laterar

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his work. It is evident that Onlooker's dis-Christianity in St. Patrick's time is a mere phantasy.

St. Innocent I., under whose supervision also St. Patrick studied, as we have seen above in his epistle to Victrix, says:

"Seeing that you have earnestly requested to be made acquainted with the pattern and authority of the Roman the pattern and authority of the roman Church, I have sent you a book of rules as an instructor and monitor. Let us therefore begin with the help of the holy Apostle Peter through whom both the Apostleship and the copate took their rise in Christ." the epis-

But the universal authority of the Pope did not begin in the fifth century, the date of St. Patrick's mission. In about the year 248 St. Cyprian wrote to Pope Cornelius to warn him that an African pseudo-bishop with his fellow-heretics

"Dared to carry letters from Schismatic and profane men to the CHAIR OF PETER and to the PLINCIPAL CHURCH whence the unity of the priesthood took its rise, for to the Romans whose faith is praised in the preaching of the Apostie (St. Paul to the Romans, i, 8,) faithlessness cannot have access.'

Tertullian also, half a century earlier, called the Pope the "Bishop of Bishops." Tertullian was at this time a Montanist heretic, but such an epithet shows how the Pope was regarded by the whole Catholic Church. Nearly half a century earlier the learned Irenæus, Bishop of Lyons, gave a catalogue of Popes from St. Peter down to his own day, though at the same time he states that St. Paul was associated with St. Peter in the founding of the Church at Rome, and this Church "has a more powerful principality, and with it every Church should agree (convenire) as in it the tradition which is from the Apostles is preserved.'

We might produce many other testimonies on this point, but we shall content ourselves with one more which has a special force in this conrection, as it shows that the real Church of England, not the modern pseudo-Church, recognized the authority of the Holy Apostolic See from the beginning. In the year 314, which was immediately after the Church was delivered from Pagan persecution, a great Council of the West assembled at Arles in France, at which at least three British Bishops assisted. These were Eborius of York, Restitutus of London, and Adelphius of "Colonia Londinensium," which was either Colchester or Lincoln, This Council addressed the Pope with all respect:

In the bonds of one brotherly charity and in communion with the Catholic Church, our Mother, we salute you, most glorious Pope, with the respect due to you. Yours is the most extended authority to promulgate our decrees in all the Churches.

It will be seen from this that there were no multitudes of Catholic communions, as Onlooker imagines, but there was one Catholic Church, the

mulgate decrees. The British Church, whose Bishops signed this declaration, was not, therefore, an independent Catholic Church, but was part of the universal Church, which was subject to the Pope, and St. ute towards benevolent works than the Patrick's faith was Catholic with the lawyers who are probably earning twice faith of the whole Christian world, and as much as themselves. Their salaries not distinctively Celtic as Onlooker would make us believe.

From all this it will be seen that Onlooker's claim that St. Patrick belonged to the modern Church of England, is not a whit less ridiculous than that of the Jersey City minister. It has been in fact the fashion of late with sectaries to claim St. Patrick as belonging especially to them, and we understand that a Presbyterian a few days ago lecturing in Wingham claimed him as belonging to that sect-but all such claims are equally absurd and baseless.

THE IRISH LAND BILL.

Whether it was by accident or design, or let it be hoped by a higher inhave been selected by Mr. Wyndham House of Commons of his Irish Land Relief Bill than that on which he so introduced it, the 25th March, the feast of the Annunciation, or as it is familiarly styled especially in Ireland "Lady Day in March." Not on the face of God's earth is there a nation or a people who have a greater devotion

this unswerving devotion it may be well to refer to one potent fact. The Council of Ephesus held in the year of our Lord 430, decided once and forever the question of the Divine Motherhood as against the heretics of those times who would deprive Mary of this great glory, thereby also questioning the Divinity would not have given so important a of Christ Himself as the Son of God. mission to the Saint, nor would he History also tells that St. Patrick commenced his Apostolic mission in Ireland a number of ecclesiastics of St. Ireland in 432. The great Apostle was no doubt filled with the teaching of the celebrated Council, and of course would not fail to preach accordingly. From tinction between Celtic and Latin his time down to the present the devotion has been preserved and practiced; and surely it is not too much to hope that " Mother Mary," as she is addressed by the Irish people, will not abandon, but on the contrary will help by her powerful intercession her ever faithful children in this crucial time. So mote it be!

THE IRISH "PEELERS."

There will surely be "weeping, and wailing, and gnashing of teeth" over in Ireland amongst the "Finest Force," the fifteen thousand armed and equipped " Peelers " established by Sir Robert Peel in the forties, when the Irish Land Bill becomes law. Their "occupation," like unto Othello's "will be gone. No more "plots" and "discoveries," no more evictions of the peasantry by the renegade sons of peasants.

JUDGES' SALARIES.

The question of an increase in the salaries of our Judges is once more being discussed freely by the press, and we are in full accord with the uni-Judges.

The freedom of the bench from political wrangles, and its independence from politicians are matters of supreme importance to the country, and it is universally conceded that the Judges should be above the danger of contamination from these sources. So far it has been the proud boast of the country that our Julges have been incorruptible and incorrupt; but if we are to expect this state of things to continue, the country should pay them adequately. We cannot reasonably expect this high standard to continue if the Judges have to depend upon the Government in power for extras in the way of fees or special appointments to increase their insufficient earnings, or as rewards for subserviency to the powers that be when certain suits of a politically contentious character come before them for adjudication.

The Judges themselves are asking for an increase in their salaries, for they feel the incongruity of being compelled by the dignity and importance of their duties to assume a superiority over successful lawyers who are earning twice the sum which they themselves receive. They should not be placed in this subordinate position, nor should they be in the position of being compelled like mendicants to ask the Government for better pay. Their position is a lofty one under our conception of their duty of strict impartiality in giving their decisions, and they should receive salaries commensurate with the import-

ant duties they have to fulfil. In addition to these considerations, cost of living has greatly increased enable them to perform their duties should certainly be commensurate with the importance of their work, and with the frequency with which they are called upon by the usages of society to meet generously serious demands upon their means. By all means, let the Government raise their salaries to such an amount as will be adequate to maintain their dignity as well as to compensate the work they have to perform.

HOME RULE.

A most timely resolution is that about to be introduced in the Canadian House of Commons, asking the Imperial Parliament to grant a measure of Home Rule to Ireland. This movement has been initiated by the Hon. John Costispiration, no more auspicious day could gan, M. P., and a more fitting person could not have been found. Mr. Costifor the introduction to the British gan is an Irishman well worthy the name. For honesty and sincerity and love of the Old Land as well as his adopted country, he has no peer in Canada. The following is a copy of the resolution:

"We would respectfully represent to Your Majesty that in 1882 the Parlia-ment of Canada adopted an humble address to Her Most Gracious Majesty to the Immaculate Mother of God than have the Irish people at home and abroad. And amongst the reasons for abroad. And amongst the reasons for granted to the people of Ireland, and in the Mysteries of Calvary and on this granted to the people of Ireland, and in the Mysteries of Calvary and on this me happy,—Abbe Roux.

Mystery are all our hopes grounded. By it, and with it, God's justice is satthat in the years 1886 and 1887, by resolution of the House of Commons, the senders of the address to Her Most Gracious Majesty were earnestly reisfied and man is redeemed. SPY-WEDNESDAY. iterated, and the hope was expressed

that such a measure of Home Rule would be passed by the Imperial Par-liament. That the years that have elapsed since the adoption of the afore-said address and petitions to your Most Gracious Majesty's illustrious and ever to-be-lamented predecessor have but served to emphasize the blessings which accrue to this Dominion from the federal system under which the people live, the benefits of which the Commons of Canada rejoice to see are about to be shared in by their fellow-subjects of the Australian Common wealth, and therefore this extended experience which Your Most Gracious Majesty's subjects have had of the inestimable benefits resulting from the said Government bestowed on the people of British North but intensifies the desire to affirm, through their representatives in Parliament, the sentiments expressed in the said address and resolutions with regard to the bestowal of self-government upon Your Majesty's subjects in Ireland. We have observed, may it please Your Majesty, with feelings of profound satisfaction, the evidence afforded in debate in the House of Commons of the United Kingdom on the speech from the throne of a sincere de-sire on all sides for a new era of lasting peace and good-will in Ireland: and this House congratulates the people of the mother country on the legislation, just and equitable, which it is believed will follow the recent conference on the land question, and hopes for an early and lasting settlement, fair to all of that long vexed and troublesome prob-lem, the solution of which has for so

A GREAT PRELATE DEAD.

long taxed the powers of British states-

In the death of Bishop Rogers, of Chatham, N. B., the episcopacy of Canada has lost one of its most estimable versally expressed opinion that at members. In another column we publish present these salaries are ridiculously an interesting sketch of his life. Some small for what is expected from the years ago we had the honor of becom ing acquainted with the distinguished prelate who has now gone to his eternal reward. Though our term of intimacy was of short duration we had abundant reason to believe that he was a man possessed of remarkable traits of character-a man richly gifted by nature with all those rare and admirable endowments which fitted him in a peculiar manner for the great position which he held in the Church of God. His was a noble nature. His heart's best affections were ever centered about those

who were unfortunate, poor and lowly. Like Cardinal Manning his chief pleasure was in doing good for his people. He was beloved by all, by non-Catholic as well as Catholic.

Peace to the soul of the loving and loveable Bishop Rogers!

Mr. Archibald MacNeilage, editor of the Scottish Farmer, recently de-livered an interesting lecture on Canada at Oban, Scotland. As one proof of the loyalty of Camadians Mr. Mac-Neilage said that "he heard the National Anthem suag by a great mass of people, the singing led off by a Roman Catholic priest, Father Burke and such hearty singing!" The reference is to Father Burke of Alberton,

This item has been going the rounds of the secular press, and if susceptible of any interpretation would seem to imply that it were something wonderful for a priest to be loyal or able to sing. Mr. McNeilage is one of the best known publicists in Scotland, but does not half often enough come in contact with the Catholic priests or he would know that he not only preaches but it must be borne in mind that the practices loyalty to the flag. In Canda there would not be any flag to Mother of all, over the whole of which since the Judges' salaries were last fight for, if it were not for the fidelity the Pope's authority extended to pro- fixed by law, so that these salaries of the French clergy to the British should be proportionately increased to Crown. And Catholics all over the Dominion are among the King's most faithfully; and owing to their high loyal subjects. Still we cannot help position before the public, they are also thinking that Father Burke has done a more frequently called upon to contrib- very great deal to make us better known among our separated brethren.

HOLY WEEK.

THE CELEBRATION OF THE TRIUMPH AND PASSION OF OUR LORD.

morrow has received the name of Palm Sunday. It is so called on account of the palms which the Church blesses on its recurrence every year and dis-tributes to the faithful. They are borne in procession, wherever a pro-cession can be conveniently conducted, with solemn singing commemorative of the triumphant entry of our divine Saviour into Jerusalem a few days before His passion.

before His passion.

This entry of our Divine Lord in triumph into Jerusalem was foretold by the prophets Esaias and Zachary, several hundreds of years beforehand. When, therefore, the fulfillment of the prophecy came, it was a distinct proof of our Saviour's divine mission as Messias, the Saviour of mankind. yet He is recognized and received only by the poor common people and chil-dren, whilst He is not merely igdren, whilst He is not mere nored by the Scribes, Pharisee priests, but they are actually Jewish conspiring to put Him to death.

After celebrating our Blessed Lord's triumph, the Church desires us to engage at once in the celebration of His passion. With this view she has inserted the history of the Passion in the liturgy for the Gospel of the day, and the celebration of the Mystery of Mysteries is to occupy our entire soul dur-ing the whole week. It is indeed the "Great Week," greater that any other

Wednesday in Holy Week is popularly called "Spy-Wednesday," from the spying and seeking of the Jews to find our Divine Lord and arrest Him. Already the chief priests and the Pharisees had resolved in council to put Hin to death and had issued orders that, if any one knew where He was, he should tell them, that they might have Him apprehended. It was by no means through fear of suffering that He withdrew, but a time was fixed in heaven for the Sacrifice He was freely and vol-untarily to make of Himself, and that

time had not yet come.
On this evening the Church begins the celebration of the office of "Tene-brae," which is composed of readings from the Psalms and other portions of the Sacred Scriptures, and especially of the Lamentations of Jeremiah, as also passages of certain Holy Fathers expressive of the deepest grief and sorrow, in accordance with the sorrowful tragedy of Calvary-the offices of the Church being, during the three days of Wednesday, Thursday and Friday, a kind of funeral celebration for her Divine Spouse. The ceremonies and ritual of Tenebrae abound in holy significance. According to some authorities, the fifteen candles represent our Divine Lord Himself, and their gradual extinction ould exhibit Him dying, pang after would exhibit Him dying, pang after pang during His agony on the cross. The temporary removal of the topmost candle would represent His burial and its re-production His Resurrection.

HOLY THURSDAY.

