Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, APRIL 16, 1904

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The Catholic Record. LONDON, SATURDAY, APR. 16, 1904.

PARENTAL RESPONSIBILITY.

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If our note book serves us correctly, it was McGee who said in discussing the School question :

"I have but one son whom I dearly ove, whose future I have deeply at eart. And if in one hand, I could secure him all the knowledge our best universities could impart, without that of the 5 cent catechism, and on the other have him thor-oughly instructed in the latter to the catechism, and ave him thorneglect of all the rest, I would give him the catechism and my blessing and think I had best equipped him for his

future career. Parents, we presume, are ready to endorse these words of the distinguished orator. But it strikes us that the five cent catechism is not so much in evidence in households as it should be. It is held in honor doubtless, but the world, with its teachings, the talk about fashion and getting on, and rivalling our neighbor in show and display, conspire to make its lessons cold and meaningless. In one word, the negligent parent is responsible for much of the indifference that confronts

some time ago, for the fact that so many are entangled in the meshes of unbelief. Reasoning infidelity has something to do with it. But the most writer shows little of the judicial potent destroyer of purity and faith is temper on which they set store. the flippant ridicule of the joys and terrors set before us by revelation.

Doctrines consecrated by the belief and veneration of past ages are the subjects of thoughtless word and jest. In the time of Luther men trained on guns of Scriptural argument against the Catholic ; but to-day the groundless assumption, the scoff of the sceptic favorite weapons of attack.

We do not say that these methods affect the pride of life that the things which to them and out of date.

books which make them presumptuous do it." And not satisfied with this, he and devoid of the fear which should advocates the killing of sickly and deaccompany the Christian ; to novels formed children. Did he get the idea depicting the intrigue and passions of from Dean Swift, who proposed that guilty love; and to magazines with their high art illustrations and chatter anent actors and actresses and nonentities. There are sundry remedies given for this state of things. One remedy is to think : which is, however, a task of some difficulty to those

muddled by desultory reading. And to stimulate thought one must have the right kind of books. So wise counsellors admonish us to woo the masters in literature. But what message has a great book for those whose mental food has been drawn from the newspaper

an argument that tends to convince | Tact and patience they have learned in |

him that he is not far wrong is there is such a little demand for Catholic works. He is there to satisfy his patrons, and when months pass with literature, we cannot blame him for cases out of ten he will be the abject thinking that the spending of public monies for books which people do not want would invite the censure of the authorities. We can get a fair representation in public libraries if we go about in sensible fashion. Concerted action in the part of reading Catholics would work wonders in this respect. A committee from the various denomina- liant, is not proof against its ravages. tions empowered to pass on books for But the man who is wise will stand general circulation is to our mind an aloof from politics during his early imperative necessity.

SOME REVIEWERS.

Some of our Catholic Reviewers are, when dealing with works by non-Catholics, as courteously critical as the greatest stickler for academic poise and What is the reason, we were asked dignity can desire. This, of course, is worthy of praise. But they should not be so certain of their pronouncements and should keep cool when a Catholic FREDERICK OZANAM, THE MODEL

A BID FOR NOTORIETY.

Dr. E. Benjamin Andrews, Chancellor of the University of Nebraska, is a star performer among the mediocrities who take themselves too seriously. In 1896 he emerged from obscurity to expatiate on the beauties of the and blasphemy miscalled wit are the theory of sixteen to one. When the public prints lost sight of him, he too, we are told, lost sight of the aforesaid us. But we have no hesitation in de- theory. But the longing for the lime claring that many are so wrapt up in light remained, and so we have him declaring that the Standard Oil Compertain to the faith are flat and insipid pany's treatment of weaker rivals is not reprehensible. His reason, enter-Hence their reading is confined to taining if not convincing, is "they all infants should be eaten, or from the old pagan doctrine of infanticide ? It is merely a bid for notoriety. But the man who bears in mind God's command, Thou shall not kill, will not envy it to the chancellor of Nebraska University.

HOMEDOM vs. CLUBDOM.

A correspondent has asked us to write a few words anent a club that is in process of formation. It seems that a few of our friends have decided that an organization wherein, we supand the output of flippant and shallow pose, base-ball and "high balls" might be discussed was one of the needs of this generation. It aims also to de-And when one remembers that the velop the "social side"-a mystic knowledge of great books depends upon phrase which may mean anything from hard study, that their meaning becomes a euchre party to a clam chowder apparent only after years of communsupper. The club, we understand, is ing with them, and the life blood which to have a steward and an entrance fee courses in their pages is not discernof such a character as to prevent the ible to the untrained eye we cannot see great unwashed from breaking into it. how the advice is to be of value to the By all means let them have it. But it strikes us that married men should We rely more on the family book have little time to give it as clubdom shelf. If we had this in the household is apt to play havoc with home duties. we might venture to hope that more And the bachelor might cultivate attention would be given to the submerely as an experiment the society of stantial in literature. We must not mother and sister who will not tell him look for miracles. If we suffer the stories that need fumigating and may young to befoul their souls with all put some vim into his blood. At any manner of printed stuff we cannot exrate the young man who undertakes a pect to see them guiltless of indifferhundred dollar swath with an income of ence in after years. Do we think that ten dollars per week will get much exif we prized our faith we should not perience and possible paresis. Ruskin manifest it in a more striking manner says that to read, to think, to love, to

of his duties. If they see nothing re-prehensible in his official conduct he come of years of labor. What they bring the pale of her numerous domestic will go his way undisturbed by the com-plaints of but a few individuals. And an argument that tends to convince Tact and nationse they have learned in Tact and patience they have learned in the school of experience. But the young man who, with nothing but his side of the sick poor. In this work we college lore and a diploma, trusts to a see her anticipating the charity of her noble son. In proof of Madam Oznam's roseate future as depicted by either his patrons, and when months pass with but few requests for those of the house-hold who are in the forefront of disappointment and fai/ure. In nine of her life. Dr. Ozanam strongly obslave of the ward heeler, and when his eloquence ceases to attract the mates she was in the habit of visiting. voter he will be supplicating the In fact he exacted a promise from her powers to give him a position of not to do so. Madam Ozanam, on her some kind. Living in the outside is not conducive to success in any profession. It breeds emptiness and weariness. A college career, however brilaloof from polities during his early mounting the stairs what was his sur-years, and bend himself to the task of prise to see the familiar figure of his increasing his mental stature. Then he may be able to say something worth

while. Citizens are not ideals, and a elsewhere than in the hearts of such proof is the fact that they prefer a real parents for the nobility of the character of Frederick Ozanam? There is no greater moral power to day—as in the days of Ozanam—than good Catholic

CATHOL!C LAYMAN.

