## VOLUME XXVI.

## The Catholic Record. LONDON, SATURDAY, MAR. 12, 1904.

A POLITICAL MOVEMENT.

Will our near-by non-Catholic contemporaries kindly inform their readers that, according to the Olta Glaube of Leipsig, the Los Von Rom movement is petering out. This information may have a chastening [effect on their jubilation and induce their prophetic faculty to become quiescent. In a series of comments, during the year past, we adverted to the fact that the agitation was more political than anything else. It is quite true that religion was pressed into its service, but only to conceal the sinister and treasonable designs of the projectors of the move-

ified they are to play the part of Since then we have learned that the preachers engaged in the work adopt Luther's tactics-that is, they preach one set of doctrines to the initiated, and another to the unwary and ignorant members of the household.

The Catholics, encouraged, however, by their spiritual chiefs, rely for de fence and protection more on prayerand the intercession of her who has destroyed all heresies in the whole world, than on controversy.

Many Catholics, it is true, have fallen by the wayside. But to exploit men and women who have been duped, or whose self interest has prompted them to barter the faith for worldly gain, as trophies of the Protestant propaganda, shows that some preachers learn nothing and forget nothing. With regard to such the words of Hallam still hold :

"The adherents of the Church of Rome have never failed to cast two re-proaches on those who left them—one that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace or by the tyranny of princes; the other that, after stimulating the most ignorant to reject the authority of their Church, it slavish of ward heelers and political reject the authority of their Charch, it instantly withdrew this liberty of judgment . . These reproaches, it may be a shame to us to own, can be uttered and cannot be refuted."

Fraud, deception and soup kitchens, even when manipulated by adroit are afire with enthusiasm. An attendpoliticians, are not the weapons of ance by the way at some political meetantagonists who are sure of their posi- ings is enough to make one have doubts tion. A stab in the dark may put an as to the permanency of democratic opponent hors de combat, but it does institutions. For the auditors are for

# VALOROUS CATHOLICS.

It is said that the Catholics of Hol-A man who has any knowledge of his and religious activity, and captained by the earnest and scholarly, challenge admiration. They have had prejudice and antagonism to beset them, but all this has but served to keep their weapons bright and ready, and preserved them from the apathy and childishness that cries "all's well" loquy with Hamlet: when the enemy is at the gate. We remember reading a speech of the great Windthorst. His opening words were : " Praised be Jesus Christ;" and from the thousands before him came the answer: "For ever and ever." That was the motive of his address. It shot through his arguments like a band of flame and showed his hearers how beautiful and far-reaching in its influence for good is a rightly ordered life. And the Lord can be praised only by the humble of heart, who place all things secondary to Him, and who maintain that attitude by keeping near to Him in His Sacrament and in the person of our spiritual rulers. This is a lesson we should lay to heart. Wordly Catholics-that is, men and wemen who are guided by the standards of the world-have been, and are, the greatest enemies to the faith. It would not be difficult to point out how they have been sowers of heresy. It is hard enough to make a stand against an open enemy, but the difficulty increases tenfold when we have to cope with the Catholic who is indifferent to his true interests, and, because of his bad example, is a barrier to our progress. The first to criticize an episcopal pronouncement, he is a source of danger to the young and the weakminded. He, as others, who are animated by the spirit of the world, wax querulous at any exereise of authority, and, because of ignorance which is born of pride and presumption, is insistent on either con-

LONDON, ONTARIO, SATURDAY, MARCH 12, 1904 New York Freeman's Journal.

JUBILEE OF THE IMMACULATE demning or minimizing it. Not so,

however, with the sensible Catholic.

To him the voice of authority is the

ity and treasures its mandates. He

yields it loyally and unswervingly the

obedience of heart and brain, and is

always where he should be-at the

side of his chief to aid him in the

furtherance of any scheme for the good

of society and the Church. He recog-

nizes that, being but a private in the

army, his duty is to listen, and not to

talk. In a word, to obey the commands

of the God-ordained captain. We ad-

vert to this because our observation

leads us to believe that around about

us are some Catholics who are inclined

to be censorious and critical respect-

ing Church administration. If they

would only pause to think how ill qual-

the floor. They laugh at the moss cov-

policy or invites them to co-operate

with him for the attainment of some

Selling Our Birthright,

selling his Lord for thirty pieces of

transient glorification, or

self-indulgence quite near at hand!

Father Baxter, S. J.

worthy object.

CONCEPTION. voice of God. He hears it with docil- Encyclical Letter of the Holy Father.

TO THE PATRIARCES, PRIMATES, ARCH-BISHOPS, BISHOPS AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.



PIUS X., POPE. Venerable Brothers : Health and the

A postolic Blessing. An interval of a few months will again critic! Can they presume that their judgment on questions affecting the interests of the Church is superior to that of the man who is ever intent on the business of the Lord, and who is the Lord, and the Lord, an the business of the Lord, and who is equipped, by education and by grace to bring it to a successful issue? The trouble is they do not think, "and their speech spreadeth like a cancer, and they have subverted the faith of some." Instead of the language o some." Instead of the language of proclamation and the manifestations of public satisfaction and joy which greeted the world will be sent—but He will be the world will be sent—but He will be sent—but

present with His Bishops; that hearing them he hears Him; that Bishops must teach and exhort and rebuke with all authority, will always abide by their decisions. Manliness is based on reason, and not on ignorance and pride.

INDEPENDENCE AND SLAVERY
It is strange, too, that some of these individuals who preen themselves on their independence are among the most be individuals who preen themselves on their independence are among the most be individuals who preen themselves on their independence are among the most be individuals who preen themselves on their independence are among the most be individuals who preen themselves on their independence are among the most be individuals who preen themselves on their independence are among the most be individuals who preen themselves on their independence are among the most be individuals who preen themselves on their independence are among the most of business and political henchmen. Given a speaker who can dish up an oratorical feast composed of promises and personalities and garn
The present with His Bishops; that hearing them the least Christ.

And, Venerable Brothers, why should we not hope that to-day, after the amount and that brought of her when shut up in the ark brought of her when shut up in the ark brough the when shut up in the ark brought of sately, and Abraham when prevented form the slaying of his son; Jacob at thought of her when shut up in the ark brough the when shut up in the ark brought of sately, and Abraham when prevented form the slaying of his son; Jacob at thought of sevent the magnliftent seenes of former times of faith and of love toward the segnt of the ladder on which angels the sight of the bush which all brough the ark of God with dancing and psalmody; Elias as he looked at the little cloud that rose out of the little cloud that rose out of the little cloud that trough the wing provide and psalmody; Elias as he looked at the little cloud that trough the wing provide and psalmody; Elias as he looked at the little cloud that trough the virg are to multiply their testimonies of love and reverence for the great Mother of God. But We must not cmit to say that this desire of Ours is especially stimulated by a species of secret instinct which leads Us to believe that not far distant is the fulfillment of those great hopes to make the doubted with a mother in the mother of the great hopes to make the fulfillment of the fulfillment of the great hopes to make the fulfillment of the figures and oracles.

And that through the Virgin and through the Virgin and through her more than any of reaching through the virgin and through her more than any of reaching through the virgin and through her more than any of reaching through the local content of the ediging of the bedy unto the bed promises and personalities and garnished with allusions to the tariff, they not redound to the credit of the the most part like a collection of mar- the dogma of the Immaculate Concepionettes pulled hither and thither by the gentleman who happens to have

until now these hopes have been unfulfilled and are wont to repeat the words of Jeremias: "We looked for ered jokes; swallow with becoming the administration, and cheer lustily when the orator trots out, in lieu of argument, abuse of an opponent. Later on they will vote right—that solicitous of their educational interests and unswerving in fidelity to the Church. Hostility has but put them on their guard. With the progress of Course Color of the content of dignity and awe sapient criticisms of German Catholies our readers are perchance more familiar. Their organizations, covering every phase of social tions, covering every phase of social stituents." But are they not nobodies? opportunely convoked, or of Papal infalthe errors that were about to arise? or finally of that new and unprecedented fervor with which the faithful of all classes and of every nation have long rights and duties as a person will be always able to have opinions of his own on current issues. He, however, who been flocking to venerate in person the Vicar of Christ? Surely the Providence has a maw capacious enough for any Vicar of Christ? Surely the Providence of God has shown itself admirable in Our two predecessors, Pius and Leo, who ruled the Church in most turbulent times with such great holiness through a length of Pontificate conceded to no other before them? Then again, no sooner had Pius IX. proclaimed as a dogma of Catholic faith the exemption of Mary from the original stain, than campaign yarn is one of a crowd. He is somewhat like Polonius in that col-Ham. Do you see that cloud that's lmost a shape like a camel.
Pol. By the mass, and 'vis like : amel indeed.

Ham. Methinks, it is like a weasel.

Pol. It is backed like a weasel.

Ham. Or like a whale.

Pol. Very like a whale. of Mary from the original stain, than the Virgin herself began in Lourdes those wonderful manifestations, fol-lowed by vast and magnificent move Polonius has many descendants. And ments which have produced those two temples dedicated to the Immaculate Mother, where the prodigies which still some of these independent voters who worship little tin gods grow indignant continue to take place through her inwhen a spiritual possessor outlines a

tercession furnish splendid arguments against the incredulity of our days. Witnesses then as we are of all those great benefits which God has granted through the benign influence of the Virgin in those fifty years now about to be completed, why should we not beour salvation is nearer than we For what trifles have you forsaken God? Perhaps in order that you might thought-all the more since we know God? Perhaps in order that you might please His creatures, indulge some short-lived pleasure, gratify some propensity, gain some vain object of ambition, or the like. If Esau did a foolish act by selling his birthright for a meal of food, so did Judas do a worse one by calling his Lord for thirty pieces of from experience that in the dispensation of Divine Providence when evils reach their limit deliverance is not far "Her time is near at hand and days shall not be prolonged. the Lord will have mercy on Jacob and choose one out of Israel." (Isaias xiv., 1.) Wherefore the hope we cherish is selling his Lord for thirty pieces of silver, and so did the Jews do the worst action of all by preferring the not a vain one that we, too, may before ong repeat: "The Lord hath broken miscreant and murderer Barabbas to long repeat: "The Lord hath broken the staff of the wicked, the rod of the the innocent Jesus. These you imitate when you prefer some base passion, The whole earth is quiet and rulers. The whole earth is quiet and still, it is glad and hath rejoiced.

some transient glorineation, or some evil action, to God and to your birthright—heaven. How you ought to grieve for your past sins, and redouble your caution for the future! "In proportion to our class." (Ibid. 5 and 7.) But the first and chief reason, Venerable Brothers, why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception portion to our sins," says St. Cyprian, "ought to be our grief, for we have a should excite a singular fervor in the souls of Christians lies for us in that restoration of all things in Christ which good Lord, and according to His greatness as also is His mercy with Him."-

may be holy and immaculate in the sight of God? For if to Mary it was truly said: "Blessed art thou who hast believed because in thee shall be football to the shall be had not only the honor of "having had not fulfilled the things that have been said to thee by the Lord." (Luke i., 45) that she would conceive and bring forth the Son of God; and if she did receive in her breast Him Who is by nature Truth itself in order that "He gener-Truth itself in order that "He generated in a new order and with a new nativity, though invisible in Himself, might become visible on our flesh." (St. Leo the Great ser. 2. De nativ. The Son of God made man being How think otherwise? Could not

God have given us in another way than through the Virgin the Redeemer of the human race and the Founder of the Faith? But since Divine Providence has been pleased that we should have the Man-God through Mary, who con-ceived Him by the Holy Ghost and variably presented to us as united with His Mother. The Lamb that is to rule sayings which pass as proof of manliness and independence. But Catholics who remember that Christ is ever present with His Bishops; that hear-

> events of Bethlehem and the facts which took place in Jerusalem in the Temple of the Lord, but sharing as she did the thoughts and the secret wishes of Christ, she may be said to have lived the very life of her Son. Hence nobody ever knew Christ so profoundly as she did, and nobody can ever be more competent as a guide and teacher of the knowlent as a guide and teacher of the knowledge of Christ.
>
> Hence it follows, as We have already

through Mary the knowledge of Christ, through Mary also we gain more easily that life of which Christ is the fount and principle. And if we consider how many and how potent are the causes which render this most Holy Mother all eagences to be the constant of the causes where the causes where the causes where the cause which is the cause where the cause which is the cause where the cause which is the cause where the cause which is the cause where the cause which is the cause which all eagerness to bestow upon us these precious gifts, oh! how our hope will For is not Mary the Mother of hrist? Wherefore is she our Mother so. We are all bound to believe that nerease.

sus the Word made Flesh, is also the Saviour of the human race. Now, as the Man-God He had a physical body like every other man; and as Saviour of the human family He had a spiritual nd mystical body, that is, the society Mother. of those who believed in Christ. are many in one body in Christ."
(Rom. xii., 5.) But the Virgin coneived the Eternal Son not only that delived the Eternal Son not only that the might be made man, taking His human nature from her; but also that by means of the nature assumed from her He might be the Redeemer of mankind. Hence the angel's words to the shepherds: "To day is born to you a Saviour, Who is Christ the Lord."
Luke ii., 11.) In the bosom, then, of His most chaste Mother, Christ took to Him-elf human flesh and united to Himself self human flesh and united to filmself the spiritual body formed of those "who were to believe in Him." So that Mary bearing in her breast the Saviour, may be said to have borne also all those whose life was contained in the life of the Saviour. Hence, all of us who are matted in Christand are as the Apostle united in Christand are, as the Apostle says, "members of His body and His flesh and His bones" (Eph. v. 30) have come forth from the bosom of Mary, as the body united to its head.

"The Mother, spiritually but truly, of the members of Christ which we are." (St. Aug. L. de St. Virginitate, ch. 6.)
Since the Blessed Virgin is the
Mother at once of God and of men,
who can don't that all Father Baxter, S. J.

We have already proposed in Our first encyclical letter. For can any one fail to see that there is no surer or more heroism, so difficult to cut off a little self-indulgence quite near at hand!

We have already proposed in Our first who can doubt that she uses all means to obtain from Christ, "the head of the tooltain from Christ, the head of the tooltain from

It follows that spiritually and mystically we are called children of Mary, and that she is the Mother of us all.

members and above all the gift of know- shall say to you." (John ii., 5.) And

the "author and consummator of our faith," it surely follows that His Mother most holy should be recognized as participating in the divine mysteries and as being in a manner the guardian of them, and that upon her as upon a foundation, the noblest after Christ rises the edifice of the faith of all centuries. spectacle, but rejoicing that "her Only-Begotten was offered for the salva Only-Begotten was offered for the salva-tion of the human race," and also so participating in His passion that had it been possible, "she would much more willingly have suffered all the torments which Her Son suffered." (St. Bonav. Sent, d. 48, ad Litt. dub. 4) And by this communion of pain and of will be-tween Christ and Mary "she merited to become most worthily the restorer of the lost world" (Eadmeri Men. de excellentia Virginis Mariae, ch. 9) and excellentia Virginis Mariae, ch. 9) and hence too, the Dispenser of all the gifts which Jesus won for us by His death and His blood. We do not deny that the distribution of these gifts belongs by strict and peculiar right to Christ, since they are the fruit of His death, and He is of Himself

the Mediator between God and man. Yet by that participation we have des-cribed of pain and sorrow of the Mother and her Son, it was granted to the august Virgin "to be with her Only-Begotten Son, the most potent mediatrix and conciliatrix in all the earth." (Pius IX. Bull Ineffabilis). Christ is therefore the fount "and of His fulness we have all received" (John 1, 16); "from whom the whole (John 1, 16); "from whom the whole body being compactly and fitly joined together, by what every joint suppli-eth, according to the operation in the measure of every part, maketh in-crease of the body unto the edifying of itself in charity" (Eph.iv., 16); Mary that this desire of Ours is especially stimulated by a species of secret instinct which leads Us to believe that not far distant is the fulfillment of those great hopes to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius IX., Our predecessor, and of all the Bishops of the universe.

The dogma of the Immaculate Conception opened the minds of Pius IX., Our predecessor, and of all the Bishops of the universe.

Many, it is true, lament the fact that and which is the beginning and the foundation of faith? Mary not and the foundation of faith? Mary not be universe.

Many, it is true, lament the fact that only preserved and meditated on the only preserved and meditated on the cycle of Bethlehem and the facts which events of Bethlehem and the facts which cycle of Bethlehem and the facts which the cycle of Bethlehem and the facts which and child had only preserved and meditated on the cycle of bethlehem and the facts which cycle of Bethlehem and the fact which cycle of Bethle and in union with Christ, and as she was chosen by Christ to be His compan-ion in the work of human salvation, she has merited for us "de congruo," what Christ has merited for us, "de conhas merited for us, "de con-digno," and she is the first of Ministers in the distribution of grace. Christ in the distribution of grace. Christ "sitteth on the right hand of the Majesty on high" (Heb. i., 3); and Mary stands at His right hand as Queen, "the surest refuge and most faithful helper of all in peril, so that

> John xvi., 13), and as we obtain through Mary the knowledge of Christ, through Mary through Mary the knowledge of Christ, through Mary vary was the inseparable companion of Jesus, who knew better than all others the secrets of His Heart, and who by right of motherhood administers the treasures of His merits, is the chief and riving at the knowledge and love of Christ ? Only too strongly is this confirmed by the deplorable condition of those who, either through diabolical de-ceit or through prejudice, think that they can do without the help of the Virgin. Hapless are they who neglect Mary under pretext of the honor to be paid to Jesus Christ! As if the Child could be found elsewhere than with the

All this being so, Venerable Brothers, We will that in this sense above all, be directed those celebrations which are directed those celebrations which are now everywhere being prepared in honor of the Immaculate Virgin. For no homage is more acceptable or more pleasing to Mary than that we should rightly know and love Jesus. Let the faithful, then, flock in throngs to the temples, let there be splendid solemnities and public joy in the cities-for all this is of no small aid in the fostering of devotion. But unless all this be accompanied by the assent of the will, we shall have merely external ceremony which gives only the semblance of relig ious feeling. And the Virgin on beholding it will have reason to rebuke us in the words of Christ: "This people honor me with their lips, but their heart is far from me." (Matthew

xv., 8.)
True devotion to the Virgin is only that which springs from the soul, and the external acts of the body are of absolutely no avail when they are divided from acts of the soul. Now it is necessary that the action of the soul should aim solely in making us obedient in all things to Mary's Divine Son. ent in all things to Mary's Divine Son.
For the only true love is that which
possesses efficacy for uniting wills; our
will and Mary's will must be one—that
of serving the Lord Christ. Hence the

John iv., 9.)

Furthermore, the most Holy Mother had not only the honor of "having given the substance of His flesh to the Only Begotten Son of God Who was to be born with human members" (Ven. Bede L. iv., In Lue. xi.;) from whose substances the Victim was to be prepared for the salvation of men; but she was also entrusted with the charge of guarding and nourishing the Victim and of presenting Him for the sacrifice at the appointed time. Hence that never broken communion of life and labor between the Son and the Mother, so that tween the Son and the Mother, so that the way that the fount of truth in the same way that the Scriptures are, how comes it that the persuasion of the Immaculate Conception of Mary has at all times appeared so thoroughly in accord with the Christian sense as to seem grafted and innate in the soul of every member of the faithful. "We shrink in horror," thus does Denis, the Carthusian, adthought that the woman who was to crush the head of the serpent should ever have been crushed by him, and that the Mother of the Lord was the child of the demon." (3 Sent. d, 3, q. I.) The Christian people never could bring themselves to admit that the holy, undefiled and in-nocent flesh of Christ could have been in the bosom of the Virgin, taken from a flesh which had ever for a single moment been stained. And why this, but that God and sin are divided from each other by an infinite chasm. This is without doubt the reason why Christendom has everywhere held that the Son of God, "before He washed us from our sins in His blood," by the assumption of human nature, must by a singu lar grace and privilege; have preserved free from all original sin, from the first instant of her conception, her in whose breast He was to be made man. God, then, so thoroughly detesting sin that He willed the future Mother of His Son to be free not only from all voluntary stain, but also by a gift most singular bestowed through the future merits of Christ, from that stain which all of us, children of Adam, bring with us a fatal legacy-who can deny that the first duty of al who earnestly desire to win favor from the Virgin by their devotion, must be that of amending our vicious and cor-rupt habits and of subduing the pas-

wish, that our devotion to Mary be full and in all ways perfect, we must go further and study by all means to imi-tate the example she has given us. It is a rule established by God that all who earnestly desire to attain eternal happiness must reproduce in them-selves, by imitation, the form for the patience of the sanctity of Christ. "For whom He foreknew, He also made conformable to the image of His Son that He might be the first-born among many brethren." (Rom. viii., 29.) But since our weakness is such that we are prone to be dazed by the greatness of the Exemplar, Divine Providence has proposed for us another exemplar who, being the nearest possible to Christ that human nature is capable of, answers still better to our littleness. And this second exemplar is no other than the Virgin. "Such was Mary, says St. Ambrose on this subject, "that her life alone is a lesson subject, "that her life alone is a lesson for all." And from this he justly con-cludes: "Let there be delineated Hence it follows, as We have already pointed out, that the Virgin is more powerful than all others as a means for uniting mankind with Christ. Hence, too, since according to Christ Himself: "Now this is eternal life: That they may know Thea the only true God, and 'Now this is eternal life: That they may know Thee the only true God, and lesus Christ Whom thou hast sent.'

[esus Christ Whom thou hast sent.'

[laying down these principles, who can be auty of chastity and the form of virtue.'' (De Virginibus, 1-2, ch. 3.)

[But albeit it is fitting that her sons should not omit to imitate any of the excellences of their most holy Mother, We desire the faithful to be particular were, the nerves and strength of Christian wisdom, by which We mean faith, hope and charity toward God and man. The life of the Virgin in all its parts was ever resplendent with the brilliancy of these virtues, but that same splender was most strikingly manifested when she was standing dying Son. Jesus is crucified, and He is rebuked in blasphemy "for having made Himself the Son of God." (John XIX., 7.) Yet she, with unshaken constancy, recognizes and adores His divinity. She sepulchre, yet She lays Him dead in the rise again. The love for God which consumes her makes of her a sharer and a companion in the passion of Christ; and together with Him, as if forgetful of her own sorrow, she asks pardon for the slayers, though they cry out in their obstinacy: "His blood be upon their obstinacy: "His blood be upon us and upon our children." (Matthew

ions which urge us to evil?

If, too, we wish, as all of us should

Eut lest it be thought that We have lost sight of Our subject, which is Immaculate Conception, what great and effectual succor will be found in it for the preservation and right development of those same virtues. What truly of religion for the sowing of the great and serious errors by which the faith of so many is shaken? They begin by denying that man has fallen by sin and been cast down from his former position. Hence they regard as mere fables original sin and the evils that were its consequence, namely, the corruption of the very origin of the human race, and the consequent ruin of all human off-spring and the evils introduced among mortals and the necessity of a Restorer. Once all this is admitted, it is clear that there is no longer place for Jesus Christ or for the Church or for grace or for an order that transcends nature-in short, the whole edifice of faith is up-rooted from its foundations. But, on CONTINUED ON FIFTH PAGE.

oman

OGUE I Instru-We carry sical in-

llips ed the best, ures.

Mother]

or The Yankee in Ireland BY PAUL PEPPERGRASS, ESQ.

CHAPTER XI.

WEEKS THINKS HIMSELF VERY ILL TRET ED, AND THE IRISH THE MOST SAV-AGE, BEGGARLY, "VARMINT IN ALL CREATION."—HE IS CONDUCTED TO A WEDDING, AND HAVING TAKEN A GLASS OR TWO, UNDER PROTIST, DANCES AN IRISH JIG, TO THE GREAT DELIGHT OF THE COMPANY.

It was now within a short hour of midnight, and Weeks, drenched and weary, still plodded his lonely way over the hills of Benraven. The night was very stormy, and Mr. Weeks very much out of sorts. In truth, he was troubled exceedingly, both in mind and body—especially in the latter, for he had unfortunately lost his cap in his rencontre with Nannie, and was obliged to use his pocket handkerchief instead. It was a poor substitute, to be sure; but what else could he do? He had already drawn his coat tails over his head, found it impossible to keep them down on account of the vio-lence of the wind. Still, the wind and the rain together, though bad enough were not the worst he had to contend were not the worst he had to contend with; the darkness was the great difficulty, for he could hardly "see his finger before him," nor tell whether he was going to Crohan, or back again by some circuitous route to Arabeera Head. Twice, indeed, he had the good fortune to meet with benighted tra-vellers like himself, who seemed to know all about the roads, and took, as know all about the roads, and took, as he fancied, very great pains to set him right. They kindly informed him he had lost his way, and gave him strict caution to take the left hand road, which, curious enough, was the very thing he intended not to do. But he was a stranger in the country, and of should take the directions of better acquainted with it than Yet it was now nearly two hours since he met the latter of the two parties, and still, strange to say, he was as far from Crohan, for aught he knew, as ever. On he went, not-withstanding—on he drove through the pitchy darkness, butting his bare head against the pitiless storm, and seeing nothing but the lightning flash as it shot across his face. Many a lusty malediction did he vent, that night, on Ireland, and the unlucky day he first took it into his head to speculate in matrimony on her barbarous shore. At last, he topped the summit of a hill, last, he topped the summit of a hil, which must surely, he thought, be Benraven Scalp, and had begun to de-scend the opposite side, when, much to his relief, he heard a voice shouting through the storm,—
"Hoagh!"
"Hilloa! who's that?" he cried,

turning round; "who goes there?"
"Hoagh!" was again repeated.
"Come nearer," bawled Weeks.