This day is also called "Maunday It was on this day that our Thurday." It was on this day that our Saviour washed the feet of His disciples in imitation of which at many places Popes and Bishops have washed the feet of twelve poor persons in commen-oration of our Lord's great act of humil-Nor is the custom extinct to-day, when faith and piety reigned more high places than they do at present, was usual for even emperors and

ings to do the same.
But of far more importance, to-day is commemorated the institution of the Blessed Eucharist, that adorable Myswhich is an everlasting legacy of is prodigious love for man, wherein e hath bequeathed Himself to us. In we have a Sacrifice, a Sacrament and abiding Institution, for the perpetuwhich our Lord at the ne ordained His Apostles as priests " Do this in and commanded them: "Do this in sommemoration of Me." "Mandatum" is the Latin for "command," and it is probably with reference to this event at this holy day has been called

Maunday" Thursday.
The Mass of the day is celebrated with all solemnity possible, but it should be noticed the "kiss of peace" after the "Agnus Dei" is omitted in detestation of the treachery of Judas. Two Hosts are consecrated, of which One is removed to an altar specially prepared to represent the tomb of our Lord. The Church bells are silent after the "Gloria in Excelsis," and at the close of Mass the altars are stripped of their ornaments, to mark the desola-tion of the Church at the loss of her Divine spouse. On this day, too, are blessed the Holy Oils.

GOOD FRIDAY.

Friday of Holy Week is the day of days for all mankind. Although the day of a cruel and ignominious death for our Divine Lord and Saviour, it is "good" day for man, as by dying for us He has delivered us from the death of sin and opened to us the gate of heaven. There is no Mass in ordinary sense of the word, but instead a function takes place known as the the "Mass of the Presanctified." A the entire service exhibits the

most impressive part of the ceremonies is the "Veneration of the Cross," and " and sorrow and compunction. The faithful are to enter into the views and spirit of Church by engaging their entire soul in meditating on the various stages of the Passion, and especially on the Crucifixion, as if they were standing at the foot of the cross, side by side with the Blessed Virgin, St. John and Magdalen, and looking on the death pangs of the Divine Victim.

HOLY SATURDAY. Easter eve, the day between the Crucifixion and the Resurrection of our

Divine Lord, calls up in our hearts various sentiments of grief, hope, grati-tude and love. When released from the body, the soul of our Divine Lord deseended to Limbo, "to preach," as St. Peter tells us, "to them that were in prison;" to announce to the souls of the just, who had died since the beginning of the world, the joyous tidings of their long-expected deliverance, for just and holy as they were, the gates of heaven were shut against them and were to be opened only by our Saviour's Ascension. To-day the Church, by antic ipation, celebrates the coming Resur-rection and the Mass terminates with triumphal joy. The ceremonies of the day commence with the blessing of the Paschal fire. A new world commenced with the Death and Resurrection of our Lord. He was to be the light of the new world, by His Gospel "enlightening every man that cometh into this world." He was to inflame the world with charity; and fire, the first principle of light and heat, is a figure of enlight-enment and love for God and our neighbor. The Paschal Candle is subsequent ly blessed, and five grains of incense placed in its side, commemorative of the Five Wounds. The blessing of the Baptismal Font and the singing of the Litany of the Saints follow, and at the "Gloria in Excelsis" of the Mass, the bells are rung, the sacred images are uncovered and all proclaims the Mysuncovered and all proclaims the Mystery of the Resurrection and His reappearance among His disciples, while the repeated Alleluias express the joy that every Christian heart should feel in the celebration of an event, whereher as the page 11 Cod with the color of t "God, who is rich by, as St. Paul says, in mercy, hath raised us up and hath made us sit together in the heavenly places through Jesus Christ,'

Infidels of France Expel the Preach-

Paris, March 24.—The Chamber of Deput es, by a vote of 304 to 246, to-night rejected all the applications for authorization made by the religious preaching orders.

The entire session to-day was devoted to a discussion on the Government bill.

o a discussion on the Government bill, which opposes the application of the preaching orders for authorization and the Chamber by its vote refusing to

bills, the great fews of St. Patrick.

Darry the on seemble and from the many heavy laughts and the cheering faces smiller, but the property of the property o

of Wicklow), deserves the nighest praise, This amiable young lady did ample justice to this paracular character, in a most excellent manner and seemed to be fully aware of the dignity which her position called for. The same may be applied to Miss Rose McGnaiss, who so ably supported the character of Miss Nano Desmond, sieter of the outlawed patriot, and who filled all the requirements of the role in a manner that elected the most hearty appliause. Miss Mary A. Barrett, as Oleen O Rourke, presented a typical Irish colleen and as The Shramrock of Barney O Brady, to whom she was prominently associated with in the play, performed her part in so excellent a manner as to win the approval and hearty jaunits of the house. Mr. D. F. Quinlan ably supported the house, and the admirable maneracter of Barny O Brady, and was an ideal Irish boy true to life, and the admirable maneracter in which this gentleman performed his part, kept the audience in good humor throughout the entire play. Mr. Thos. J. Hickey aby personibled the character of John Desmond, the out-awed patriot and in his brilliant frish unform of the period of 1798, cut a rather dashing ingure on the stage, as did also Mr. Robert Spnett in the role of "Lieut, Dougias". In the was quite expable, and ably sustained the character in a mose or ditable manner. In the part of "Snawn Carey, the spy, Mr. Al, Macho osh proved his ability as an actor and performed his trying part with manner. In the part of "Snawn Carey, the spy, Mr. Al, Macho osh proved his ability as an actor and performed his trying part with manner. In the part of "Snawn Carey, the spy, Mr. Al, Macho osh proved his ability as an actor and performed his trying part with manner. In the part of the same of the same of the same of the fitzgeraid came in for a large share of which mented appliause, and the digitity with which he upheld this patricular character deserve the hi

Angus McIntosh did spiendid work as soidiers.

Among the many special numbers the rendition of "Why did they cell Kiliarney," by the choir, deserves special mention. Miss Lorrette Haffernan, in a spiendid vocal solo. She Stoops to Corquer," was loudy applauded. But it was left to Capt. John Heaney to put the audience into roars of laughter by his rendition of "Mr. Dooly," With the last number the concert drew to a close and the large audience rose to the strains of "St. Patrick's Day" and "God Save the King, after which the curtain dropped for the last time and the audience dispersed.

Miss Maggie Heaney is to be congratulated on the success of the play, for it is partly owing to her indefatigable exertions as instructor that it was crowned with success.

ADDRESS AND PRESENTATION.

ing Orders.

Paris, March 24.—The Chamber of put es, by a vote of 304 to 246, to the rejected all the applications for horization made by the religious eaching orders.

The entire session to-day was devoted a discussion on the Government bill, ich opposes the application of the saching orders for authorization and chamber by its vote refusing to set the discussion of the clauses of the discussion of

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pass the discussion of the clauses of the bill, thereby declined to consider the applications separately for authorization to remain in France, and rejected them all by a single vote.

Among these orders thus expelled the condition of the condi ization to remain in France, and rejected them all by a single vote.

Among these orders thus expelled from France is the English Passionist, Order, which conducts a church in the Avenue Hoche for English and American Catholics, and in behalf of which British Ambassador Monson and United States Ambassador Porter recently interested themselves.

Every day sees us so much nearer the grave. Every day may be our last and should be spent as it it were to be such. Every day, with all its thoughts, words and actions, should be spent for God and with God.—Catholic Columbian.

ST. PATR CKS DAY

In Trout Creek.

The many festivities in connect on with the celebration of St Patrick's cap acre are usually of a high order, but on this occasion they were even more beautiful in their son stirring in pressiveness which indested in a firm and which all time hands of friendship and offer their were asymptotics to the proud excendants of that much persecuted land, Ireland, the Emeral late of the Second man justice to proffer the hand of friendship and offer their were asymptotics to the proud excendants of that much persecuted land, Ireland, the Emeral late of the Second man justice to proffer the hand of friendship and offer their were early said saint and all showed the pieces ure they felt for the faith that was in them on this the great feat of St. Patrick, During the early hours of the day numerous conditions and all showed the pieces ure they felt for the faith that was in them on this the great feat of St. Patrick, During the early hours of the day numerous conditions and all showed the pieces ure they felt for the faith that was in them on this the great feat of St. Patrick, During the early hours of the day numerous conditions and all showed the pieces of the day numerous conditions. The product of the same they felt for the faith that was in them on this the great feat of St. Patrick, and the product of the same they felt for the faith that was in them on the product of the same they felt for the faith that was in them

he met when he was in energe of the Odinoer-land missions, and the baronet and the Bishop have ever since admired each other. He disarmed opposition, turned prejudice into approbation, and made the people of all creeds see and feel that, in working for the good of his flock, he was working in the best interests of the whole community. This was the great secret of his popularity and one of the chief elements in his success. He was never in conflict with any one, never trying to pull down that he might build on a ruin. He worked ceaselessly to uplift his people, to improve their educational advantages, to give their sons and daughters opportunities for getting on in the world, and made all men see that the success of his efforts was for the good of the whole people. And so it followed as the night the day, that Bishop Rogers never built a church or a school house, or did anything else requiring a considerable amount of money, without naving the names of many Protestants on his subscription lists. Some of his dearest friends through life have been men without the pale of the Church.

Bishop Rogers was never unchanged by nower or position. As Bishop of Chatham he was the same untiring worker, unwearying host, and courteous friend of everybody that he was in the days of his early ministry. His doors were never closed. His good humor was in exhaustible. It was characteristic of the man that when he came in a small fishing schooned the kind known, on the northern coast of New Brunswick as a joeboat, so as to take the switning people by surprise and escape anything like a public reception. It is a tradition to be a public reception. It is a tradition that the craft was haited on her way up the river by a man who asked if she had any fish on board. The Bishop attended the Vatican Council In 1872 and 1833. He was chosen to Rome in 1872 and 1833. He was chosen to her each of office till it fell from his nerveless fingers.

List of the child it fell from his nerveless fingers.

List of the child it fell from his nerveless

the staff of office till it fell from his nerveless fingers.
Chatham N. B., March 26—Regardless of religious belief the people of Chatham and the surrounding country joined to-day in naying the last tribut to the memory of Bisnop Rogers. The body lay in state in the Carbedrai and was viewed by thousands. The Pontifical Hugh Mass in Requiem was celebrated by Bishop Barry, successor to the decased, with other dignitaries assisting. Archbishop O Brien of Hard. N. S., Barop Cameron of Antigonish Bishop Bishop Brien of March Carbedra of Montreal, Bishop Casey of St., John and Rev. Father Garichy, representing Archbishop Bruchesi were present. Hon C. H. Lubillos represented the Provincial Government.

May his soul rest in peace!

NEW BOOKS.

The Playwater Plot., by Mary T. Wagga-man, author of "Tom's Luck Pot." etc. has larely been published by Benziger Bros. Price 60 cents. An interesting story for children.

t historian Severus Sulpicat St. Patrick was one of of St. John of Lateran, ade considerable progress tical studies, or as the ishop Usher explains: es that he was skilled in ing and endowed with the of ecclesiastical rules and This was during the of Pope Innocent, and after

at lived at Auxerre under of St. Germanus, who inm by letter to Pope St. tho consecrated him Bishop nd sent him on his mission untry. Surely, then, our something of Pope Celesrity.

authority of the Pope over hurch was fully recognized is evident from Pope Celesto Nestorius of Constantinich he says :

then plainly that this is our hat unless you (Nestorius) srning Christ our God, what hurch of Rome and of Alexthe whole Catholic Church in the last the hely Church in the as the holy Church in the of Constantinople also has your time, you shall be cast all communion with be noticed that St. Celes-

ority is here exercised over

THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXXIV.

I may be asked, when Lansing de clares that the Popes, with the consent of the Church, have authorized the title "Our Lord God the Pope," how I know to the contrary, since I can not be supposed to have much first-hand acquaint-ance with the various editions of the Canon Law, and other official documents of the Roman Church. I will therefore explain the principle of my affirmations

and denials.

If a real Protestant authority, a care-If a real Protestant authority, a care-ful scholar and a Christian, indisposed to bring up any matter of scandal against Rome except on incontestable evidence, says that he has seen this or that statement or title in an authorita-tive document, of course this ends the controversy of fact. The only point of inquiry then is, what is the meaning or inquiry then is, what is the meaning or lication of the statement or title?

However, it so happens that the real Protestant authorities, such as Milman, Stanley, Salmond and Creighton, say nothing about any such thing. Milman, of course, adduces all manner of Papal assumptions which Protestants reject; but having twice read through reject; but having twice read through his "Latin Christianity," and once very carefully and very lately, I have found no such title mentioned in it. Having also twice read through Creighton's work on the Papacy, and once lately, I have noticed no such statement in him, nor in Salmond, or Stanley, or Bryce, or Herzog-Plitt, or Trench, or any Protestant writers of this high rank. Such a result is not conclusive, for we have to allow for lapses of atten-tion, but it certainly has very great weight.

w, as Dr. Faust of Washington rightly says, the vulgar controversial-ists, like Lansing or Christian, whose stock in trade consists of all manner of blackgnard assaults upon "Romanism," we have to pay them a regard out of all proportion to their real worth, or rather worthlessness. As a highly esteemed Methodist friend says: "Keep hammering away at these vulgar, but potent lies, and sooner or later they will be broken to please." broken to pieces.