By our own Reporter.

Monday evening by the Rev. Gregory O'Bryan, S. J. The talented lecturer began by stating that we might per-haps ask how has this subject applica-tion to the audience assembled that evening. It was meant in the first place to put before our Catholic men a high type and model of what a Catholic layman should be. It is also suggestive for the Catholic woman of the kind of man she should choose as her life partner : to the wives how they should help their husbands in the work of the great Catholic apostolate; and to the mothers how they should form and mould the characters of their sons. The subject is one that should awaken a kindly interest in every Catholic heart -and indeed in every heart, irrespective of reed—in the admirable system there is to be found in the St. Vincent de Paul Society. In spite of the nobility of the aims of this model Catholic society, many there are—perhaps even some of members and beneficiaries-who its know little or absolutely nothing of its origin or of the model Christian gentleman who was really its founder-under whose fostering care it was established. its study is well worth the pains that we may bestow upon it. It tells us of the good that could be done by one

earnest man imbued with the spirit of true Christian charity. It is, continued Father O'Bryan, the

tax-payers, and it is for them to judge men have had, as a rule, the advantages as to his impartiality in the discharge of years in training either in law or spired in her children a strong love of 600,000. There was a distinct feature home. She also found time to interest to his charity in the St. Vincent de jected to his wife — whose health was failing — mounting bickers is health was side — and for the same reason — insisted upon the doctor likewise confining his practice to the poor in the lower stories. This arrangement worked admirably for a while ; but one day hearing of a particularly distress-ing case on the sixth story Dr. Ozanam decided to break the compact. On virtuous wife in loving attendance upon

the dying person. Need we, said the rev. lecturer, seek antique witticisms, quotations [from Hansard and denunciations of oppon-ents. days of Ozanam-than good Otavator parents. They impress their character upon the lives of those whom God has put into their care. Frederick loved his father and mother with the tenderest affection. Later on in life, when writing to a friend who praised him for

his goodness of heart, Ozanam attributed all that was good in his character to the noble influence of his parents.

"Frederick Ozanam, the Model Catholic Layman," was the subject of a cultured and highly interesting lecture given in St. Mary's church on Easter but little in accordance with his inclina-tions. His mornings and evenings, fortunately, were free, and these he devoted to other serious and useful occupations. It was during these two years of his life that he wrote his epic poem in Latin verses. Before he was twenty years of age he composed a work of rare literary merit—undertaken to make amends for a moment of vacillating faith.

His two years' of apprenticeship having passed, Ozanam went to Paris. Here he found a room chosen for him by his mother. Once alone, and far from the joys of his beloved family, he was oppressed by sadness and loneliness. Bearing letters of introduction to a famous scientist, Ozanam called on him with great diffidence. He was received very kindly, and his host, reading into Ozanam's very soul, realized that their aspirations were similar. He offered him all the comforts of his home and the companionship of his children-a strik ing rebuke this to the great apathy and indifference manifested in our day to wards those coming on to manhood. Under such happy social and domes-tic influences, in the midst of a cultured family, Ozanam progressed in the study of the law, taking his degree in 1836. He left Paris in 1840 for Lyons, where he was eminently successful. In 1853 he died, at the age of forty years.

charity. The age in which he lived was characterized by licence in Church Catholic Fortunately, he was by nature courage-ous. He had at all times the courage of his convictions. No slur on his Faith was ever allowed to pass unchallenged. His manly bearing and dignified, convincing language compelled the respect, and finally the silence, of his advers-aries, and, even in spite of themselves, forced them to admire virtue. On every occasion—public or private—he took the part of Christ, until, little by little by little, error was removed and the beauty and purity of the Christian religion was made manifest even to the scoffer.

Paul Society. Charity is not mere alms giving. It is that and something love. It brings to the poor consolation and hope. It is an antidote to selfishness, the characteristic vice of this century. It is the bringing the heart of the rich nearer to the heart of the poor. The first thought to Ozanam in the formation of the Society of St. Vin cent de Paul was a religious one. It had also a social side.

The St. Vincent de Paul Society wa not, however, his only work of charity. He was actively engaged in the man-agement of a school for day nurses, working-men's clubs, apprenticeship clubs and in various other good causes. He, however, kept all these works free from narrowness. His idea was to em-brace not only Catholics, but Protest ants, Jews and Infidels—in fact all who were in need of assistance, even if they were unworthy their confidence. Ozanam is world-renowned for his seven volumes of literary works; but for the one who has benefitted by these, hundreds of thousands have profited by his deeds of charity. The Society of St. Vincent de Paul has perpetuated his name. Even in the face of incessant suffering his zeal never flagged. Attacked by an insidious disease he travelled from place to place in quest of health, and everywhere he went he established a Conference of St. Vincent de Paul. His reputation and influence, be it remembered, never suffered

this world, though some apathetic Catholics seem to think it might, on account of his connection with so many benevolent associations. On the con-trary, he enjoyed the respect and confidence even of his adversaries. On June 23, 1841, he married the ac-

Acatemy and cultured. From his the wrong in bound these vernacular beautiful and cultured. From his the wrong in bound these vernacular would come when these vernacular translations, spread broadcast and in-discriminately, would lose their sacred prestige, and when the Scriptures would he bound the bound the sacred prestige, and when the Scriptures the bound the bound the bound the bound the bound the bound translations, spread broadcast and in-discriminately, would lose their sacred prestige, and when the Scriptures the bound translations are bound to be bound the bo heart, a refined and cultivated mind. She was, in fine, just the companion God had made for such a man as Oz-God had made for side a man as OZanam. They had neither riches nor fortune; but they had what was in-finitely better — a common Faith, a community of interests, and their life

was filled with contentment and love. God blessed them with a little daughter who was the joy of their noble hearts and their solace and comfort. Ozanam, never very robust, grew weaker and weaker day by day antil finally he could work no longer.