"Come nearer;" bawled Weeks,
"come nearer; can't hear you with
this infernal whistling." And no wonder, for in turning, the wind blew the skirts of his sporting frock about hi cars, which kept flapping so rapidly that he could hear nothing at all.
"Come nearer," he repeated, "come nearer; I'm here on the middle of the

' Hoagh ! hoagh !" "Tarnation to your 'Hoagh!' Hain't ye got English enough to tell what's the matter ?'

"O, darn your gibberish-you're the

most confounded barb—
"Hoagh! hoagh!"

"That's it; go it again. By thun-der, he bellows like an ox." "Well, there! By crackie, if you're

"Well, there! By crackle, if you're sick, it's not with the lung complaint, I reckon, any how. But hold on—you may have got into some fix—hold on. I'll find you out, I guess."

Weeks, actuated by compassion for the sufferer, as well as by the hope of the sufferer, as well as by the hope of gaining some information respecting his whereabouts, began to grope his way towards his companion in distress. He felt quite sure, the unfortunate man could not be far away, for it was impossible for human lungs to ma voice tell at more than a few yards, in the teeth of such a furious gale. this notion in his head, he commenced his search along the road side, floundering, as he went along, through the water tables, and tripping occasionally over the slippery rocks which had fallen from the banks into the ditches. As it was impossible to see any thing in the was impossible to see any thing in the darkness, his only alternative was to keep sweeping both hands out before him in semicircles, like a swimmer, with the expectation of at length uching something with life in it. In this manner, he searched up and down, both sides of the road, for a consider able time, calling loudly to the man in distress, but receiving no reply, and was at last on the point of abandoning the poor wretch to his fate, when he fancied he heard a heavy groan, as of some one in his last agony, and stretching out both hands again, to feel in the direction of the sound, stumbled once more and fell forward.

Just as he had expected, Weeks felt something warm and hairy under his

open palms. "Well, there!" he exclaimed " the fellow's got corned and fell in the I swow he has, and lost his hat drain.

too, for his hair's as wet as the very grass. Say! what's the matter?' he continued, shaking him. "Say! wake up, if you don't want to die here right off." No answer came.

No answer came.

"Look here!" and he pulled him by the hair of the head, to make him speak. "Look here! you've got drunk

hain't you?"
At this moment, and just as he had inserted his right arm under the helpless creature's head, to raise him up, a flash of lightning illumed for an instant the person of the prostrate sufferer, and revealed to the astonished eyes of Mr. Weeks the face and form of a young steer, quietly chewing his cud under the shelter of a projecting rock.

"Heavens and earth, what's this!" he exclaimed, snatching his arm from under the animal's neck, and jumping on the bank at a single bound. "Well,

there! if that ain't the darndest sniggle
-I swonnie, if I didn't take the there! if that ain't the darndest sniggle — I swonnie, if I didn't take the critter for a drunken Irishman, shouting for help all the time. O, Ireland, Ireland; if there's such another country in all universal space—well—if there be, I'd like to see it—that's all."

"Not so fast, my fine fellow, not so fast," shouted somebody in his ear; "you've driven that baste far enough. I'll take charge of him now, if ye plaze, and yerself too, into the bargain."

"Me?"

"A v in troth honey just your yery."

"Ay, in troth, honey, just your verself. You're the queen's prisoner."
"The queen's humbug—for what, should like to know?"

"Stealing that yearling."
"Stealing! You don't say!

I do say."

You're mistaken, ain't you? Not in the laste, my good man." Well, I kinder think you be." "Kinder think. Exactly — that's one of the tokens; you're a Yankee, it

seems."
"Well, I always reckoned so—hap-pened to be born in New England, any

"Just so-in Ducksville." "In Ducksville! — why, how the thunder came you to know that—eh?" "Niver mind—I know more than all

that, my fine fellow. I know you've stolen three more of this same stock from Benraven Mountain, within the last fortnight, and this one makes the

"My dear man," said Weeks, "let me tell you again, this is a great mis-

me tell you again, this is a great mis-take—I'm a private gentleman."

"Feth, may be so. Hilloa! come on here, Tom Henley—come on with the lantern;" and as the latter came up, the speaker raised the light to the face of his prisoner, and deliberately scanned his nerson from head to foot. scanned his person from head to foot.

Let me see—six feet in height, slender figure, knock kneed, long sandy hair, gray frock and trousers, several gilt chains, rings, brooches, &c. Very good—you're rings, brooches, acc. very good—you re just the person I've been searching for these three nights past. Come, my lad, you must trot to Mr. Johnston's." "Well, I'd rather not," coolly re-plied Weeks. "I sorter think I'll sleep

to night at my cousin's, Mr. Robert Hardwrinkle's."

"Not till you see Mr. Johnston, first.
I'm his bailiff, and must do my duty.
Come sir, no more palaverin about it."
"Look here!" exclaimed Weeks, as the bailiff laid his hands roughly on his shoulder; "look here—hold on a minute—don't you think you're carry-ing this joke a leetle too far? I told you already I was Mr. Hardwrinkle's

ousin-german "What, of Crohan?"

"Just so-precisely-that's another

token. You've been trying hard to pass for the foreigner visiting there."
"Trying to pass! My dear man, I'm that very individual himself, and was on my way to Crohan, from Ara-heera lighthouse, when I heard that

"Ha, ha! a likely story, indeedon your way to Crohan—here, on the very top of Cairncrit—three miles farther from Crohan than when you left the lighthouse, and the very animal we're lookin for, too, in your custody."
"Well, I reckon I must have been directed the wrong way."
"And how did you happen to get in

company with the stirk?' Why, I heard the critter bellow,

and seemed to think it might be an Irishman shouting for help."

"Ha, ha! upon my conscience, now,

that's mighty flatterin; heard a stirk routin under the rain, and took it for an Irishman in distress."
"Isn't he might cute, intirely?"

said Henley.
"Wonderful—but tell me, Tom, didn't Lanty say the fellow generally carried a fishin rod with him?"

"Ay, did he; but who the deuce cud carry a fishin rod with him such a night as this, when the strongest of us can o, as for that, you needn't be storm? the laste afeerd in life; he's the very man yer lookin for, as sure as your name's Ned Griffin."

"Say, what Lanty d'ye mean?" inquired Weeks: Lanty Han

"Niver mind, it makes no difference to you who he is."
"Well, not much, I guess, but if I could see him just as well as not, I might save you further trouble on my account. Let me see—he lives in this here neighborhood, somewhere don't

"Come, come, my good fellow, this Come, come, my good leinew, tanks hoodwinking won't take just at present. You may be very smart, and cunning, and all that, but I have had some twenty years' experience of gentlemen of your profession. So, come on ; we'll take you down here to one of these houses in Ballymagahey for the night, and carry you before Mr. Johnston to-morrow. You can then call on Lanty Hanlon to give you a character, and as many more as you plaze. Lift your feet and they'll fall themselves," he added, grasping the unfortunate Weeks by the collar. "Come away out of this rain; come, trot, my customer, trot you've legs enough if you only use

"Trot h-Il!" vociferated Weeks at last, losing patience; "if you don't let go my collar this instant, I'll blow your brains out. Away you ignorant, beggarly savages—darn you, to take me for a cow thief. Away — make tracks

this minute, or by-"Be aisy, my valiant fellow, be aisy," said the bailiff, still gripping him by

the collar. "No, I shan't—let me go—I'll not

put up with this, no how."
"Don't fret—we'll put you up, and in lavender, too; never fear.
"I tell you once more, I'm Ephrain
C. B. Weeks, cousin german to the
Hardwrinkles of Crohan."

"O, thin, bad scran to the much ye need boast of the connection," replied Henley, helping the bailin to drag him

wn the hill.
"Unhand me, villains, unhand me I'm a stranger here-I'm a foreigner. And sure we're only helpin to send

you to foreign parts again. O, faith, honey, we'll accommodate ye that way, and welcome."
"Look here—hold on," vociferated

Weeks, as they ran him down the hill; "I want you to understand who I am—
—I'm a citizen—a free-born citizen of the United States, under the protection of the stars and stripes, and I protest against this violence—I command you in the name of my country to let

me go."
"Bedad, that's very alarmin; Nedisn't it?

isn't it?"

"Ha, ha! mighty alarmin, intirely,"
responded the bailiff. "He speaks like
that Yankee fellow, in Dublin, last
week, who threatened the magistrate
with the stars and stripes, because he
fined him five shillings for spitting
tobacco juice on a lady's dress."
In this way the bailiff, assisted by
Tom Halley continued to drag the un-

In this way the bailift, assisted by Tom Henley, continued to drag the unhappy Weeks down the south side of Benraven Mountain, despite his solemn protest against the outrage, and his frequent assurance of his innocence, and finally succeeded in conveying him to a house in the little village of Ballymagahey, where, late as the hour was, a light was still burning.

As the party approached the house, and the location of the solement where were heard within, some

As the party approached the house, several voices were heard within, some speaking loud, some laughing, others singing, and now and then the squeak of a fiddle breaking out at intervals.

Without pausing an instant, the bailiff knocked loudly on the door, and the next moment pushed in before him Ephraim Weeks, haggard and torn, and

dripping like a water god.

The fiddle stopped short in the middle of Miss McCloud's reel, and the affrighted dancers fell back, and left the floor clear to the new comers.

"O, hierna!" cried some one in a stage whisper; "he's mad—see how his eyes rowl in his head—he'll tear us in

The young females, hearing this, took alarm, a and ran out of doors, screaming for protection; the elder ones ran afte to bring them back; the men shouted to the runaways to stop in twenty different voices, till in a shoater time than we have taken to describe it, the place was a scene of unutterable confusion. Nearly all the females had disappeared one after another. The hunch-back fiddler jumped through the window with his instrument under his arm and, to make the din still more intoler able, the house dog set up such a howling outside as if the world had actually come to an end, when the bailiff, seein now matters stood, stepped on a chair began to address the company, assuring them the man was not m any means, but a notorious cow thief he had arrested in the act of stealing Mr. Johnston's cattle from the mountain, and then proceeded to give the details of the capture.

Whilst the bailiff thus endeavored to quiet the apprehensions of the females Weeks stood stock still in the centre of a curious and wondering group—his hands thrust down as low as he could drive them into his breeches pockets and his eyes wandering round and round in search of some one to recognize him-but alas! the faces he sav there were all strange faces to him.

It was some time before the bailif's repeated guarantee of his prisoner's sanity of mind and peaceable disposition could induce the females to return to the daning some and when they do. the dancing room; and when they did, each fair one, as she entered, was seen to cast a fearful glance as the tall stranger, and press closely by the side of her partner. Last came the little fiddler, looking twice as big as when he fled through the window but a moment before, and swearing all kinds of anathemas against the bailiff and his prisoner for exposing his instrument to

the rain.
Still, amid all the noise and bustle. Weeks stood there as calm and solemn as an undertaker. He was no longer excited—that state of feeling had given way to a calm, contemptuous, silent in-dignation, He felt precisely as an un-fortunate Irish Catholic feels in New England, when arrested for robbery, and happens to reflect he is the only stranger in the township, and without a friend to say a word in his favor. But we must not stop to moralize; we can only say—to borrow a line from the

"We have seen lsuch sights, but must not cal

Suddenly, however, Mr. Weeks's attention seemed to be attracted by the entrance of an active, curly-headed, humorous-looking fellow, wearing a rabbit-skin cap jantily set on the side of his head, and supporting a laughing, dark haired girl on his arm.

"Say, hold on there, you," cried Weeks, at length breaking silence, and

motioning to the new comer. The individual made no reply but astened to escape further observation by esconcing himself behind a door in a

remote corner of the room.

"Look here!" persisted Weeks,
breaking through the group, and holdhis hand in token of recogni look here !-how do, old fel got into a sorter spari here, and glad you turned up to see me out."

"Why, yes-you're Lanty Hanlonain't you

Ay, that's my name."

"All right; I knew you by your cap as soon as you entered. Well—I want you to clear up a mistake. This here bailiff, or constable, or whatever darned thing you call him, has arrested me for stealing a steer, up thereaway—ha, ha!—and won't believe I'm Mr. Ephraim Weeks, no how you can fix

"Mr. Ephraim Weeks!" muttered our friend Lanty, slowly repeating the words, and looking up in affected wonder in the man's face; "Mr. Ephraim Weeks—you're a stranger in

these parts."
"Why, what d'ye mean?" "No offence in the world, only you've the 'vantage of me."
"Advantage! How's that?"

"Why, I don't remimber iver to see

you afore. "You don'teh? Look at me again."

"I do."
"Why, darn ye, hain't ye seen me
every day this month past?"
"Me! bedad, may be so. Whereabouts, if it's a fair question?"
"Now, you go to grass," cried
Wooke. "you know me as well as I

"Now, you go to grad Weeks; "you know me as know myself."

" Faith, and that same mightn't be much to brag of aith

much to brag of aither."

"Why, tarnation t'ye, hain't you sold me two dozen flies, last Thursday, at Kindrum Pond?"

"I sell you flies? Ha, ha, ha! Why, upon my conscience, my good fellow, you must be ravin."

"Well, there!" exclaimed Weeks, looking at the imperturbable Lanty as if he could run him through; then drawing a fly-book heatily from his drawing a fly-book hastily from his pocket, he pulled it open, and holding the flies before Lanty's face, demanded to know if they were of his dressing or

not.
"Mine—begorra, it wudn't be aisy to tell that in the state they're in now, any way."
"Ladies and gents," said Weeks

appealing to the by-standers, " I vow I bought these flies from this here fellow last Thursday. And, what's more, he stuck me in them too, to the tune of twenty-five cents apiece."

"Why, don't they ketch?" inquired

"Ketch—no, guess they don't ketch—they're the darndest things ever fell in water. Why, I never could turn a tail with them, if I fished till dooms-der."

day."
"I admit," said Lanty, "I sold files to a gentleman of the name of Weeks; the gentleman that's on a visit to Hardwrinkes, of Crohan."
"And thunderation to ye! ain't I

that same Weeks ?"

that same Weeks?"

"You! ha, ha, ha! Begorra, that's capital—you Mr. Weeks."

"What! will you dare deny me to my face, you scoundrel?"

"Deny you? O, holy patience, did man or mortal iver hear the like?"

"Shut up, you lying rascal," shouted Weeks, gesticulating at his innocent-looking tormentor; "shut up, you unprincipled scamp; you know in your soul who I am—if you have a soul—but you hain't—dang the one you have!"

"O, my poor man," responded Lanty, looking at his victim with all the gravity of a judge about to pronounce sentence, and shaking his head sorrewfully as he spoke,—"my poor man, how hardened a sinner you must be, to pass yourself off for the good, innecent, modest gentleman that's now innocent, modest gentleman that's lyin sound asleep in his vartuous bed!'

"Well, if there be a devil on earth," exclaimed Weeks, "you're that in dividual, or his nearest relation, that's sartin. You stepped out from the lower regions to-night to get a cooling, and met me some two hours ago on th mountain. You're the person planned and played this here trick—no mistake

"Isn't he bowld spoken to be a thief?" said one of the bystanders, nuding his neighbor's elbow.
"Ay, and purshuin to him, see how innocent he tries to look," replied the

other.
"O, the dear be about ye, man; one i' them fellows that's used to it'd chate

"Whist! whist! boys," remonstrated Lanty, waving his hand for silenee. "Let him alone, let him alone; we shud niver rejoice, ye know, in another's misfortune. Mey be, if you were like him yerselves, ye wuldn't care to be

in yerselves, ye watch the observed at."

"Come, come, my good fellow," interposed the bailiff, "you're only making matters worse. Go somewhere and get rid of them wet clothes."

"Ay, do, Mr. Stranger; take a friend's advice," said Lanty, "and don't expose your precious health. The truth will all come th' morrow. If yed innicint, so much the betther; and if yer not, why, ye'll only be thransported two or three months afore yer time; so take courage, and don't be unaisy."

Lanty's cool impudence at last so provoked the Yankee that he could hardly restrain himself. Once or twice, indeed, he hitched up his shoulders and showed symptoms of battle; but his resentment as often cooled down again without further mischief. Like poor Bob Acres, Mr. Weeks could never get his courage up to the fighting point; some how or other, it always escaped through his fingers' ends, like that of illustrious prototype. Well, ladies and gents," said he at

length, falling back, as a last resource, on his soft sawder, "well, I must confess I feel a kinder disappointed. Now I do; that's a fact. Why, it's just like this—I always heard the Irish cracked up all over creation for their hospitalup all over creation for the ity to strangers. At hum, in New ity to strangers tip top in that line. Well, they're about as hospitable folks, I guess, as you can scare up any where between Maine and Georgia. We get along with them slick, I tell you. And as for extending them the right hand of fellowship, why, golly, we love them

'Phew!" cried Lanty; "just listen to that. He's puttin his foot in it deeper and deeper. O, faith, my fine fellow, it's aisy seen ye niver was much in New England, or ye'd know a little betther how the Irish are thrated

Weeks suddenly drew in his hornsto use a homely expression. He saw, in an instant, he had touched a delicate subject, and the sooner he dropped it the better. Like many of his countrymen, he fancied the Irish he saw about him never could have an idea in their heads above the pick or the spade; a ragged coat and an Irish brogue being in his mind synonymous with consummate ignorance and absolute barbarism. He now felt he had gone a little too far, and that any attempt to deceive his tormentors by such barefaced hum bug as he was then attempting, would only make matters worse, since, to all appearances, they knew as much about the persecution their countrymen suffered in New England as he did him-self. The broad grin that overspread every face as he went on to speak of the love which the citizens of New England cherished for their Celtic brethren assured him of this, even before Lanty could say a word in reply.
Affecting, therefore, to disdain further conversation on the subject, after hear-ing the laugh with which Lanty's humorous but cutting rebuke was received, he turned to the bailiff, and demanded to be taken forthwith to some resting place for the night.
"You'll get comfortable quarters,"

"never fear: but av said Lanty; "never coorse you'll take coorse you'll take dhoch in dhorris (Stirrup-cup) with us, afore ye go, to the health of the new-married couple."

"What's that?" something to warm ye, after "Why, somet the cowld rain."

'Don't drink," said Weeks. "Nonsense."
"No, sir, I'm a Washingtonian."

"No, sir, I'm a Washingtonian."

"A what?"

"A Son of Temperance."

"Pshaugh—son of botheration. I'm ashamed of ye. Hilloa there! Hudy Branagan, bring in the bottle."

"You may bring in a hogshead," said Weeks; "I shan't taste it."

"And you in that condition! Why, the heaven he about us: d'ye mane to

the heavens be about us; d'ye mane put a hand in yer own life?"

"None of your confounded business. shan't drink your darned liquor that's all.

"Well, ye'll die if ye don't—and that'd be a burnin disgrace to the country, if ye were even as great a thief as James Freny himself. Hoot, man, what'd yer people say of us if we let ye die here in ould Ireland for want of a glass of stout potheen? Here, take this, and swallow it, like a sen-

"Away with it," cried Weeks. "Be aisy, avorneen, be aisy.

"Take it away, or by thunder I'll break your bottle and glass in pieces;" and making a plunge, he attempted to force a passage through the crowd, but was again driven back into the centre

of the group.
"Let me out." he shouted, now com pletely excited; "let me out, ye beggarly Irish vermin. I despise your spit upon you and your nation, for you're both as mean as dirt."

"Ha, ha! there now," cried Lanty, laughing, with the bottle and glass in his hands—"there now, that's more of yer New England friendship. niver mind; if ye were a Yankee fifty times over, wo won't thrate ye the worse for that. Come, take this drop you'll be the betther of it.'

"Let me out."
"Whisth, man; sure it's all for year own good. Arrah, don't refuse to drink to the bride and groom. It's as much as yer life's worth to refuse it. Take it; it'll warm ye-taste it, any way—it's the deuce i' the barley—it's the rale ould Innishowen,'' broke out from several voices, each rising higher than the other, till poor Weeks knew not what to say, nor what side to turn to. Still he obstinately refused to

"Well, boys," said Lanty, at last,
"take hould of him, and lay him down,
since nothin else will save him. Whatsince nothin else will save him. Whatsomiver the craythur is, we're Christians sure, any way, and can't let him
die fur want of a thrifle i' medicine.
It's a liberty we take, my good man, to
be sure, but still it's betther do that,
than have yer death on our sowls, the
lor between us an harm."

"The sorrer hate him the snalneen."

"The sorrah take him, the spalpeen," said one of the bystanders; "isn't he nice about it? feth, ye'd think it was a physic he was goin to swallow.' Begorra, I niver heerd the like of

"It's a bad sign to see him refuse

the liquor anyway."
"Indeed, then, Andy, it's the truth
ye're tellin; so it is; for in troth it's
not much depindince iver I had in the man 'd refuse a glass in dacency.'

"O, there's a bad dhrop in him; ye may take yer oath iv that; Lanty, Ned, just luck at his face—as sober as if it was cut on a tombstone. Did ye iver see such a born devil in al

yer life?"
"Well, Lanty had it in for him, any way. And, begorra, he desarves all he'll get and more, for he's niver aisy, they say, but when he's running down the Irish."

'So, I'm tould. He think no one in the whole country fit to spake to him. As for the Doghertys, and Curran's, and Johnstons here, why, they're not fit to tie his shoes."

'Ladies and gentlemen," exclaimed Lantes and generally exclaimed Lanty, stepping up on a bench, and still holding the bottle and glass in his hands, "I'm goin to give ye a toast, and may the man's heart niver again

it."
"Silence, there, silence-till we Stop that fiddle there, and listen

to the spaker.' Here's then to the honest man, cried Lanty, raising his glass—"here's to the honest man all over the world, and confusion to the narrow-minded knave who'd make religion or birth-

knave who'd make religion or birth-place a test of friendship; " and toss-ing off the bumper, he ordered the company to pass the bottle. Round went the toast, and off went the glass with many a loud hip, hip, hurrah. There was shaking of hands, hurrah. There was shaking of hands and touching of cans, accompanied by snatches of songs suitable to the teast and pledges of friendship to one another, not forgetting long life and happiness to the bride and groom; all seemed joyous and happy as they could wish to be, Weeks alone excepted, who still stood in the centre of the crowd, looking silently on the noisy enjoy ments of the company, and obstinately refusing all participation in the hilarity of the occasion.

"Where, in the name of patience, were you born at all," demanded the "that you won't drink at a bailiff.

'He's an unnatural-looking thief, any way," exclaimed another.

"Stand aside boys" commanded Lanty, waving his hand from his elevated position, "and let us give the stranger fair play. He's all alone here amongst us, and we mustn't be hard on him. Jenmy Bragan, fill that glass, and offer it to him again. And now, my good man," he continued, addressing Weeks, "you heerd the toast, 'the honest man all over the world, and bad luck to the knave who'd make religion or birthplace a test of friendship will you drink it?"

No," replied Weeks, "darn me is

Then, gentlemen, lay him down and administer the midicine. Four or five stout fellows now laid

hold of the unfortunate Weeks, and

were deliberately proceeding to execute Lanty's orders, when a new actor suddenly appeared on the scene, and commanded them to desist. It was the andsome, dark haired girl

ing the room, leaning on Lanty's "Shame! shame!" she cried; ye men, to treat a stranger in this

ye men, to treat a stranger in this way?"

"Don't be onaisy, Mary," replied Lanty; "we don't intend him the laste harm in life."

"Well, you've carried the joke too far already, Lanty Hanlon; let him some with me—I'll take care of him."

"Why, Mary, it's only a bit of a frolic he brought on himself. He tould me a dozen times the Irish were no betther nor savages, and we jist want betther nor savages, and we jist want to show him how much he's mistakea.'
"And you do this to a furriner, not month in the country; paugh ! pretty

hospitality that !" "He's green, you know, Mary, and we want to salson him."
"Tut, tut! shame, shame!"

"Tut, tut! shame, shame!"
"It's for his own good—saisonin in time will make a dacent man iv him."
"Hould yer tongue, now, Lanty; ye'd provoke a saint; hould yer tongue, and let us out. I must go and find some dry clothes for him, or he'll die in this condition. Stand back, gintlemen, if ye plaze, and give us room to pass." room to pass."
"Bedad, Mary, I'm afraid to trust

ye with him; feth, may be'd take a fancy to ye, and cut me out."
"Whist, now, and let me go. That tongue of yours 'll hang ye up on the gallows yet, some day;" and taking Weeks familiarly by the arm, in she led him unresistingly from the crowd, and disappeared through one of the

inner doors of the apartment. The dance was now resumed, and mirth and music made the time pass quickly and merrily for the next hour. Lanty danced with every girl in the room, and when he could no longer find a partner, danced a hornpipe himself on a door, amid the shouts and cheers of the party. Every one seemed to share in the general joy. Even the grandparents of the happy couple, old as they were, took each other's hands, and went through some ancient salutations to the great amusement of the

younger spectators.
On went the mirth and up rose the song, and the little hunchbacked fid-dler had just tuned his instrument once more, and commenced to rattle away at country dance with renewed ardor, when, all of a sudden, a shout was heard at the door, followed instantly by bravos, bravos, echoed and repeated, till at last, in the midst of a wild hurrah, in drove Ephraim C. B. Weeks, dressed in an old blue swallow-tailed coat, and pantaloous that descended but an inch or two below the knees, dragging in the young lady who had so kindly rescued him from his late tormentors, and in rather unsteady ac-cents, commanded the fiddler to "fire up, and let him have something to dance to." Everybody now crushed and crowded round to welcome him back. Those who but a short time before were disposed to mortify him to the very utmost, in revenge for his insolent abuse of their religion and their country, were the first to call for three cheers for the "bould Amerithree cheers and foremost among the first can ;" was Lanty Hanlon, who clapped him lustily on the back, and ordered the fiddler to strike up something with a "sowl in it, to shuit the taste of the jolly Yankee."