Moreover, when we attack a vulgar falsehood, we often find that the roots of it, though not always its indecency, reverse their natural growth, and strike d'Aubigné is an intense partisan Pro-testant, but he is not a billingsgate He is a scholar and a true writer. He is a scholar and a true Christian, not virulent, and having no wish to be slanderous. Nay, he vindi-cates the memory of Hildebrand from the reproach of selfishness and insin-cerity. Yet it is now recognized that cerity. Yet it is now recognized that, he is of absolutely no authority. He knows names and dates better than Coffin, but his statements of fact, in whole tracts of his work, are hardly worth more than those of Coffin's infamous books, which the city of Cambridge. ous books, which the city of Cambridge places in her schools, for historical consultation by her scholars.

For instance, though Tetzel is not of much account, yet we are bound to give even the devil and Tetzel their due. Now Dr. Merle gives all the current Lutheran lies about Tetzel, some of them mere revivals of popular lam-poons centuries older than he, without intimating a suspicion of their untruth. Nay, unscrupulous as Luther is against Dominican pardoner, Dr. reproduces even stories which Luther himself disdains to take up, such as the fable about the "indulgence to commit sin" supposed to be granted to the Saxon nobleman, and turning out a warrant to rob Tetzel himself. So also he gives, as authentic, the appalling insult said to have been offered by Tetzel at Halle to the Blessed Virgin, although the whole body of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and the second control o clergy and magistrates solemnly bore witness to the slanderousness of the story, and Luther himself retracted it, not reviving it until Tetzel was dead and no longer able to refute it.

However, Merle d' Aubigne is much worse negatively than positively. His portraits of the Reformers all follow Queen Elizabeth's direction about her own picture, that there must be no shadow. In his description of Luther, instance, which, by the Lansing reproduces in substance, yet with much independent freedom and picturesqueness, who would ever imagine the hideousness of Luther's teachings concerning sexual relations supposed to have subsisted between Martin and Melancthon, who would surmise Philip's sneering doubts about Luther's personal morals, and his appeal to the impending marriage to make a more decent man of him? Who make a more decent man of him? would have thought that this devoted friend, waiting till his master was safe ly dead and gone, would talk about the slaps in the face he sometimes had from him, and would say that he was ready to reunite with the Catholics on easy terms, as having already long borne the yoke of bondage?

Lansing, who gives a glowing description of Luther's largeness of heart, and in many respects a very just one, says in many respects a very just one, says
that Loyola appears to have had no
real friend. In fact, as Sir James
Stephen shows, the friendship between
Loyola and Xavier was a singularly
beautiful one, and nothing shows more
luminously, the appellishness of St luminously the unselfishness of St. Ignatius than that he could bring himself to dismiss St. Francis to the Indies.
I doubt whether it did not shorten his life. Yet, as Dean Hodge says, we may expect great things from a soul that lived so entirely in Jesus.

Now, I may be mistaken, but I can not well believe that David and Jonathan, or Orestes and Pylades, or Damor and Pythias, or Loyola and Xavier, were in the habit of kicking and cuffing each other. Therefore I am obliged to each other. Therefore I am open to the strength of the power on earth could hinder her from power on earth could hinder her from power on earth could hinder her from performing to the utmost limit of her it was friendship, but if so it seems to the service of our Lord. Her sole have been a friendship after the canons the service of our Lord. Her sole

of Augsburg, rather than according to those of universal humanity. However, let us insist on this friendship, for if Melancthon was not Luther's friend, I don't know where Martin ever had

another.

I need not say that I never knew from Dr. Merle of Martin's and Philip's proposal to reduce the common people throughout the world to slavery. Here at least seems to have been a point in which they were sweetly agreed. Nor did I learn from him of agreed. Nor did I learn from him to Luther's ferocious and effective exhor-tations to the wholesale massacre of the defeated peasants, who were cut down at his word to the number of seven times the victims of St. Bartholomew It is for making known some such things, which Protestantism had things, which Protestantism had prudently kept in the shadow, that some zealous Evangelicals of Germany have proposed cutting off Dr. Janssen's nave proposed cutting on Dr. Janssen's ears. Happily, he went home before they carried out this pious and high-minded suggestion.

In my youth I remember the glowing depicting with the best Most.

admiration with which I read Merle d'Aubigné's description of the heroic young Landgrave Philip, of his courage ous and continuing zeal for the pure gospel. I cherish the ideal to this day, gospel. I cherish the idea of some and I believe that in it there is some thing of reality, perhaps as much as in Wordsworth's

'King. Child and Seraph blended in the mien Of pious Edward, applied to the cold-hearted Tudor boy

and persecuting young bigot.

I need not say that my image of Philip I need not say that my image of Philip of Hesse did not include his roystering drunkenness, his tyranny, his life-long unchastity, and his final bigamy. Nor did I know that his fellow patron of the Reformation, the Elector John Frederick, a man of firm and dignified character, but like himself a reveller and drundard, gave up his opposition to the Landgrave's bigamy on being threatened by him with exposure of facts of character which would have made him character which would have made him liable to the death of fire.

If then a work comparatively as high in rank as Merle d'Aubigné's turns out found, without the faintest regard to the truthfulness of the sources, deserve no attention of themselves. Yet as it is precisely these billingsgate writers that principally sway the multitudes, we have to pay them a regard out of all it as an out-and out lie.

Still, the most peremptory conclusion concerning a contingent fact is necessarily provisional. As a Baptist editor has pertinently written to me, improbability must always give way to fact. A denial may be warranted, but only on condition of a prompt reversitien if even condition of a prompt revocation if even the most worthless writer can show that in a particular case he chances to be nto higher levels. For instance, Merle right. I have never been able to agree with my friends who were so provoked with Dr. Ward for accusing m infamous slander against John Milton. He spoke on what seemed conclusive evidence, and as soon as the fact justified me, he promptly revoked his de-

Nobody, not even the most virulent, imagines that Rome supposes the Pope to be God. Every Pope has to seek absolution from his sins once a week. However, some say that Rome has occa-sionally availed herself of the Saviour's appeal to Psalm 82 (81) to call the Pope appear to resum 82 (81) to call the Pope God by delegation. The Rev. Sydney Smith, S. J., denies this. It would be quite a triumph for Mr. Lansing to prove that he had here blundered into CHARLES C. STARBUCK.

Andover, Mass.

Walking With the Saviour in the Shadow of the Cross.

What was the lesson that the Hidden Life at Nazareth was designed to teach? It was simply this, that the highest and most perfect kind of life does not consist in one occupation more than another, not in severe penances, not in active zeal, not in vorks of self-denying charity, not in living remote from all in order to spend one's life in contemplation and prayer, but simply in doing the will of God from day to day.

Is this an easy lesson? No, it is the most difficult lesson in the whole world. He who has really learnt it in its perfection is already a great saint. It means that self and self-will are dead within him, and that he can say with the Apostle, "I live, not I, but Christ lives in me." How far from this am in whom self lives, and is so strong!

ST. TERESA THE MYSTIC.

Now there are degrees, stages, progress, in this holy and sublime state of certain favored and very perfect souls; and these stages, as we may call them, are most certainly misappre-hended and misrepresented in Mrs. Fields' articles. What she gives us to regard in St. Teresa's case, and quoting from an unnamed author, as "subtle and nameless influences of the cloister, vague reveries, efforts to obtain perfection beyond the limits of human nature." were her gradual, progress to Fields' articles. What she gives us to nature," were her gradual progress to the heights of contemplation in the mystical life when the soul cries out with St. Paul: "I live, now not I; but Christ liveth in me." In this divine and consummate missing large, so and consummate union lay St. Teresa' strength. There was no question of returning health any more vague reveries. She herself has said it: "The soul which has attained to this state never departs from centre where she is at rest with God; neither is her peace ever disturbed
. Without solicitude as to what
may befall her, she lives in such entire

may betall her, she lives in such eather forgetfulness of self that she seems to have no longer any being of her own, and desires to be nothing, except so far as she may be able to increase, though in the smallest degree, the honor and glory of God, for Whom she would glady lay down her life. . Do not imagine, however, that such a person ceases to eat or sleep, or neglects faithfully to fulfil all the obligations of her state. As to exterior works, far from fearing them, her only trouble is to see that all which her strength permits her to do for God is a mere nothing. No power on earth could hinder her from

thought is to please Him, and to find means whereby to show Him her love. This is the end of prayer. Let us seek in the holy exercise, not spiritual sweetness, but apostolic strength for the service of our Divine Spouse."— Sacred Heart Review.

FIVE-MINUTES SERMON. Palm Sunday

THE WILLING VICTIM.

"My Father, if this cup cannot pass away except I drink it. Thy will be done." (Sc. Matt. xxvi. 42).

Slowly the solemn hours of Lent have passed away, and we find ourselves once more with our dear Lord at the beginnmore with our dear Lord at the beginning of His passion. With Him once again we shall journey to Jerusalem, where we shall see Him delivered by a traitor's hand to the fury of His enemies; we shall see Him in that upper room ever thoughtful of us, lovingly prepare for us that most precious legacy, His Body and Blood to be ever with us, the comfort of our hearts, our "flower of the field," "our lily among thorns," Who is all fair, in Whom is not a spot our Jesus, our love. We shall witness His agony in the garden, bearing the weight of our sins, alone. We shall fol-low Him before Pilate, and see Him condemned to a shameful death for us, and finally shall tread with Him the blood-stained way of the cross, and with Him ascend "the green hill with-out the city wall," and there mingling our tears with those of His Blessed out the city wall," and there minging our tears with those of His Blessed Mother—our mother now, His last dying gift to us—we shall see Him nailed to the accursed tree, and listen to His last cry of agony, as His loving Heart breaks beneath the crushing burden of our sins, and redemption's work is done. Heaven's gates are unlocked, and we may enter in.

It is through no fault of His that He suffers thus. No; it is for love of us that he pays the price of sin. What wonder that as He stands in dark Gethsemani, and sees the sins of the whole world-our sins, the sins of our fathers, of our posterity, sweep down upon Him like a great avalanche—the very Face of God Himself obscured by the black ness of that awful cloud of guilt-He shrinks back, for the moment appalled, and cries out from the depths of His tortured soul, "My Father, let cup passes away from Me"; but only for a moment, and then, filled with divine compassion for poor lost humanity, He adds, "Thy will be done," thus setting us the example of complete submission to the will of God.

What is before us ere another Lenten season rolls around we know not, and well for us that it is so. Who among us, were it in his power, would dare stretch forth his hand and draw aside the curtain with which God in His infinite wisdom and mercy has hidden the future from our gaze. Woe to him who future from our gaze. Wee to him who seeks to know what the next year, the next month, or even the next day has in store for him, until God in His own good time raises the veil. No; rather let us learn from our Divine Master's example, and bitter though our cup be, accept and drink it to shall be, accept and drink it to very dregs in loving submission to His holy will. It may be that poverty, sickness, death, the loss of all we hold sickness, death, the loss of all we most dear, will be our lot; then let us pray as did our suffering Jesus, "My Father, if it be Thy will, let this cup pass from Me; but Thy will be done."

And as we go with our Saviour during the coming week over the rough road of His passion, let us seek to realize as never before the greatness of His sufferings, the extent of His secrifications. ferings, the extent of His sacrifice.

Let us feel that a lifetime of torture

suffered by us cannot equal one instant of His agony, and though we may not endure His sufferings—in His love and mercy He does not require this of us—we may follow His blessed example and blend one wills with of His Father, and blend our wills with of His Father, and that too with cheerful countenances and happy hearts, remembering that though the way be hard on earth, there of rest beyond-an eternity spent nity with Him.

"Thy will be done"—Christ's own rayer wrung from His breaking heart. It was taught to us in childhood; is said by us throughout our lives; oh! said by us throughout our lives; oh! set us learn during this Holy Week to let us learn during this Holy Week to say it, to feel it, to live it with our whole hearts. Let it be the closest tie that binds us to our God.

THE SIGN OF THE CROSS

Did you ever pay attention to the way in which a very large number of Catholics make the Sign of the Cross? I do not believe anyone, unacquainted with the ceremony, would suspect that the motions made were intended to signify the signing with the cross. There is a wriggling with the fingers, but nothing that can be traced into a Signing of the Cross. Of course I know that the disposition with which the sign is made is the important part. God knows what is intended, and if the intention is right that is vastly more important than the outside sign. But does the carelessness in execution necessarily imply the right disposition? Carelessness in execution tends to heedlessness in intention. The sign of the cross means so much, can do so much that it ought to be made with due reverence. A'Kempis tells us what the cross means. "In the cross is salvation, in the cross is life, in the cross is protection from our enemies, in the cross is infusion of celestial sweetness, in the cross is the height of vir tue, in the cross is the neight of vir-tue, in the cross is the perfection of sanctity. There is no salvation for the soul, nor hope of eternal life, but in the Why not then make the sign of the cross as if one meant it?