An extract from his writings of that period, read by Father O'Bryan, showed Ozanam's frame of mind at the approach of death. He enumerated all the gifts that God had given him in this life-a high-minded and virtuous wife, a beautiful daughter, many friends of noble character, the opporof perfection. He was willing to make every sacrifice in the face of death, and with tender and touching confi-dence he confided to his faithful wife the care and education of their child. His bounden duty of the Catholic man to so fill his life with every good work and to enjoy the pleasures of domestic fel-icity only inasmuch as they are conduc-ive to eternal happiness. The subject of the lecture—Fred-erick Ozanam—was born in Milan on April 23, 1813, of French parents. Political troubles in their native land last thought was a prayer to Almighty " in the bosom of the Church Catholic, Apostolic and Roman. thought and in speech. Ozanam's aim was to counteract this baneful influence. If was to counteract the baneful influence. and child is to persevere in the faith.' It would indeed be a great blessing to die such a death after having lived such a life. All our efforts should directed towards the achievement of heroism in the path of duty. Ozanam was, said Cardinal Manning, over filled with zeal in the service of Holy Church —exemplary in every path of life. He was ready to lay down his life for every tittle of his Faith. May God raise up in every city, said Father O'Bryan in conclusion, noble Catholic laymen like Frederick Ozanam ! At the conclusion of Father O'Bryan's At the conclusion of rather o by an s eloquent address, of which the above is but a very imperfect outline, Rev. Father McKeon thanked the rev. lecturer for his splendid manifestation of Ozanam can accomplish in the world, and urged upon the congregation to make practical application in their everyday practical application in their everyday lives of the various good points of the lecture. He concluded by ex-pressing his gratitude and that of his parishioners to Father O'Bryan for God to bless the zealous Jesuit Father in the excellent work he is doing in the Christian charity. Benediction of the Blessed Sacrament was then given by Rev. J. T. Aylward, Rector of the Cathedral. THE BIBLE.

The Centenary Celebrations of the British and Foreign Bible Society, which, took place four weeks ago in London, call for a few remarks columns, and from our point of view.

It has been so often asserted and maintained that the Catholic Church was opposed to the reading of the Bible that we make it a point to express our sincere sympathy with an institution undoubtedly intended to spread reverence for the Word of God, and knowledge of His will, and of His providential agency throughout history and mankind.

At the same time there are certain reservations which an impartial on looker and an honest Christian cannot refrain from making, at seeing how the Holy Scriptures are dealt with by the very same people who disseminate them so generously and profusely. Said the Archbishop of Canterbury in his ser-mon, at St. Paul's Cathedral : "Pieture the scene enacted upon this very spot less than four hundred years ago, when on Shrove Sunday, 1527, . . . a fire was burning with a multitude of condemned books ranged round it in baskets waiting for the flames. What were those books? They were the Testaments in English, the very translation which forms the basis of that which we have read to-day.

" The baskets were cast upon the flames, not because those who burned them wished to withhold from any man the Word of God, but because they honestly believed the form of these vernacular translations to be erroneous, or their circulation to be misleading and therefore harmful. .

For ourselves, we sincerely deplore that such useless and unworthy action was ever taken against books—whatever On June 23, 1841, he amember of the complished daughter of a member of the Academy—a woman as good as she was beautiful and cultured. From his would come when these vernacular writings on the subject we know what a would come when these vernacular translations, spread broadcast and inthey were—and especially against the Scriptures. Still, we ask, were those who enacted these measures wholly in other claim than their own intrinsic merits." For that is exactly what Canon Henson also said in his sermon. Westminster Abbey; and he added : The modern Christian ignored inspiration and canonicity, and, taking the books on their merits, saw that they were very unequal, and that some, or parts of some, seemed far below the level of the best profane literature."

However this may be, we make bold to believe that if our forefathers, and the forefathers of our Protestant cocitizens just as well, had entertained the ideas rampant nowadays about the non-inspiration and the non-canonicity of the Scriptures, they would never have found in the Bible such help, strength and religious impulse as they needed in a trying age, and as have made heroes of them all, heroes of poli-tical liberty, and founders of a worldfamed commonwealth.

A singular and suggestive co-incidence it is surely that, in proportion as biblical scholars discover and apply to the Bible the questionable methods of the higher criticism, and as the Scrip-tures are losing, day after day, their sacred halo, the standard of citizenship and of private character is becoming gradually poorer, nay more, the level of public and of individual morals is getting more debased.

True, if those who burned the Engish Ribles in the year 1527 has endowed with a kind of prophetic vision of the future; if they could have fore-seen what havoc is being played with the Holy Scriptures, at present, they would have felt even more justified in casting upon the flames the baskets filled with the condemned books. And behold [how Canon Henson countenances the very idea which our Catholic theologians have always ad-vocated, namely, that the Bible cannot be put indiscriminately in the hands of everybody. Says the Cannon : "Perhaps there was a general agreement among thoughtful Christians that the time had come for a serious reconsideration of the uses now made of the Bible. It was certain that they no longer held the traditional notions about it, and it was only reasonable and prudent to bring usage into line with actual belief. They wanted expurgated Bibles for the use of children, to put what good a model Catholic layman like in the hands of converts from heathenism, and for public reading churches." And again, can there any admission more satisfactory to Cath-olics than the learned Canon's words when he said: "Only the astonishing power of custom could blind them to the intrinsic unreasonableness of a practice (the whole Bible being indiscriminately to all-Ed.) which caused the present unhappy contempt to spread in the excellent work he is doing in the cause of the Master. He earnestly among the people in the Christian hoped that Father O'Bryan's wish would be realized — that God would raise up in this fair city of ours young men imbued with the spirit of true Ambassador Choate's address in Ambassador Choate's address in Queen's Hall was extremely felicitous. He said in part: "When the Pilgrim Fathers and afterwards the Puritans, went over to New England, they carried King James's Bible with them as their best possession, the only one of lasting value, and their only readable book, and on that foundation they built their it not been regarded as inspired, and therefore as God's book !

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majority of individuals.

Men harter their lives for wealth. rang around some political opinion, defend and yield it the unswerving devotion of a life-time and to their eternal interest they give but a passing recognition.