It is needless, dear reader, to describe what followed. Weeks seemed to have abandoned himself entirely to the excitement of the moment. How that excitement was brought about, however, no one could tell. He drank, and drank freely,—as was evident the moment he made his appearance at the door,—but whether at the solicitation of his fair friend, or merely to preserve his health after so long an exposure to the storm, was never discovered; cer-tain it is he was completely fascinated by his lovely partner, and danced with her as long as he was able to move a foot-swearing all the while by his was the finest gal in all creation, and went through her figures like a real thorough-bread Yankee, "no mistake about it."

Here, dear reader, we must stop, the finale of this scene to your own charitable imagination; for a description of our friend Week's position on the stage, as the curtain more than we should dare attempt. One thing, however, we ought to mention, just to relieve your anxiety: he was conveyed safely home that same night, and awoke in his own comfortable bed next morning in Crohan able

TO BE CONTINUED.

#### FOR REASONS THAT ARE INTER-ESTING.

The School Board of the local Episcopal church purposes turning one of its girls' schools over to "a sisterhood of the Episcopal Church." The reasons for the transfer, as given by a local clergyman of that Church, are interest-

ing:
"The school can be more effectively managed and accomplish the purposes for which a church school distinctively exists better under a sisterhood of consecrated religious women, whose fives are an unselfish devotion to educationa and religious work. The women in this sisterhood give their lives to the work of the Church, without any compensa tion whatever, because of a love of the Church and its mission to mankind. is just that deep, spiritual interest with which we desire to surround the girls who are committed to our trust to edu cate, without sacrificing the scholastic work in any particular, but keeping before us the duty of endeavoring to mold a beautiful character as well as to give an accomplished education.

"It is scarcely possible for secular intense interest in the girls as the consecrated women of the sisterhood."
—Catholic Sentinel, Portland, Ore.

No Protestant can prove that the Bible contains all the doctrines of Christ.

MARCE THE P A STORY O

By I It was a Fa Day indeed, i was foul enough was concerned in the drench iguous to the the trampl cattle, the hysterical sq voices of men ing, laughing and selling— a big event town was floo on such a day Besides the business in

street acroba o-the-loop n tribe of tink nd ever on On this day in Carrick than usual a no way, so concerned, f but his voice was pleasing rolled forth above in qua tations" wh in trade. kept up a co and commen with the ha printed on le arks deligh of idlers who min and we if ye'll ju

couragemint

I'll sing ye ye. Or may be axin'? man dear,

Reilly.' G

the ' Mouri Madden'—v

fine hearty a wake. W Whisht, nov none o' ye : Fears to Sp Now, suc the lips of a ticularly at for it was a of the bo conspiracy spread itsel over the co soul looked soon and after verse ordinarily v upon such a Among t to the wor the local 1 mentioned he joined ballad sing rested up glance, and

> his ballads "Come couple o' 'Tis morti bawlin' th this. In s mighty di widin', be girls. Bu Here's ' F thers goin grand ba penny api begor, the yeu, sir. the darli great tow Thus he

even in the

covered fr

circulating

at him sig to sing th tions were him again It was nelly tu better to

side wa

a messa

more star

ing to wh

you leave Waterfor that, but Fennel port of A few reto be a pof freedo hunted into a pand des of those hundred the ulti His farr had a go

stabled. tell was gatherin derry. Arriv A STORY OF TROUBLED TIMES IN IRELAND.

By Denis A. McCarthy.

By Denis A. McCarthy.

It was a Fair Day in Carrick—a Fair Day indeed, in spite of the fact that it was foul enough as far as the weather was concerned. From early morning, in the drenching rain the streets contiguous to the Fair green had resounded to the trampling of hoofs, the lowing of cattle, the squealing of pigs, the hysterical squawking of hens, and the voices of men and women calling, shouting, laughing, talking, scolding, buying ing, laughing, talking, scolding, buying and selling—for the mouthly fair was a big event in Carrick, and the little town was flooded with country visitors

town was flooded with country visitors on such a day.

Besides those who had legitimate business in Carrick on a Fair Day there also gathered a horde of hangers-on-blind fiddlers, hoary old pipers, a street acrobat, a dancer or two, trick-o-the-loop mer, "scoobeen" men, a tribe of tinkers, perhaps, and always and ever one or more ballad singers. On this day there was a ballad singer in Carrick who was attracting more in Carrick who was attracting more than usual attention. He differed in no way, so far as his ragged garb was concerned, from the rest of his tribe, but his voice, instead of being raucous was pleasing, and now and again he rolled forth some gallant old song far above in quality the "mournful lamen-tations" which were his usual stock in trade. When he wasn't singing he kept up a continual flow of conversation and comment, and when he went around with the hat or to sell his ballads, printed on long strips of paper, his re-marks delighted the tun-loving audience of idlers who stood around him.

the

pass

find

eers

. old

the

fid.

ay at

antly

wild

ailed nded

nees,

tor

him

all for

first

1 him

o de-

How

drank.

at the

itation

ure to

d with

by his gal in

ankee.

stop.

o your r a de-osition cell, is

o men-

y: he t same

omfort-

Crohan

NTER-

l Epis

terhood

terest-

ctively

urposes

of con-se fives cational

in this

mpensa-e of the ind. It

est with

he girls to edu-holastic keeping

ell as to

secular

fish and the con-

rhood.

hat the

"Now, then, ladies and gintlemen, min and wemen, boys and gerls, gos-soons and colleens," he was saying, "if ye'll just gimme a little more incouragemint in the way of ha'-pence I'll sing ye another good ould come-all-I'll sing ye another good ould come-all-ye. Or maybe 'tis a lively song ye'll be axin'? Which'll ye have? Arrah, man dear, I'm tired o' singin' 'Willie Reilly.' Give us a rest wid it. Here's the 'Mournful Lamentation o' Murty Madden'-what do ye say to that? A Madden'—what do ye say to that? A fine hearty song, gintlemen—to sing at a wake. Well, never mind, never mind. Whisht, now, an' I'll give ye a lilt that none o' ye axed for. Here it is—"and he broke into that stirring song, "Who Fears to Speak of Ninety-Eight."

Now, such a song at any time from the lips of a ballad singer would attract an addinger of in Leland, but more par-

an audience in Ireland, but more paran audience in Ireland, but more par-ticularly at the time of which we write for it was a period when revolutionary forces were at work under the surface of the body politic. A huge secret conspiracy against British rule had spread itself among the young men all over the country, and many a patriotic soul looked forward to an outbreak soon and sudden. And so as verse after verse of this rebellious lyric rolled from the ballad singer's lips, men who ordinarily would not waste their time upon such a wandering minstrel, gath-

ered to hear him.

| Among these was a young farmernamed John Fenneity, who, unknown to the world at large, was the head of the local branch of that organization mentioned above. Almost as soon as he joined the crowd surrounding the ballad singer, the eyes of the latter rested upon him with a searching glance, and then to the young farmer's astonishment he aw the ballad singer, even in the midst of his singing, make a sign which proclaimed him one of the Brotherhood. Before he had re-covered from his surprise the song was ended and the ballad singer was again circulating among the crowd selling

his ballads.

"Come now, boys," he said, "buy a couple o' ballads from a poor man.
'Tis mortial hard on the throath to be bawlin' this way, even on a day like this. In spite o' the wet 'tis myself is

at him significantly and thrust a ballad into his hand, then began immediately to sing the "Mournful Lamentation of Murty Madden," the first two lines of which as with all other such lamentations were:

"Come all ye faithful Christians I hope ye will dhraw near."

Immediately the crowd surrounded

It was now growing dark, and Fennelly turned into a public house the better to examine the ballad which had been thrust upon him. On one side was a "Lamentation," sure enough, but the other side contained a message written in pencil, much

more startling. It ran:
"Talbot is an informer. The sooner
you leave the country the better. Destroy all papers. On account of the fair a train leaves Carrick to-night for Waterford at 9 o'clock. Try to go by that, but look out for the police." Fennelly was fairly dazed as the purport of this message flashed upon him. A few minutes before he held himself to be a possible leader in the Irich arms.

to be a possible leader in the Irish army of freedom. Now he saw himselfonly a hunted man. Yet he by no means fell into a panic. First he must go home and destroy those documents pertaining to the Brotherhood. The seizure of those by the police would involve a hundred others in ruin-it might mean the ultimate overthrow of the cause His farm was five miles away, but he had a good horse. Quickly wending his way to the place where his horse was stabled, he rapidly threw on saddle and bridle and in less time than it takes to

even those which were in cipher. Then he explained matters to his mother, a widow, bade her an affecting though hurried farewell, secured a good sum of money against all possible contingencies, and then mounting his horse again rode back to Carrick, to follow out the directions given him by the balled directions given him by the ballad singer. His mind was in a whirl at the way events had shaped themselves within the past few hours, and yet he could not help wondering as to what manner of man this ballad singer might be who seemed to know him, and yet whose face Fennelly could by no means recollect. How came this poor beggar-man to be a member of the Brother-hood? And how came he to be entrusted with such secrets? These were the questions which arose in Fennelly'

mind as he rode along.

As he drew near the town he passed many carts rattling home from the fair, and once he drew aside to let a side-car pass which was approaching at a rapid rate. It was night now, but the sky had cleared, and thin curve of a new moon was gleaming in the West. Not much light it afforded, but as the side car passed it glinted on a rifle barrel, and that was enough to inform Fennelly that a half-dozen policemen were bound in the direction of his farm. He was convinced they were after him, and he rejoiced that he had had time to destroy the evidence which might have told so sorely against other members of the Brotherhood.

He entered the town cautiously, dismounted at a public house in a little-frequented street, and telling the barmaid to have the horse looked after for the night, he made his way through the dimly-lighted streets to the railway station, which lay somewhat remote from the business part of the town. Here he found a large crowd of people

waiting for the train.

Not caring much for company in his present state of mind, Fennelly walked to a distant part of the platform where there was little or no light, and waited. The train was almost due when Fen-The train was almost due when rein-nelly's eyes discerned two policemen elbowing their way through the crowd. They seemed to look closely at every-body, and Fennelly divined that news of his fight from home had reached the barrack, and that these two constables were at the station to apprehend him. Fennelly did not recognize either of the policemen. They were strangers to him though he knew by sight a number of the Caville register of the Caville register of the Caville register. ber of the Carrick policemen. He hoped therefore that they being un-familiar to him, he would be unfamiliar to them, but he reflected that they would without doubt have an accurate description of his personal appearance.

In order to get on the train it would be necessary for him to walk down the platform in the glare of light from the lamps and the station windows. Each moment the time of trial was drawing nearer. He heard the whistle of the train far away up the line. If he could only lose himself in the crowd! Yes, he must do it—he must walk boldly into the light and trust to good fortune. He pulled himself together, and as the train almost reached the station he walked coolly toward the two policemen. The eyes of both were on him, and they had almost, as it seemed, recognized him, when suddenly, right beside them, two, three—a half-dozen men fell to pummelling and pounding each other in the most savage and bewildering manner, yelling and shouting and roaring at the top of their lungs. In one solid knot of humanity they plunged against the two policemen, bearing them almost completely off their feet and whirling them entirely away from Fennelly. In the hubbub away from Fennelly. In the hubbub and confusion the train had come in. Fennelly heard a voice he seemed to recognize saying, "In with you," and he felt himself half lifted, half pushed into the train. Then the train started, and Fennelly felt himself, for the time

being at least, safe.

The identity of the man who had befriended him in his sore need puzzled this. In spite o' the wet 'tis myself is mighty dhry. Wet outside an' dhry widin', begor. Come now, boys an' girls. Buy a ballad, at laste, it ye won't give me anything for singin' it. Here's 'Erin's Gallant Sons an' Daughthers goin' off to Amerikay'—that's a grand ballad. I'm sellin' them at a penny apiece. I'll make it a ha'-penny begor, the weather is so bad. Thank you, sir. Thank you, ma'am. That's the darlin' gerl. Sure Carrick is a the darlin' gerl. Sure Carrick is a spiring, too. There was no lessening great town afther all!" Thus he went on as he pushed his way to and fro among the crowd. Coming to where Fennelly stood he looked at him significantly and thrust a ballad vice "Who Fears to Speak of Ninety-into his hand, then began immediately light?" there were thunders of applications of the other contents of the contents plause. Something in the voice touched a chord of memory in the breast of Fennelly. The voice seemed strangely familiar. But when the singer said, in naminar. But when the singer said, in answer to an encore. "Boys, I'll now give ye a good old come-all-ye. "The Mournful Lamentation of Murty Mad-den'—when he said that, and began—

'Come all ye faithful Christians, I hope ye will dbraw near "—

Fernelly remembered. It was the Fernelly remembered. It was the man who had given him warning to escape on that Fair Day, lorg ago in Carrick, and who, he was convinced, had prevented the police from arresting him at the railway station by getting up that bewildering row which began so suddenly.

"Who is this man, that has just sung?" asked Fennelly of the man who sat beside him.

name he goes by. He completely puz-zled and outwitted the police of Eng-land and Ireland. He appeared in all land and Ireland. He appeared in an information of disguises, and after the rising failed helped lots of good men to rising failed helped lots of good men to more right to say a rude thing to another than to knock him down." I think it must be true, from the way he sings that song."

The Patron of Fathers.

devoted to the Foster Father of Jesus considerable and in less time than it takes to tell was galloping swiftly through the gathering darkness home to Ballinderry.

Arrived there he lost no time in consigning to the flames to the tell-tale papers connected with the conspiracy,

ONE OF THE LITTLE VICES.

THE DISCORD AND UNHAPPINESS THAT SPRING FROM IRRITABILITY.

Rev. A. B. O'Neill, C. S. C., in the New Freeman. Much of the discontent, worry and unhappiness of a good many people arises from causes which, upon examination, appear ludicrously disproportioned to their undoubted effects. In the moral world, as in the physical, dis-regarded trifles often !cad to moment-ous consequences. The lighted match, carelessly thrown aside, yet setting fire to a whole city block, finds its counterpart in the bitter word, hastily spoken, but not unfrequently causing a storm of sinful passions to rage with fury throughout a whole social circle. Occasional serious reflection upon the real importance of what we are accustomed to regard as "little" things would probably result in our contributions when the results of the results o ing somewhat more generously than we

do at present to our neighbors' happi-ness, and incidentally to our own. What a marvellous transformation, for instance, would be effected in the average household if all its members should set themselves resolutely to the practice of what St. Francis de Sales calls the "little virtues!" He enumerates them thus: "Humility, patience, meekness, benignity, bearing one another's burden, condescension, softness of heart, cheerfulness, cordiality, compassion, forgiving injuries, simplicity and candor." If we ourselves, and all those with whom we come into daily contact habitually practiced these virtues or the half of them life would assurable half of them life would be a surable half of them life would b be much more pleasant than our actual experience warrants our pro-

nouncing it to be.

Unfortunately, it is to the little vices, rather than the little virtues, that ost of us are addicted; and the qualimost of us are addicted; and the quali-ties directly opposed to those men-tioned in the foregoing series of St. Francis come far more natural to us than do the sweet dispositions which he so highly commends. To instance one such little vice, not at all uncommon among people whose lives are absolutely free from any notable irregu-larities and in whom indeed great virtues are normally conspicuous-what a miserable growth of disquiet and un-easiness and worry and downright un-happiness springs from irritability! Is there any other slight defect of character which, in the ordinary routine of everyday life, is quite so destructive of peaceful joy and cordial kindliness? Is there any other minor fault which is quite so successful in aggravating one's own discontent and disturbing the serenity of others?

The presence of this unlovely fault obviates any necessity of defining in what it consists. The child who finds his father or big brother "as cross as a bear;" the schoolboy who, from long observation of his teacher, has

"learned to trace The day's disasters in his morning face;"

the servant girl who confides to the milkman that her master "must have got out of bed on the wrong side this morning," or that her mistress is "in one of her tantrums to-day;" the clerk who comes out of his employer's private office with news that "the old man had like to have snapped my head off;" the subordinate official who, in an interview with his superior, meets with sharp inquiries and testy answers that irresistibly suggest "quills upon the fretful porcupine;" the friend or ac-quaintance whose kindly salutation is quaintance whose kindly salutation is acknowledged by merely a surly nod or the briefest icy word—all understand perfectly what is meant by an irritable person, and all have reason to resent his lack of an equable temperament.

The use of several of the adjectives in the paragraph just concluded sug-gests a reason for believing that irritgests a reason for believing that irritability is especially prevalent among English-speaking peoples. Some philologist, writing of the morality in words—we forget just now whether it is French or Alford, Moore or Marsh, Muller or Mathews—says that a vivid idea of the slight account which Italians take of human life may be gained from the fact that their language cor tains twenty-five or thirty distinct terms, all meaning "to deprive of life," in one or another of more than a score of different ways. Applying the same tests to our own language, we should be inclined to form rather unfavorable opinions of those whose variations of ill temper necessitate the use of irritable, petulant, fretful, peevish queru-lous, waspish, cross, captious, testy, snappish, crusty, snarling, pettish, churlish, crabbed, surly, uncivil, ill-natured, bitter, sharp, irascible, touchy, cheleric, hot, fiery, peppery, splenetic, acrimonious, and not a few other similar synonyms.

The comparative frequency or infrequency of irritability among different nations is, however, purely an academic question; the practical point to which our attention needs to be directed is that all too often perhaps in our personal experience some one of the epithets quoted above may justly be applied to ourselves. If this be the case, if either habitually or occasionally we are so lacking in self-control as to inflict our spleen and ill-humor on the members of our family, or on our infections can be or a convenient to a control of the case of the feriors, equals or superiors in the circle who is this man, that has just some sung?" asked Fennelly of the man who sat beside him.
"Why don't you know him?" was the answer. "Why, that's Devine, who organized the last rising. Nobody knows his real name, but that's the serve his real name, and the serve his re selves, or in the manner of our making them, are rude and uncivil; and it is well to remember that, as Dr. Johnson

Those who hold positions of authority and influence should be especially careful in so disciplining their temper that any interior dissatisfaction which they may feel may be kept interior, and not The fact should not be forgotten that the month of March is especially devoted to the Foster Father of Jesus heads of departments and clergymen

And there is really no good reason why any one should be characterized by this little vice of irritability, since "a man's being in a good or a bad humor depends very much upon his will."

REV. DS. DE COSTA

N. Y. Freeman's Journal.

The very many devoted friends of Rev. Dr. De Costa, now a priest of the Catholic Church, will be sorry to hear he is very ill in Rome. He has only been recently ordained and had fondly hoped to be able to return to New York. He loves Rome, but was ordained for the archdiocese of New York, and his old friends would be glad to welcome him back if God willed it

Thirty years ago Dr. De Costa was in Rome for the first time, and had ar audience with, and received the blessing of Pius JX. He had no idea at that time of becoming a Catholic, but his fine mind and good heart even then re-cegnised the beauties and glories of Catholic belief and practice, seen at their fullest around the throne of Christ's Vicar. His journey of those days differs from that of most visitors to the Eternal City. It does not describe any of the glorious monument raised by man there to the worship of God. Things of the inner life of the Church attracted him more. "The

ious and the perfect freedom from drossy things of earth thus insured for them. He sees the negro student at the Col-lege of the Propaganda as much at home there as the other sons of Adam. He found the priceless libraries freely open to his inspection, and an Irishman to act as his guide. He studied minutely the memorials and evidences of the life of St. Philip Neri, to whom can be traced directly the move-ment that led so many educated and thoughtful Episcepalians — Newman, Manning, Faber and a host of others—into the true fold. He found the Italians a gentle and courteous people (whereas he had read they were very much otherwise). He was very much impressed with the sweetness and majesty of the Pope, and he blushed to find Protestant missions close to the Vatican, bribing the poor with blankets and shoes to come to their meetings. The Mamertine Prison interested him greatly. He followed up all the evidences of the life and death of Sts. Peter and Paul together in Rome. Of the Italian Government of Italian Government of Italian gether in Rome. Of the Italian Gov-ernment methods in Rome he wrote for

an Episcopalian paper in Philadelphia.

"Speaking of the strict obedience demanded by the Church, one finds nothing to admire in the obedience demanded by the Italian State; for what would Episcopalians think if the United States Government should impose a tax of from 30 to 40 per cent. upon the incomes of their theological schools, after having previously confiscated out-right innumerable properties, setting the rightful owners on the sidewalk? Submission to such things is the obe-Submission to such things is the obe-dience demanded outside of the Propaganda; the rights of property are being shamefully violated, American Protestants standing by and cheering the Italian Government."

MARY ANDERSON.

There stood last evening on the stage of the People's Palace in the East End a priest, who, with his birretta perched far back on his head, was blowing justily through a policeman's whistle, says the London Express.

By his side was a tall, slender and

beautiful woman, who, with one white hand pressed against the bosom of her white dress, was laughing softly.

This quaint little tableau represented Father Vaughan introducing Miss Mary Anderson (Mme. de Navarro) to an audience of two thousand of the poorest little Roman Catholics in London. And all these little Roman Catholic

were shouting wildly.
"Two thousand children," when one writes the words, do not seem to be very many, but when 2,000 children are packed in one big room, their presence is a trifle overwhelming. It is a tremendous task to keep 2,000 pairs of lungs from yelling, 4,000 little hands from clapping and 4,000 heavily shod feet from stamping. But Father feet from stamping. But Father Vaughan and Miss Mary Anderson, who undertook the task, succeeded very

Father Vaughan quelled them with his whistle and a bugle, while Miss Mary Anderson achieved the same result by a smile and a little pleading gesture of the hands that hynotized gesture of the hands that hybotzed the vociferous multitude into silence. She sang to them some sweet and simple ditties. There was one all about "Cicely, Cicely, dear," that was so bewitching that it seemed as though the applause would never end. But then the mere sight of her was enough to capture every heart. No one could withstand that infinite kindness of her smile, as she stood resting one white arm on the top of the piano against which she leant, one small satin slippered foot tapping the time of the

The impression one got was not that of a great artiste, but of a pretty young mother singing from the fullness of a happy heart to a large family gathering. M. de Navarro sang, too, in duet, with his beautiful wife. The song was in Italian, and therefore not very understandable, but as Father Vaughan had announced that it was all about ' Macaroni," and as that word occurred

very frequently, it was hailed with much shrill laughter. When the interval came Miss Mary Anderson slipped her hands into the sticky mass of eatables stowed in deal boxes, and distributed buns and smiles.

Man knows only infinitesimally; but he is capable of believing, hoping and loving infinitely; and he is most Godlike and heroic, not when he understands but when he is uplifted and borne onward by a living, heavenseeking faith and love. ing faith and love.

In Church

When you reach the church, never stay outside; go in at once. Time spent within is exceeding precious, and in this holy season you cannot make too many visits to the Blessed Sacrament. In church, bow down at once, very humbly, and pray. Spend the time that remains in holy thought. In prayer, remember the Presence into which you have come! Never look Never look which you have come! about you to see who are coming in, or for any cause whatever. It matters nothing to you what others may be doing; attend to yourself; fasten your thoughts firmly on the holy service; miss not one word. This needs a severe struggle, so you have no time for vain things. The Blessed Spirit will strengthen you if you persevere.

THE ROAD TO HEALTH

LIES THROUGH RICH, RED BLOOD AND

STRONG NERVES.

Debility is a word that fairly exresses many ailments under one name —Poor blood, weak nerves, impaired digestion, loss of flesh—No energy, no ambition, listless and indifferent. This condition is perhaps the penalty of overwork, or the result of neglected health. You must regain your bealth or succumb entirely. There is just one absolutely sure way to do this—take Dr. Williams' Pink Pills. These pills Church attracted him more. "The memories of more than two thousand years poured in upon the mind. The ages spoke to the heart."

He notes and understands the willing obedience and humility of the Religions and the perfect freedown from dreep war.

of mind and body.

There is not a corner of the civilized world where Dr. Williams' Pink Pills have not brought health and he happiness to some weak, debilitated despairing person. If you have not used the pills yourself, ask your neighbors and they will tell you these statements are solemn truth. Mr. Charles Saulner, Corberrie, N. S., says: "I was very much run down and so weak I could hardly work. It seemed as though my blood was little better than water. I tried several medicines, but I got nothing to help me until I began taking Dr. Williams' Pink Pills. taking Dr. Williams' Pink Pills. it was simply astonishing how quickly these pills began to help me and how much new life and vigor they put into me. I am a cook by profession, and the fact that I was able to accept for fefteen men last winter it the cook for fifteen men last winter is the best proof that the pills have made me as sound as ever I was."

There is no mystery about the power of Dr. Williams' Pills to put new life and strength into you. They actually make new blood, and that is why they cure all blood diseases, like anaemia, indigestion, liver and kidney troubles, headaches and backaches and the special allments of women. Through the blood Dr. Williams' Pink Pills feed and steady the nerves, strike at the root of nervousness, cure St. Vitus dance, fits, neuralgia, sciatica, and partial paralysis, All these diseases spring from bad blood and disordered nerves, and they have all been cured positively and permanently by Dr. Williams' Pink Pills. Sold by all medicine dealers at 50 cents a box or six boxes for \$2.50, or by mail from the Dr. Williams' Medicine Co., Brock-

**Loss of Flesh** 

When you can't eat break. fast, take Scott's Emulsion. When you can't eat bread and butter, take Scott's Emulsion. When you have been living on a milk diet and WINTER TERM COMMENCES JAN, 4TH. Emulsion.

To get fat you must eat at. Scott's Emulsion is a reat fattener, a great rength giver.