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BLESSING OF THE PASCHAL CANDLE - ORIGIN OF THE "AGNUS DEL."

Although the blessing of the Pascha Candle takes place on Holy Saturday, the name which the candle itself bears connects it so closely with the joyful feast of the Resurrection that it is more generally associated with Easter than any other day. The ceremony of its benediction is one of the most beautiful, most ancient and most significant of the whole liturgy, and the blessing of the candle is reserved for the dea of the candle is reserved for the deacon who officiates at the services of Holy Saturday, even though a Bishop be

present.

In explanation of this fact an erudite French ecclesiastic, the Rev. M. Romanet, O. S. A., says that the reason why it is a deaconal prerogative to bless the Paschal candle is because the deacon, on this occasion, represents the holy women who were charged with the glad mission of announcing the resurrection of the Redeemer. adds that another reason why the deacon is chosen for the performance of the ceremony is that the Bishop, if one be present, and the priest still wear on present, and the priest still wear on Holy Saturday the purple vestments, symbolical of grief, while the deacon is clad in white, the joyful color, and is thus more fitly the herald of the announcement that Christ has triumphed

over sin and death.

The blessing of the Paschal candle is a very ancient ceremony in the Church. There are some writers who claim that Pope St. Zozimus, who sat in the chair of St. Peter from August, 417, to December of following year, was the one who introduced it; but others hold that the ceremony is more ancient still, though they admit that this saintly though they admit that this saintly Pontiff was the first to extend to par ish churches the privilege of blessing Paschal candles, which privilege, be-fore his time, had been enjoyed only by

In olden time, at Rome, the deacon who officiated on Holy Saturday was accustomed to bless wax mingled with oil, particles of which impressed with the figure of a lamb, were then distributed ways a transfer of the same of uted among the people, and this is the origin of the Agnus Dei as that is known to us of the present day.—Catholic Columbian.

Prayer for a Good Death.

O my Jesus, adoring Thy last sigh, I eseech Thee to receive mine. certain where I shall have the use of my faculties when about to die, I offer up to Thee now my agony and all the sufferingsof my passage into the life to come. As Thou art my Father and Saviour I give back my soul into Thy hands. I desire that the last moment of my life be united to the moment of Thy death, and that the last beat of my heart be an act of pure love for Thee.

(One hundred days' indulgence once a day, applicable to the dead.—Rescript of the S. C. of Indulg. July 16,

WILL JOAN OF ARC BE CANON-IZED?

A despatch from Rome dated March 17, states that there was a final session of Cardinals and of Theologians at the eternity of rest beyond—an eter- Vatican that day, to consider the ques-It is the prevailing opinion in Rome that the canonization will be author-ized. We give this piece of news as nearly a year ago that the Holy Father, replying to an address by the Hierarchy of France, in which refer-ence was made to the possible canon-ization of hear completed the ence was made to the possible canon-ization of Joan of Arc, reminded the French Archoishops and Bishops of the slowness and of the extreme caution with which the Church proceeds when it is a question of canonizing any one of her children.

It may, therefore, turn out that th rumor about the canonization of the Maid of Orleans is baseless. If it should prove true, it would undoubted ly evoke a spirit of enthusiasm throughout France which would go far toward neutralizing the effects of the Masonic crusade against the Church. Thus Joan of Arc in the twentieth century would perform for her native land a service far greater than that which she rendered it in the fifteenth century, when she helped to drive back the English invaders.—New York Freeman's Journal.

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BE THERE A WILL, WISDOM, POINTS THE

ruptions will disappear without prace.

BE THERE A WILL, WISDOM POINTS THE WAY—The sick man pines for relief but he dislikes sending for the doctor, which means bottles of drugs never consumed. He has not the resolution to load his stomach with ompounds 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 Vegetables Plis, which as a specific for indigestion and disorders of the digestive organs, have no equal-

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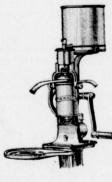
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CHATS WITH

APRIL 4, 1903

It is better to sprayer to day than the saint next week. Next week is now much as one other, and the future. It the past. I will begat to the present,

As to the present, will set to work and The Man Who The Man Who
The fellow who figh
With never a wor
with never a friend
With never a con
Tis be has need of
Ard a heart not
Oh, brave and grim
The fellow who fi

Ged bless the fellow And arm his soul Till safely out of the conquering chill far and near it. The fame of his fill friend and foe The fellow who it.

Good Citizens Sho
"Good men shou
says the Catholic U
ture tells us that slept, the enemy the wheat. Good give way to sleep v have political inso East "He that eateth My blood bath evill raise him up
My flesh is mea
blood is drink, ind

Every Catholic y "Easter Duty very unreliable ntly causes us tive obligation. ceive Holy Con Easter time. The the first Sunday Sunday, both inc. Lent, and Trin year on the 7th onsequently, w The Church g

opportunity for laws. To suit the one, the time is one, the time is three months, of the year. This osity should not the greatest I spirit of the law the Blessed Sau the Blessed Sac day, or as near possible.
At no other mere becoming Blood of Christ minate this I

soul. It is Chr far as human the risen Savio vorld, we shou every stain of no more. He laid away in the world : He ard ant, we should the wicked ter He was illumi radiance ; we effulgence of of these effect by a worthy r Blcod of Chri To receive the Easter Sunda It is certai

by no action selves. We be more kind more punctua services and of life, and t faction and estimable : ing that we having every by the cons Christ visits our spiritus Communion

otherwise in

this is My

These work

This is

God to an keep burni He loves us leave us ale The wor without H would be midst. W general is A coldness a viciousne You may even peop estranged neverthele Son of Go but are p benefits:

Redeemen without i socially t harmony Thousand tended for Real Pre the work vivifies i who rece of the fles of His bl imparts piness other re

Easter-t portant

A TIM Dr. Tho symptom rheumat asthma, attack (scalds, a

APRIL 4, 1903

CHATS WITH YOUNG MEN

past. I will beg Him for the future

As to the present, with God's help will set to work and do my utmost.

The Man Who Fights Alone.
The fellow who fights the fight alone.
With never a word of cheer.
With never a cornarde near.
With never a cornarde near.
Tis he has need cfa stalwart hand
Ard a heart not given to moan.
The fellow who fights alone!

God bless the fellow who fights alone, And arm his soul with strength! Till safely out of the battle rout. He conquering comes at length, Till far and near into every ear. The fame of his fight is blown, Till friend and foe in the victor know. The fellow who lights alone!

od Citizens Should be Wide Awake

Good men should not be inactive, says the Catholic Universe. "The Scrip-

says the Catholic Universe. The Scrip-ture tells us that while the good man slept, the enemy sowed cockle among the wheat. Good citizens should not

give way to sleep while the ward heelers

"He that eateth My flesh and drinketh

Every Catholic knows what is meant

"Easter Duty," but the memory is by "Easter Duty," but the memory is a very unreliable faculty and too fre-quently causes us to forget this impera-tive obligation. One of the six general laws of the Church requires us to re-

The Church gives the faithful every

three months, or during one fourth of the year. This kindness and gener-

osity should not be abused, for, although

the greatest latitude is given, the spirit of the law requires us to receive

the Blessed Sacrament on Easter Sun-

day, or as near that great festival as

ossible.

At no other time of the year is it mere becoming to receive the Body and Blood of Christ; no nobler act can ter-

far as human nature will permit, like the risen Saviour on that glorious day.

no more. He permitted Himself to be laid away in the cold tomb, we should be buried to the folly and evils of the

world; He arose glorious and triumph-ant, we should rise above and conquer

effulgence of divine grace. Every one of these effects is produced in the soul

by a worthy reception of the Body and Blood of Christ in the Holy Eucharist.

o receive this Blessed Sacrament on Easter Sunday morning is to be Christ-

It is certain that Lent can be ended

by no action more acceptable to our-selves. We may fast and abstain, may

be more kind and charitable than usual,

eave us alone.

The world would be dark and cold

The world would be dark and cold without Him. The blackness of night would be ours were He not in our midst. What is true of the world in general is true of each individual soul. A coldness, a hardness, and frequently a viciousness takes possession of it unitarities are related by the bread of life.

ess it is nourished by the bread of life.

You may enumerate many persons, even peoples and nations, who though

even peoples and nations, who though extranged from the Sacraments are nevertheless good and virtuous. This is because they share in the blessings which Christianity imparts from the

which Christianity imparts from the Son of God. They reject Christianity, but are perfectly willing to enjoy its benefits; they hate the religion of the Redeemer, but they must know that without it they would be no better of socially then propage. These are out of

socially than pagans. These are out of harmony with their surroundings. Thousands enjoy blessings that were in-

tended for others.

The Holy Eucharist, containing the

Real Presence sheds rays of light upon

the world, and in this all men share; it

vivifies in a supernatural sense the soul who receives it, for "except you eat of the flesh of the Son of Man and drink

of His blood; you shall not have life in you." This vivification of the soul de-

you. This vivilication of the soul depends upon receiving Him who alone imparts life, and with life, peace, happiness and satisfaction. Surely no other religious act is more befitting Easter-tide. Do not neglect this important duty.—Western Watchman.

the wicked tendencies of our passions

Easter Duty.

have political insomnia."

e

ers and rate, at your

Toronto, Canada

WM. McCABE.

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Canada AL LIFE

\$2,424,521.63 764,462.31 1,177,061.77 ers 859,570.51

erve for the security of its , being a grand total paid 210.43. This sum largely ne result of thirty-three life insurance.

W. H. RIDDELL, Secretary.

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ents of the high priced cream ims for their particular article, he iron and steel they use have agical qualities, but they do try mexplained way, milk revolved ron and steel they use will pro-milk revolved the same number milk revolved the same numer of iron and steel used by other perstition as the fine old belief each community could be witch corst of it is they want to charge i pay, eay \$75.00 for a widely adut \$45,00 worth of separator and is is more than the supersition No. 1 Windsor separator, equal t, capacity 210 lbs, milk per hour d it to you on a week's free trial cent. Our catalogue explains all, e for it.

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OUR BOYS AND GIRLS. THE LITTLE MAID OF ISRAEL.

BY EMMA HOWARD WIGHT.

CHAPTER II.

It is better to say one's morning prayer to day than to resolve to become a saint next week. To-day is here, and next week is nowhere. This day is mine. I know not if I shall have so much as one other. God has the past and the future. I will thank Him for the nast. I will beg Him for the future. "Sister, how many days have passed since thou didst return from Samaria?" asked Isaac, as Leah, her morning's work completed, seated herself beside

his couch.

"Five, brother," replied the little maid. "So but five more remain and then I shall again journey to Samaria."

The lad sighed deeply.

"Every day that dawns is long and dreary to me," he said; "but these last five days have seemed indeed the longest and dreariest of all my life. Leah, sometimes during the long, pain-racked hours of the night, my heart hath risen in bitterness against my father that he so long delayeth thy journey to Samaria."

journey to Samaria."
"Nay, dear brother, speak not thus,"
said the little maid, gently. "Our
father knoweth best."
"But, Leah," cried the lad, his eyes

lighting eagerly, a faint flush staining the pallor of his cheek, "if our father had permitted thee to journey at once

had permitted thee to journey at once to Samaria, perhaps, when the fruits were ripe it would have beer I who didst carry them to Samaria."

"Be patient a little longer, dear brother," said Leah. "And promise me that thou wilt not again cherish hitter thoughts against our father." she "He that eateth My nesn and drinketh
My blood hath everlasting life; and I
will raise him up on the last day. For
My flesh is meat, indeed; and My
blood is drink, indeed.—(St. John.) bitter thoughts against our father," she added, earnestly.

"I promise thee, sister," answered the lad. "Poor father, 'tis a heavy burden upon him that his eldest-born and only son should be a cripple; that while he toileth I lie here helpless, unwhile he tolleth I lie here helpless, unable to give him a helping hand, to lighten his labor. But, oh, Leah, sister, how happy I shall be when the prophet, Elisha, hath made me whole. How proudly shall I labor by my father's side; and thou shalt journey no more to Samaria; thou shalt stay at our mother's side while I carry the fruits to the city and purchase necessilaws of the Church requires us to receive Holy Communion during the Easter time. That period extends from the first Sunday of Lent to Trinity Sunday, both included. It is now mid-Lent, and Trinity Sunday falls this year on the 7th of June. We are, consequently, within the prescribed our mother's side while I carry the fruits to the city and purchase necessi-ties for our household. Sister! Sister! what did the woman of Shunem when Elisha raised her child from the dead!" opportunity for complying with her laws. To suit the convenience of every one, the time is extended for more than

"She fell in gratitude at the feet of Elisha," answered the little maid.
"I shall also fall in gratitude at the feet of Elisha when he hath made me

whole," said Isaac.
"Thou must not forget to offer up prayers of gratitude to the great Jehovah from whom cometh the power of Elisha," said Leah, gently.

Ezra was at work in the fields when he saw his wife, Sarah, approaching.