Parents should examine their consciences once in a while on this matter, and see if they have a balance on the right side.

UATHOLIC BOOKS IN PUBLIC LIBRARIES.

One of our friends writes enquiring why the public library in his town has not more Catholic books. We confess our ignorance in this point. It may be that the librarian is a bigot, or it may be-and this is probably the reasonthat the Catholics there are profoundly indifferent to the question of being represented on the catalogue. It avails

hope, to pray, these are the things that make men happy. But then there is the steward.

THE LAWYER IN POLITICS.

If some kind friends should dissuade our young men of promise from entering the political arena at too early an age they would be instrumental in adding to the strength of this country. The young lawyer, for example, who fronts a brilliant future is in danger of

being inveigled by foolish friends into "politics." He may be a prodigy: most of men are at some stage of their existence : and endowed with gifts that may carry him afield, but there are facts which show that turmoil and constant utterance are not favorable to the development of prodigies. He may be

incited to emulate the exploits of those who are distinguished for their ability in electioneering or in manipulating a little to denounce the librarian. His in electioneering or in manipulating a to depend solely upon the salary of her salary comes out of the pockets of the caucus, but he forgets that such husband. In spite of this, however, she

Political troubles in their native land necessitated the removal of Dr. and Madam Ozanam to Italy. Frederick was the fifth of their children, nine others being born after him. This model Catholic father and mother gratemodel Catholic lather and mother grate-fully accepted their children as treasures from on High. In 1816 the family re-turned to Lyons. Frederick passed his boyhood days in the midst of the joys of family life and in attendance at the Royal College, until at the age of six-teen years he took the degree of Bachelor of Letters. Even as a child his heart was even

filled with pity and consideration for the poor and suffering. His great ten-derness of heart was no doubt inherited from the fond and admirable woman whom God had given him for his mother.

Continuing, Father O'Bryan remarked that in our day we go to no little trouble and expense in order to obtain for our children what is called a good education. We have our High Schools, teachers of pedagogy and masters of the various arts and professions-all of which, as far it goes, is very great and magnificent. We believe that all this makes the man. But the principal instrument in the formation of the heart and mind is the truly Catholic mother—the mother who is true to her duty, her child and her God. In this connection Father O Bryan paid a ten der and touching tribute to the idea Catholic mother. In after years, when perchance we look back to the pure and joyous days of our childhood, we and joyous days of our childhood, we realize what a powerful factor in the formation of our character was the noble Catholic mother. Her sweet name-the name of mother-was the first that our childish lips ever uttered -a name than which none other can be more tender. In sorrow and in pain she was ever beside us. We erred and others turned their backs upon us, but mother was ever true to the child of

her heart. So also was it the mother who shaped the future career of Frederick Ozanam, Madam Ozanam had fourteen children. Her means were small-in fact she had

His influence was felt in every walk as he did to the Old School-to send renowned preachers — men of nobility of soul and alive to the pressing needs of the day-Lacordaire being one of the first-to give lectures to the men of the world. Men who for the most part were estranged from the practices of religion flocked in great numbers to the stately Cathedral of Notre Dame to listen to these lectures. In 1848 the Revolution was ripe in Paris. Ozanam donned the National uniform, and though bullets whizzed around about him, he remained true to the cause of his country. At his solici-tation the saintly Archbishop of Paris donned his Episcopal robes and ascended the platform in the name of Humanity in order to implore the insurgents to desist from their murderous work. This heroic attempt at reconciliation cost the noble prelate his life. Just as he was about to raise his hand in blessing, his heart was pierced with a cowardly bullet, and he breathed out his soul with a prayer to God that his might be the last blood shed in that

unholy strife. unholy strife. In this age of materialism we are, said Father O'Bryan, doing next to nothing to prove the reality of our per-sonal faith. The noble work of Frederick Ozanam began on a small scale. At first there were only eight members of the St. Vincent de Paul Society, one of these being only twenty years of age.

Besides the priests above mentioned Rev. Father Devlin, S. J., was also present in the sanctuary. The following musical programme was

exceptionally well rendered, under the management of Mrs. James P. Murray, organist, and Mr. B. Joseph Leech, organist, and Mr. B. Joseph Leech, director, the solos being taken by Miss Bergin and Miss Susie McGill: Mc-Donagh's "Magnificat;" "Ave Marie" (Lucy), Miss McGill; "Regina Coli," Goeb's "Tantum Ergo." The solos of Miss Susie McGill, Miss Bergin and Mr. Leech were particularly admired.

Where are the Protestants that hold that entire belief nowadays ? - Providence Visitor.

THE CATHOLIC RECORD.

never heard of such an attempt at im

been that very night, and at the

position in his life-Hanlon having

Barry, how did you succeed in arrest-ing him ?"

"Simply enough, sir. We hired a

as far as Horn Head, and there set sain for Aranmore. It turned out just as we expected. At the first peep of day, the party got into the boat and shoved off. They were ahead of us when they

started, and we let them keep ahead for two miles or more, till we had gone clear out of sight of the fishermen's

huts. Then, stretching to our oars, we soon came alongside, and grappled with

irons we had taken with us for the pur-

"Hah! and so secured him at

last ?" "Yes, sir, we secured him, but not without considerable difficulty."

" Resist ! yes, as man never resisted

before. It appears the crew that con-

there, and returned home, confident he

him to Lann Point left him

Ah, a queen's officer,' he repeat

with one hand swung it as he would a

walking-stick into the bottom of ours.

" Good Heavens !" exclaimed Hard-

" Of course it was-and a bold at-

tempt he made to accomplish it. When

saw how desperate the case was like-

board and secure him at all hazards,

leaving our own boat to her fate ; and

setting them the example myself, I sprang into the stern, presented a

pistol at his head, and commanded him

water, plunging and grasping for some-thing to lay hold of. By this time my

men had succeeded in scrambling over his boat's side; so they immediately took me in, and then unhooked the

grapple to relieve us of the sinking gig. But now that we did succeed in board-

ly to prove. I ordered my men to jump

wrinkle ; " his object was to sink you.

" What ! did he resist ?'

reyed

and

MARY LEE or The Yankee in Ireland

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BY PAUL PEPPERGRASS, ESQ.