OWEN SOUND. ON!

A school with a continental repulsition for the best in business ducation. I publishes its own business ducation. I publishes by the Interiture of Charteria Account suits and by the Education Department of Original By the Education Department of the country. Write for the Catalogue to C. A. ELEMING. fat. Scott's Emulsion is a great fattener, a great strength giver.

Those who have lost flesh want to increase all body tissues, not only fat. Scott's Emulsion increases them all, bone, flesh, blood and nerve.

For invalids, for convalescents, for consumptives, for weak children, for all who need flesh, Scott's Emulsion is a rich and comfortable food, and a natural

Scott's Emulsion for bone, flesh, blood and nerve.



We will send you a free sample. Be sure that this picture

In the form of a label is on the wrapper of every bottle of Emulsion you buy. the wrapper of every bottle of Emulsion you buy.

SCOTT & BOWNE, CHEMISTS,
Toronto, Ontario.
50c. and \$1; all drugglets.

man is never a companier ble man because his aliment renders him morose and glocany. The complaint is not so desperous as it is disagrees ble. Yet no one need suffer from it who can precure Permelee's Vegetable Pills. By regulating the liver and obviating the effects of bile in the stemach they restore men to cheer fulness and vigor of action.

Thos. Sabin of Eglington, says: 'I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go then and do likewise.

Good for Baby

Any baby will thrive on Nestle's Food It is wholesome, mourishing and easily digested. Twenty five years of use has

Nestlé's Food Sample (sufficient for eight meals) Free

LEEMING, MILES & CO.,

Educational.

BELLEVILLE BUSINESS COLLEGE LIMITE

We teach full commercial course. As well as full shorthand course Full civil service course.

Our graduates in every department are to-day filling the best positions. Write for catalogue. Addres J. SRITH JEFFERS, M. A. Address: Belleville, Oct. PRINCIPAL:

THE FAMOUS ONTARIO BUSINESS COLLEGE

BELLEVILLE.

has entered its 36th year, more prosperous than ever. THE NEW CATALOGUE is just published. Send for it, to Robinson & Johnson, F C. A.

ASSUMPTION + COLLE SANDWICH, ONT.

THE STUDIES EMBRACE THE LARZE A ICAL and Commercial Courses. To max including all ordinary expenses, \$15 co are new. For full particulars apply ic REV. D. CUSHING, C.E. S.

ST. JEROME'S COLLEGE BERLIN, ONT. CANADA. (G T.R.) Commercial Course with Business College Advises.

High School or Academic Course — Prepartition for Professional Studies.

College or Arts Course — Preparation for Degrees and Seminaries.

Board and Tuition per Annum. \$140.00. For Catalogue Address-REV. JOHN FEHRENBACH, C.R., Pros.

ATTEND THE BEST,-IT PAYS

DENTRAL College.

Has enrolled as many students during the ast five months as it enrolled has year in tenmenths. Enter now, Free Catalogue,
W. J. ELLIOTT, Principal.

ST. MICHAEL'S COLLEGE TORONTO, CANADA.

Established 1852, in affiliation with Toronto University, and conducted by the Basilian Fathers. Tuition and Board \$160.00. No extras. Send for calendar. Address

REV. DR. TEEFY ST. MICHAEL'S COLLEGE, TORONTO.

want something a little more nourishing, take Scott's

OWEN SOUND.

C. A. FLEMING

THIS FINE AND OUTFIT ONLY \$4.35

SOUR STOMACH, FLATU-ND ALL OTHER FORMS OF DVCDEPSIA white the promptly selected and K.D.C. THE MIGHT CURER careful or K.D.C. THE MIGHT CURER

MARCH

Price of subscription-\$2.00 per annum. KDITORS : REV. GEORGE R. NORTHGRAVES.

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey. Messrs. Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to eccive subscriptions and transact all other nucless for THE CATHOLIC RECORD. Agent for Newfoundland, Mr. T. J. Wall St.

Johns.
Rates of Advertising—Ten cents per line each meetion, agate measurement.

Hates of Advertising—Ten cents per line each seartion, agate measurement. Approved and recommended by the Archidshops of Toronto, Kingston, Ottawa and St. Bonface, the Bishops of London, Hamilton, Petes boraugh, and Ogdensburg, N. Y., and the clery throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must seach London not later than Monday morning. When subscribers change their residence it simportant that the old as well as the new address be sent us.

simportant that the old as without to stop saddress be sent us.

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

Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us openry. Obituary and marriage notices sent by subscribers must be in a condensed form, to faure insertion.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
Editor of The Catholic Record

Ottawa, Canada, March 7th, 1909.
London, Ont:
London, Ont:
London, Ont:
Dear Sir: For some time past I have read
our estimable paper, The CATHOLIC RECORD,
and congravitate you upon the manner in
which it is published.
Its matter and form are both good: and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it be the fatthul.
Blessing you, and wishing

ne faithful.

seing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ,

YOUR FALCONIO, Arch. of Larissa

Apoet. Deleg.

LONDON, SATURDAY, MAR. 12, 1904.

A MALICIOUS FABRICATION.

Our attention has been called to a venomous article on Pope Pius X. which appeared recently in the labor organ, The Appeal to Reason. The editor takes occasion from the false report of an immense treasure amounting to \$9,000,000 which was said to have been concealed by Pope Leo XIII. and which, as the concocter of the story states, was recently handed over by Cardinal Gotti to Pope Pius X., to make some ill-natured remarks about the wealth of the Pope and those who are appointed by him to administer the affairs of the Church.

We are told that "the reason for Pope Leo's course (in concealing the money) was that he wished his successor to learn how difficult it would be to rule the Church without money, whereapon the editor of the Appeal says :

"So money, not love, rules the Church, eh? Well, we all know that; the wonder is that the poor people all over the world who contribute this vast pile of gold out of their dire poverty, and they are the poorest of all (and they are the poorest of all nations), don't get on to the game. The fellows at the top have a pretty soft thing. But that is how all the useless, scheming, corrupt of earth have lived and yet live. Think of millions being hoarded out of the pennies filehed from the servant class of the earth! And men living in splendor and dressing in silks, with servants by the hundred, from such a source! Surely the human animal is easily duped.'

It has been positively ascertained that the story on which the Appeal to Reason bases its remarks is a pure fabrication which was maliciously invented in order to make it appear that there is no need of sending in to the Holy Father the Peter's Pence offerings which have been since 1870 the only means of support available for the all, \$1,500,000 for the management of the maintenance of the Holy Father and congregations or committees, the tribuadministering the affairs of the Church throughout the world. Six hundred thousand dollars per annum is the amount which the Italian Government apportioned to the Holy Father "inalienably and perpetually" as a miserable dole to compensate for the usurpation of the states of the Church, but as it would be at the cost of the independence of the Holy See in its administration of Church affairs that this sum would be received, it has been steadily refused, Pope Pius IX. having refused it in the first place, and both Leo XIII. and Pius X. having followed his example.

Whence, then, would the immense wealth of the Pope be derived? The Roman correspondent of the Tablet recently made enquiry into the state of the Holy Father's finances, and has discovered that from all sources his income amounts to about \$1,500,000 per annum, This is but a small sum for the work which has to be done with it, and it is only by the exercise of rigid economy that the administration of the affairs of the Church can be carried on at all; for it must be remembered that the sovereignty of the Pope over the Church is a reality and entails a vast amount of labor and expense. The Roman Congregations, which are the standing committees of the Church, have to be maintained, and every one of these has a large amount of work to do constantly. The mere mention of the names of some of these, with a brief statement of the nature of their work, will show how true this is. There are: 1, the Congregation of the Council (of Trent) which regulates and gegarding discipline and morals; 2. Of concealed the treasure.

Bishops and Regulars which deals with matters relating to the good of religion throughout the world, including all the dioceses and religious orders; 3. Propaganda Fidea, which spreads religious truth, and regulates the work of mis sions; 4. Of Rites, which deals with matters of Liturgy, and the Beatification and canonization of Saints. 5. Of the Index, which examine books to make it certain that poisonous literature may not be propagated among Catholics to destroy their spiritual life; 6. Of the Holy Office, which has charge of counteracting the work of heresi archs; 7. Of Indulgences and Relics, for the promotion of piety by means of indulgences and relics, and the condemnation of spurious devotions coming under these heads; 8. Of Immunities, which deals with special privileges. We need not enumerate the duties of other tribunals, as these will suffice to show the variety of works which must be attended to to secure the salvation of souls.

There are, besides, the Vatican officials, the diplomatic representatives and their assistants, to all of whom sufficient salaries must be paid; and, further, the dignity and benevolence of the Holy See must be maintained by assistance afforded to poor churches, special works of religion and charity everywhere. The expense of administering the affairs of the universal Church is therefore some thing enormous; and the amount at the Holy Father's disposal for these things is made sufficient for its purposes only by means of the greatest prudence in its disposition. The Holy Father's personal expenses are exceedingly small. He must be the father of the poor; and he is himself one of the poor; yet no good Catholic would wish to see him so reduced as to become a pensioner of the infidel rulers of Italy.

Compared with the expenditure of civil administration, in all the countries of the world, the salaries and other expenses incurred in the administration of the Church are small, and no government is so economically administered. The vestments used in the Holy Offices. the decorations of the Churches, and the buildings themselves are frequently magnificent, but these things are the testimony of affection which man owes to God, and are not intended for human display. We have the proof of this in the grandeur of the first tabernacle erected by God's own command, and it was a command of God under the Old Law that the articles used in divine worship should be grand and beautiful to nourish devotion, and to testify that we must love God above all things. Hence God Himself commanded Moses that the vestments used in offering up sacrifice should be glorious and beauti-

"And thou shalt make a holy vesture for Aaron thy brother for glory and for beauty.'

The temple also which Solomon, the wisest of mankind, was ordered by God to build, was a magnificent work, employing in its construction 3,000 overseerers, 300 rulers of the people, 70,000 men to carry burdens and 80,000 to hew stones in the mountain. None but the most selfish adorers of Mammon could grudge to God what is necessary for the decorum of divine worship. After central business of the Church is only mals and bureaus which do the work of every family of the Catholic world, sum for the purpose. If, as the Appeal to Reason declares, the poor have made a great part of these offeringsand they have undoubtedly done sothey have done it in the spirit of love for God as Mary Magdalene did in anointing our Lord with precious spikenard, and whose acts of selfsacrifice were such that Christ praised her for her generous deeds, and declared that because she loved much much was forgiven her. There was no one but the traitor Judas to complain against what Mary did, and we are not surprised that the Judases of the present day are also filled with anger because the Catholic faith is held by rich and poor alike as a precious pos-

session. We may add to what we have said above on this subject that the Roman correspondent of the London Times wrote recently to that journal in regard to the report on which the editor of the Appeal to Reason founds his sneering remarks, that notwiththat anti-Papal journals have continued to reneat the story of treasures found by Cardinal Gotti, he can state on the best authority that there is not one word of truth in their assertions, and not a scrap of foundation for them. The Times correspondents in Rome have not and never had any pro-Papal bias, and we may therefore rely more on their testimony in regard to this matter than on that of the editor of the Appeal, who evidently has no care whether what he publishes be true or false, provided it will suit his views. Of course, as the whole story is a false-Council (of Trent) which regulates and interprets the decrees of that Council which Pope Leo XIII. is said to have

SOME POINTS OF HISTORY.

K., White's Point, N. B., enquires why Exorcists, who in ancient times used the prayers of the Church for the suppression of evil, do not now exercise the same function, as there is so much evil still existing in the world.

Our correspondent is right in adding that the exorcists who are thus referred to were not necessarily priests. The order of exorcists, however, still exists, as it is one of the minor orders conferred before the greater orders of sub-deaconship, deaconship, and priesthood are given. The minor orders are those of Acolyte, Exorcist, Reader, and Porter, all of whom have certain duties to fulfil, that of the Exorcist being to drive out devils by the use of certain prayers instituted by the Church. These prayers are called Exorcisms." As we have already shown above, the office of the priesthood includes the office of the exorcist, and the exorcisms may be used when the necessity arises, but the Church does not permit them to be used without special permission of the Bishop, in order that they may not be used trivially or indiscreetly. Our correspondent will remark that it is not merely for the suppression of evil in general, as she appears to think, but for the driving out of devils, that these prayers are used.

K. also asks for some explanation of the Spanish Inquisition.

The Inquisition of Arragon, one of the ancient Spanish kingdoms, was established originally in 1254 against the Manicheans and Albigenses, owing to the horrible demoralization which these sectaries propagated.

Their system was a dualism horrowed from Zoroaster's Paganism. They taught that there two Dieties or Principles, one of good and one of evil, and their practices naturally deduced from this teaching was as grossly immoral as modern Mormonism. This system they endeavored to establish by the sword, so that the civil authorities felt themselves bound to suppress it, even as the people and the Government of the United States were obliged to take strong measures against Mormonism. The Albigenses claimed the land, and took possession of it by force of arms after evicting or assassinating the owners, and burned churches both in France and Spain. Yet the punishments inflicted by the Inquisition, which was in reality a State tribunal, were comparatively mild, consisting in the confis cation of the property of those who contumaciously adhered to these doctrines and practices.

When these heresies were overcome

the Inquisition fell into disuse, but was afterward re-established when the Moorish invaders were conquered and driven out of Spain near the close of the fifteenth century. Moors and Jews were the enemies of the native population, and were engaged in continual conspiracies against the Christians. and it was for this reason that the civil authorities deemed it necessary for these to renounce Mahometanism and Judaism or to leave the country. Those who had already embraced Christianity but had relapsed into infidelity were punished under the civil laws, which were not, however, so severe as virulent polemists have represented. Later, the same tribunal was continued against the public introduction of Protestantism into Spain when it was found that in every country into which Protestanism was intro duced, it was characterized by rebellion against the lawful civil authorities, by persecution of Catholics who remained faithful to the old faith, and other acts of violence.

We do not justify the excessive severities sometimes employed by this tribunal, which was a civil and not an ecclesiastical institution. The Church had no more to do with the Inquisition than this, that the decision of whether the active propagandists of Protestantism were really heretics or not, was left to ecclesiastics, of whom the celebrated Torquemada was at one time the chief. These ecclesiastics could not refuse to act in this capacity when appointed to it by the king and Government; but they had nothing to do with the infliction of punishment which was the function of the civil authorities. Frequently, however, the chief Inquisitor petitioned the authorities for merciful treatment of those found guilty of the charges against them, and even the Popes intervened in like manner in favor of the accused, often successfully but sometimes with only partial success or even none at all.

At this period of transition men' minds were greatly inflamed against each other, and religious persecution was a common practice with both Catholies and Protestants. In fact, in every country into which Protesantism was introduced, it was accompanied with violent persecution. This was the case in England, Ireland, Scotland,

kingdom with the capital at Rochelle. It is not very surprising that the Spanish monarchs were determined to suppress its beginnings; but there is no reason for attributing their action to the Catholic Church; and, at all events, the cruelties of the Inquisition which were directed against the religion of the few being allowed to prevail over that of the multitude, fell far short of the cruelties of the British penal laws, which were enacted against the religion of the majority of the people, to force them to adopt a new and hitherto unheard of form of

worship. The British penal code was the most cruel ever enacted in any country since the persecutions of the Roman emperors Nero, Decius and Diocletian, who were truly monsters of iniquity and impiety. This code became more and more cruel under successive monarchs, but was repealed in 1829, with the exception of few minor disabilities, and we may hope that the virulence of religious persecu tion shall be no more revived among Christian peoples, and that the veil of oblivion may be drawn over the past, and the present generation of Catholics and Protestants may cultivate mutual forbearance and charity without reproaching each other with the intolerance of their forefathers.

THE PHRASE "NOMINAVIT NOBIS."

It has been recently stated that the difficulty of the Latin dative which arose between Premier Combes and Pope Leo XIII. in regard to the appointment of Bishops has been amicably settled by an agreement between Pius X. and the French Premier, and the six Sees which have been vacant for many months will be speedily filled.

Our readers may remember that M. Combes objected to the formula used by the Holy Father in accepting the French Government's nominations to the Episcopate. The manner in which the omination has hitherto been made was that the two powers agreed first on the priests who should be appointed to the vacant Sees, whereupon the French Government nominated the priests agreed upon, and the Pope in making each appointment mentioned that the President or Government of whatever form it might be, " named to us "-or ' nominavit nobis," such a person to be Bishop of such a See, whereupon the Holy Father issued the order or Bull directing that he should be duly consecrated to the office.

M. Combes objected to the use of the word " nobis," which is the dative case of nos," " we," and signifies " to us." It will be noticed that the formula used by the Holy Father indicated that

the appointment to the See was his prerogative as Head of the Church, while M. Combes wished it to be acknowledged that the appointment rested solely with the Government.

It was absolutely impossible for the Holy Father to make such an admission and unreasonable to expect him to do so. Nevertheless, M. Combes insisted trary to the spirit of Republicanism, upon it, and threatened that, if his which ought to adhere to its much wishes were not acceeded to, he would | boasted principles of universal liberty himself fill the vacancies as he saw fit. and equality, as well as hard on the He would most probably have acted pockets of the people. upon this threat if he could have seen his way to success, for it was undoubtedly his wish to minimize the anthority of the Pope. He must have made the discovery that there were no priests in all France who would accept his appointment, and that neither priests nor people would accept a mock Bishop at his hands, or we doubt not he would have carried out his threat, which action would have been positively schismatical.

The compromise which has been reached has been now made public, and it is a complete abandonment by M. Combes of his pompous claims. The agreement is that M. Combes, or the French President, shall state in his letter to the Pope that he" suggests" the appointment of the person whom he will name, whereupon the Holy Father will omit any reference to the manner in which the choice was arrived at, and will positively make the appointment. As a matter of course, the person se, lected for the See will be agreed upon beforehand, so that there will be no real change from the manner in which appointments have been hitherto made. By this compromise the French Government once more admits that the appointment is by the Holy Father, and to make the matter more clear, it is agreed that if the French President does not mention in his letter that he makes the suggestion, the Pope is to use the formula "nominavit nobis," "he (the President) has named to us," being exactly the form to which M. Combes took exception. Thus the application of common sense has removed a difficulty which for a time threatened to be a serious one in the government of the Church of France. It may be that the other difficulties which have arisen may be cleared away also, though, humanly speaking, there appears to be little en, Denmark, Holland, etc., and in France it is a matter of history that it was attempted to establish a Protestant speaking, there appears to be little prospect that they shall be removed in any other way than by a complete change in the personality of the Government.

THE FRENCH GOVERNMENT AND THE RELIGIOUS ORDERS.

The French Government has recently published reports which make known the extent of the burden thrown upon the nation through the suppression of the religious orders, and from these it appears that the erection of new school buildings will cost \$12,800,000, and the annual excess in expenditure for teachers will be \$1,300,000. The farce of requiring authorization

from the Government is made apparent by the fact that 54 congregations of men who are occupied at education or works of charity, and 81 of women devoted to education applied for authorization, but the applications were rejected. It was on the occasion when the list of these applications was read in the Chamber and they were rejected one by one, that the opponents of the Government's persecuting policy emphasized the tyranny by exclaiming after each "Priez pour nous." As a result of this 1,915 establishments conducted by men and 516 by women were closed. Other establishments which did not ask for authorization are not included in these figures; as these were closed simply by decree of the President of the Council, who had not to ask the consent of the Chamber of Deputies or the Council of State in order to act in the matter. The number of establishments thus to be closed as being unauthorized was 12,612, of which 9,934 were devoted to teaching, 1,856 to hospital work, and 822 to both kinds of work. Of these, 2,367 have not yet been closed either because they belong to the class of primary schools which have not been secularized, or they are in districts where the State schools are insufficient for the accommodation of the children. The Government is taking steps for the forcible closing of these schools at the earliest possible moment.

There are, as stated above, 822 estab lishments under which, besides the work of education, the religious orders are engaged in attending to the sick. The Government has ordered that the schools of these orders be closed immediately, and it has under considera tion the closing of their hospitals also, as soon as measures can be completed for supplying nurses to take the places of the nuns. These hospitals, together with the others which are in charge of the religious communities, number 1,856.

Among the hospitals which have been already closed to the religious orders is that of Marseilles, but it was found that the lay nurses who were employed instead of the nuns did their work very unsatisfactorily and the Government was forced to recall the nuns, who, with remarkable meekness and in a spirit of self-sacrifice, have returned to the work.

It may be that when the nation in general notices that it has to pay so heavily for the bungling of the Government, it will begin to see that the per secution of the Religious Orders is con-

A COMMUNITY OF COLORED CATHOLICS.

A highly interesting account of a colored Catholic settlement which each other. exists on Mon Louis Island, in Mobile Bay, is given in one of our Catholic exchanges by the pastor of St. Anthony's Colored Mission of Mobile, Ala., the Rev. Fancis J. Tobin. The island is settled by a colony of negroes who are all Catholics, and who are so devoted to their religion that the name of the Island of Saints is commonly given to it. It is said not only by the writer of the communication, but by all the missionaries who have visited it, and by four successive Bishops of Mobile, that it is truly a model community, most firm in faith. Father Tobin was recently sent there to say Mass for the people, and he declares that he never before witnessed such exemplary faith in his missionary career.

Owing to the secluded character of the settlement, there was some difficulty experienced by the priest in reaching the spot, but, when it was reached, he was charmed with the sublime faith of the colored settlers. At the first house reached, the father was at work, but the mother led the whole family to the priest that all might receive his blessing. This house was the outpost of the settlement which was reached by a short jaunt through the woods.

"Everywhere through the settlement neatness and cleanliness were observed, and the countenances of the good people reflected the purity of their hearts." A small building put up seventy years ago is called by them "the Oratory," wherein all assemble at the ringing of the Angelus bell at 6 a. m. and 6 p. m. for morning and evening prayer. The Angelus bell is also rung at noon, and all say that beautiful Catholic population is now 2,228,907

prayer when the bell is heard, whatever may be their occupation at the

The Rosary is recited every evening in thanksgiving for the saving of the men from death when during the civil war the forts at the entrance to Mobile Bay were taken by the Union forces, The Oratory was the first church of this community, but it is now used for the daily prayers, a new and neat little church having been erected near by for some years. The church is greatly reverenced by the people, who are very careful never to speak in it except in a whisper and by necessity, because it is the House of God.

The piety manifested by these people is a proof that with religion the colored people are quite capable of rising above that state of degradation which the white people of the South generally regard as the natural condition of the negro race.

The men of the settlement work on farms, or are engaged on the river front, or in the woods or at the shipyard of Mobile. The women and girls have all that Christian modesty and refinement about them which are characteristic of a good Catholic maiden or mother, and Sunday is for the whole settlement a typical day of rest wherein all are happy. A great part of the day is spent in devotion at the church. The church is visited by a priest once a month, and the number of communi. cants each month is generally about seventy.

The whole number of colored people in the South is said to be about nine million, of whom only somewhat over half a million are Catholics. Great efforts are made to furnish these with churches and Catholic schools, and as a result, religion is in a flourishing state among the Catholic negroes, and conversions of colored people to the Catholic Church are numerous.

A PLENARY COUNCIL FOR CANADA.

It has been announced that it is the intention of the Apostolic Delegate, the Most Reverend Donatus Sbaretti, who s the special representative of the Holy Father, Pope Pius X. to Canada, to convene in Ottawa a Plenary Council of the Canadian Catholic Church at as early a date as possible. Last week a preliminary conference was held of representatives of the dioceses of Canada, who were for the most part the Vicars General of the various dioceses presided over by Mgr. Sbaretti.

A Plenary Council differs from a Provincial Council in this that at a Provincial Council only the Bishops of the ecclesiastical province assemble with their theologians to confer and make decrees which on being approved by the Holy Father, become the law of the province. The chief See of such a Province is governed by a Metropolitan or Archbishop, who has a certain supervision over the others which are called suffragan Sees.

At a Plenary Council all the Provinces of a country or nation are represented by their Bishops and theologians. It is within the scope of the ordinary administration of the Church that Provincial Councils should be held, but a Plenary Council is held only by special order of the Pope, for the reason that the Provinces are subject to the Holy Father, and not to

The last provincial Council held in Ontario was in 1881, and was called the Provincial Council of Toronto. At that time the Province of Toronto comprised all Ontario, except those parts which belong to the dioceses of Ottawa and Pembroke. Since then, the ecclesiastical province of Kingston was erected, which includes the dioceses of Kingston, Peterborough and Alexandria, while that of Toronto has London and Hamilton as suffragans.

Before the erection of Toronto into a Metropolitan See, and its separation from Quebec in 1870, four Provincial Councils were held in Quebec, whose decrees likewise apply to Ontario and form part of the local canon law or law of the Church.

In a growing country like Canada, many changes take place in a quarter of a century, and the new order of things may call for new legislation, so that what may still be good and useful to religion may be retained, but provision should be made for the future by new enactments where such are deemed necessary or expedient.