"What seekest thou, Sarah?" he saked as she draw near.

askel, as she drew near.

minate this penitential season; no higher ambition can actuate the fervent soul. It is Christian to desire to be, as "I would speak with thee, Ezra," replied Sarah. "Of what wouldst thou speak, Sarah, that thou seeketh me in the fields at my labor?" asked Ezra. "Canst thou He died to wash away the sin of the world, we should cleanse the soul from every stain of sin and resolve to offend no more. He perpitted Hissolf and

not wait until the day's toil be "Nay, or I would not seek thee at thy labor," answered Sarah. "I would not speak with thee of this before our children lest they think that thy wife hold but lightly her husband's judgment. Ezra, the hearts of our children are sad that thou delayeth the maiden's He was illuminated by a supernatural radiance; we should be clothed with the

journey to Samaria."
"Our children be young and knoweth not patience," said Ezra.

not patience, said Extra.

"Nay, Ezra, our son and eldest-born hath never known youth," sadly answered Sarah. "Youth is sturdy of body, light of limb, joyous of heart. Isaac knoweth naught of these things. Impatient, sayeth thou, Ezra? Ay, and thou also would be impatient, even with the years of wisdom upon thy shoulders, if thou wert crippled from

Our Saviour does visit us in Holy Communion. It is impossible to think otherwise in the presence of the words:

This is My Body, take ye and eat; this is My Blood, take ye and drink. Do this for a commemoration of Me.'

These words forever bind the Son of God to an earthly habitation, forever lean huming the light of the world.

keep burning the light of the world. Sarah turned obediently away, but her heart was light, for her husband will speak of this again." He loves us too much and too well to

had not said her nay.

"Come hither, maiden," said Ezra.
The evening meal was over and the
night shadows were falling. Leah arose
from beside her father's couch and approached Ezra. " said Ezra, " maketh

thyself ready, for to morrow, at the dawning of the day, our neighbor will bring his ass and thou shalt set forth for Samaria."

The maiden's lips parted eagerly with surprise and joy. The lad, lifted him-self upon his elbow, and gazed upon his fether with rediant over self upon his elbow, and gazed upon his father with radiant eyes.

"But, father, the fruits are not yet ripe," faltered Leah.

"That is true," replied Ezra. "But we shall not wait until the fruits have ripened. Art they not eager maiden

ripened. Art thou not eager, maiden o seek the prophet, Elisha, in Samaria that thou mayest beg of him to heal thy

brother?"
"Yes, yes, dear father," cried the
little maid, with shining eyes and flushing cheeks.
"Then make ready to start upon thy

journey at the dawn of day," said Ezra.
"I shall be ready, dear father," replied Leah. She turned and went back to her brother's couch. She knelt down be-side him and slipped her hand in his. He lifted the little hand to his lips and

kissed it reverently and tenderly.

When in the gray dawn of the early morning Leah entered Isaac's chamber A Time for Everything.—The time for Dr. Thomas' Edectric Oil is when croupy symptoms appear in the children; when rheumatic pains beset the old; when lumbago, as hma, coughs, colds, catarrh or earache attack either young or old; when burns, scalds, abrasions, contusions or sprains come to any member of the family, in any of these aliments it will give relief and work a cure. she found him sleeping. She pressed a kiss upon his brow and stole softly out

again.
"Thou didst find thy brother sleep."
ing," said Sarah. "He passed a night of pain and restlessness and now sleepeth

from exhaustion. But it will fret him not to have bidden thee farewell."
"'Tis well that he is resting after his night of pain," said Leah. "Tell him, dear mother, that I kissed him as he welch." he slept.' 'Come, maiden," called Ezra from

without. " Fare thee well, dear mother," murmured the little maid.

Sarah kissed tenderly the sweet, up-"Fare-thee well," my child," she said, tremulously. "God be with thee!" by little maid passed through

Then the little maid passed through

the doorway and out into the grayness of the breaking dawn. Ezra lifted her upon the ass's back and she turned her when Isaac awoke he called his mother to him and said: "Mother, has my sister started for

Samaria?" "Yes, my son," replied Sarah.

His lips quivered.
"Why didst thou not awaken me, mother, that I might bid my sister fare-well?" he said.

"Thou wert resting, my son, after thy night of pain," answered Sarah.
"Thy sister would not have thee awakened, but bid me say to thee that the kissed thee as thou slept. See," pointing to a golden gleam of sunlight which forced itself through the window and lay athwart the bed, "'tis the first

and fay athwart the bed, "tis the first ray of the rising sun; ere it sets thy sister will be again with thee." And the lad lay gazing, with a smile upon his lips, at the shaft of golden

Ezra labored all day in the fields. The sun was sinking low in the heavens when he saw approaching the neighbor when he saw approaching the neighbor whose ass he had borrowed. "Good - evening, neighbor," said Ezra. "Thou art come too soon for thy ass; the maiden hath not yet re-

"I come not for the ass, neighbor," replied the man, whose name was Simeon. "I bring thee ill tidings." "What meanest thou, neighbor?"

"Ill hath befallen my little maid," s the reply. 'Ill hath befallen thy little maid,"

"She has been taken captive by the Syrians," answered Simeon.
"How knowest thou this?" asked

who rode it, was she thy daughter? asked the stranger. I replied that she was not my daughter, but the little maid of my neighbor, Ezra. Then the stranger said to me, Go to thy neighbor Ezra and tell him that his little maid both been taken captive by the maid hath been taken captive by the Syrians; that she will be carried to

Syrians; that she will be carried to Damascus and sold into slavery."

"It doth appear, continued Simeon, as Ezra stood pale and speechless, "that this man was traveling on foot from Samaria when he saw approaching from the directions of Damascus, a company of Syrians. They were evidently bent upon plunder, and the man, fearing that they would take him capting. bent upon plunder, and the man, fear-ing that they would take him captive, did hide himself. While in hiding he saw the Syrians fall in with a little maid mounted upon an ass. The maiden they did take captive, leaving the ass which is old and slow. When the Syrians had departed with the little maid, the stranger came forth and maid, the stranger came forth and mounted the ass, turning its face in the direction from whence it came. And the ass returned home. It is with sorrow in my board residuals. row in my heart, neighbor, that I bring thee ill tidings of thy little maid."

estimable; but after all they are not the interior joy and happiness of knowing that we are at peace with God by having every sin cancelled and erased, not the joy and happiness of knowing that Christ visits us in person and nourishes our spiritual life with His Body and Blood.

Our Saviour does visit us in Holy Communion. It is impossible to think otherwise in the presence of the words:

"This but a few days until the fruits with a few days, but a little while ago I did hear our son say that the five ago I did hear our son

course, largely on his environment. For our readers we should say that one very orthodox manner of passing the more solemn Triduum that begins on Wednesday evening is to eschew all social obligations and follow the liturgical services from day to day in the parish church or in the follow the liturgical services must be day in the parish church or in the Cathedral. Holy Week is also a time of preparation for the "Easter duty," as it is called. In many parts of the as it is called. In many parts of the world the laudable custom exists of fulfilling that act of religion at the Mass on Maundy Thursday. Still another excellent practice is to refrain from reading, including the secular newspapers wherever that is possible, and devoting the leisure thus acquired to thinking over the story of equired to thinking over the story of

the Passion as told in the Gospels, or as found in our Holy Week manuals. These are but some of the more practical devices for entering into the spirit of the week. Others will occur to of the week. Others will occur to those who are in earnest about their those who are in earnest about their for instance, might religion. Gossips, for instance, might be counselled against scandal-monger-ing, seeing that Our Lord had to suffer so much because of evil tongues; and gadaboats might endeavor to stay indoors, except when going out to their daily tasks, or to pay a visit to the church.—Providence Visitor.

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" FOR MY SAKE."

Three little words the heart can scarcely hold;
Three little words, but on their import dwell-

What wealth of love their syllables unfold !

Take up My cross and come and learn of Me.

For My Sake" press with steadfast patience

And if in coming days the world revile thee,
If "For My Sake" thou suffer pain and Bear on, faint heart; thy Master went before They only wear His crown who share His cross.

A FEW HOURS ON GOOD FRIDAY.

In a little while we will have the day of days, Good Friday. It is a day on which all good Catholics wish to show in some especial manner their sympathy in some especial manner their sympatory and their love for Christ and Him crucified. It is the day above all others in the year when they wish to awaken and summon to their assistance all the reverential feeling and pity slumbering in their hearts. It is the occasion when the Church, arrayed in all her penitential garments, like a fond mother invites her children to her side to whisper in their souls the off repeatto whisper in their souls the oft repeated and pathetic story of suffering and

This is the heartfelt cry that swells from her bosom, "O! all ye that pass by the way attend, and see if there be any sorrow like unto my sorrow. It is a day on which in not a few of the churches the last words from the cross will be given and when everything is conducive to meditating on the words of the crucified Redeemer, "Put repeated Ezra, bewilderedly. "Speak, in thy finger hither, and see My hands; and bring hither thy hand and put believing."
Many devout Catholics will flock to

the churches as if in response to the appeal uttered by our divine Saviour in Gethsemene, "What! could you not watch one hour with Me?" If Ezra.

"I will tell thee," said her neighbor.

"But a little while ago a stranger did come to my house mounted upon my own ass. 'Be this beast thine?' he did ask me. Much astonished I replied that the ass were mine. 'And the maiden who rode it, was she thy daughter?' asked the stranger. I replied that she

OUR RELIGION.

gulf which separates us from the vari-

the doctrine thus enunciated it might be well to set down some of the conflictthat there is no bread and wine and no change takes place. And the Presbyterian insists that we do not receive the body and blood of Our Lord, but bread and wine as an employment of Jesus

an emblem of Jesus. bread and wine as an emblem of Jesus.
Such are some of the leading differences of doctrine. Having now set out the variance of belief thus clearly we shall next demonstrate wherein the truth lies. This we shall do not so much by refuting in detail these condicting doctrines as we shall by adducing proof in support of that taught by the Catholic Church. In establishing this the others are necessarily refuted, this, the others are necessarily refuted, because they are directly opposed to

THE CATHOLIC CHURCH THE BUL-WARK OF CIVILIZATION.

of gratitude for giving it high standards in marriage relations.
"We are told," said the Reverend Father, "that the world is being civilized by a few ideas. If we are civilized in America to-day, we owe it to Europe, and if Europe is civilized she owes it to the Catholic Church. And it the Catholic Churca succeeded in raising up the human race to higher standards of thinking and of life, she owes it especially to the fundamental idea of the family and the home, an idea which she gave to Europe and Europe to the civilized world.

idea which she gave to Europe and Europe to the civilized world.

"It took three hundred years of a struggle to the death to accomplish the purpose of the Church. The Catholic Church recognized the fact that woman Church recognized the fact that woman was the most important element in the family. The Catholic Church recognized the fact that the home was everything in any scheme for the reconstruction of the State. The Catholic Church laid down a definition of marriage which has stood every test for nineteen centuries."

Three little words, but full of tenderest mean

For My Sake " cheer the suffering, help the on earth this was My work; I give it thee, If thou wouldst follow in thy Master's foot

For My Sake" let the harsh word die un trembles on the swift, impetuous That tongue;
"For My Sake" check the quick rebellious feeling
That rises when thy brother does thee wrong.

onward.

Although the race be hard, the battle long.

Within My Father's house are many mansions; There thou shalt rest and join the victor's seng.

The Catholic Church teaches and her members believe that by the power of God, through the words spoken by the priest in the Mass, the bread and wine, the matter of the Sacrament, are changed into the Body and Blood of Our Lord and Saviour Jesus Christ. This is the whole doctrine. It is the parting of the ways between Catholicity and Protestantism. It is the great gulf which separates us from the variance of the catholic transfer of the ways between Catholicity and Protestantism. It is the great gulf which separates us from the variance of the catholic transfer of the ways between Catholicity and Protestantism. It is the great gulf which separates us from the variance of the catholic transfer of the ways between Catholicity and Protestantism. It is the great gulf which separates us from the variance of the catholic transfer of the ways between Catholicity and Protestantism. It is the great gulf which separates us from the variance of the catholic transfer of the ways between Catholicity and Protestantism. It is the great gulf which separates us from the variance of the ways between Catholicity and Protestantism. It is the great gulf which separates us from the variance of the ways between Catholic transfer of the ways between the ways between the way that the way that the way that the way that the way the way that the way t

s sects. Before passing to proofs in support of be well to set down some of the conflicting doctrines as held by those not of the Catholic faith. We say some, as it wild be hardly possible to give them all, for many of the sectarians do not know themselves what doctrinal beliefs that held on the subject. The follower. they hold on the subject. The follower of Luther says that it is both bread and ne and the body and blood of Our Lord at the same time. Our Methodist and Baptist brethren receive the bread and wine, nothing more, in memory of Jesus Christ. Episcopalianism says it is the body and blood of Our Lord;

t.-Church Progress.

The Rev. Father Murphy preached in the Church of St. Paul the Apostle. New York, the other day, on, "The History of Christian Marriage," and the burdon of his sermon was that the world owes the Catholic Church a debt f gratitude for giving it high stand-

the Catholic Church succeeded in

centuries."