CHAPTER XV.-CONTINUED. WEEKS BEGINS TO DEVELOP HIMSELF .-

THE HARDWRINKLE'S-KOBERT HARD-WRINKLE'S ULTIMATE DESIGNS ON -VISIT FROM CONSTABUL-ARY OFFICER.

Why, sir, she can't pay the rent, she says, till the new crop comes, and she wants your honor to grant her spareance. The bailing gave her notice

to quit yisterday." "Well, you must tell her, William, I pity her very much. I do, indeed, for hers is a very bad case. But I have always made it a rule never to interwith the law; it must take its course.

'Yes, sir ; very well, sir ;" and the servant bowed and quitted the room. "So you've heard from your lawyer at last, Ephraim," said Hardwrinkle,

at last, Ephraim, said Hardwinney, turning to his cousin, who had just fin-ished reading his letter." "Y.e.e.s," replied Weeks, "after waiting a whole week for it. These Irish lawyers of yours are rather slow es, I expect.

Fast enough, Ephraim, fast enough for the poor man, when he has their claims to satisfy—ay, ay, Heaven look to the poor when they happen to fall into their hands.'

Listen to his letter."

"Listen to his letter." "Dear Sir: Agreeably to your in-structions of June—, I wrote yesterday to Mr. Edward Lee, notifying him on the purchase of his notes of hand for one hundred pounds, by Ephraim C. B. Weeks, Ducksville, Connecticut, United States, now staying at Crohan House, county Donegal, and of his (Mr. Week's) anxiety to have the debt cancelled by the first of next month, or secured by responsible endorsers, as it is his (Mr. Week's) intention to return home as soon as possible. Shall be happy to receive further commands, honor to be

' Your very obedient servant, " JEREMIAH DIDDLEWELL,

"Dublin, 26 Great James street, June -- "

" Humph !" said Hardwrinkle, after Weeks had read the letter over ; you've made a beginning.'

"Certainly. I've got to; the girl won't look at me otherwise. I have now called on her a dozen times, and wrote her as many letters, and yet she treats me as coldly as if I'd been an absolute stranger. We'll see, however, absolute stranger. We'll what the screws can do." You say Lee himself never gave

"You say Lee muser and a you any encouragement." "Why, no; he only kinder laughs when I allude to it. I swonnie, I don't know what to make of the man. His

he must either take me for a fool or a madman.' "You are mistaken, Ephraim ; he

takes you for neither. He merely laughs at your presumption in aspiring to the hand of such a high-blooded girl as Mary Lee.'

as Mary Lee." "High-blooded humbug-hang your high-bloods !" "Don't feel offended, my dear

Ephraim-I had no intention-" "No, but that darned old witch, Else Curley, keeps talking to me just in the same style about her aristocracy, so that I'm sometimes most tempted owhide her for her impudence. I inquire how she gets along in bring-I inquire how she gets along in bring-ing things round, the only answer I can get from the old rascal is, 'Wait a while, wait a while, till her pride comes down another peg or two.' Yes, by crackie,'' he continued, rising and pacing the room, with his hands stuck down in his pockets jingling the silver; for any mait a while till her pride comes yes, wait a while till her pride comes

just as if the grandson of an old revolutionist of seventy-six warn't good enough for the best blood in the land." "My dear Ephraim, you don't anderstand the Irish people, or you

ing the horse among the trees, walked into Mr. Johnston's parlor, and having apologized to that gentleman for havstands. Here I've spent already five hundred dollars for the note, that ain't worth a red cent. Of course, when you worth a red cent. Of course, when you recommended me to buy it, you thought otherwise, and so I took your advice. Well, there's four hundred dollars and over to Else Curley; and how can I tell but the scheming old witch is ' doing' me all the while ? That and my travel-ling expenses, and loss of time besides, will account to a pretty considerable contrary to law, shot some se on his preserves, and ng, grouse on his preserves, and obtained his pardon, again mount-ed, rode back, and left the horse where he found him. Next morning, when the gamekeeper returned and made his complaint against Hanlon, Mr. Johnston ordered him instantly Mr. Johnston ordered him instantly from his presence, called him a drunk-ard and a liar, and protested be had will amount to a pretty considerable

sum, let me tell you. " It is a pretty round sum, I admit," muttered Hardwrinkle.

"Well, it's just such a sum," said Weeks, "that I've made up my mind I ain't agoin te lose it for nothing. I'm determined to have the girl—no mis-take about that. And if she ain't will-ing to marry me one way, she shall another." another. boat, got our men in, and lay at anchor some five or six fathoms from the beach, knowing well Barry and his party would endeavor to escape next morning at daybreak, by rowing along the shore as far as Horn Head, and there set sail

"Ah, indeed ; what mean you by

that, cousin ?" "Well, I've got my own notions about it; that's all. By jolly, I ain't agoin home to Ducksville again empty-handed—catch me at it !"

handed—catch me at it !" "You wouldn't carry her off by force—would you, eh ?" said Hard-wrinkle, dropping his voice to a whisper, and looking round the room to see if the doors were closed. "The thing has been done," replied Works, it and rectar often too in this

Weeks, " and pretty often too in this country of yours, if I ain't greatly mistaken.

mistaken." "Yes, I admit it has occasionally been done. But in this case I can hardly see how it could be accomplished without danger."

"Why, there's such a thing as a boat to be had, I guess, and the dis-tance to carry her ain't so very far that you can't find half a dozen stout fellows to do it. I shouldn't like much, though, to go to these extremes if there was any possibility of obtaining her consent by other means. But have her I shall-no mistake about that.

1 shall—no mistake about that." "Hush, hush!" ejaculated Hard-wrinkle; "there's some one at the door—come in." The door opened, and an active, meanlocking man act widdle.

muscular looking man, of middle age, entered and advanced to the table at which Hardwrinkle was sitting. He was the officer of constabulary whom the reader has seen a few nights before at Castle Gregory, with Captain Peters-

your arrest.' ham. "Ab, it's you, is it ?" exclaimed ed, glancing at my civilian dress. 'In deed! Well, sir, take me if you can Hardwrinkle, rising suddenly from his and coolly drawing a pistol from his belt, he said to his men, 'Comrades, you'll find another pair in my overcoat;

chair. "Wen, and sir, and how "He's arrested, sir, and how prisoner in Tamny barracks." "What, arrested! eh! that's capi-"What, arrested! eh! that's capi-Please step to the next room e me, Mr. Weeks; I'll return presently.