His Excellency the Apostolic Delegate is a great and zealous Churchman, and he undoubtedly sees that by convening the proposed Plenary Council he will confer a lasting benefit on the Canadian Catholic Church. Since his arrival in Canada, Monseigneur Sbaretti has had an opportunity of studying the situation of the Church in the Dominion, and has, no doubt, discovered the needs thereof, and, as a prudent and wise legislator, he is anxious that these needs should be supplied, and all obstacles to the progress and rapid extension of the Church removed. As the

Dominion, acco which is 5,371, cent. of the wh one-half, and t Church is a ma We hope tha when held will The Dominic Provinces wit Newfoundland

province, with will probably b corporated int ada, it may als plenary Counc British Colu erected into a consisting of previously att Oregon in the

There have

national Coun

States, and th uted towards of the Church will be the fire and we have I good will also Beginning will be given as has been r three Jesuit will be conti arst being s

and the seco

people of this

country have

His Lordship this special their disposa numerous gra the various s We regret Ontario, has This will b O'Neil's man throughout t that prayers offered to th

this good p

many more

flock whose r

his for over a

PROM

In this iss of a presenta H. P. Sharp his remova much higher For a num manager in one of the n esteemed Ca ber of the S the St. Vin was also a m tinct loss to gain for the

with Mr. S

ily long lif

their new he

C

The Cath of Glasgow, a new paris A life of prelate of t been comple M. I., of W There are

College at l Scotland. In propor twenty six country, ca & Immigrat Northwest In the dic

there are

the majorit One of th is that of grandson U. S. Gran chapel con Archbisho in the thi

in possess Spoleto, di and came i priest, wh By order of city of Spo served in t restitution Mgr. Sera was witnes the city, i

Rev. P. pastor of S Westmore tion at the

ery evening ving of the g the civil e to Mobile church of ow used for d neat little ted near by ch is greatly e, who are in it except

ity, because these people n the colored rising above n which the th generally lition of the

ent work on n the river at the shipen and girls desty and rech are charic maiden or or the whole rest wherein art of the day the church. a priest once

erally about lored people e about nine mewhat over olics. Great h these with ools, and as a rishing state es, and con-

that it is the Delegate, the Sbaretti, who ative of the . to Canada. enary Council Church at as was held of dioceses of

CIL FOR

most part the ious dioceses, paretti. iffers from a his that at a the Bishops of ince assemble to confer and eing approved ome the law of See of such a a Metropolihas a certain ners which are

all the Provtion are repreand theologiope of the orf the Church ils should be ouncil is held vinces are subr, and not to ouncil held in was called the

Toronto. At f Toronto compt those parts ceses of Ottawa nen, the ecclesston was erecte dioceses of gh and Alexoronto has Lonragans. f Toronto into l its separation four Provincial Quebec, whose

to Ontario and anon law or law like Canada, ce in a quarter new order of v legislation, so good and useful tained, but proor the future by such are deemed

Apostolic Deleous Churchman, es that by conlenary Council benefit on the rch. Since his eigneur Sbaretti of studying the in the Domindiscovered the a prudent and xious that these ied, and all oband rapid extennoved. As the now 2,228,997 out of the total population of the Dominion, according to the last census, which is 5,371,051, we are over 41 per cent. of the whole population, or nearly

Church is a matter of much importance. We hope that the proposed Council, when held will be productive of much

The Dominion is divided into eight Provinces with twenty - nine Sees. Newfoundland is also an ecclesiastial province, with three Sees, and as it will probably before many years, be incorporated into the Dominion of Canada, it may also be represented at the plenary Council,

British Columbia was only recently erected into an ecclesiastical Province consisting of two Sees, Victoria and Vancouver, of which Vancouver was previously attached to the province of

Oregon in the United States. There have been several plenary or national Councils held in the United States, and they have greatly contributed towards the progress and influence of the Church. The proposed Council will be the first of the kind in Canada, and we have no doubt its influence for good will also be very great.

Beginning next Sunday a Mission will be given in St. Peter's Cathedral, as has been previously announced, by three Jesuit Fathers. The Mission will be continued for two weeks, the arst being set apart for the women, and the second for the men. The people of this city and the surrounding country have reason to be grateful to His Lordship the Bishop of London for this special occasion thus placed at their disposal in order to obtain the numerous graces and blessings which will be theirs if they faithfully attend the various spiritual exercises.

We regret exceedingly that Rev. John O'Neil, parish priest of Kinkora, Ontario, has been taken seriously ill. This will be sad news to Father O'Neil's many admirers and friends throughout this diocese. We feel sure that prayers without number will be offered to the Throne of Grace that this good priest will yet be spared many more years to minister to the flock whose respect and love have been might be revived in us.

Passing from charity toward God, his for over a period of forty years.

#### PROMINENT CATHOLIC.

In this issue we publish an account of a presentation and banquet tendered H. P. Sharpe, Esq., on the occasion of his removal to Toronto to occupy a much higher position in the service of the Dominion Express Co.

For a number of years he had been manager in London. Mr. Sharpe was one of the most prominent and highly esteemed Catholics of this city, a member of the Separate School Board and the St. Vincent de Paul Society. He was also a member of Branch No. 4 of lisher of the CATHOLIC RECORD joins with Mr. Sharpe's host of friends in vishing himself and his estimable family long life and abundant success in their new home.

#### CATHOLIC NOTES.

The Catholics of the northwest end of Glasgow, Scotland, will shortly have a new parish erected for their better

M. I., of Winnipeg, Manitoba.

There are at present thirty-two students for the priesthood in the Scotch College at Rome, and six of those were until lately ministers of the Church of Scotland.

In proportion to their small number Catholics are handsomely represented an the English peerage. They are twenty six in number and most of them sociated with the history of the country, calling up many stirring and romantic recollections. The baronets

\* Immigration into Manitoba and the Northwest Territories continue to increase, adding immensely to the responsibilities of missionary Bishops. In the diocese of St. Boniface alone cre are now 30,000 Galicians, most-Catholics. But they are poor, like ly Catholics. But they are the majority of immigrants.

One of the most noted conversions to the Catholic faith in St. Louis recently is that of Capt. Algernon Sartoris grandson of former President Gen. U. S. Grant. He was baptized in the chapel connected with St. Louis University by Rev. John Conway, S. J.
Most Rev. J. J. Glennon, coadjutor
Archbishop of St. Louis, acted as
sponsor. Capt. Sartoris was a former
member of the Episcopal Church.

An autograph letter written by St. Francis of Assisi to one of his friars in the thirteenth century, which was possession of their municipality of Spoleto, disappeared several years ago and came into the hands of an Italian priest, who sent it to the late Pope. By order of Pius X. the precious manuscript has now been returned to the city of Spoleto, where it is to be preserved in the Cathedral. The act of restitution made by the Archbiship, Mgr. Scrafine, in behalf of the Pope,

a St. Francis Xavier. Recently while away from home in search of needed health he learned that small-pox had which is 5,371,051, we are over 41 per cent. of the whole population, or nearly one-half, and the administration of the He at once returned to Crab Tree, and in order to be near the church he took up his quarters in temporary impro-vised rooms in the stable adjoining the parish residence. Here he remained day and night engaged in the arduous duties involved by this fell scourge among his people, and it was not for four weeks that he could occupy the parochial residence.

#### JUBILEE OF THE IMMACULATE CONCEPTION.

CONTINUED FROM FIRST PAGE.

the contrary, let the nations believe and confess that the Virgin Mary, in the first instant of her conception was free from all stain, and it follows that they admit both original sin and the redemption of mankind by Christ, and the Gospel and the Church, and even the very law of suffering—by all which everything savoring of rationalism and materialism is torn up by the roots and destroyed and to Christianity remains the glory of guarding and defending the truth. Nor is this all—all the ad-versaries of the faith, especially in our time, possess in common the vice of repudiating and of professing that they repudiate all obedience to the authority of the Church, and even to all human authority, in order that they may thus more easily tear the faith from the minds of men. Hence those beginnings of anarchism, that most pestiferous obstacle to natural as well as superna tural order. Now even this plague, which is equally destructive of civil and of Christian society, finds its antidote in the Immaculate Conception of Mary, by which we are all constrained to recog nize in the Church a power to which not only the intellect, but the will, must submit, since it is through this subjection of the intellect that the Christian people salute the Virgin with the hymn: "Thou art all fair, O Mary, and there is no original sin in thee." (Grad. of Mass for Feast thee." (Grad. of Mass for Feast Immac. Con.) And thus we have an-other proof of the justice with which the Church attributes to the august Virgin "the merit of having destroyed by herself all heresies in the whole world."

And since, as the Apostle says, faith is the substance of things to be hoped for, it is clear that by the Immaculate Conception faith is confirmed and that we are at the same time excited to hope. All the more since the Virgin herself was exempt from original sin, because she was to be the Mother of Christ; and she was the Mother of Christ in order that the hope of eternal blessings

Who can contemplate, the Immaculate Virgin without feeling moved to fulfill that precept which is called peculiarly that precept which is called peculiarly His own, namely that of loving one another as He loved us. "A great sign," thus the Apostle St. John describes a vision divinely sent him, "appeared in the heaven: A woman clothed with the sun, and with the moon under her feet and a crown of twelve stars upon her head." (Apoc. vii. 1.) Everyhody knows that this xii., 1.) Everybody knows that this woman signified the Virgin Mary, the stainless one who brought forth our Chief. The Apostle continues: "And being with child she cried travailing in birth and was in pain to be delivered."
Joha, therefore saw the Most Holy Mother of God already in eternal happiness, yet travailing in a mysterious childbirth. What birth was it? Surely it was the birth of us who kept still in exile, are yet to be generated to the perfect charity of God and to eternal happiness. And the birth pains show the love and desire with which the Virgin from heaven above watches over us and strives with unwearying prayer to bring about the fulfillment of the

number of the elect. This same charity we desire that all should earnestly endeavor to attain, A life of Bishop Grandin, the saintly prelate of the far Northwest, has just the conception of the Immaculate Conception of the Blessed Virginia of Wingland Manifesters. gin. O how bitterly and flercely is Jesus Christ being persecute the most holy religion which He founded! And how grave is the peril that threatens many of being drawn by the errors that crawl on all sides, and aban-doning the faith; "Then let kim who thinks he stands take heed lest he fall. (1. Cor. x. 12.) And let all with hum-ble prayer and entreaty implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience that such prayer, born of charity and leaning on the Virgin, has been in vain. True, even in the future the strife against the Church will never cease, " for there must be for there must be also heresies, that they also who are reproved may be made manifest among you." (I. Cor. xi., 19.) But neither will the Virgin ever cease to succor us in our trials, however grave in our trials, nowever grave and to carry on the fight fought by her since her conception, so that every day we may repeat; "To-day the head of her by the trials of the t the serpent of old was crushed by her."
Office Immac. Con. at 11. vespers, Mag-

And that heavenly graces may help is to perfect the imitation of the Blessed Virgin more abundantly than usual dur ing this year in which we may her fuller honor, and that thus We may more easily attain the aim of restoring all things in Christ, We have deter-mined, after the example of Our Predeessors at the beginning of their Pontificates, to grant to the Catholic world an extraordinary indulgence in

the form of a jubilee. Wherefore, confiding in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which, unworthy though We of the Prophet: "There is no truth are, the Lord has given Us, We do and no mercy and no knowledge of God

the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for the concord of Christian princes and the peace and unity of all the faithful, and according to Our intention; and who within the said period shall fast once using only meagre fare except the days not includ-ed in the Lenten Indult; and after conssing their sins shall receive the most holy Sacrament of the Eucharist : and to all others, wherever they be, dwelling outside this city, who within the time above mentioned or during a space of three months, even not continuous, to be definitely appointed by the ordinaries according to the convenience of the faithful, but before the eighth day of December, shall three times visit the ot becomer, shall three thines visit che cathedral church, if there be one, or, if not, the parish church, or, in the absence of this, the principal church, and shall devoutly fulfil the other works above mentioned. And We do at the same time permit that this Indulgence, which is to be gained only once, may be applied in suffrage for the souls which have passed from this life united in

works already noted. To confessors approved by their respective ordinaries We grant faculties for commuting the above works enjoined by Us for other works of piety, and this concession shall be applicable not only to regulars of both sexes, but to all others who cannot perform the works prescribed, and We do grant faculties also to dispense from Communion children who have not yet been admitted. Moreover, to the faithful, all and

several, the laity and the clergy, both secular and regular, of all orders and institutes, even those calling for specinstitutes, even those calling for special mention. We do grant permission and power, for this sole object, to select any priest, regular or secular, among those actually approved (which faculty may also be used by nuns, novices and other women living in the cloister, provided the confessor than select he one approved for they select be one approved for nuns) by whom, when they have con-fessed to him within the prescribed time with the intention of gaining the present jubilee and of fulfilling all the other works populate for cair. pension and every other ecclesiastical sentence and censure pronounced or inflicted for any cause by the law or by a judge, including those reserved to the Ordinary and to Us or to the Apostolic See, even in cases reserved in a special manner to anybody whomsoever and to Us and to the Apostolic See; and they may also be absolved from all sin or excess, even those reserved to the Ordinaries themselves and to Us and to the of them were noted for their incon-Apostolic See, on condition, however, that a salutary penance be enjoined to-gether with the other prescriptions of the law, and in the case of heresy after the abjuration and retraction of error as is enjoined by the law; and the said priests may further commute to other pious and salutary works all vows, even when taken under oath and reserved to the Apostolic See (except those of chastity, of religion and of obligations which have been accepted by third persons); and with the said penitents, even regulars in sacred orders, they may dispense from all secret irregularities contracted solely by vio-lation of censures affecting the exercise of said orders and promotion to higher

orders.

But We do not intend by the present Letters to dispense from any irregularity whatsoever, or from crime or defect, public or private, contracted in any manner through notoriety or other in-capacity or inability; nor do We intend to derogate from the Constitution with Letters may or can in any way avail those who by Us and the Apostolic See or by any ecclesiastical judge have been by name ex-communicated, suspended, interdicted or declared under other sentences or censures, or who have been publically denounced, unless they do within the alloted time satisfy or when necessary come to an arrange

ment with parties concerned. To all this We are pleased to add that We do concede and will that all retain during this time of jubilee the privilege of gaining all other indulgences, not excepting plenary indulg-ences, which have been granted by Our

Predecessors or by Ourself.
We close these Letters Venerable Brothers by manifesting anew the great hope We earnestly cherish that through this extraordinary gift of Jubilee granted by Us under the auspices of the Immaculate Virgin, large numbers of those who are unhappily separated from Jesus Christ may return to Him, and that love of virtue and fervor of devotion may flourish anew among the Christian people. Fifty years ago, when Pius IX. proclaimed as an article of Faith the Immaculate Conception of the most blessed Mother of Christ, it seemed, as We have already said, as if an incredible wealth of poured out upon the earth; and with the increase of confidence in the Virgin Mother of God, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True, we are passing through disastrous times, so that we may well make our own the lamentation of the Prophet: "There is no truth was witnessed by all the authorities of the city, in presence of a notary, who drew the official records of the ceremony.

Rev. P. Augustine Minkel, of the illustrious order of St. Benedict, and pastor of St. Bartholomew's Crab Tree, Westmoreland county, has the spirit of

shall be the sign of a covenant between Me and between the earth." (Gen ix. 13.) Let the storm rage and the sky darken—not for that shall we be dismayed. "And the bow shall be in the clouds and I shall see it and shall remember the everlasting covenant." (Ibid. 16.) "And there shall no more be waters of a flood to destroy all flesh." (Ibid. 15.) Oh, yes, if we trust as we should in Mary, now especially as we should in Mary, now especially when we are about to celebrate with more than usual fervor her Immaculate Conception we shall recognize in her that Virgin most powerful "who with virginal foot did crush the head of the serpent." (Off. Immac. Conc.)

In pledge of these graces Venerable Brothers, We impart the Apostolic ben-edection lovingly in the Lord to you and to your peoples.

Given at Rome at St. Peter's on the

second day of February, 1904, in the first year of Our Pontificate.
PIUS X., POPE.

#### THE FAULTS OF MEN.

SEVERE INDICTMENT DRAWN UP BY A BALTIMORE PASTOR-GREAT VOID IN THE MALE CHARACTER. -Rev. C. F. Thomas in Baltimore Sun.

charity with God.

We do, moreover, concede that travelers by land or sea may gain the same Indulgence immediately they return to their homes, provided they perform the works already noted.

A strong prejudice exists against men. They are given no credit for virtue: none for high, noble purpose; none for the tender sentiments of love and devotion; none for piety and religion. They are considered hard. ion. They are considered hard, cruel, selfish, ambitious, "without affection, without fidelity, without any mercy."

John Ruskin has called attention to
the character of the men in Shakespeare's plays as illustrative of the general opinion held about men when compared with women. There is depicted no entirely heroic figure in all his plays. If there be any nobility, any virtue, any strength of character, any show of wisdom—if there is any sacrifice, any devotion to duty, any magrince, any devotion to duty, any mag-nanimity, it is to be found in a woman, never in a man. Othello is so simple as to leave him a prey to every base practice around him; Hamlet is indolent and drowisly speculative; Romeo an impatient boy; the Merchant of Venice languidly submissive to adverse fortune: Richard III. is a sceptic; Iago a cohsummate villain. From man no high conceptions, no heroic purpose can be expected. Men are always unfortunate dures to blind. are always unfortunate dupes to blind-ness, helpnessness and vindictive pas-

The same writer says that Sir Walter all the other works requisite for gaining it, may on this sole occasion and
only in the forum of conscience be absolved from all ex-communication, susreligious enthusiasm of Edward Glen-

Even the types that David of old had before him were not of the best and grandest. There was Absalom, his son, whose wickedness and rebellions caused him much bitterness and sorrow. The prominent men who lived before him were not calculated to produce in him reverence and admiration. Most of them were noted for their inconstancy, their crimes and evil lives. Even the character of Moses was not above reproach. Adam was weak, fickle and ignoble; his sons much worse. David himself was by no means invulnerable. Nobility was displayed by the women, not by the men of Old Testament times. And therefore there is just a tone of disgust and disappointment struck by the knowledge David ment struck by the knowledge David had of man's unreliable character in his sentence: "What is man, O Lord, that Thou shouldst be mindful of him, or the Son of Man that Thou shouldst visit him?"

they show the courage of their convic-tions. They lack wisdom in counsel, skill in execution, nerve in danger and constancy in difficulty. As lovers they are inconstant and silly: as husbands they are recklessly impatient or obstin-ate and foolish; as fathers they are incompetent to understand their children; as young men they are playthings of fantastic fortune, and only by accident survive, not vanquish, the trials they involuntarily sustain; as older men they have no character earnest in a purpose wisely conceived or dealing with forms of evil definitely challenged and resolutely subdued. There are such and resolutely subduced. There are such generally that it seems almost a mistake to have given them the place of dignity and hardship and intrusted to them the bread-winning office in the family and the directing influence in public affairs. There are so many of them headless or heartless. They drink, gamble, are unfaithful to wedded faith and plighted trust; they scorn domestic virtues and boast of freedom from parental and conjugal re-straints. It is hard to impress them with sentiments noble and glorious, to bring them under the influence of re-ligion or instill the gerns of piety to make them other than men-cold, selfish, overbearing, cruel, with no deep sense of honor and refinement, vulgar,

repulsive and scoffers at virtue. Perhaps it is because they are thrown out early and most intimately into contact with all that is hard and cold and bitter and severe in the world; perhaps it is because the struggles they have to sustain and the broader insight into human ways and human life given t them to destroy in them the tender emotions and leave their hearts callous or dead to pity, to sympachy, to love; perhaps it is because they are not understood and have been trained in

concrete falls far below man in the abstract. The men we meet do not come up to the height on which we should be placed, and we do not experience the chivalry, the nobility, the honor, the intelligence, the bravery that we might deem attributes of the sex. The catastrophe in almost every turn of life is brought about by the folly or fault of a

print their characters on society and on the family. Their deeds bring weal or woe to the nation and their conduct wrecks the family or causes its happi-

to be a disgrace to their families and a shame to their acquaintances. Let them not drink or squander their earnings at the gaming table and the bar. Let them not abandon their homes to seek their pleasures at the club or seek their pleasures at the club of among reckless, dissipated companions; for they, too, often make of their dwell-lings boarding and lodging houses rather than homes. Clubs form one of the worst enemies of the home and should receive no encouragement. Let married men especially remember it is theirs to love and cherish their wives and chilat work. Let them go to no place to which they cannot take their wives or chidren. Let them delight in providchidren. ing good shelter and decent apparel for them: some men dole out money to them as if they were bestowing charity. Let them give them attention, respect and friendship. If only men would give to their own at home one-half of the kindness, politeness, attention, respect and money and time they give to others how many wives and children would be

more happy!

Let young men display less frivolous dispositions, more energy, more stability of character, more capacity for earnest, serious, constant work. Most of them have no sacred, worthy ambition—they are unrefined, effeminate and indolent. They may be bold yet reckless, cautious yet cowardly, and they lift no hand to stem the torrent of their passions or to control the tendencies of their natures.

Let them all be men of religious principles. Let piety and religion be as second natures. Men soof at these.

They think they can afford to despise or neglect the spirit, commands and practices of religion. But they have no tices of religion. But they have no duty more urgent, no prerogative more glorious than what religion gives them. They are the lords of creation, the first God placed on earth. They first of all are bound to pay to God the homage and worship He demands from humanity. They are the heads of the family; through them are wives and children to be brought to sing the children to be brought to sing the praises of the Father of all. They are the leaders of the nation, and the nation as God's society must recognize the presence and authority of the Sovereign Ruler above. Who can give recognition better than men, who govern and lead the nation? They are the patriarchs and priests of nature and they must offer sacrifices to nature's God.

Under the influence of religion men will reform their conduct toward women. Men are sadly deficient in the sense of chivalry toward women. Let a man so act that every woman

risit him?" can feel safe in his company; so act that reverence may be the motive of of reverence and respect. Attentions prompted by this any woman is proud to accept, and a man who secures vic-tory over his baser self any woman will honor with her esteem and friendship.

#### A VILE INSULT.

From the Knights of Columbus Register. The Forward Association, a socialist organization, composed of Hebrews, held a ball at Madison Square Garden on Saturday evening, February 6, at which 12,000 attended. It was a masquerade affair. Numerous features, some amusing and some disgusting, such as those who frequent such balls desire, gave zest to the ball.

One of the exhibits was that of "four

men, dressed as nuns, who danced around the floor, smoking eigarettes. The crowd lashed them with toy whips," This description is taken from the New

rk Sun of February 7.

'Four men, dressed as nuns, smoking eigarettes! They danced around and were lashed by toy whips! That is an amusement of the Socialist Jews, appears. This degradation of the attire, which is used to illustrate th segregation of pious women from the orld, was permitted in Madison Square The dancers smoked cigar-Garden! ettes. This could have been done, as vev their desire to burlesque and insult shameful manner the calling of

atholic Sisters.
These Sisters devote their lives to olous works, to teaching, to nursing, to caring for the aged, the blind, the igent and the wounded, to rearing ne orphan and to multitudinous works charity and of mercy. The act of these Socialistic Jews was a vile insult that should be resented by every

Thou wilt be at liberty within thine own heart and darkness will not over

#### A PLENARY COUNCIL IN CANADA.

An important item of news comes from Ottawa to the effect that a meet-ing of distinguished clergymen from all parts of the country was held in the Archbishop's Palace during several days last week. The object of the meeting was to make preparations for the holding of a Plenary Council of the Catholic Church in Canada. The Government of the Church up to the was As men are so will the world be. I do not believe it is the women who make the men. Women do exercise an influence or control over the men; they do at some time elevate men and pull down others; yet a man may raise a woman to his sphere, but a woman can never raise a man to hers. The men of the land and of the world are not molded by them. It is the men that imprint their characters on society and is increasing, and as nearly half the people of the whole Dominion is Catholic, it is evident that a Plenary Council will be a powerful assistance in promoting unity of discipline and harmony throughout the several Ecclesias. Let men arouse themselves and cease

tital Provinces.

The holding of the Council will remind the Catholics of the advan-tages they enjoy as members of the Church of Christ; and now that the Church is being persecuted in many of the old countries, we should appreciate and be thankful that they live in a country where the rights of the Church are respected and where

they possess liberty without license.
We predict great results from the holding of this Plenary Council, and the names of the Priests selected by the Archbishops and Bishops to make dren, and let them stay at home to do it. They are away from home enough guarantee that the work will be well and faithfully done.

The following are the names of the clergymen and the ecclesiastical Pro-

vinces they represent:
Halifax. Very Rev. S. MacDonald,
V. G., Antigonish, and Rev. J. Levallois, Professor in the Eudist Seminary,

Halifax.

Quebec. Monsignor Marois, V. G.,
Quebec, and Rev. A. Paquet, D. D.,
Quebec Seminary.

Montreal. Monsignor Archambault.

Vice Rector Laval University, and Very Rev. C. Lecog, Superior of the Sulpic-ian Order, Montreal.

Ottawa. Rev. R. M. Rouleau, Professor of Theology in the Dominican Order, and Rev. E. Latulippe, Pem-Kingston. Very Rev. John Master-son, V. G., Prescott, and Venerable.

son, V. G., Prescott, and Venerable Archdeacon Casey, Lindsay.
Toronto. Very Rev. J. J. McCann, V. G., Toronto, and Very Rev. J. E. Meunier, V. G., Windsor.
St. Boniface. Very Rev. J. E. Emery, O. M. I., and Rev. M. Froe, O. M. I., Ottawa.
Vancouver. Rev. W. J. Murphy, O.

#### GREGORIAN MASSES.

OMETHING ABOUT THE TIME-HONORED

DEVOTION.

Since the days of St. Gregory the Great the devotion he inaugurated for the release of a soul from purgatory has been widely practiced. This is the offering of the Holy Sacrifice of the Mass thirty times in succession. The current number of the Ecclesiastical Review gives the origin of the devotion. St. Gregory in his Book of Dialogues tells us how during the peaceful days which he spent in retirement within the monastery walls of St. Andreas on the Coelian Hill, in Rome, one of the monks named Justus, whom he greatly loved, became ill; and although the sick man was attended with great care by his own brother, a physician named Copiosus, he died after a little. Then Gregory, on the very day of the monk's death, ordained that the Holy Sacrifice of the Mass should be celebrated for Is the representation made on the stage and in the novel borne out in private judgment and practical life? Have girls than boys, and many say men have girls than boys, and many say men have nothing to redeem themselves. They are found more at the clubs than at home, more in the street than at church, more at pleasure than at prayer. They are coarse, given to yulgarity, prone to succumb to passing to derogate from the Constitution with its accompanying declarations, published by Benedict XIV. of happy memory, which begins with the words "Sacramentum poenitentia," nor is it Our intention that these present Letters may or can in any way and it. the efficacy of the Divine sacrifice.