The Church, Father Murphy de clared, is the only religious organizawhich has not compromised with divorce, and there is no other institution doing so much to save the nation from President Roosevelt's newly discovered crime-race suicide.

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my table is empty.

I am miserable and in a manner im

prisoned and loaded with fetters, till Thou comfort me with the light of Thy presence and restore me to liberty and show me a favorable countenance. Let others seek, instead of Thee, whatever else they please; nothing else pleases me, or shall please me, but

Thou, my God, my hope, my eternal salvation. I will not hold my peace nor cease to

pray, till Thy grace returns and Thou speakest to me interiorly. Christ. Behold here I am ; behold, I ome to Thee, because Thou has called

Thy tears and the desire of thy soul, thy humiliation and contrition of heart. have inclined and brought me to Thee And I said: O Lord, I Disciple. And I said: O Lord, I have called upon Thee and have desired to enjoy Thee, being ready to renounce all things for Thee.

For Thou didst first stir me up, that

I might seek Thee.

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days in doses of a wine-glassful after each meal and at bed-time will re-store your appetibe, give you refreshing sleep and build up your general build up your general health.

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THE POPE MUST BE FREE.

The Duke of Norfolk, the leading Catholic layman of England, who gave great offense in that country some time ago when he publicly expressed a wish for the restoration of the temporal power of the Papacy, has again voiced that desire. Leading a delegation of British Catholics to the chair of Peter to congratulate the Pope on his ponto congratulate the Pope on his pon-tifical jubilee, the Duke said a few days ago in a most devoted address to the Holy Father:

"We cannot forget the noble series

of encyclicals in which you have regulated the affairs of the Church with the

of encyclicats in the church with the lated the affairs of the Church with the kingdoms of the world, while strenuously asserting that independence of the Holy See which Catholics throughout the world will never cease to claim."

The supreme Bishop of the Church of Christ must not be the subject of any king or other civil potentate—he must be free from political control, so as to exercise impartially and completely his religious duties as the Common Father of Christendom.

The Kings of Piedmont may call themselyes Kings of Italy, but in Rome

themselves Kings of Italy, but in Rome they are and ever will be sacrilegious usurpers. That city was given by Divine Providence to be the See of Peter and in it by right the Pope and he alone is King!—Catholic Columbian.

OBITUARY.

ORITUARY.

ORITO J. McKEON, WINDSOR.

On Saturday last, March the 28th there took place in St. Alphonaus' church, Windsor, the funeral of Otto McKeon, one of Wisdor's most promising young men. The deceased was the eldest son of Denis and Mary McKeon, and at the time of his death was a student in St. Michael's College, Tonk, where he was highly esteemed by his Professors and greatly beloved by all his schol companions. His fellow class mates sent a beautiful foral design to his bereaved parents as a souvenir of their love and affection for their late companion. The funeral High Mass was celebrated by Rev. Father Hierman, P. P., of Mount Carmel, assisted by Rev. Father Albert McKeon, P. P., of St. Columban church, Irishtown, as descon, and Ray. Father Peter McKeon, P. P. of St. Mary's church, London as subdeacon. These three Rev. Father were very near relations from the deceased — Father Tiernan being his srant uncle, Father Albert McKeon, his uncleand Rev Pater McKeon his first cousin Very Rev. Father Marjohn of Toronto Provincial of the Sallian order in this country, was soated in the santuary, together with the esteemed Pastor of St. Alphonsus' Church, Roy. Father McHen Tiernan heing his crack of St. Alphonsus' Church, Roy. Father McHen Hunder. Ray. Father Downey, of Windsor acted as master of ceremonies. The poli-bearors were six former school mates of the ceceased, whose names are as follows: Albert McHen Learner Men upon the large congregation assembled. R. I. P.

Mr. Michael Killeran, Downie. OTTO J. McKEON, WINDSOR.

MR. MICHAEL KILLORAN, DOWNIE.

The death occurred at the city hespital,
Straiford, on March7th, of Mr. Michari Killoran, of the Gore of Dawnie.

Deceased was a farmer well and favorably
known in the township, and was taken from
his home to Straiford hospital on Feb 2nd
last, suffering from typhoid fever. At 3rst his
illness assumed a favorable aspect; the disease
was thought to be of a mild form; but, while the
trusting wife and four little ones were picturing the happings of his return home, gradual
by the constitution of the once stalwart man
was becoming undermined; aliments of the
heart set in and death ensued early Saturday
morning. March 7th.

mas becoming undermined; aliments of the heart set in and death ensued early Saturday morning, March 7th.

Mr. Kulloran was a man universally respected by all creeds and classes. The son of good Catholic parents he was himself a model Christian husband and father, and had by his energy and sleady habits placed his family in comfortable circumstances. Among his friends and neighbors he will be much missed, his true friendinness and hearty jovial manner rendering minder and four little children he leaves to mourn his loss, his aged father, Mr. James Killoran, two bothers. James and 'homas, and three slaters Mrs. J Patterson, Stratford, Mrs. O'Flaherty, Duluith, and Miss Lucy at home. To these relatives we extend our heavifelt sympathy, but especially to Mrs. Killoran our heart goes out, she having lost by death a dear sister on the same day that her husband was removed to the hospital.

The tuneral of Mr. Killoran was conducted from his home in Downle to St. Mary's Church on Monday morning. March 9. Rev. Father Breennan The music and singling Mrs. O'Flaherty, Breennan The music and singling hor or wery lorg one, then proceeded to the centerry where interment took place.

Mrs. John McGuires, Hastings

MR. JOHN McGUIRE, HASTINGS

MR. JOHN McGUIRE, HASTINGS
Died, in Percy township, Cobourg Road.
John McGuire, aged thirty-eight years, seven
months and nine days, eldest son of the late
Patrick McGuire. He was born in Percy
township, where he resided during his life
Although ailing for a long time he was only
few hours seriously ill prior to his death. He
was of a quiet disposition and a model catholic
Church. The fun rai took process of the catholic
Church. The fun rai took process
Mass being celebrated by Mr. Rev. Father Mc
Guire, parish priest of St. Alary's church. In
terment took place in the Catholic cometery.
May his soul rest in peace!

Mrs. Mary McMullen, Flint.
"There are kind words murmured by dear,

MRS. MARY MICHULLEN, FLINT

"There are kind words murmured by dear, dear lips,
Far richer than any other,
But the sweetest one we shall ever hear,
Is the loving name of mother,"

Is the loving name of mother."

Those are the sentiments that fill the hearts of the family of Mrs. Mary McMuilen, who has been taken away from the children and home she loved with all the intensity of her warm. affectionate heart. No truer mother and non-more truly beloved than she, ever lived. Home was her kingdom and she sought no other piessure than those her happy household afforded. Her presence in the family circle was always a benediction, the sunshine that radiated from her be autiful soul warming and brightening all around her. She was ever ready to join in all innocent pleasures with the family and never failed to enter into the spirit of everything that was of interest to her loved once. She was passionately fond of flowers and was lover of music and everything that was been the sunshine that the same was lover of music and everything that was lover of music and everything that was been and was hover of music and everything that was been to the same was the same was

was beautiful.

Was beautiful.

Mrs. an aullen's last illness began in October and for nearly six months she suffered the most agonizing pain, and yet through all was cheerful and happy whenever short intervals of relief came to her. She never lost hope that she would be spared even for a few years in the twilight of her peaceful life, to er joy the home and tamily she loved so dearly, but God did not will it so Her soul passed peacefully away at her home, 625 Detroit stree, on Wednesday morning March 18, leaving a rich legacy to her children, a noble to of a mother's duty faithfully perfected.

Mrs. McMullen was born in Wexford, Ire land, sixty-even years ago, coming to this country with her pir-nts when quite young and locating in Cayuga, Ontario, where she lived until eighteen years ago, when she removed to Flintwith her son, James A. McMullen, at present ticket agent in the service of the fiver Marquette in Ionia, and her daughters, Mrs. Dr. W. C. Kelly and Miss Susie, of this city.

Her husband having died when her youngest child was yet an infant, a time wren a father's assistance is so much needed, the whole responsibility devolved upon the good mother, who proved herself a fitting one to fill the important place God had chosen for her. What patience, tenderness and depth of silent affection lay in the inmost soul of this noble woman were best known to the members of her own household. The chief object of her life was to promote the spiritual and temporal welfare of her childen, who have great cause to remember with deepest gratitude, the dear mother who brightened their lives and prepared them for life's duties. The golden anchorage of a household, so strongly woven with faith trust and love has been broken. She has said farewell to all, but her sweet memory will hover like an angel around her family and be a guid ing influence. God left her till her work was done and now He has taken her to receive her reward for faithful service. Our faith tells reserved for faithful service. Our faith tells reserved to all, but her sweet memory will hover her, yet we think we can hear her whisper: is My dearest. I know that you would not break, If you could, my slumber and have me wake.

her, yet we think we can near not would not break.
My dearest. I know that you would not break.
If you could, my slumber and have me wake.
For though life was filled with the joys that
bless.
I have never till now known true happiness. I have never till now known true appliess.

The beautiful faith she brought with her from her native land burned brightly through her whole life, making it a most edifying one. Even at the close, after consciousness had apparently one, she still whispered the swent names of Jesus, Mary and Joseph.

Her tuneral was held from St. Michael's Friday morning at 10 o'clock, Rev. Father Murphy officiating.

May her soul rest in peace!

May her soul rest in peace!

Mr. John Barry. Dornoch.

Many were the hearts filled with sadness when on Thursday morning, March 12, an nouncement was made of the death of Mr. John Barry. Although the deceased had been ill for about six weeks, having contracted a heavy cold, which finally settled on bis lungs, still none thought the end so near. The best medical skill had been procured and all that loving kindness could promot or suggest was being done to restore the sufferer to health adstrength. But in the designs of Almighty Providence his earthly sojourn was fast draw, wing to a close, and at an early hour Thursday morning, surrounded by his family and unany relatives and friends, he pussed peacefully away. To mourn the less of a most loving and beloved husband and father, are low wife and eight children—six girls and two boys.

The deceased was but forty-six years of age and had spent every year of that time in Dornoch, where by his bright, cheerful, genial disposition and exemplary life he had endeared himself to the hearts of all who knew him. He was ever a most earnest and zealous worker in all affairs of school and Church, and particularly will his loss be felt in the choft, of which he was for years a most able and efficient member.

The constant stream of visitors who called to MR. JOHN BARRY. DORNOCH.

he was for years a most able and emisent member.

The constant stream of visitors who called to view the remains and the large number in a tendance at the funeral, which took place in Denoch. Sturday morning, was a silent testimony of the great respect felt for the deceased. Requiem High Mass was celebrated by Rev. Father Buckley, Owen Sound, in St. Paul's Church, Dornoch, after which the mortal remains of deceased were amidst sadness and sorrow of mulited to their last long resting place in mother earth. The pall-bearers were Mesers J.s. Ledingham, John Morrison, B. Wright, M. Coffield, T. Moran and P. Coffsy. May his soul rest in peace!

MISS MARGUERITE CLEARY, PETERBOROUGH.

The angel of death has again visited the

MISS MARGUERITE CLEARY, PETERBOROUGH.
The angel of death has again visited the home of Mr. and Mrs. W. J. Cleary, Stuart street, Paterborough, this time calling to the Eternal Father's Home their younges: child, Marguerite, a sweet little girl of three years and five months.

MRS WILLIAM TEAHEN, DOWNIE.
The death of Etta Heigen, belonged wife of

The death of Exta Helena, beloved wife of William Teahen, on March 13th, of brain fever cast a gloom over the whole community and brought grief and sadness to her once happy h ma. Decased was aged twenty-seven years, and was married tut four years ago to her now so rowing husband. During her short illness all that the best medical skill and tender nursing could do was accomplished, but without avail. She bore her sufferings with patience and resignation, and was fortified by the rites of the Holy Mother Church, being visited several times during her illness by her pastor, the Roy. Father Brennan. She was a loving wife and ex-smalar mother, loving God and doing with cheerfulness the duties of her state of life. Dark indeed is the home from which so much sunshine is taken and dimmed with tears will be the eyes that look in vair for her. Besides her husband and two dear little girls aged one and two years, she leaves her father and mother, Mr. and Mrs. Con. McN. mara, gore of Downie, two brothers, Frank and Joseph, and one sister Jessie, at home and Mrs. John Connolly, Kannicott, Lygan. The funeral proceeded, on March 1'th, from her live home to S. Mary's Catholic church viere the Rey. Father Brennan referred very feelingly to the deceased. The funeral cortege thence proceeded to the St. Mary's cemeter, where all that was mortal of an affectionate who and mother were laid to rest. The late Mrs. Teahen was a former punil of Loretta Academy, Stratford, where she was well and favorably known. Of your charity, dear readers, pray for her soul.

MR. JOHN O'HARA, MOUNT CARMEL.