"Go ahead-don't mind me," re plied Weeks, drawing a cigar from his case and preparing to light it.

The effect was instantaneous ; "Now," said Hardwinkle, carefully closing the door, "now for the details. Mr. Week's notions of these young re-volutionists don't exactly harmonize with ours, you know, so it's just as well be don't hear our conversation on the sharp iron cut right through the thin sheathing of the little gig, and in two minutes she filled to her water line. "' 'Now, my lads,' he cried, ' loose the grapples, and away with them.'" he don't hear our conversation on the

subject. Now for your story." "Well, sir, we crossed the ferry, as you suggested, proceeded on to Doe Castle, and thence to Lann Point. There we met the man who gave you the information first about Barry's intention to escape-I forgot his name

he's one of your tenants. Carson, you mean." No, sir; the man you sent down to 麗. about the lighthouse, you rememthe one who listened to Else Cur-When ley's door, and overheard the conversaon between her and Barry about his

"O, yes, yes; Barker, the Bible

'Barker-precisely-that's the man; a pious soul he is, too."

a pious soul he is, too." "Very-very, indeed. He's a most excellent man is Barker." "Well, sir, we met him coming up from the shore, where he had been dis-tributing tracts among the fishermen, by way of an excuse. He told us he had just seen Barry jump from a boat in company of three or four stout felyou in company of three or four stout fel-old lows, and enter one of the huts. They

person ?'

The identical person."

"I have no doubt of that," replied ardwrinkle. "But, my dear sir, you

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dress or

him sputter in the water like a wound-ed bird, 'now, my lads, to your oars, and pull for your lives—pull—pull— with all your might, or he sinks before me een beech him " we can reach him.

"In another minute we had taken him aboard, exhausted and bleeding, and there he lay in the boat's bows, without word or motion of any kind, till we reached the quay under Tamny

Barracks." "Well, thank Heaven," said Hard-wrinkle, "he's safe for the present at wrinkle, "he's safe for the present at winkle, "he's safe for the present at least, and to-morrow I sign his commit-tal to Lefford jail. As for you, Mr. C.-, you have done your duty as a faithful servant of the crown, and shall not go unrewarded. And now let us return and carry the good news to Mr. time the outrage was alleged to have been perpetrated, standing before him in his own room. But with respect to eturn and carry the good news to Mr.

"My dear cousin," said Hardwrinkle, entering Weeks's room, fol-lowed by the officer of constabulary, ' I have good tidings for you.' "You have-eh?"

"Yes, tidings of great import." "Indeed — let's hear what they're

like. "Why, Randall Barry (your rival),"

he said, whispering the word in his ear, " is a prisoner in Tamny Barracks. Pshoh-you don't say so ? Is it

possible ?'

" A fact, sir." " On what charge, pray ?"

"Treason-treason against the state. You've heard all about him-have you not "Why, yes, I've heard of his being

connected with some young revolution-ists-that's all."

"Humph ! you speak lightly of the matter, my good cousin." "And I think lightly of it, too," re

plied Weeks, promptly, "so far as it may be regarded as a crime. Were I in his place, I should do precisely what he has done." was out of all danger, and the fresh

What, revolutionize the coun-

hands appointed to convey him to Aranmore were old men, hardly able to Yes, by crackie. It's full time, paddle an oar or handle a sheet. He should think, the people got rid of these old fogy monarchies of yours. These darned old tyrannical governwas, therefore, left to depend almost entirely upon his own resources. The instant we laid hold of the gunwale of ents ought to have been sent to kinghis boat, he sprang up in the stern sheets, and demanded what we meant by stopping him. 'I'm a queen's officer.' said I, 'and hold a warrant for dom come long ago. As for his being a rival of mine, why, I don't think the him for that ; and if you have busied yourself about his arrest on that account, I tell you, Robert, you make an almighty mistake if you think I'm · Inunder any obligation to you for the

"Why, cousin, you surprise me."

"Well, then's my sentiments, not-withstanding. He's a fine, spirited, gallant-looking young fellow, that Barry; and if he hate and despise your use them if necessary.' Then stepping across the thwarts, and before I could rise from my seat, he snatched the an-chor from the bows of his boat, and slow-going, drivelling old kings and queens, by thunder I like him the bet queens, by thunder I like him the set-ter for telling them so to their teeth; and if he loves Mary Lee, why shouldn't he try to catch her the best way he can? Let every man have a to cheme? fair chance.'

"If these be your sentiments, my dear cousin," said Hardwrinkle, "they are very different, I must confess, from what I had expected of you."

Well, sir, they are my sentiments precisely-real true blue Yankee senti-ments, and no mistake."

Well, well, I must acknowledge I was deceived in you, cousin, and I'm sorry for it. But we must postpone further discussion on the subject for the present. I see Rebecca and her sisters out there on their way to Ballymagahey, and must speak to them a word or two of caution before they pistol at his nead, and commanded his to surrender, or I should instantly free. I had hardly uttered the words, how-ever, when the board on which I stood was struck from under me, and in an-other second I found myself in the leave. Pray excuse me, Ephraim." "Go ahead, go ahead," replied Weeks, preparing to light another eigar

Havana.

MARY-MARTHA. The waves forever move, The hills forever rest; Yet each the heavens approve And love alike hath blest A Martha's household care A Martha's household care

devotion to "the one thing neces-sary." Many of the Sisterhoods have taken Mary's "better part,"—the life of prayer, where every minute counts an aspiration of love, where every hour rings a canticle of praise to the Creator, the Redeemer, the Sanctifler of a fullen race. Yat there are other

of a fallen race. Yet there are other religious orders whose members have found a perfect vocation in uniting the duties of Mary the devotee and of Martha the worker. The Sisters who devote their lives to the poor, to the sickly, to the aged and to the teaching careful and of children must needs be