The fact soon became widely known, and when subsequently the holy influence of Gregory was spread abroad through his elevation to the Supreme Pontificate many priests were eager to imitate his devotions and pilgrims from France and Spain who came to Rome to visit the tomb of the Apostles were in the habit of going to the monastery of St. Andreas on the Coelian Hill, that they might celebrate the holy mysteries at thd altar where Justus had obtained his release from purgatory, in the hope that they might receive a like assurance

or some departed friend.
In recent years Leo XIII. confirmed the practice of this devotion in behalf of the faithful departed and encouraged the same as based upon a reasonable view of the mercy of God, Who thus honors the memory of His faithful servant Gregory, by according particular graces to the souls recommended through his intercession.— Catholic Columbian.

#### Good Work for Lent.

Now that the penitential season has come, all should try earnestly to enter into the spirit of the Lenten days, and to conform our actions to the rules laid down. All may not be able to fast, but those who cannot should make up in prayers and good works; in little acts of sacrifice and in special visits to the Blessed Sacrament. Of course all who can possibly do so will go to Massevery tend the evening devotions twice a week. Nothing is more edifying than to see the large crowds who attend the early Masses in so many city churches, before going to their day's work. Such piety will surely be rewarded by the Eucharistic King Whom they love to honor.

A coward can't stand defeat. It is only a brave man or woman who can turn a defeat into a triumph.-Success.

#### Bacred Heart Review BE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCII.

The Springfield Republican prints a Boston letter, dated Jan. 19, which I think would be the better for some considerable modifications.

The letter is a comment on a book or article of a French Catholic, M. Henri Bremond, treating in part of the witty canon of St. Paul's, Sydney Smith.

The Republican writer refers to Smith's Plymley letters, "which," says he, "Bremond somehow connects with the Catholic emancipation bill of Paul Lorg afterward." Surely there

Peel, long afterward." Surely there Peel, long afterward." Surely there is nothing forced in the connection.

Sydney Smith's comical but cogent writings are simply a part, but a leading part, of the continuous Liberal effort for Catholic enfranchisement which at last, in 1829, resulted in suc-

The correspondent says that Bremond treats the Oxford accessions to Catholic Church with some appreciation Oatholic Church with some appreciation of their causes, but without impartiality, "for he is blind to the real nature of his infallible Church." In other words, being a Catholic, he is a Catholic, and therefore as of course is pleased with accessions to his Church, and dis-satisfied with defections from her. In matisfied with defections from her. In this he is precisely like every other man, from an Anglo-Catholic to a Re-formed Presbyterian. Therefore to impute this to him as a fault is to im-pute his being a Catholic as itself a fault. Probably this is what the writer means. The whole tone of his letter appears to me to border on that of the pagans towards the early Christians. appears to me to border of that of the pagens towards the early Christians: non licet esse vos: "You have no right to be."

He speaks of Bremond's "infallible with the speaks of Bremond's "infallible with the little lines."

Now he either knows or he does not know that the Catholic Church expressly disclaims infallibility in life, in policy, in administration, even in doctrine, so far as this is not magisterially taught or unanimously received as revealed. The Swiss Pastoral of 1871, papally approved, is express as to the statement of lord, papally approved, is express as to the statement of the statement o loes not, he is wading beyond his

He refers to what he views as " the fact that the French government and people seem determined to control the astic orders, rather than to be controlled by them, as so much of the secular world has been since they be-

gan their career in Egypt."

That the present French government is determined to control, or more properly to suppress, the monastic orders, seems beyond dispute. M. Waldeck-Rousseau, the author of the Associations Law, has declared that he meant it for regulation, but that M. meant it for regulation, but that M. Combes is applying it for destruction. But that the French people are so determined, remains to be proved. The stolid indifference of the bulk of French voters to all public interests is matter of general note. As the Spectator says in substance, if the peasantry only have their living, and the ministrations of their parish priests, they care the least in the world how either Church or world goes at large. The French system seems far more ingeniously contrived than even our own to baffle the will of the people, if it is at variance with that of the managers, of the royal, imperial, or republican despotism for the time being. A sudden popular impulse may overthrow it, but so it

may the Sultan, or even the Czar.

How have the French prople been hitherto controlled by the Orders? In no other way than that they have been greatly influenced by them, which, in the very nature of free society, they have a perfect right to be, just as any man, or any body of men, has a perfect right, within the limits of Christian morals, to influence men, has a perfect right, within the limits of Christian morals, to influence other men as deeply as they may. The genius, but it is not consonant with the other people to agree with itself.

M. Combes, however, does not accuse

the orders of having controlled the crime.

nation. What angers him is, that the Greater than the Greater th orders teach their pupils a religion that rests on definite statements. He declares that he too is in favor of teaching religion, but a religion of reason, which he explains as meaning a religion without dogmas. In other words, he without dogmas. In other words, he favors religion, provided it has no definite principles of belief. Even Buddhism, although it is atheistic, would not suit him, for it is dogmatic to the last degree. Religion, or politics, or science, without dogmas, would be very curious things. There is one comfort about them, however, they would be such bodiless ghosts, that it is hard to see how they could propagate them-selves. Doubtless, however, M. Combes would rather see absolute irreligion prevailing throughout France than any form of Christianity. From all I read, I should think that immorality has al-ready reached a height which ought to

be satisfactory even to him.

A point which Combes mentions as particularly exasperating is that the orders teach their pupils to dislike divorce. Now as every school of Chriseven the loosest, urges inviola ble fidelity in marriage until death as the very foundation of worthy society, Combes is self-consistent in his resolution to make education thoroughly secular, which in France means thoroughly atheistic. There will then be no impediment to the speedy extinction of Christian marriage, which M.Combes' Socialist allies for the most part cordi-

ally detest. Note, that the Congregation teach no seditious resistance to the divorce laws. They acknowledge, doubtless,

Pope Benedict XIV. declares that all such matters apportain wholly to the State. What despotism is it then for the French Government to constitute itself supreme, not only in civil admin-istration, which no one disputes, but in the court of conscience!

Of course, as all French pastors teach precisely the same thing concern ing divorce as the orders, Combes' de-nunciation of the latter is a veiled menace to the whole Church. "To-day the monk, to-morrow the priest." The impending abrogation of the Concordat is likely to be followed by an active persecution. No people are quicker than the French to take in the lesson that repression amounts to little if it stops short of extermination. Herr if it stops short of extermination. Herr Ibsen's pious aspiration for the return of the merry days when heads were fall-ing thick may perhaps not remain so very long unfulfilled.

This correspondent, we have seen, expresses an indirect, but tolerably distinct, disapprobation of Monasticism

distinct, disapprobation of Monasticism throughout all ages. He seems, at least, to make it pretty clear that he would be glad if the "secular world," by which he means the Christian laity—perhaps including the secular priest-hood—had strangled it in the birth, and so escaped being "so largely controlled" by it. Here again control means simply influence. It seems to be, I will not say intolerable, but decidedly disagreeable to this gentleman—for a gentleman he certainly is—that human nature should be what it is, for it is only by answering certain profound inonly by answering certain profound instincts of humanity that Monasticism has been able to prevail so powerfully. It is not peculiar to Christianity, but is very influential in Mohammednnism, still more so in Hinduism, and is the very essence of Buddhism. Senor Sal-meron's declaration in the Independent Senor Salthat the Orders are contrary to human nature, has a slightly comical sound in view of the myriads on myriads wh almost from the birth of the world, have entered the eremitic life. However, Ifully agree with Salmeron,

that the Orders ought to have in our time no franchises above civil associa-

This gentleman's attitude towards Monasticism seems to deserve still fur-

ther remark.
CHARLES C. STARBUCK.

#### THOU SHALL NOT KILL.

All who understand the reciprocal relations established by the fourth commandment must concede the fact that its proper observance leads to man's happiness. It teaches us the lesson that we must live for one another, not wholly for self. Having laid down this law, how natural that God in the next should prohibit us from disturbing that

Both in the old and the new law to love God above all things is the first and greatest commandment. And the second is like unto the first: thou shalt love thy neighbor as thyself. This means that we should wish him the same good as ourselves, and further, that we should do him no harm. the greatest harm we can do him is to deprive him of life. Hence the purpose of the fifth commandment, "thou shalt not kill."

To take the life of our neighbor, we say, is to do him the very greatest harm. In the first place, it terminates the duration of life fixed by God for the working out of his salvation. Hence murder is a heinous offence, because it is a usurpation of His authority as the Lord of life and the Master of death. Moreover, it does our neighbor an irreparable injury, because it deprives him of that which he prizes most, namely life. This injury is further increased by depriving him of the enjoyment of all that he holds most dear, such as wife, children and worldly possessions. Murder, therefore, is a crime both against God and man.

Nor is this all that is forbidden by We have seen that God is the Lord of both life and death. orders have had no jurisdiction over the laity or over the secular clergy, and to meet their influence with the violence of penal law may well be consonant with the French. law of God as laid down in this com-mandment. Where justice demands the death of another, it must be through Temps also says, the present French government has no other notion of liberty than as meaning the liberty of other people to agree with itself.

death of another, it must be through that source commissioned by God. Plainly, therefore, it is not the province of individuals to take justice in their own hands. Hence the one-time tends of the contract avenging injury was clearly a great

> Great are the offenses here enumerated, there is one still greater, for-bidden by the fourth commandment, and that is the giving of scandal. This is any word or act which causes others to offend God. Its effect is to murder the soul of our neighbor. To appreciate the penalty attaching to need only recall the words of our Lord Vet how many are concerning it. Yet how many are guilty of leading their neighbor to spiritual ruin by their profane speech and scandalous conduct! It is well for them if they have sought and found forgiveness.-Church Progress.

#### THE DANGER OF NON-CATHOLIC COLLEGES.

A Protestant minister, the Rev. A.

C. Dixon, D. D., writing in a Protest-ant contemporary, says:

"A young man in a New York town, after two years in a college where there is a learned professor who has written theological books, informed his mothe that he no longer believed in her Bible or her Christ. He informed her that three-fourths of the students in the college had been turned from faith to infidelity by the teaching of the learned professor, whose personality was so winsome that they could hardly refuse to believe all he said. In another institution of learning a reformed Jew, who flately denies the Deity of Christ, and has not hesitated to slander the Virgin Mary, conducts the devotional services in the chapel for a week."

So it seems that Catholics are not the only ones who see the danger of entrustthat the judges, though Catholics, must decide all questions of dower and inheritance according to them, as indeed institutions of higher learning.

#### FIVE-MINUTES SERMON.

Fourth Sunday in Lent.

CONSTANT PRAYER.

"Watch ye and pray, that ye enter not into temptation; the spirit, indeed, is willing, but the flesh is weak." (St. Matt xxvi. 41).

Not unfrequently, my dear brethren, a priest is told when he asks his penitents about their prayers, that they have been too much put out to say them; that they have had so much trouble, so many anxieties and disappointments that they have had no satisfaction in praying. Something or other has gone wrong, and, as a consequence, their prayers have been omitted. In their prayers have been omitted. In not a few cases matters go farther than this, and on account of some reverse or trisl a man will leave off going to church altogether. Now, I wish this morning to point out the mistaken notion persons who act in this way must have of the necessity and purpose

Some people think, or at all events act, as if they thought that prayer is a act, as if they thought that prayer is a kind of spiritual luxury, a thing to practise as long as things go well and pleasantly, but to leave off when the times are dark. Others do not go so far as this, but look upon prayer as a duty to be done, a command to be obeyed, and if they grow careless about their other duties and obligations, this must share the same fate. I wish to point out, however, that prayer and its necessity stand in an entirely different position. While it is perfectly true that prayer is a duty, yet the necessity of prayer is greater even than the duty of observing God's commands. To understand this you must remember the difference which exists between those things which must be done because God commands us to do them, and those things which must be done, or which we must have, because God has made them means to obtain our salvation. Perhaps the best way to make this

clear is by a few examples.

Now, we all know that to tell a lie is sin; that Almighty God has commanded us not to depart from the truth. Yet there are many persons so dull, and possessed of so little sense and intelligence, as to think that in some difficult circumstance it is right to tell a lie; for example, to save a friend from death or even from getting into small troubles. Well, suppose a man were to act in this way, thinking he was doing right, would he commit a sin and offend God? By no means, if he did it in good faith. His ignorance would excuse him; it His ignorance would excuse him; it would not be a sin in such a case.

Take another example, and a more important one. All Catholics know, owing to the advantages of their birth and education, that God has founded His Holy Catholic Church and that He preserves it in the world in order to teach His truths and to administer the sacraments which He has instituted as the means of grace and sanctification. He has commanded all men to enter this Church, and that they may be able to know that it is His Church He has given to it certain notes of which no other body of men is in possession. But now, let us suppose that there are some men who, owing to their dullness of apprehension, their bad education, their prejudice or any other reason, are unable to see that the Catholic Church unable to see that the Catholic Charles is really and in truth the Church of God; would they commit a sin on ac-count of the mere fact that they do not do that which they did not know they are bound to do? By no means.

Ignorance in this case also excuses.

It brings with it many disadvantages and entails many evils, but it is not sinful in itself.

But when we come to those things which are necessary, not merely be-cause God has commanded or forbidden them, but because they are made by cause God has commanded or forbidden them, but because they are made by Him means to the end, then the omission of such things involves more serious consequences. If a thing is a means to the end, the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person where even in upblawable ignorance. we could suppose a case in which a person were even in unblamable ignorance of such a means, that ignorance would not excuse him; he would not not excuse him; he would not, and could not, without the means, get the end.

Now, there are some things which are necessary to salvation, not merely because God has commanded them, but as means to attain it, and among these things is prayer. If we wish to be saved, prayer is so necessary that even ignorance will not excuse us from it. How foolishly, then, do those people act who leave off their prayers for every little misfortune or contradiction, when our Lord bids them pray at such times!

#### LENTEN THOUGHTS.

Church Progress.

Men who are hunting a strong sup-port for the good resolutions formed during the holy season of Lent are advised to speedily apply for membership in the St. Vincent de Paul Society. A Vincentian is always a Catholic, a good citizen and a safe companion.

Men who desert their haunts of sin leave off their evil habits during the Lenten season only emphasize their wilfully wicked natures should they return to either when the holy season is passed.

All the virtue of a well spent season of penance is lost the moment that mortal sin again stains the soul. And the evidence that it has been well spent found in one's triumph over some favorite sin.

# LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M.
75 Yonge Street, Toronto.
References as to Dr. McTaggart's profession
1 standing and personal integrity permitted

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross. Premier of Oniario.
Rev. John Potts. D. D. Victoria College.
Rev. William Caven, D. D., Knox College.
Rev. Father Teefy. President of St. Michael's
College, Toronto.
Right Rev. A Sweatman, Bishop of Toronto
Hon Thomas Coffey, Senator, CATHOLIC
RECORD, London.

Hon Thomas Case, Record, London.

Dr. McTaggart's vegetable remedies for the ilquor and tobacce habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.



#### A Man is Only as Old as He Feels.

Some people are always youngin spirit and vigor. The man who feels his age is the man who neglects his stomach and liver. As the years pile up the delicate organisms grow

Abbey's Effervescent Salt

strengthens the system to resist the added strain. A perfect laxative - it removes all poison from the system. Purifies and enriches the blood. It keeps the liver and kidneys active.

Abbey's possesses the rare quality of being a bowel and stomach tonic, without any re-actionary effects.

At all Druggists 25c. and 6oc.

#### THEY THAT SUFFER-

REV. JOHN TALBOT SMITH IN "CHRIST'S POOR.

A friend of St. Catharine of Siena once enjoyed a moving experience in her presence. They were conversing together in her oratory, where she usu-ally received her friends and clients, visitors were coming and going at in-tervals, and there was all about the steady movement which marks human activity towards the middle of the day. Catharine was looking at him pose, her eloquent eyes placid, when suddenly he became aware that her expression had changed, that the familiar features had given place to new ones. Before he could make up his mind about the phenomenon, he recognized with terror that another face was looking directly at him where hers had been, the pallid suffering face of Christ Himself. The vision lasted only for an instant, and when it passed, leaving him in a sweat of terror, Catharine was still speaking calmly, and her face alone was before his eyes. The friend said nothing of the matter, and went his way; but he had had the one experience of his life, indelible, wonderful, bearing fruit for-ever in an exalted and ever-increasing

Touching and beautiful as was this experience, it finds a parallel to the common experience of human suffering. One has only to look closely into the face of a hospital patient, wasted by disease, marked by the deeper suffer-ing of the mind, pitiful in its exhaustion, to see the face of Christ in His divine agony. This is not merely a sentimental statement. The human face is in fact the most perfect physical expression of the immortal soul patience, the face of the poor sufferer becomes more and more like the Face of Him Who suffered for us all. For suffering in the end destroys ut-

terly our selfishness by destroying us. We are no longer a force in the little world, only objects of pity, often of dis gust, until the grave closes upon us. That confidence and pride which built themselves upon the health and vigor of body are gone. We have no refuge left upon earth except in God. No one can cure, no one relieve us, and no one can delay one instant the death hour The process which is to make us like God has begun. Passion and sin and meanness are drained out of by pain, and desolation and lonely nightwatches; and then suddenly to the eyes of the faithful nurse the face of Christ is made visible where our poor faces had been, and the eternal life shines out from eyes that once reflected only the light of human folly. Herein lies the sweetness of the last sickness, the honey in the bitterness of death. We are becoming bitterness of death. We are becoming like Him, although we know it not; and they who watch beside us become daily more tender and loving as they see with the eyes of faith Christ becoming visible through the very mask of our decay.

#### IMITATION OF CHRIST.

OF THE GOOD GOVERNMENT OF OUR-SELVES IN OUTWARD THINGS, AND OF HAVING RECOURSE TO GOD IN DANGER.

My son, thou must diligently make it thine aim that in every place, and in every action or outward employment, thou be inwardly free and master of thyself; and that all things be under thee, and not thou under them.

That thou mayest be lord and ruler of thine actions, not a slave or bond-

But rather a freeman and a true Hebrew, transferred to the lot and to the liberty of the children of God: Who stand above the things present and contemplate those which are eter-

with the left eye, and with the right

the things of heaven:
Who suffer not themselves to be



## You Expect

to leave something in the way of property for your family. You may expect to leave considerable, but feel doubtful as to the best form in which to leave it. A life insurance policy brings cash, at once, and generally for an amount considerably in excess of the original investment. Therefore, since money will buy anything, that is purchasable, a life policy is one of the best forms in which you can leave property.

As the financial position of the

#### North American Life

is unexcelled, you could not do better than secure a policy with

# NORTH AMERICAN

HOME OFFICE: TORONTO, ONT.

JOHN L. BLAIKIE, L. G@LDMAN, A.I.A., F.C.A.
Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary.

JUST ARRIVED --- A Large Consignment of

# Religious Articles

Rosaries PRICE. 4697—Garnet ... 15 " 15c 4697—Absynthe ... 15 " 15c 192—Black Cocoa ... 15 " 20e REAL MOTHER OF PEARL, WHITE METAL CHAIN. SPECIAL FROM IRELAND NICKEL BOUND CROSSES No. 8—Brown Cocoa (oval) 15 in. 20c 9— " " " 15 " 25e 4— " " (round) 15 " 30e 11— " " (oval) 17 " 35e MITATION JEWELS, MOUNTED IN 14k
ROLLED GOLD PLATE CHAIN AND

CROSS. (Guaranteed for ten years) No. 2-Amethyst

SIZE 7 INCH-Sacred Heart of Jesus...... 35e Holy Heart of Mary...... 35c Immaculate Conception..... 35c 
 St. Joseph
 356

 St. Anthony
 356
 HEIGHT 10 INCHES-Sacred Heart of Jesus..... 500 Holy Heart of Mary ..... St. Joseph..... 50 St. Anthony..... St. Anne.... Height 12 Inches-Sacred Heart of Jesus...... 75e Holy Heart of Mary ......
Immaculate Conception..... Height 19 Inches Sacred Heart of Jesus..... Holy Heart of Mary..... St. Joseph ..... St. Anthony.....

Crucifixes

# The Catholic Record, London, Ont.

Regular \$10.00 day and night field classes only \$3.65 Buy direct from us and save the Wholesaler's and Retailer's Profits



# SEND NO MONEY

EXITES Office where you can call and EXAM-INE AND TEST THEM BEFORE PAYING ONE CENT. Compare to

The NATIONAL TRADING CO., Dept. 512, TORONTO

drawn away by temporal things to cleave to them; but rather draw these things to that end for which they were ordained by God, and appointed by that Sovereign Artist Who has left nothing in all His works but what is regular and orderly. regular and orderly.

Happiness is found, not in outside

\$4.50 LADIES' SUITS cialty is a \$12, a suit. We a or \$4.50 a

#### SOUTHCOTT MFG. CO., London.

many Appetizing D'shes
can be made doubly delightful and uvritious
by the use of Borden's Peerless Brand Evaporated Cream, which is tot only superior to raw
cream.but has the merit of being preserved and
sterilized, thus keeping perfectly for an indefinite period., Borden's Condensed Mik Co.,
proprietors.

Mother Graves' Worm Exterminator has no
equal for destroying worms in children and
adults. See that you get the genuine when
purchasing. Many Appetizing Dishes

#### Would you like to go to a Business College?

We teach Book keeping, Shorthand, Penmanship, Commercial Arithmetic Commercial Law, Correspondence, etc. BY MAIL

small cost.
Write for our free booklet telling about the course. Canadian Correspondence College

We teach them thoroughly and at a

Limited
42-46 King Sb. West Toronto, Canada.

# The London Mutual Fire INSURANCE CO. OF CANADA.

ESTABLISHED TORONTO, ONTARIO FULL GOVERNMENT DEPOSIT Losses Paid Since Organization, \$3,220,000.h
Business in Force, 66,000,003.06
Assets, Experiment Geo. GILLIES, President, Vice-President, University Control of Contr

L. LEITCH, D. WEISMILLER, Inspectors

# **New Goods**

Silverware, Pocket Cutlery, Carvers, Carpet Sweepers, Wringers, X Cut Saws, Etc.

COME AND SEE THEM The Purdom Gillespie HARDWARE COMPANY, Successors to Jas. Reid & Co.) LONDON, ONT.

Heroism over fear :
of calumny without he Make Many d son of gra lies there mertificati

CHATS

waste and Thirst ' I thirst and I promis

1. To

drinks du 2. To the suppr The "kicker"

if he do fault. C and know He "egg careful n finding; gently in better th smart of present a letting d beloved e \$50,000, that it ha late the

While

oughness

to succes

greatest destroye

half don-

is seen

somethin

and it sa a half-do This stil wrong. failures, ments o learn th and dea not have of other continue off, the a terrib careless surprise slightin from co come n do thin fort or charact honeyc somethi with th then to

> tinguis other which in pre to set ample that should in the paring strugg which

it is do

that yo your w

your pother p

right.

science

not io Thi We d honor us in furnis that v ready honor Ma when are ne

away lected tion. squar years those

way of You derable, he best A life ash, at

amount

e origi-

of the

not do

cy with

IFE

KIE, resident,

...... 50e ...... 50e ..... 50e ..... 50e ..... 75e

.....

ip, 7 in., 20e 12 in., 35e 18 in., 75e

, Ont.

MONEY

ORONTO

go to a

llege?

Arithmetic

bly and at a

oklet telling

ce College

nto, Canada.

tual Fire

10n, \$ 3,250,000.4 66,000,000.00 628,690.18

GEO. GILLIES, Vice-Pres

CANADA. NTO, ONTARIO DEPOSIT

ary.

Life

jured themselves as to deceive not only the good Father Etienne, but also the sincere Christians of his flock, who

by her apparent guilt, was not too heavy. The ill opinion of the wicked is without a sting; but when the good, the charitable and just, deceived by

regard her as a hypocrite, who had long and speciously deceived them; so, full of horror at the reflection of her sacri-

legious life, they shrunk from her as from a pestilence, and publicly resented

the dishonor and scandal she had

of their selfish pride and malice.

except that of indignation at the humi-

sudden and well-aimed blows at the urchins who taunted and mocked her

departed with their families and house-hold effects, in their birchen cances,

for the distant northwest, where, sur-

OF COURSE, IT IS WRONG.

From Our Parish Calendar.

it calls a halt to careless and extrava-

#### CHATS WITH YOUNG MEN.

Heroism is the brilliant triumph of the soul over the flesh—that is to say, over fear : fear of poverty, of suffering, of calumny, of sickness, of isolation, and of death. There is no serious piety without heroism.—Amel's Journal.

without heroism.—Amer's Journal.

Make the Promise and Keep it.

Many days of Lent have already passed. Are you profiting by the season of grace? Are you fasting, or in lies thereof, practicing any form of mertification? If you are not, don't waste another day but make the "I Thirst" promise in honor of the sacred thirst and agony of our Saviour on the

I promise:
1. To abstain from all intoxicating

drinks during Lent.
2. To keep out of the saloon.
3. To say one "Our Father" and three "Hail Marys" every day for the suppression of intemperance. The Croaker and the Kicker.

The Croaker and the Mezer.