A death which occasioned widespread regret in Mount Carmel parish was that of Mr. John O'HA a, who, after a long filese, beactfully passed away at his residence on Thursday, Feb. 19th. All that loving friends and midical skill could do was done but to no avail. Deceased was seventy-eight years of age, and was a native of Msyo, Ireland, came to Canada about fifty-five years age, and took residence in Dundas where he remained about five years, then moving to MiGillivary where he has since resided About forty years ago he married Catharine Carey, who died about five years ago. He leaves to mourn his loss uine loving children, namely, John, Joseph, Margaret and Mary at home; Peter, Patrick, Matthew of Cleveland Richard of Milwaukee; Bridget of Mount Clements and Catharine of Toronto. All who had the privilege of the acquaintance of the late Mr. John O'Hara admire him for his many good qualities of mind and heart. His life was one of continual self-sacrifice and unselfish devotion to his family. Indeed it can be truly said that his charity was every where felt. He will be greatly missed to the community. The funeral took place on Saturday morning and was largely attended by his numerous friends. R I. P.

Mrs. Mary Fleximo, Dundas, Ont. MR. JOHN O'HARA, MOUNT CARMEL.

Saturday morning and was largely attended by his numerous friends. R I P.

MRS. MARY FLEMING, DUNDAS, ONT.

Mrs. Mary, widow of the late Patrick Fleming, died on Thursday, March 19th, after a lingering illness borne with patience, cheerfulness and resignation.

With her mother, three brothers and two sisters, she immigrated to Ancaster during the terrible famina year of 1847. She was born in the parish of Kilfain, Co. Mayo, adjacent to a district that had been hallowed by the footprints of St. Patrick, "Groagh Patrick, apromontory where he spent an entire Lentin the most rigorous fasting and prayer, and where he besought God, in tears and agony, to preserve the Irish in the funces of the faith, and to give into his custody their fate at the judgment day, was situated a short distance from her home. She seemed to have imbibed from the very atmosphere an undying attach.

ment to the faith which Patrick preached. All the old devotions to the Rosary, St. Joseph, the Biessed Virgin and Souls in Purgatory, she practiced at her life. During the early days, subsequent to her arrival, her faith was assailed and bitterly maligned. By her modest, retiring and unostentatious demeanor she disarmed prejudice, clicited the admination and won the affection of even her non-Cathotic neighbors. Many of her most ardent friends were found amongst Protestants.

She was a faithful wife, a lo-ing mother, a charitable neighbor, a wise counsellor, and a devout Cathotic. She isobred to impart a sound, heatily and virile Christianity to all her children. Their secular education was by no m-ans neglected, for she educated one son for the priesthood, two for medical doctors, and the o-hers were not overlooked. Many were the sacrifices which she, ably assisted by her late husband, endured in order that the social and spiritual condition her children might by promoted. She was passionately attached to her him was pusionately attached to her him was pusio

VERONICA MCFARLANE BOBCAYGEON.

our sincere gratitude for the neartiest simpathy extended to us in our sad bereavement.

Veronica McFarlane Bobcavgeon.

The death of Veronica McFarlane, of Bobcavgeon, has case a gloom over the entire community. She was the second eidest daughter of Mr. McFarlane, at present lockmaster at Lovesick, but for years proprietor and still owner of the Clarendon House, one of the best known summer resorts on the famous Kawartha Lakes. Miss McFarlane was a great favorite among her numerous friends, not alone in Young's Point, where she was born and lived until recently, but every place she went she found hosts of admiring friends, attracted by her genuine goodness and nobleness of heart. To know her was to admire and esteem her. If purity, frankness, honor and piety, together with many natural and acquired accomplishments are passports to every honest heart, and win and letain friends on every side, we are not surprised at the unusual number who sought to win her favor or sulpy her company. But while ever kind and cheerful, never wounding by an uncharitable word, or displeasing by an angry look, she was first at the call of duty, in her home, where she was the idol of fond parents in her humble and unpretentious parish church, of which she was a faithful and respected member, and to maintain and beautify which she labored so hard and earnestly, at concerts and picales in fact everything which shed labored so hard and earnestly, at concerts and picales in fact everything which tended to improve the House of God, or advance the spiritual in terests of these among whom she lived. Nor engagement's too sacred, to stand between her and the lathful fulfilment of her religious too great, no labor too hard, and the purest and sincerest desires of doing good, irrespective of any gratitude or earlied which God has in store for those who love Him and keep His Commandments. May that reward she hight receive, No sacritice was too be deaded and innocent time be a source of comfort and consolation to her grief-stricken parents and so

MR. AND MRS. THOMAS CLEAR, DEREHAM ONT.

MR. AND MRS. THOMAS CLEAR, DEREHAM ONT.

Two aged and highly esteemed residents of Dercham—Mr. and Mrs. Thomas Clear—passed away to their eternal reward. within a few days of each other, after a short illness with nneumonia. Mr. Clear died on the \$22d February, in the eighty fourth year of his segand his funeral took place from the family homestead Dereham, to the Sacred Heart church Ingersoll, on the morning of the \$24th-High Mass of R quiem was celebrated by the parish pricet, Rsv. John Connolly In \$2th course of his sermon he referred very feelingly to Mr. Clear's life-long devotion to duty, and to his sterling Irish faith manifested in life's trials and difficulties. This same faith would assuredly be his reward in eternity. In the afternoon of the \$24th Mr. Clear's beloved life partner joined him in eternity. Her funeral also took place to the same church, and her remains were placed in the family plot in the cemetery beside her husband.

Both Mr. and Mrs. Clear had the happiness of being fortified with the last selem rites of fiely Church from the hands of their parish priest, on the same ceasion.

They came from the County Tipperary, Irelard, with their relatives, in the year 1844, and wore married in Hamilton in 1846. After a residence of two years in the Ambitious City, they moved to Dercham, settling on the farm wore married in Hamilton in 1846. After a residence of two pears of secing their children grow up to be useful m mbers of society and good, practical Catholics.

Six children survive—four daughters and no sons Mrs. Jaremish Howe, Mrs. John Howe, Landon; Mrs. James Shannon, Miss Clear, Dercham Patrick and Thomas Clear. There are also thirteen grandchildren and one greater and child.

May their souls rest in peace!

May their souls rest in peace !

SYDNEY'S GRAND OLD MAN.

RATEFUL TRIBUTE TO REV. JAMES QUINAN FOR DEVOTION TO THE CAUSE OF EDUCA

FOR DEVOTION TO THE CAUSE OF EDUCATION.

Sydney Daily Post, March 18.

The Academy Record would be lacking in its duty if it failed to join the nearty congratulations which are being tendered Rev. James Quinan, on the fiftieth anniversary of his ordination, Ad Multos Annos. This asspicious event occurred on Thursday, the 12th inst., which by the way, is known in Church history as S. Gregory's Day. To the editors and readers of the Academy Record the name of Father Quinan has every reason to be chartshed. He was Commissioner of Schools from 1860 to 1876. He encouraged literary taste by giving a hanusome award every year since 189; for the best essay on some set subject. By his tact and sound judgment he helped to "make smooth" the secular school law of the province, which at the time, was not all that was acceptable to himself or his co-religionists; but in no way, perhaps, has he proved to be a genuine friend and benefactor of the great cause of education than in his kindly words of appreciation and encouragement of the Sydney School teachers.

Father Quinan was born in Halifax, of Irish parentage, A. D. 1826, the year after the granting of Catholic Emancipation. He attended school in his native city, and from 'here went to St. Andrew's College, P. E. I. He finished his education in the Quebec Catholic S minary where he was ordained March 12th, 1853, and continued until October 1900, when he resigned, finding his sirength unequal to the work which the duties towards his now greatly increased congregation demanded. During his pastorship the Church of the Sacred Heart, the Convent of the Holy Angele, and other edifices are evidences of his apostolic energy and 2al.

It does not come within the scope of our observations at the present time, to deal with

edifices are evidences of his apostolic energy and 23al.

It does not come within the scope of our observations at the present time to deal with the work of Father Quinan in his priestly office during the long period of forty-seven years. Suffice it to say, for the past half century of his ministerial labore Sydney has known many trials and vicissitudes, all of which he shared. He has seen it rise from an obscure village to its present state of experity, with abundant promise of being the the first for Rev. James Quinan would be the history of sydney; and lee us hope some gifted pan will become inspired to do instice to the worthy thems.

sydney; and let us hope some gifted pen will become inspired to do iustice to the worthy theme.

Ever faithful in the performance of the caprous duties of his severed calling, — public spirited when occasion called, — a devoted lover of his country, —simple in his habits, gentle in his manner,—fond of books, charitable — if all this, said of him, by those who know him well, be true, is he not one of nature's noblemen whose influence and example for good must be far-reaching in this alsa! too merconary, self-ish and sordid age of ours.

There is little danger that the name and benevolent acts of such a man will fade from our memories. The sea-encroaching piers, the tall chimneys, "the cloud capped towers, the gorgeous palaces; the solemn temples shall leave not a rack behind," but the virtues of the just shall live on through generations. So may it be with Sydney's Grand Old Man.—Ithuriel, in Sydney Academy Record.

The semi-monthly meeting of Sacred Heart Court. No. 201, coming on the fease of Ireland's national saint, presented the opportunity to this court of having a patrio is evening in connection with the regular work, and as a consequence a social evening of high order was participated in.
Invitations to be present had been sent out to the different courts, and were very generally accepted. SACRED HEART COURT NO. 201.

THE D'YOUVILLE READING CIRCLE.

Ottawa, March, 16, 1903.

Ottawa, March, 15 1903.

In order that the members might be free to attend the St. Patrick's concert on Tuesday evening the D'Youville Reading Circle beld tis regular meeting on Monday.

Educationists the world over are beginning to realize that purely secular education is not the best means to prepare a child for complete living. Quite recently a council of seventy as sembled in Chicago to discuss this subject. The Catholio Church has always insisted in the need of moral training and religious fine struction for the young. Many outside the Church claim that moral training is all that is required. It is a difficult matter to give this moral training without religious instruction.

A GOOD INSTITUTION.

idon the eve of 17th of March we might well turn our attention to the Emeraid, let and consider the Irish Land Bill. There seem always to have been arrarland ifficulties in Ireland. The Lune Bill proposes to settle these forever by allowing the tenants to buy the land from the landowners and pay for it in yearly in the land was a settle of the second both landowners and pay for it in yearly in the land was a settle of the landowners and both patties. A meeting has been held regard and both patties and held. With the strong sympathy of King Edward and of Mr. Balfour the Land Bill. With the strong sympathy of King Edward and of Mr. Balfour the Land Bill. With the strong sympathy of King Edward and of Mr. Balfour the Land Bill. Bill. With the strong sympathy of King Edward and of the Mr. Balfour the Land Bill. With the strong sympathy of the Land Bill. With the strong sympathy of the land question is one settled other reforms will surely follow. Irishmen may be joyful on March 17th, 1933. In the firm hope that a bright day for Erin is at hand.

Attention was called the Mr. Strong of the great painters, as Michael Angelo, or Raphael. The books are small and inexpensive but are instructed by the strong of the Mr. Strong of the Wr. Strong of the Mr. Strong of the Wr. Strong o

A GOOD INSTITUTION.

The St. John's Locustrial School at Blantyre, East Toronto, is an institution about which the Catholics of Ontario ought to have more knowledge than they at present possess. The knowledge of the work of this bistliution is chiefly confined to a few people in the city of Toronto, and yet there are in the institution boys from all parts of the province. The school was organized under the authority of "The Industrial Schools Ach" of Ontario, which gives power to a public of Separace School Board, to a philanthropic society of other citizons to build and equip man industrial school at their own expense, and suitable, any person may bring of fourteen years who answers to any of the flowing descriptions, and the magistrate may in his own discretion commit such a child to an industrial school:

(a) Who is not the following descriptions, and the magistrate may in his own discretion commit such a child to an industrial school:

(b) Who is found wandering, and not having any home or settled place of abode or proper gnardianship, or not having any lawful occupation or business, or visible means of subsistency having a surviving parent who is found destitute, either being an orphan or having a surviving parent who is undergoing penal servitude or imprisoment; whose parent, step-parent or guardian represents to the Judge or Magistrate that he is unable to control the child and that he desires the child to be sent to an Industrial School under this Act;

(c) Who by reason of the neglect, drunkenness or other vices of the parents is suffered to be growing up without salutary parental control and education, or in circumstances exposing him to lead an idle and dissolute life; (f) Who has been found guilty of petty crime, and who, in the opinion of the Judge or Magistrate before whom he has been con-

victed, should be sent to an industrial school instead of a gool or reformatory;

(2) Who board ago) has been expelled from school for a gool or a stage) has been expelled from school for a gool and immoral conduct. In the Provinger-Victoria Industrial school at Mimico, to which the children of Protestant parents may be committed, and St. John's Industrial school at East To onto. To which the children of Catholic parents may be committed, The latter institution, which has been in existence seven years, is carrying on a very gord work. During that time one nundred and eight boys have been committed to the school forty-seven of whom yet remain, and it is hoped permanent benefits have been derived by those who have passed through the school. Undoubtedly all the boys have been improved in education during the time of the stay at the school. And must have bean level morally by the influence, training and x-ample of the Cristian Brothers, under whose charge the institution is.