troubled about many things," like busy Martha, and yet, like Mary, sit-ting at the Lord's feet, may hear His word. As St. Francis de Sales says : " Let Martha be active, but let her not con-trol Mary. Let Mary be contempla-tive, but let her not despise Martha." This advice is all the more necessary when Mary and Martha must be one. The Sister of the good works and fer-vent faith reconcile the two, but the woman living in the world too often neglects Mary's devotion for Martha's toil. She cannot be Mary; she does not try to be Mary-Martha; she is only not try to be Mary-Martha; she is only poor, over-worked Martha, " too tired to pray." The Irish peasants, masters of pithy expression as they are, put it better when they say of a too busy housewife: "She hasn't time to bless herself." God help her ! God help us all! poor, busy Marthas, when we have not time to bless ourselves in the midst of needful cares, and too fre-quently because of needless labors, the futile gilding of gold, the unblessed elaboration of blessed duty. Too often Martha, becoming hardened

in the work-o'-the-world and proud of the vain results of her devotion to devotion to temporalities, disregards the counsel of the wise Bishop of Geneva and attempts to control Mary. Who can witness without pain the dire conflict between the plane of the Martha the plans of the Martha-mother and the vocation of the Mary-child? When Martha wins-when Martha wins, hers is no longer the work of the world alone, but the triumph of the world, the flesh and the devil. There is nothing is this vale of tears sadder than a perverted vocation. Wh Martha drive Mary from the Why should feet of her The mother who will so defraud Lord ? her child has a terrible account to render here and hereafter. No; Martha must not, dare not control Mary, to whom the word of God has

assigned the better Standard and Times ed the better part .- Philadelphia

FATHER MARQUETTE.

THE ELOQUENT EULOGY OF SENATOR VILAS.

The tardy action of Congress in recently accepting Wisconsin's statue of the great missionary, Father Marquette, for the National Hall of Fame, lends interest to the oration delivered upon the heroic priest by Sen-ator Vilas in 1896, which has been re-published by the Catholic Truth Society, 562 Harrison street, Chicago. The senator said in part :

There mingles also a just respect for the heroic messenger of Christianity to God's children in the wilderness which has entered into its design and will share in the commemoration to endure in this monument-may it be for ages. The statue is itself an idealization, yet it is believed so natural, so true, that every detail is but genuine exposition of personality and character. If the artist has thrown into the beauty of the face, the look and lineaments which tell the far sight, the fixed hope, the unbending courage of the success ful explorer, they comport and mingle with features informed by submissive piety, benevolence and zeal to do the

piety, benevolence and zeal to do the will of God. Sir, the early mis-sionary to the Indian the world will never cease to reverence, as heroism and goodness must be reverenced, however differently the light may fall in after times on beliefs and methods then entertained and pur-

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while agonizing wounds lacerated the inflamed flesh, had been the portion dealt the messengers of divine love. The annals of heroic devotion have no The annals of neroic devotion have no tale more pitiful than the constancy in duty to their disgusting pupils, and for it the awful earthly recompense, of the faithful Fathers, Brebeuf and Lallemant.

Such was the present example, such the impending menace — martyrdom through agony unspeakable for the mis-sionary, butchery for his converts-that lay across the path of the young priest of twenty nine as he set forth upon his lonely way to La Pointe de St. Esprit, on the Bay of Chaquamegon. And to what a task assigned! Not, like the younger or trader, to plunge like the voyager or trader, to plunge licentiously into the wild Indian life, rejoicing in its freedom and adventure, reckless of results. The Christian missionary met those natives to challenge their habits of thought, to attack their traditions of life, to rebuke their morals. Yet his appeal was to a spiritual nature of which they knew nothing, to hearken to a tale beyond their understanding, to lift them beyond the only world they knew or were capable of knowing At first, perhaps, he might win atten tion by the charm of novelty, at-tractive always to the savage as even to animal nature. That sway was but momentary; his teaching necessarily carried reproof; and, gentle as he made it, few of those oarse, fierce spirits would tolerate it. Their frequent return and sometim habitual usage were contumely. nabital usage were contumely, ridi-cule, indignity. Disgustful alike to his breeding, education, taste, was every close contact with them, and nature could but rebel against the data religion arised. Decoder the duty religion enjoined. Dependent or them for the means of subsistence, his privations were often severe. toiled with unfailing perseverance, in venting new devices to win their trus and fix their minds on things eternal always to encounter, backsliding and relapse, and ever to see the moment-ous truths he taught fall like seed upon a stony ground. Whose heart must not melt in sympathy with those words my colleague read from that letter of the wearied Marquette to his superior after the ruin of the mission at St

and place and keep them in His grace

the noble excellence of that good man's life contemplate the scene enacted on that coast in the next ensuing year! Then nature bore her testimony peached to the wondrous impress of his goodness. A band of Ottawas, seven years before his pupils at La Point de

grave, with tender hands, after the fashion of their fathers -"Washed and dried the bones, and

placed them carefully in a box of birch bark. Then in a procession of thirty canoes they bore it, singing canoes they bore it, singi their funeral songs, to St. Ignace Michillimackinac. As, they approached priests, Indians, and traders all thronged to the shore. The relics of Marquette were received with solem ceremony, and buried beneath the floor

of the little chapel of the mission.' Sir, was ever tribute more genuine paid to king or conqueror ? Could proof more ample be of the power of that noble spirit who had thus sent the beams of human kindness through the hearts of those rough savages whom he saw the children of The cold marble in yonder hall, midst all its glorious company, can test more clearly to a character fit for remembrance than that wild process which in the genuine reverence of nature moved slowly through many days adown the waters of Lak God's eye was on it ; His spirit ruled that scene.

OUR DUTY TO NON-CATHOLICS.

When we consider the surroundings antagonistic to the Church in which citizens

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Such was the present example, such owing.

Esprit: "God alone can fix these fickle minds while we stammer in their ears." Mr. President, let him who doubts

St. Esprit, repaired at the bidding solely of their hearts to that lonely

nation. Then done she to her n the selfi as a r court un weaknes made in one of capture English. but dei and su

the s (pronou word fo court le as to ar lish had so conti clesiast the exe teen wa Nolo from a sinless enrolls a tribu benefit it proch tervene and wr of Arc of Pius will ou

"go ahead, and don't mind and the Yankee was left alone, at last, to enjoy the comfort of a quiet

TO BE CONTINUED.

wouldn't talk sc. They're an people, you must remember, and, like all old people, proud of their ancestors. You, on the other hand, being a new people, measure the respectability of and families by the amount of money or property they're possessed of, because you have no ancestors simply yourselves."