The "croaker" and the "chronic kicker" has his place and worth even if he does nothing himself but find fault. Certainly he has few friends and knows little of love and sympathy. and knows little of love and spacety.

He "eggs" men on; he makes men
eareful not to give occasion to faultfinding; he is a terror to the negligently inclined committee; he exasperates a man to nerve himself up for perates a man to nerve nimsen a property of the search of his vinegar; when he is not present at the board meeting there is a letting down of the standard. Midas Jones wrote in his will:

"And to Peter Scraggs, my well standard on the property I bequeath the sum of

beloved enemy, I bequeath the sum of \$50,000, in consideration of the fact that it has been the dread of his ridicule and criticism which has enabled me so carefully and successfully to correct my happens offairs as to accommend rect my business affairs as to accumu-late the greater part of my fortune."

#### Character in Work.

While continual and determined thorwhile continual and determined thoroughness develops character and leads to success and happiness, one of the greatest success-killers and character-destroyers is a habit of leaving things half done or otherwise incomplete. It makes no difference whether our work is seen or not—for there is a certain something within us which gives approsomething within us when gives approval when a thing is done to a finish, and it says "Right" to a fitting act, or a completed work, and "Wrong" to a half-done job, or a slipshod service. This still, small voice keeps repeating,
"Wrong, wrong! You know it is all
wrong. It isn't right. You know it is
j't right." It tells us that we are at right. It tens us that we are failures, and we know when we are fail-ures, although the world may applaud us and the press may laud our achieve-ments over the world. A man must learn that there is something greater learn that there is something greater than the world's applause and nearer and dearer to him than others' approval—and that is his own. If we can not have our self-respect, the respect of others is only a mockery. However, if lax methods and slipshod work are continued, the self-condemnation wears off, the slack work does not seem such terrible thing, another temptation to a terrible thing, another temptation to carelessness is yielded to, and soon we are so hardened that some day we are surprised to find that we are habitually surprised to find that we are habitually slighting work. The tiny departure from conscientiousness have never become mighty cables of habit; conscience no longer reproaches; self-respect is no longer outraged. We can do things in the most slipshod manner without the slightest fooling of discountries. without the slightest feeling of discom-fort or regret. After a while, if the tendency is not checked, the whole character becomes undermined and honeycombed, so that everything one and took and took and does have a certain incompleteness about it,—is not quite right,—lacks something. Such actions affect one's attitude almost as does dishonesty. In fact, it is dishonesty to take a position with the tacit agreement that one will do his level hear. with the tacit agreement that one will do his level best for his employer, and then to slight work, half do it, botch it. Many a criminal, now in prison, could trace his downfall to a habit of half doing things, and putting dishonesty into his work.

your personal nobility, you will need no other protection,—no patent or copyright. Your work and you will be in demand, and, better still, your conscience will be clear, your self-respect "Another thing I have learned, firm, and your mind serene and happy.

## The Duty of Forethought.

In condemning worry we must disin condemning worry we must use tinguish well between worry and pro-per forethought. One is waste, the other is duty. One of the ways in which forethought should be shown is in preparation in the days of youth for the possible exigencies and emergen-cies of the after years. A ship about to set out on a long voyage as, for example, on an arctic expedition, is stocked for the cruise with everything stocked for the cruise with everything that can possibly be required. We should do the same with our life, when in the quiet days of youth, we are preparing for the years of duty, of struggle, of trial, of responsibility, which we may have to live. We cannot loresee every need or danger, but we ought to take in equipment for we ought to take in equipment for

every conceivable necessity.

This is the true object of education.

honorably in it.

Many people fail in life because when promotion is offered to them, they are not able to perform the new duties required. The cause of failures lies away back in youth, when they neglected the opportunities for preparation. Skimped lessons, school hours squandered, hard tasks evaded—then those days of easy going proves to be just what is needed to give success. The man turns to find what he needs, and lo! it is not there. He missed ons which contained that teach-

ing. He wasted the opportunity in which he might have got what now would make a fortune for him. Nothwould make a fortune for him. Nothing should be neglected or omitted anywhere, for the smallest thing may be the essential thing twenty years hence, the one little link on which all the

the one little link on which all the chain must hang.

There is a good deal of preaching against anxiety, and properly so, for anxiety eats out the heart of many men and women. But the only true way to avoid anxiety is to do every duty along the years from childhood to age. Then there will be no occasion for anxiety, for each day will prepare us for the next, and there will be no missing links in the chain. no broken missing links in the chain, no broken rungs in the ladder.

In Spite of Blindness.
Stricken blind at eight years of age,
Dr. Newell Perry is a marvel at twenty-

nine.
Sightless, he has gone through three colleges and two schools, attained two degrees for eminent scholarship, toured Europe without a guide or even the use of a walking stick, and is now coaching half a hundred Columbia students in

the intricacies of higher mathematics.
Dr. Perry returned from abroad a short time ago after a three years' so-journ. He went through a course at the University of Munich, where he was graduated with the degree of doctor of philosophy. Before his departure from Munich his treatise on higher mathematics in German was officially adopted as a text-book by the Univers-

ity.

"I expect eventually to become the most eminent mathematician in America," whispered Dr. Perry confidingly to a World reporter at his home, No. 402 West One Hundred and Twenty-

"You must feel terribly handicapped without your eyesight," ventured the

reporter.
"Handicapped? No. Of course not. To be blind from childhood is no handicap. It is a powerful stimulus to a man's ambition. I doubt it my ambition would have become as strong as it is had I retained my eyesight."

Dr. Perry's father was a ranchman in Shasta county, California, and the boy was prone to ramble. In one of these rambles he was poisoned by ivy,

these rambles he was poisoned by Ivy, accidentally infected his eyes with it, and in a week was stone blind.

The boy's remarkable aptitude for mathematics brought him to the notice of Professor Wilkinson, superintendent of the State Board for the Blind at Berkeley, Cal. Here he was taught the rudiments of mental arithmetic. He won a course in the State High School. Then the real struggle of his life be

gan. Without eyes, but with a mar-velously trained memory, he worked out the most intricate problems of cal-

out the most intricate problems of cal-culus, geometry and trigonometry with-out even putting his pencil to paper.

At nineteen Dr. Perry entered the University of California, where his reputation was made the day of his admission. In less than a year he had earned enough money by coaching his fellow students to pay the expenses of the remainder of his four years' course. When he was graduated from the University in 1896, with the degree of Ph. B., the blind student was the acknowledged master of mathematics and was at once appointed to a fellow-

acknowledged master of mathematics and was at once appointed to a fellow-ship. He was quickly advanced to instructor, and during a vacation took a post-graduate course in mathematics at the University of Chicago.

By means of a system of calisthenics and outdoor exercise he kept his health in perfect condition.

in perfect condition.

He went to Europe in 1900 and took a course at Munich. The "blind mar-

fic magazines.

Without the aid of a guide or even a walking stick he toured Italy, France,

Germany and Switzerland.
"Of course, many people thought I doing things, and putting dishonesty into his work.

If you resolutely determine, at the very outset of your career, that you will let no work go out of your hands until it is done into a woll as you can do it.

"Of course, many people thought I was rude in brushing against them, but I refrained from explanations so as not to embarrass them with apologies," he said.

"Of course, many people thought I for the distant northwest, where, surrounded by incredible hardships, they hunted the bisen and the beaver and the beaver and other smaller game. Coaina accompanied them, still as a public penitent and the servant of her aunt, the change

let no work go out of your hands until it is done just as well as you can do it; that you will put your character into your work, and set upon it the seal of your personal nobility, you will need no other protection,—no patent or copying the Your work and you will be in gight. Your work and you will be in

which other persons never think of, is to know a person's character by his

"I shall probably remain in New York permanently," concluded Dr. Perry. "I am developing several new theories in mathematics and expect theories in mathematics and expect forty days set apart by the Church are eventually to set forth some interesting theories." forty days set apart by the Church are to be spent in mortification, prayer and fasting. Now a Catholic cannot hope

#### OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H Dorsey. CHAPTER VIII.

COAINA'S SENTENCE. To describe the judicial proceedings of the assembly in Coaina's case would

stretch my narrative to a wearisome length; therefore, I will simply relate that, after due deliberation and a care-This is the true object of education. We do not know what opportunity of honor or responsibility may be open to us in the future, but we should be so furnished in knowledge and capability furnished in knowledge and capability hat whatever it may be we shall be ready to accept it and acquit ourselves honorably in it.

Many people fail in life because when promotion is offered to them, they

Coaina was sentenced:

"First. To live alone in a hut adjoining her aunt's lodge.
"Second. To perform such servite offices for her as might be needed.
"Third. To seek and encourage no intercourse with the young people of the mission.
"Fourth. To wear the garb of a public penitent.

"Each talk a halt to careless and extravagant living. Dear people, do you find it very hard to do without your accustomed tipple, to give up society and vanities, to consider others' interest, to be absolutely honest in word and deed? Then take warning! Your tendencies are becoming vices, and determined effort alone this Lent can save you.

public penitent.
"Fifth. To have her hair cut close, and wear a coarse veil.

"Sixth (and the most terrible of all than in mind.—La Rochefoucauld.

ST. PATRICK'S DAY.

te her). She was to be deprived of the sacraments, and was forbidden to enter the chapel, but was to kneel in her penitential dress at the door, during the celebration of all the sacred rites, offices and ceremonies of the Church, with the title of hypocrite printed in large letters and suspended upon her breast."

On the same day she was invested in Church there is perhaps no anniversary which has been so long observed, not alone in a religious sense, but as a national holiday, as St. Patrick's Day. A thousand years ago there were probably very few if any "days" in honor of the memory of great men, yet even then St. Patrick's Day was quite an ancient institution, being nearly five hundred years old, so to speak. Patrick died in or about the year 493 on the 17th of March, after a missionary life in Ireland of sixty years, the record Church there is perhaps no anniversary large letters and suspended upon her breast."

On the same day she was invested in her robes of humiliation. Crowned with ignominy, she knelt at the door of that chapel of which she was the angel, receiving, instead of homage, the celd sneers, the cruel whispers, the open condemnation, the mockery and scorn of all who passed her by.

Let us pause here an instant, to discriminate between the malice and hypecrisy of Coaina's enemies who knew her innocence, and the mistaken conviction of those of her former friends who believed her guilty. For the first there is no excuse: they deliberately and maliciously planaed the desolation and ruin of that young life; they made it appear that a great and public scandal had been committed, and so perjured themselves as to deceive not only in Ireland of sixty years, the record and some of the main features of which

apostleship, our saint relaxed in none of the austerities or spiritual exercies which he practiced. He always traveled on foot, slept on the bare ground, recited the Psalter, besides a number of hymns and prayers, every day. At length, rich in virtue and happy to witness the prosperous state in which he had placed the Kingdom of Jesus Christ in Ireland, he went to receive in heaven the reward of his labors after having, it is said, built three hundred and sixty-five churches, consecrated almost as many Bishops and ordained nearly three thousand priests.
The piety of the faithful contributed largely to these holy works by resigning a tenth part of their lands, fruits and flocks in order to found churches and monasteries."

the charitable and just, deceived by false reports, or otherwise, array themselves against one, then indeed an indescribable bitterness is added to the cup of woe, and the soul cries out, in the darkness and desolation of its abandonment: "My God! why hast Thou forsaken me?" All of Coaina's former friends and admirers could now only regard her as a hypocrite, who had long But in addition to his strictly religious missionary work Patrick did a great deal to promote the temporal and political interests and welfare of the Irish, as the same historian observes as

follows:
"While St. Patrick devoted his time and care to establish in Ireland the Kingdom of Christ, peace was preserved in its temporal kingdom under the government of Laogare (the king). Re-ligion and the principles of Christianthe dishonor and scandal she had brought upon religion. And yet these were innocent before heaven, through the blindness of human judgment; the originators of the monstrous wrong were alone responsible for all the evil and all the scandal that had grown out of their scales had proved the conditions of the conditions ity, by correcting and softening the manners of the inhabitants, contributed largely to the happiness of the prince and the people. The subject learned that as all power emanated from God his first and most important obligation Ma-kee, who was a heathen, you know, caring neither for God or man, paid no heed to the interdict, and had no feeling his first and most important obligation was loyalty to his lawful prince, and the prince learned that he ought to govern his people not as a tyrant, but at a true father. In order to preserve this harmony in the government the liation of the only thing upon earth that he loved, and he resented it by dismonarch convened a general assembly of the states at Tara, where St. Patrick, owning his people, as they had dis-owned her. It was he who gathered the wild forest flowers and brought them with other Bishops, took their seats in place of the Druids; the customs and laws of the country were reformed, and the wild forest howers and brought teem to her hut, or laid them beside her as she knelt at the chapel door; it was he whose harsh old quavering voice fell in accents of kindness upon her ear; he who, more than once, had given such everything bordering on pagan super-stition was abolished or regulated ac-cording to the spirit of the gospel."
Thus did the great apostle confer temporal as well as spiritual blessings on the Irish. He made them Christians

urchins who taunced and mocked her that they fell stunned and sprawling upon the grass. To Altontinon and Winonah he had become an incubus and terror. They cowered beneath the flerce gleam of the old pagan's eye, and would rather have heard the most deafon the Irish. He made them Christians and brought them to love the ways of justice, and as a result of his work Ireland for many centuries after his time was a happy country, a land of peace and plenty, an island of saints and scholars. That was the golden age of Ireland and with all its glories—the glories of its schools free to all Europe. would rather have heard the most deatening thunder that ever sped its bolt
into the depths of the forest than to
hear old Ma-kee's bitter whisper of
"Snakes! snakas! snakes!" hissed in
their ears as they passed by.
Deeply touched by the old Indian's
constant affection, Coaina prayed incessantly for his conversion, and also
for that of her aunt and cousin as well glories of its schools free to all Europe. the glories of its missionaries carrying the faith to all the nations, the glories of its literature and art and science— with all the glory and fame of Ireland in those days the name of Patrick is in-

separably associated.

Therefore, naturally and properly, for that of her aunt and cousin, as well as of all others who had injured her. In fact, she, who had been cast out as Patrick's Day was and is among the greatest of anniversaries, secular as well as religious. What memory of unworthy by her people, was now their pleading angel, who forgot her wrongs in the exercise of a divine charity. mortal men deserve more honor than that of Patrick from the Irish? What Father Etienne sorrowed and prayed for the poor penitent, who bore her cross with such sweetness and patience; he had at times a suspicion that she was the innocent victim of a base plot; memory receives more from any people? What name in human history is revered through so many parts of the world? There is probably not a great city on the globe in which there is not an observance of St. Patrick's Day. Quae but the mystery—if there was one—was too deep for him to fathom, and the scandal had been too public to go unpunished. And so the time passed until the next moon, when the Indians regio in terris non plena nostri laboris ? What spot on earth is an Irishman not to be found in? and wherever there is an Irish home St. Patrick's Day is celebrated.—N. Y. Freeman's Journal.

> Our soul, which the world pretends to divert with its vanities, resembles the child which is consoled by the offer of rattle in lieu of a star.—Abbe Roux.

#### SAFETY TO YOUR CHILDREN.

When a mother finds it necessary to give her little one medicine she cannot be too careful as to the remedy employed. The so-called "soothing medicines always contain poisonous opiates, and these should never be given to a child. Strong drugs and "Is it wrong to go the theatre in Lent?" is a question asked as regularly harsh purgatives should also be avoided. An ideal medicine for young children is Baby's Own Tablets, which cure all as Lent comes. If we understand at all what Lent means, it is wrong. All Lenten rules make for austerity—the the minor ills of childhood, and the mother has the guarantee of one of the foremost analysts of Canada that this medicine contains no opiate. Milton L. Hersey, M. A. Sc., demonstrator in Chemistry, McGill University says:—"I hereby certify that I have madega careful analysis of Baby's Own Tablets by abstaining from meat on certain days and now and then hearing a sermon, to make up for the bad example he gives by going to a play house, gambling den or dance hall. He observes Lent or he which I personally purchased in a drug store in Montreal, and said analysis has failed to detert the presence of any opiate or narcotic in them." Analysis is proof, therefore mothers know that does not. The Church says give up worldly pleasures, mortify the desires and by self-denial and prayer prepare to observe the closing scenes of our Saviour's great life.

Each little act of self-repression raping their little one's Baby's Own Tablets they are giving them an absolutely safe medicine. Sold by all druggists or mailed at 25 ots a box by writing the Dr. Williams' Medicine Co., strengthens the character and restores strengtnens the character and restores self-respect. The man or woman who resolves not to go to places of amusement during the holy season is apt to spend the time in profitable reading and quiet pursuits. The husband, freed from the thraldom of saloon or club room, soon takes interest in the daining of his Brockville, Ont.

A SOOTHING OIL,—To throw oil upon the troubled waters means to subdue to calmness the most boisterous sea. To apply Dr. Thom is leductric Oil to the troubled body when it is racked with pain means speedy subjugation of the most refractory elements. It cures pain, hoals bruises, takes the fir. from wounds, and as a general household medicine is useful in many aliments. It is worth much.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting influmnation of the lungs or consumption, while you can get backle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a tree and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

USEPUL AT ALL TIMES.—In winter or in summer Parmelee's Vegetable Pills will cope with and overcome any irregularities of the digestive organs which change of diet change of residence, or variation of temperature may bring about. They should be always kept at hand and once their benedicial action becomes known no one will be without them. There is nothing nauseating in their structure, and the most delicate can use them condending. A SOOTHING OIL .- To throw oil upon the

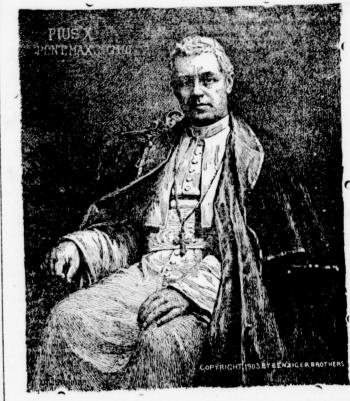
Apure hard Soap Outside the calender of the Catholic SURPRISE are thus summed up by the historian MacGeoghegan: "Notwithstanding the labors of his

# JUST PUBLISHED!

AN ART REPRODUCTION IN COLORS OF A PAINTING OF

POPE PIUS X.

AFTER AN ORIGINAL PORTRAIT BY JOHN F. KAUFMAN. Size, without margin, 18x24. Price, by mail, 50 Cente.



This reproduction of Mr. Kaufman's Painting of the Holy Father is an exact likeness, reproduced by a new and surprisingly effective process, which preserves all the values of the original oil painting. It will be an ornament to

CATHOLIC RECORD OFFICE, LONDON, ONT.



OF HIGHEST ART

REFRENCES - Rev. P. J. McKeon and others.

H. E. ST. GEORGE

## London, Canada O'KEEFE'S

**Liquid Extract of Malt** 



For nursing mothers O Keefe's Liquid Extract of Malt is unsur-passed.

passed.

We have received a great many letters from leading doctors bearing testimony to this. By a iding digestion and supplying extra nourishment it increases the flow of milk and builds up the mother's strength, Price 25c. per 16 ounce bottle; 30c. per dozen allowed for empty bottles when returned. Refuse all substitutes said to be

just as good, W. LLOYD WOOD, Wholesale Drugglas General Agent, TORONTO

JOHN FERGUSON & SONS 180 King Street
The Leading Undertakers and Embalmer
Open Night and Day
Telephone—House 373: Factory

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS OPEN DAY AND NIGHT. PHONE

Meshane Bell Foundry, Baltimore, Md., U.S.A. FAVORABLY KNOWN SINCE 1826. BELLS.
HAVE FUNNISHED \$5.000 L8 OTHER
OF MENELLY & CO., I FUNEST, BIEST,
WEST-TROY, N. Y. I FELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE

Bells 10,000 lbs. to McShane's

If its quality you want . . . . CARLING'S

... is the Ale

All dealers

HELLMUTH & IVEY, IVEY & DROMGOLE -Barristers. Over Bank of Commerce. London, Ont.

DR. CLAUDE BROWN DENTIST. HONOR Graduate Toronto University Graduate, Philadelphia Deutal College, 189 Dundas ST. Phono 185.

DR. STEVENSON, 391 DUNDAS ST. Ray Work. Phone 510.

# FEET ALWAYS WARM



ORDER SUPPLY CO., BOX C., TORONTO.

CONSTIPATION

S. CAUSED BY INDICESTION, K. D. C. and
K. D. C. Pills are guaranteed to CURE
instrouble or money refunded New Glassow,
Free Samples, S. S., C. Co., Ltd., New Glassow,
Boston, Mass.

Statuce of the Sacred Heart, the stright, St., Antheny (colored) is inches Very artistically made. Suitable for been parlor. Price one dollar each (Cash company order.) Address, Thomas (CATHOLIO RECORD, London, Ontaria

lanaging Directo ER. Inspectors ods t Cutlery, Sweepers, saws, Etc.

THEM Gillespie MPANY,

#### LEAGUE OF THE SACRED HEART. General Intention for March, 1904.

THE CHURCH IN HOLLAND.

The CHURCH IN HOLLAND.

The general intention for March is
the Church in Holland." As the
Apostleship of Prayer is world wide in
its scope, it is only natural that the
status of religion in all parts of the
world should claim its consideration
occasionally, and demand a place in its
prayers and intentions.

In regard to this month's intention
the Messenger of the Sacred Heart
says that the Catholic development in
Holland has been wonderful, especially
since 1853, when the hierarchy was re-

Holland has been wonterful, established by Pope Pius IX. During this half century, about 516 new churches have been consecrated, and as many as 156 new parishes established. Schools and charitable institutions have been trace with the increase of the

Schools and charitable institutions have kept pace with the increase of the Catholic population, a great amount of money having been contributed for such works by the generous Catholic people. The number of priests has doubled since 1853, while the members of the religious orders had multiplied in 1896 from 2,654 to 15,800; since then there has been a very considerable addition to the number of religious houses. to the number of religious houses.

There was but a single Catholic news
paper in 1853; now there are thirten
daily or weekly papers, and some fortyfive periodical publications. Confraternities, clubs and similar organizations for all classes have grown in a
similar manner. Converts are numertions for all classes have grown in a similar manner. Converts are numerous. In one diocese alone they are estimated at 500 for each year.

Political influence has naturally followed this religious development. The Catholic share in the recent electoral contents the second electoral contents at the second electoral contents.

victory over the so called liberals and socialists has been recognized by the appointment of three Catholics to seats in the present Cabinet. All this splen-did Catholic growth is due to the did Catholic growth is due to the earnestness and organization of our Dutch fellow-Catholics. How much then, should we not pray that their efforts may be blest, for their own good and that of their country! It is a country steadily growing in public favor, owing not a little to the noble hearted Queen Wilhelmina, who tried hearted Queen Wilhelmina, who tried so hard to have the Holy Father re-

so hard to have the Holy Father re-presented at the Peace Conference of The Hague.

In conclusion the Messenger says:
"We must pray most earnestly that this great Catholic development in Holland may continue and be hastened.
This implies year of the Immaculate This jubilee year of the Immaculate Conception reminds us that our chief aim is prayer, and prayer with our Blessed Mother and through most holy hands and heart. Our decade of the Rosary, then, becomes specially important, because the whole Catholic world with its Head is deeply convinced that the jubilee honors of Our Lady will be the source of magnificent blessings. We must inaugurate a cru-sade of rosaries, like the French army officer, who is proud of his title, "General of the Beads," and who each year obtains as many promises to recite the Rosary as he can. The pious crusade of this noble Christian soldier has thus far succeeded in obtaining 25,000,000 promises to recite the beads."

#### LENTEN ECONOMY CAN INCREASE THE BANK ACCOUNT.

There is more to Lent than that it is a time for fast and prayer. These, indeed, are the chief requisites for a good Lent, but they can have their consequences in making one economical and thoughtful, and from the enforced curand young, rich and poor, are to be found among these millions and tens of millions of depositors this country over. Would that all our Catholic people were found among them! Would that here in Buffalo and throughout this diocese, everyone earning, would have a bank account and add some thing to it every week of their lives. It is possible for most every one to do so. Economy in spending can come through a little strength of will, and then a putting quickly in the bank of what one saves, lest holding it, it be a temptation to unnecessarily spend it.

The banks are the friends of the people for they help them to save and lay by for the rainy day. But every one must be his own friend and make use of them. Waste not, want not," is a wise old dage. We all waste much, for that is adage. We all waste much, for that is surely wasting which we can easily do without. Let every one strive to save; the young especially, that they may have a little capital in hand wherewith to go in business for themselves, and to have their own house and to become their own landlord. - Bishop Colton in Union and Times.

#### ST. PATRICK'S CONCERT.

The annual St. Pairick's Concert will be held this year in St. Mary's Hall, corner York and Lyle streets, London. All wheatiend will, we feel sure, spend a very erjoyable evening; and will, besides, have the adacd advantage of lessening the debt on the beautiful new church in the Eastern part of our fair city. The concert is under the management of St. Mary's Choir — Mr. Joseph Leech, director, and M. s. J. P. Murray, organist—and will be an exceptionally good organist—and

The following ladies and gentlemen will

Lecture... J. Lynch Staunton, K. C., Hamilton Instrumental..... Cortese Orchestra.

Miss Mamie Bergin.