A child's maintenance at an industrial school is paid for at the action which the child is committed. This is supplemented by 10 cents per day from the Government, making in all \$2.70 per week. This seems to be a fair amount to per one boy's board, but it has to cover all the expense of his maintenance, board, clothes, school books, repairs to building, additions to equipment, etc. If it were not that the Toronto Separate School Board pay teachers' salaries, and that there is no rent to pay—the building and grounds having been purchased out of the archlepiscopal funds—the fees received for boys' maintenance. In many distribution to meet all expense. One obstacle that has stood in the way of the industrial school being of as much benefit as they might be is that the municipality from which the child is committed has to pay so large a proportion of the cost of maintenance. In many distribution, and allowing municipalities the boy in the neighborhood. Naturally some times children under thirteen years have a seventhing, carpentering and township

and upon the boys themselves, the fact that their liberty is restricted; that they are prisoners.

The boys have all sorts of games—baseball and football in the summer and skating in the winter, also dominoes, checkers, ebc.,—and a small collection of books which serve for winter evenings. Brother Orbanus who is Superinter dent of the school has had a long experiment of the school has had a long experiment to thoroughly understand boy nature. There are no high walls nor borred windom. There are no high walls nor borred windom. There are no high walls nor borred windom and as far as appearences go this might be and as far as appearences go this might be and of an as appearences go this might be most better that all these boys turn out well, but while in the school in y are surrounded by good influences and have good example, and they are boing educated in mailiness and self respect and are acquiring a degree of self confidence that must tend to make them better boys and better men of the future.

Besides the industrial schools for boys there are two industrial schools for girls in Toronto, one Ca holic and one postestant. This work of the industrial schools for girls in Toronto, one Ca holic and one both and in a general scheme for the assistance and improvement of the young people of our country, and what work of reform an be more encouraging? Men and women who have for some years lived an evil the rown fault, respond to kind treatment and isolation from their former who.

SMITHS' FALLS.

A very fair gathering of the members of Branch SI, Smiths' Falls, and their friends took place at the branch hall on Friday, 20th inst. the occasion being the presenbation of an address, accompanied by a handsome gold locket to Brother C. J. Higgins of the Bell Tetephone Co., who has been promoted to a more responsible position in Calgary, N. W. T. Brother Higgins has resided in Smiths' Falls for about four years. He was Recording Secretary of Branch SI for a year.

Brother Higgins will leave a void in Branch SI that will be difficult to fill. He will be particularly missed at the many social gatherings of the branch, the success of which was due in a great measure to his efforts and ability.

After the address and presentation, Brother Higgins replied in a very feeling manner expressing his regret at parting from so many kind frierds, and thanking them for their very encouraging words and the accompanying

ncouraging words and the accompanying encouraging words and fifty short addresses were given by the President, Short addresses were given by the President, W. J. Stuberiand, D. Halpin, M. Ryan, W. J. Ferguson of the Smith's Falls World, and Mr. Luke King, travelling agent of the Cartolic RECORD.

EASTER HOLIDAY TRIP.—The Grand Trunk will issue round trip tickets between all stations in Canada, at Single First Class Fare; good going Thursday April 9th, to Monday April 13th, inclusive, and valid for return until Tuesday, April 14th, 1993. Splendid trains and perfect road-bed, insure a comfortable trip. Particulars and tickets from any Agent.

E. DE LA HOOKE, C. P. & T. A., London.

MARKET REPORTS.

LONDON.

London, April 2. — Dairy Produce — Eggs per dozen, 10) to 123c.: butter, best roll, 21 to 22: butter bast crocks, 19 to 21c. butter, best roll, 21 to 25: butter bast crocks, 19 to 21c. butter, best roll, 21 to 16c; honey, in comb. 12c. to 13c.; maple syrup, per gailon, 31.20 to \$1.25; maple sugar, per 1b, 8) to 10c.

Grain, per ganual Widel, may know (good) \$1.20; cats. per bental 90 to 92c.; corn. \$1.00 to \$1.10; barlev, 95 to 31.00; mas. \$1.25 to \$1.40 rye. 95 to 99; bnekwines \$100 to \$1.10; barlev, 95 to 31.00; mas. \$1.25 to \$1.40 rye. 95 to 99; bnekwines \$100 to \$1.00; know the 1b, 95 to 10; breat, 98 to to \$8.25; pork, by the 1b, 9 to 10; breat, 98 to to \$8.25; pork, by the 1b, 9 to 10; breat, 98 to to \$8.25; pork, by the 1b, 9 to 10; breat, 98 to 10 to \$1.00; know the 1b of 10c.; pork, by the carcass, \$6.00 to \$8.00; tanh by carcases 99 to 10c. lamb, by quart. 10; to 114c.

Poultry-Spring dicks, per bair, 75 to 90c.; geese, each 80 to 90c.; drekens, per pair, 85 to \$1.00; hens, per pair 95 so 70c.; furkeys, per 10. 15 to 16c.; spring dicks, per bl. 8c. to 9c.

Live Stock — Live hogs, per 100 lbs, \$6.25; dressed hogs, \$5.50 o \$5.80; fat eathle \$4.00; a 4.60; stags, pair. \$4 to \$5.00; tat eathle \$4.00; a 4.60; stags, pair. \$4 to \$5.00; fat eathle \$4.00; a 4.60; stags, pair. \$4 to \$5.00.

Farm Penduce — Hay, \$3.50 to \$5.00; straw paiload, \$2.75 to \$3.50; to \$5.00.

Vegetables — Oulons, per bag, \$5 to 60c.; cab bages, per doz. 40 to 60c., potatoes, per bag, \$1.20 to \$1.30; turnips, per bag, 25 to 35.5; carrots, per bag, 30 to 40c.

Toronto, April 2.— Wheat—The market is dull, with prices steady; No. 2 white and red quoted at 75c. Toronto, and 70c east, and at 69c to 70c middle freights; No. 1 spring nominal at 70c east, and 30c high, No. 2 white and red quoted at 75c. Toronto, and 70c east, and at 69c to 70c middle freights, Portland. Barley—Trade is quiet, with No. 2 goes at 66c to 67c east; Manitoba wheat steady; No. 1 northern, 85. North Bay, No. 2 northern, 85c North Bay, No. 2 northern, 85c Nort

Some Piano Bargains

6 1-2 octave Stoddart\$50 7 octave Marchall & Smith ... \$100 7 octave Chickering & Sons....\$150 7 1-3 octave Dominion......\$165

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Toronto. Millfeed—Bran \$17 here and shor \$17.50; at outside points b an is quoted at \$15 and shorts at \$18 to \$18.50 Manitoba bran, secks. \$19, and shorts \$21 to \$22 Oatm steady at \$3.80 for cars of bags and \$3.95 is barrels, on the track. Toronto and 25c me for broken lots. Rye, 515c. east; 50c middl 483c high.

48ic high.

MONTREAL

Montreal, April 2.—Grain—No. 1 Manitoba hard wheat, 73ic,; No. 1 northern. 72c March delivery; No. 1 hard. 74ic. No. 1 northern. 73ic. 8x store. May delivery; Peas. 60ic high freights No. 2 oats, in store here, 36i to 37c; rye, 51c. east; buckwheat, 48i to 49c east, for May delivery; No. 1 oats, 36c; No. 2, 37c; rye, 60c; buckwheat, 56 to 57c; peas. 81c. Flour—Manitoba patents. \$3.50 to 53:65; in bags, 81.70 to 81.75; patents. \$3.70 to \$4:10. Rolled oats—Millers prices \$2 bags, and \$4.15 per bbl. Feed—Manitoba bran, \$19 to \$20; seconds, \$3.90; Onrario straight rollers, \$3.50 to \$3:65; in bags, \$1.70 to \$4:10. Rolled oats—Millers prices \$2 bags, and \$4.15 per bbl. Feed—Manitoba bran, \$19 to \$20; shorts \$21 to \$22; bags included; Ontario bran in bulk, \$18 to \$18.50; shorts in bulk, \$20 to \$21. Provisions—Heavy short cut pork, \$24 to \$25; short cut backs, \$25 50 to \$24; light short cut, \$23 to \$24; compound refined lard, \$3 to \$5; pure Canadian lard, 105 to 11c; finest lard, 11 to 11c; hams, 12; to 13½c; bacon, 14 to 15c; fresh killed abattorir hors, \$10 per 100 lbs. Honey—White clover, in sections, 12c, per section; in 10 lb. tins, \$c; in bulk, 74c; dark, jc lower Chesce—Ontario, 13c to 13%c; Towships, 13c, butter — Townships creamery, 20 to 20ic; seconds, 17c; Western rolls, 10c. Eggs — New laid, 12jc.

Live Stock Markets.

Live Stock Markets.

TOPONTO.

TOPONTO.

Toronto, April 2. — Trade at the Western Cattle Market to day was light.

The bulk of the export cattle offered were sold at \$1.25 to \$1.40 per cwt. A large number, nowever, were disposed of at from \$4.45 to sold at \$1.00 however, were disposed of at 1100.

\$4.65 per cwt.
Export bulls were sold at from \$3.85 to \$4
per cwt.
Butchers' cattle, picked lots, \$4.25 to \$4.40
per cwt.; grod to choice loads, \$3.90 to \$3.35;
medium to fair \$3.65 to \$3.85; rough, \$3.50 \$3.85;

medium to fair \$3.65 to \$3.85; rough, \$3 to \$3.50; canners, \$2.20 \$3.

Butchers buils were steady and active at \$3 to \$3.75 per cwt.

Receters, heavy, 1.100 to 1.200 lbs. weight, \$4 to \$1.30 per cwt.; light, 800 to 900 lbs., \$3.75 to \$3.90 per cwt.

Stockers, continued to be quoted at \$3.70 to \$3.75 to those weighting 500 to 800 lbs. each; common rough stock. \$2.75 to \$3.

About 15 milen cows were sold at from \$30 to \$35 each, Vesi calves, \$2 to \$10 each, and \$4.50 to \$5.75 per cwt.

per cwt. Hogs—Selects, \$6.50; lights and fats, \$6.25 per cwt. Hogs to be selects must be not more than 260 nor less than 160 lbs.

than 250 nor less than 160 lbs,

EAST BUFFALO.

EAST BUFFALO.

Receipts light; steady. Veals, steady; tops, 85 to \$8.50; common to good, \$5.50 to \$7. Hogenslow; Bu to 200 lower; heavy \$7.70 to \$7.50; mixed, \$7.55 to \$7.65; Yorkers, \$7.40 to \$7.50; pigs, \$7.30 to \$7.46; roughs, \$7. to \$7.55; stags, \$5.75 to \$6.10. Sheep and lambs—Sheep steady; lambs \$5 to higher; ap native lambs, \$7.5 to \$7.50; culls to good, \$5.50 to \$7.65; westerts, \$7.50; culls to good, \$5.50 to \$7.60; westerts, \$7.50; stags, \$6.25; sheep, ton mixed, \$6 to \$6.25; culls to good, \$3.25 to \$8.85.

EASTER HOLIDAYS Return Tickets will be issued between all stations in Canada at SINGLE FIRST-CLASS

1903 FARE Going Thursday, April 9th, to Mon-day, April 13th, inclusive. Valid returning until Tuesday, April

SCHOOL VACATIONS.

To Students and Teachers of Schools and Colleges, on surrender of certificate signed by Principal, return tickets will be saued at SINGLE FARE AND ONE - THIRD Going April 4th to April 11th, inclusive-Valid returning until Tuesday, April 21, 1903. Tickets, folders, and all information from E DE LA HOOKE, C. P. & T. A; C. E. HORNING, Depot Ticket Agent.

TEACHERS WANTED.

WANTED-A TEACHER FOR THE BAL-lance of the year, able to teach both Eng-les and French, and having at least a second class certificate for the English For particu-lars address Rev. Father J. C. St. Armant, Pine Wood Ont.

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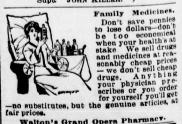
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VOLUME The Catho

LONDON, SATURDA CAPITAL A

Mr. John Foste

article in the curre

teenth Century and

of American manu us that the chief bounding ahead as is not excellence ability in administ being adaptable t the day. He intim States industrial n out vim and daring tising and bluffing a word, of the arto concludes by saying pooh-pooing the moralising about tions of labor th turers will stem t industrial success than threatening f had considered e We submit, howev folk who cling to tion's vitality co bags, will continue grinding condition anthor's assertion relationship bet workman in the

deniable. It is a

ship indeed-som between the vam

but it is only a te the employer is the workman vie ters little. But ployer is master American who ha to this subject, s fast becoming th most iniquitous ever known. It and a curse to th well as to the n victims. In ma man is regarded as he is able to in the business the munificence keep body and are thousands of children will do brain are paid o acy. But it is country poorer without these a

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> 15th Senator I Legislature at ery as practi Trust. He sa "Evidence Standard Oil dollar-a-day twelve and so out extra pa the men are of a stretch. N this. I, for o shall be sto take up the t

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