Solo..... Miss Watson, Toronto,

Solo..... Mr. Thos. Ranahan,

Solo..... Mr. Arthur Garthwaite,

Tickets for sale at the CATEOLIC RECORD

ST. JOSEPH, OUR PATRON AND

MODEL

St. Joseph is, next to our Blessed Mother, the highest in the Heavenly Court, and next to her the most beloved here on earth. He was the friend, father, guardian and protector of the Holy Family, and he stands ready to be the same to all Christians, for we are members of that same family by adoption. Our Divine Lord, by taking our humanity, became our brother; then Mary became our Mother, and Joseph our Father, and as such we have his love and care, and as such we should give him our gratias such we have his love and care, and as such we should give him our grati-tude and our love. We glory in St. Joseph for all he was to our Divine Lord and to His Blessed Mother. We esteem him for his goodness to them, for his labors and his sacrifices. We admire him for what he was in himself, his modesty, his virtues, and above all, his purity, which made him worthy to be the protector of the Son of God and and of Mary, His Virgin Mother. We see in Joseph all that we should be. Laboring, yet adoring, hidden and unknown to the world, yet close in the friendship and esteem of God, he is, indeed, the model for every Christian man and woman. He knew the trials and sorrows of life, and could sympathize with those who bore them, because in them he discerned the divine will, admire him for what he was in himself, in them he discerned the divine will, and by resignation gained greater interior consolations than his external

interior consolations than his external trials. He experienced what every confiding Christian ever experiences, that God will not be wanting to those who put their trust in Him. "Cast your burdens on the Lord, and He will nourish thee," so says Holy Writ and time has proved it. The abiding trust of Joseph of old, who fed the famishing Egyptians, shows us the greater power of Joseph with God to help all who call upon Him. We all need help—help in life, help at death—and this help we shall have in abundance if we make St. Joseph our advoance if we make St. Joseph our advo-cate. "Go to Joseph; he will give you what you need" were Pharoah's words to his people, and these self-same words are used by Holy Church to exhort and are used by Holy Church to exnore and to encourage her children to have re-course to St. Joseph's prayers. Let us be worthy of his love and care by imi-tating his virtues, and let us requite his goodness by having like him a tender love of our Divine Lord and of His Blessed Mother, and proclaim and honor their names.

honor their names.

The month of March is the month of The month of March is the month of St. Joseph, and during it we are asked by Holy Church to give him special honor and to invoke his prayers for ourselves and for the Church at large. As the head or foster father of the Holy Family, St. Joseph was its protector and provider, and so the Church places him over all her children, the one great Christian family, under the title of Patriarch of the Universal Church. Let us invoke him as such. Church. Let us invoke him as such, and let us place the greatest hope in his prayers. He will be a good father to us, as he was to our divine Lord and to His Virgin Mother. All three

would have us share their love and union. Yes, we may if we will become the adopted members of the Holy Family, for our Lord has adopted us as His beloved brothers and sisters, and so His Virgin Mother is our Mother and her chaste spouse in her chaste spouse is made our father, protector, provider and friend. Happy we who are so highly honored, and unwise would we be not to avail ourselves

St. Joseph loves all mankind with a special love; let us reciprocate the affection. He was beloved of God and chosen by the Father to watch over the tailing of table expenses, one easily finds his means accumulating, so that he can lay by something in the savings bank. Everyone should be saving and the bank should be availed of when he would put by securely that which he saves. Many do so. The various savings banks number their depositors all the way up from forty thousand to one hundred and twenty five thousand. Men and women, boys and girls, old and young, rich and poor, are to be and say often, St. Joseph, our Father, pray that we be thy worthy children! St. Joseph, our advocate—pray for the graces of which we stand in need! St. Joseph, our friend—and friend of the Sacred Heart-pray for us that we may one day share thy glory and hap-piness! Good St. Joseph, pray for Holy Church and pray for all the faithful. Pray for us, living and pray for us dead! — Bishop Colton in Catholic Union and Times.

#### HANDSOME AUTOMATIC BOBSLAY COUPLING.

We have had a call from Mr. F. B. McNamee, of Warburton, Leeds County. Mr. McNamee, is introducing a patent bob-leigh coupling which is his own invention. The onleft feature of it is a crank shaft connection between the rear sleigh and the fear bolster, providing means by a free swinging motion, for the rear sleigh to move forward and backward, which motion is made necessary in any bobsleigh when the sleigh is rigidly drawn and governed by the right point, namely, the front end. This arrangement also permits the box or load, to be boiled, or otherwise permanently fastened to both bolsters without impeding the free action of the sleigh. It is made mostly of maleable iron castings and should be strong, durable and moderate in price.

Intending purchasers will do well to see this coupling before buying other sleighs.

#### Ontario Library Association

The 1994 meeting of the Ontario Library Association will be held in Toronto Easter Monday and Tuesday, April 4th and 5an. Some of the topics for discuesion are "Library Buildings in Ontario" Co-operation of Library and School." How to deepen Public Interest in the Library. "Some distinguished Canadian writers, among the number J. McDonald Oxley and W. A. Fraser, will deliver addresses all persons interested in Public Libraries are invited to attend.

#### The Catholic Directory.

We have received from M. H. Wiltzlus Co., Publishers. Milwaukee, Wis., The Cathelle Directory and Clergy List for 194 (complete edition). It is nicely gotten up and contains Complete Reports of all Dioceses in the United States, Canada and Newfoundland. Great Britain and Ireland and the Hierarchies and Statistics of the United States of Mexcio, Central America, West Indies. Oceanida, Austro Hungarian Monarchy, German Empire, Holland and Switzerland.

#### NEW BOOKS.

"Two Little Girls," a story for children, by Lilian Mack, and 'The Great Captain," by Katharine Tynan Hinkson are bo'n charming stories for our young people. Published by Benziger Bros. Price 45 cents each.

#### ARCHDIOCESE OF KINGSTON.

ARCHDIOCESE OF KINGSTON.

THE ARCHBISHOP VISITS BELLEVILLE.

Belleville, Feb. 24th.

His Grace Archbishop Gauthier occupied the pulpit in St. Michael's church. Sunday. The subject of the discourse was the Lenten fast. He quoted many instances to show that even in the early ages fasts were always practiced, notably the City of Nineva where the Almigh y God had sent His prophet to tell the people that in forty days their city would be an more, yet by the fervor of their penance, the divine vengeance was appeased. He asked those present to have the family rosary in their homes, that in after years those little ones now nestled around their mother's knee would be scattered, as birds leave the nest never to return, the memory of those happy hours would rise a sacred "recordato" to guard them in the hour of temptation. The peroration was a master piece of polished erudition. To praise the effort would be to throw per forme on the viol-the His Grace is well named the "alivertory;" In characteristic lef iness and splendor of diction he beeged those present to hear the voice of the old, old Church, so old that it looked into the Face of Christ; and by spending a Leut of prayer and mortification they would be your ourselves treasures that would be faithfully recorded in the archives of Heaven.

On Monday His Grace visited the convent schools, and was well pleased at the rapid progress made. He warmly congratulated the devoted Sisters as also the pupils.

#### C. M. B. A.

RESOLUTION OF CONDOLENCE. At a regular meeting of Branch 301, Centreville, Oat, on Feb. 29 1901, the follow ing resolutions were unanimously adopted: Whereas, Almighty God, in His Inflate Wise and the Manager of At a regular meeting of Branch 301, entreville, Ont, on Feb. 29 1904, the follow-

Dalhousie, N. B., March 3, 1904. At a regular meeting of Branch 229, held at Dalhousie, the following resolution was unani-mously adopted: Whereas it has been the will of Almighty God to call to Himself William Wheaton, father of our esteemed Bro., Rev. John Wheaton,

Wheaton,
Resolved that we desire to convey to Bro.
Rev. John Wheaton our sincere sorrow and Resolved that we desire to convey to Bro.

Rev. John Wheaton our sincere sorrow and sympathy for him in the loss of a kind father and beg our Heavenly Father to give him grace to bear the cross with Christian resignation and grant eternal rest to his father's soul.

Resolved also that this heartfelt testimonial of our sympathy be inscribed in the minutes of Branch 229 C. M. B. A. and a copy of same be sent to our sillicted brother and to The Canadian and to the local paper for publication.

B. J. CHIVERTON, Pres.

CHAS. POLIQUIN, Rec. Sec. GEO. E. MERCIN, Chan.

growth of the relievant of the companies of Canada. Resolved also that this heartfelt testimonial four sympathy be inscribed in the minutes of the Charlest of the Cha

John Hugh McLellan, Cincinnati, after a short illness, Deceased, who was in his thirty fourth years, was a splendid specimen of Glengary Highlander, being over 6 ft. 6 in height. He was a grand nephew of the late Father John McDonald, of St. Raphaels, and a son of the late John McLelian of Mille Roches, He leaves to mourn his lose a widow and one child, dive brothers and two sisters, the former being: Donald and Alexander of Hukerdeau, Que; Angus of Mille Roches; John of Colorado, and Archie of Ortgon. The latter are: Mrs. John Ward of Ortgon and Mrs. D. J. McKee of North Bay The funeral look place from his former home at Mille Roches to the parish church as So Andrew's and was largely attended. Solemn High Mass being sung by Father McDonald. He was a good son a kind husband and a staunch friend. May his soul rest in peace!

#### K. S. J.

RESOLUTION OF CONDOLENCE. At the last regular meeting of St. Anthony and Leo Commandery No. 2, held Feb. 21, 1994, the following resolution was passed:
Whoreas it has pleased Almighty God to remove by death Mr. Denis Callaghan, father of Brother Thomas Callaghan, Grand President of our order.

Gourder, that we, the members of this Commandery, do extend to Brother Thomas Callaghan our most hearfelt symnathy and condoinee in this sad hour of silliction,
Resolved that a copy of this resolution be sent to the Catholic Register and CATTOLIC J. HEFFERING, Pres.

J. ALLAN, Sec.

#### C. O. F.

Toronto. Ont. Feb. 29 1904.

I wish to thank you and my other friends in St. Joseph s Court. Catholic Order of Foresters for the receipt of your cheque for \$1.000, the amount of insurance held by my dear hu-band in your excellent order. You have been very kind friends to me in my trouble, and this sympathy you have manifested in a most Christian and brotherly manner, for which again I thank you sincerely.

M GRIFFIN.

195 St. Helen's Ave.

C. M. B. A.-Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albiot Block, Richmond Street, Rev. D. J. Egan, President; P. F. Boyle, Secretary.

#### PRESENTATION AND BANQUET TO H. B. SHAEPE, ESQ.

Mr. Harry Sharpe, who has been promoted by the Dominion Express Company to managership of the Toronto office, was handsomely banqueted by his fellow-citzens last night and made the recipient of a magnificent presentation. The dinner was held at the Tecumseh House, there being a very large representation present, presided over by Senator Coffey, In every respect the evening was a success, and respect the evening was a success, and was a very great compliment to Mr.

respect the evening was a sucess, am was a very great compliment to Mr. Sharpe.

During the dinner an orchestra played, while the speeches were interspersed with the best of music. The Kenwick Male Quartet were in excellent form all evening. Mr. Cyril Dwight-Edwards was heard to advantage in "Quaif With Me the Purple Wine," and was as loudly applauded for his encore number, Tosti's "Goodbye." Mr. Chas, Wheeler was accompanist. Mr. J. W. McIntosh and Mr. J. Arnold Thomson both sang excellent solos, the latter rendering well "Off to Philadelphia," and "The Song of the Bow," Messrs, Wm. Ward, Dr. Becher and John Stevely, also contributed to the musical part of the programme.

Shortly before 11 o'clock Senator Cof-Shortly before it o clock senator Con-fey arose to propose the toast to "The King," and then to "Canada," intro-ducing them in appropriately patriotic terms.

Dr. J. B. Campbell was the first of

Dr. J. B. Campbell was the first of two sponsors for "Canada." After some of his amusing stories, Dr. Campbell enlarged chiefly upon Canada's educational and population features. If the population, he claimed, were increased and the present high standard of education kept up, the outlook for Canada was indeed bright.

Mr. John Stevely was then called upon and spoke eloquently of the land of the maple leaf, the land of boundless resources. Canada he said, wanted a national spirit. Feelingly he referred to Canada's part in the South African war. The word "Paardeburg" would shine in Canadian history he claimed amid applause, as greatly as that of war. The word "Paardeourg would shine in Canadian history he claimed. amid applause, as greatly as that of "Waterloo" in British history. He agreed that population was an important problem, but an equally great one was transportation. He dwelt at some length upon Canada's increase in commerce. He regretted that their guest was leaving London, but rejoiced with them all that he was stepping a little higher. He felt that Mr. Sharpe would not only do credit to himself but honor to the city of London.

Mr. Robert Muir Burns then read letters and telegrams of regret from Mr. C. S. Hyman. M. P., and others, who were unable to be present.

In proposing the toast "The Transportation Interests," Senator Coffey said the railway companies of Canada.

LONDON.

London. March 10 — Grain, per cental—Wheat per cental, § 1.68 to § 1.08; oats § 1 to 96c; corn 90 to § 1.00; barley 85 to 90; peas, § 1.00 to § 1.50; backwheat 1.00c o § 1.10; rye, 90 to 95c.

Meath—Dressed Hogs § 5.00 to \$7.25 pork, by 1b. 8 to 9: becf. by the quarter \$1.00 to \$7.00; yeal § 7 to § 8; mutton, § 7 to 88.00; lamb, per pound, 9 to 10c.

Poulty—Spring-hickens, per pair, 70 to § 1.25; live do., per pair, 65 to 90c.; turkeys, dressed, per 1b. 14 to 16c.; turkeys, 19c. per b. 124 to 13c.

Live Stock — Live hogs, § 4.75 to § 4.85; pigs, pair § 3.50 to § 6.00; strga, per cwt, § 2.00 to § 2.124; sows, § 3.25 to § 3.50; fat cattle, § 4.10 to § 4.50; per pound, § 0.00; strga, per cwt, § 2.00 to § 2.124; sows, § 3.25 to § 3.50; fat cattle, § 4.10 to § 4.50; log 3.50; fat cattle, § 4.10 to § 4.50; log 3.50; bects, per bag § 1.05 to § 1.15; carrots, per bag 30 to 50; beets, per bag, 50 to 605; Fruits—Appeles, per bag, 90; to 50c.; spples, Fruits—Appeles, per bag, 90; to 50c.; spples, said the railway companies of Canada deserved the eternal gratitude of the people for the manner in which they

Senator Coffey and Mr. Philip Pocock acknowledged a vote of thanks
to the chairman and vice-chairman,
and others heard from were Messrs,
G. A. Newman, H. L. Meyer, B. C.
McCann and W. J. Hyman. The last
toast was to the health of Mr. George
Black, who had rendered so much assistance, and he, as well as the others,
made a felicitous reply.
The feature of the evening, of course,
was the presentation to Mr. Sharpe, of

The feature of the evening, or course, was the presentation to Mr. Sharpe, of an elaborate cabinet of silver. Senator Coffey read the address to Mr. Sharpe, in which he was congratulated on his promotion, and the wish was expressed that he would long continue to advance.

promotion, and the wish was expressed that he would long continue to advance.

Mr. E. J. MacRobert made the presentation, adding his regrets at seeing Mr. Sharpe go. "During your stay here." he said, "you have endeared yourself by your unfailing courtesy and public spirit, and so great has been your popularity that they could not let you go without making a 'cabinet minister' of you." The company cheered and sang "'For He's a Jolly Good Fellow" in a good, jolly way.

In reply Mr. Sharpe thanked the company for their kindness. In his eight years in London, he said, he simply tried to do his duty, and if he had made friends it was a pleasure. As for his successor, Mr. Sharpe hoped Londoners would extend to him the same fellowship.

Among the guests were Rev. J. T. Aylward; A. E. Berube, the new agent at London; J. P. Gay, D. F. A., G. T. R., Strafford; G. R. Baker, Toronto; U. H. Burr, auditor, Dominion Express Company, Toronto; J. A. Boswell, superintendent Dominion Express, Montreal; M. H. Brown, A. G. F. A., C. P. R., Toronto; A. D. Chapman, National Express Company, New York; W. A.

# CHURCH FURNISHINGS

CARPETS — Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrains. COCOA MATTINGS-In all widths; for corridors, aisles, steps, etc. CORK CARPET-Specially suitable as a floor covering where extra

warmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc. LINOLEUMS, RUGS, REPPS FOR CUSHIONS, ETC., ETC.

# Write for sample and A. Screaton & Co.

134 Dundas St.

zie, Toronto.

MARKET REPORTS.

50 to 60c. Fruits-Apples, per bag, 30] to 50c.; apples, per bbl, 75c to \$1 25.

TORONTO.

Live Stock Markets.

WANTED

DY A COMPETENT PERSON A POSITION as priest's housekeeper. Best of references given. Apply to M. F., P. O. Box 378. Brock-ville. Ont.

Father Sheehan's

Works

My New Curate.......Post paid, \$1.50 Geofrey Austin, Student "1.21 Triumph of Failure...... "1.60

LONDON.

LONDON, ONT.

of SILK RIBBONS almost FREE

# ABARCAIN SALE Clark, Dominion Express Company, Ottawa; C. A. Dobson, route agent, Dominion Express Company, Toronto; Andrew Harris, Toronto; W. J. Henry, Kincardine, Ont.; Carl Howe, A. G. F. A., M. C. R., Buffalo; C. J. Jones, Dominion Express Company, Toronto; George Liddle, route agent, Dominion Express Company, North Bay; G. May, Toronto; J. H. Moore, Canadian Express Company, Hamilton; H. L. Meyer, superintendent of tariff, Dominion Express Company, Toronto; G. McGlade, Brockville; G. A. Newman, treasurer, Dominion Express Company, Toronto; W. S. Stout, president and general manager, Dominion Express Company, Toronto; William Walsh, general agent, Dominion Express Company, Toronto; William Walsh, general agent, Dominion Express Company, Toronto; Thomas Marshall, A. G. F. A., F. and P. M. R., Walkerville, and E. Mackenzie, Toronto.

# times our price. Don't miss this Bargain Mrs. W. Gallagher, East Clifton, Que. says: "I consider your library."

REAL ESTATE. I can quickly sell for cash, without local pub-licity, your Business, Real Estate or Partnership, no matter where located Send me full particulars, prices, etc. Address CHAS E. POWELL
19 West Mohawk St., Buffalo, N. Y

A MOST MARVELLOUS SALE 30,000 during the past month of the

# Question Box

By Rev. Bertrand Conway. The Book answers over 1000 ques-tions asked by Non-Catholics. It runs over 600 pages. Price 20c., post paid.

CATHOLIC RECORD OFFICE, LONDON, ONT.

# Father Damen's L'ectures >

1. The Private Interpretation of the Bible.
The Catholic Church the Only True

Confession. The Real Presence.

Answers to Popular Objections Against the Catholic Church. Price 15c. or \$1.10 per doz., post paid. Special discount on lots of one hun-

> CATHOLIC RECORD OFFICE London, Ont.

# TORONTO. Toronto March. 10.—The market is firmer: No 2 white and red winter quoted at \$1 east, for red, white or mix-d w mer. high, low or middle treights; No 1. spring is quoted at 91 to 930 east and No. 2 guose at 85 to 86; 10 930 east and No. 2 guose at 85 to 86; ior red. white or mixed winter high, low or middle treights; No. 1 spring is quoted at 94 to 950 east and No. 2 goode at 85-10 88; Manditoba wheat is very strong; at uprel lake ports No. 1 northern is quoted at \$1.08 at Georgian Bay peris and No. 2 northern at \$1.02. No. 1 hard at \$1.03, lake poris and 60 more for g. 1. t. Oats are firm; No. 2 white is quoted at 33 to 34. low freights to New York; No. 2 white, 33-bid east; No. 1 cars, 34c. kye—Cars are quoted at 55c. Barley There is a good demand for export bads No. 2 extra at 43c and No. 2 and 41 for low; No. 3 extra at 43c and No. 3 at 41c middle freights, 34c. low is no. 3 extra at 43c and No. 3 at 41c middle freights, and at 63c low freights. Com—No. 3 extra at 43c and No. 3 at 41c middle freights, and at 63c low freights. Com—No. 3 mixed old, at 55 to 55c and American, quoted at 56j; on track Toronto; No. 3 yellow at 54jc to 55c.; No. 3 mixed old, at 55 to 55c and American pellow, 51c new mixed. 50c Toronto; Canada new yellow corn offered at 44c Toronto at 44c Toronto at 16 bid. Buckwheat — The market is steady, with quotations 50c middle freights. Flour—95 per cent. patents firm at \$4 middle freights in buyers; sacks for export; Manitoba flours are firm; No. 1 patents \$5.30; No. 2 patents, \$5, and atrong bakers, \$4.50 to \$4.80 on track. Toronto; blended. \$5 in barrels; apecial brands, 90 pps cent, whiter, \$4.80. Millfeed—Pans steady at \$1.0 \$17.50. and shorts, at \$15.50 here; at outside points bran is quoted at \$16 and shorts, at \$17.50 ; Manitoba bran in sacks, \$29, and shorts at \$21 here. Complete Office of Holy Week

According to the Romans Missal and Breviary.

In Latin and English, 50 cents, Catholic Record Office

# Cut Price Sale of Violins



Montreal, March 10.—No. 2 oats are selling at 40c store: No. 3 Montreal inspection are going out at 33b to 39b store; lower grades are not in demacd No. 2 oats, Oatarlo paints millers' prices, 35c; Toronto for export, 33c to 34c low freights west; No. 2 peas asking 65c; No. 2 barley, 40c; No. 3 extra barley, 15c; No. 3, 41c. Flour — Mantimba paients \$3.00; attrong bakers, \$5.10; Winter wheat patents \$5.00; straight rollers, \$4.75; to \$2.35; Straight rollers, \$4.75; to \$2.35; straight rollers in bags, \$2.25 to \$2.35; shorts \$71, Provisions — H svy Canadian short cut ports, \$2.85 to \$2.95; light shorts, \$1.50; Canadian lard, \$1 to 9c; house looks, \$2.15; compound lard \$8.5; Canadian lard, \$1 to 9c; kettle rendered \$8.5; to 9c; fill grades 21c; western darry, 19 to 20c; full grass 21c; western darry, 19 to 20c; full grass 21c; western darry, 19 to 10c; townships, \$1 to 9c; cheese—Ontario, 9je to 10c; townships, \$1 to 9c; cheese—Ontario, 9je to 10c; townships, \$1 to 9c; house to white the compound states and the state of finish.....\$ 3.00

Extra fine quality...... \$ 5.00

full ebony trimmings......\$10.00

#### Wm. McPhillips London, Ont.

A good bow with each viclin.

Sacred Pictures. Beautiful Artotypes for framing, superior to Steel Engravings

Toronto March 10.—With a run all told of 18 loads of stock. Business at the cattle market this morning was brisk for a short time, but it did not last long. There were so few cattle available that there was vory little business to de. For the choicest butchers' cattle prices were from 12 to 15c higher than yesterday, but on the whole. Trade could not be said to be really good. Several parts of fair cattle sold at prices which the holders claimed were not higher than they had to pay for them in the country. in execution Size 22x28. Post paid. Sheep and hog quotations were unchanged,

EAST BUFFALO.

Rast Buffalo March 10. — Cattle—Receipts
150 head; quiet; prime steers, \$5.10 to \$5.25; shipprime, \$1.60 to \$5.50; to \$8.50; to \$8.50; shipprime, \$1.60 to \$5.50; to \$8.50; to Sheep and hog quotations were unchanged. SUBJECT. 1960 Christ's Entry into Jerusalem. 1961 Christ Preaching by the Sea. Christ Preaching by the Sea,
Madonna
Christ Preaching by the Sea
Sacred Heart of Jesus,
Sacred Heart of Mary,
The Last Supper,
Christ Blessing Little Children,
Christ Before Pilate,
Madonna di San Sisto,
St. Joseph,
The Good Shepherd,
Madonna, adonna. SEND 10 CENTS AND GET A GOLDEN Harp Shamrock for St. Patrick's Day. Red Star News Co., London, Canada. 1319 6

Head of Christ,
Madonna.
Christ in Gethsemane. 
The Holy Night.
Ho is Risen.
Ho is Risen.
Ho is Risen.
Ho is Risen.
Had of Christ at Twelve Years.
Mary Magdalen.
Immaculate Conception.
The Holy Night.
Christ in the Temple.
Christ in Calvary. Christ in the Temple. Christ on Calvary. Head of Christ (Gethsemane) Madonna di San Sisto

Madonna di San Sisto
Arrival of the Shepherd
Christ Healing the Sick Child
Christ Taking Leave of his Mother
Madonna di San Sisto
Madonna and Child,
Christ and the Fishermen
Christ is Entry into Jerusalem PLEASE ORDER BY NUMBER

THOMAS COFFEY Catholic Record Office, London, Canada ELECTION OF OFFICERS.

VOLUM The Ca

LONDON, SAT THE SOU

Some of the Harpers, are b Church is the divorce or le " why " they igate, but the nize Catholicit and efficent foe Threats and sources of por

exhausted the to make h duty of safegu marriage, but prising to-day despotic tyra fuses to be ga She knows poor and r facts in pler selves before servant are s declarationits life from t pretend to sta

Says Harpe " Of all co country (Irel our Catholic est social pu Harpers is days of Nasti THE CHI

A few wee

article by

Atlantic Mo

no Church is obedience to Roman Cath investigate Church this curious flipp question ho influence mi on somethin his brethren Ripley, of I tors, in labo of The At Churches, p archy, may to have lit trial centres The Profe

as it is adn upon as the thoughtful the reasons against the sensible m the troubl with their of modern gleams of 1 through th one fact th good still li body, a h society,

to find out

The Pr New York cent inter people ma inconvenie soon as th great they an end to The pre the side There are

ism again guns. He life a cou divorce e hurt the us that i Bishop 1 French c the king hour you

Cardin upon the freedom. when ar He advoc employer ourselves work for Some

but man

are oper