Well, look here, cousin ; be that as to it, not thinking it a matter of much consequence. It appears to me, though, he said something about his wearing a it may, I'm not agoin to stay here much longer, any how. This affair must be settled one way or other. green jacket or a fur cap, or something to that effect.' When you wrote me, to say this girl was the daughter and heir of old Talto that effect." "The very man, sir; that's Lanty Hanlon, if he's alive, and quite as dangerous a man, too, as Barry." "Lanty Hanlon—impossible, sir. You bot, I gave up my business and came over here, without waiting even to bid my friends good by. Well, after three mean the fellow against whom you issued eks' search and inquiry in Cork and the warrant for the assault on Mr. all round for the old woman said to Weeks? nursed her, and as long spent have Dublin hunting up the certificate "Pardon me-that cannot be, Mr of her mother's marriage, I came Hardwrinkle-Hanlon was seen at a cockfight in Kindrum not six hours down here fally confident, from your assurances of success, that the girl and her uncle were so almighty poor, they'd her uncle were so almighty poor, they d jump at my proposal, right straight off. Now then, here I am all of five weeks sneaking up and down to that con-founded lighthouse, through thunder and lighthing half the time, and grop-Hardwrinkle. "But, my dear sir, you little know what that villian is capable of doing. Why, sir, it was once sworn on oath before me, that this very Lanty Hanlon was seen at a wake in Crantin Glen, at a wedding in Ballymagahey, ing my way through rain and darkness the other half; and by crackie, I ain't and at a christening in Callen, the one mite nearer my object now than self-same night, and yet these places are seven miles apart, and nearly equi-I'm sorry Ephraim, very sorry in distant from each other." "He must be an extraordinary man,

deed," replied Hardwrinkle, looking down and sighing regretfully; "sorry you're so much disappointed; but in-deed, indeed it's not my fault, for sure-but but out all that could reasonably said the officer, smiling incredulously be permitted to go free in any commun-ity. What do you think, sir?—that fellow met one of Mr. Johnston's gamely I've dor all that could reasonably expected to expedite the affair. A be expected to expect the anary. As for the two thousand pounds you kind-ly promised in acknowledgment of the little assistance I might be in the mat-ter, you know I should have just as tellow met one of AF. Johnston s game-keepers on Benraven Mountain, some six weeks ago, where he happened to be coursing for hares. Well, sir, he first took the gun from the keeper, and then left him gagged and tied to a tree cheerfully done as much, my deal Ephraim, if you never had promised a farthing. No, no; money has never influenced me, thank Heaven. No, Ephraim; I hope I have a conscience to then left him gagged and the do a tree for the whole night; and next morning, when the unfortunate man was acci-dentally discovered by one of the herds-men, he was more dead than alive from cold and hunger." direct me, and a heart, too, to love my well enough to do them a

relatives well enough to do them a kindness without expecting a recom-pense." "I know it, cousin. I know it. You have been exceedingly kind, and I ain't again to forget your kindness wither; but just look how the case of the sandy Mount, then, secret-

ing him, we found ourselves in a great-er difficulty than ever. Our firearms were entirely useless, — the powder being wet with the sea water, — and there stood the young outlaw, pointing a brace of pistols at our heads. were all strangers to him, he said, exrender,' said I; 'I command you, in the name of the queen, to surrender incept Barry himself, and another who seemed to be the most active of the stantly.' " ' Ha, ha !' he laughed-' surrender party, and whom he had seen before, but couldn't remember where."

sprang

to hounds like you! O for the farm earth to stand on, and a good thong to kennel such cowardly dogs. A pistol bullet is too honorable a death for such "Stop a moment ; did he describe his He did, but I paid little attention

drivelling slaves.' "This taunt stung me to the quick and calling on my men to rush on him in a body, I sprang forward myself to seize him; but, alas! I was again unfortunate, and fell flat on my face on the bottom of the boat. In another instant his heel was on my neck." "Lie there, dog !' he cried, crush

ing me till my eyes seemed to start from their sockets ; ' lie there, and die the only death you deserve.' But the braggart, in his turn, had little time to

enjoy his advantage ; for my men, seeing the danger I was in, and maddened by the fellow's scornful language, closed in upon him. As they rushed forward, he fired both pistols in their faces, and two of them fell wounded beside me." "Dreadful !" exclaimed Hard Hard wrinkle.

Now,' cried I, rising from my dis-There were thousands of Blanches Pearls, Elaines, Ethelindas, Rosamonds graceful position, 'now, my men, hold him ; handcuff him ; kill him if he at Lillians, etc. But the prize was won by an old-fashioned, simple name written by a young Irish - American school teacher. Her slip was worded thus: tempt to escape.' But my orders were of no avail, for he had sprung into the

sea, and was making for the shore. "He's gone, sir,' he cried one of the men. " ' Gone !'

"He's a most dangerous man, sir, to

" ' Yes ; there he is, with his coat off, swimming away from us like a water

are Marthas, and as ever and forever every Martha complains, "Lord, hast Thou no care that my sister hath left done ?' I cried in an agony of disap-pointment. ' Has no one presence of nind to think of some means to capture him? He's within half a gunshot of the beach and will reach it before we me alone to serve?' can get our oars into the rollocks.'

"Just then the thought of the firearms in his overcoat occurred to me, and snatching up the garment, I drew a holster pistol from its pocket, and aiming as deliberately as I could in a

atming as denoted by as round in a moment of such excitement, fired. The ball, as good fortune would have it, struck him on the right arm, and dis-abled him. 'Now,' cried I, as I saw

FATHER TABB Church or creed, Marquette deserves

MARY-MARTHA.

A Mary in the house of God, a Martha in her own.

As of old, there are Marys and there

Within a month the great Louisiana Purchase Exposition at St. Louis will lace with the foremost. Not that the ffects he wrought were great, nor his have opened its gates to the world. The metropolis of the West holds a experience of suffering unsurpassed Others in the "noble army of martyrs" local exposition every autumn, attend-ed by hundreds of thousands of visitors perhaps accomplished more and suffered nore. It was the abundant power in him oft and fully manifested, the spirit that burned within, and his sad un from the surrounding States. At one of these exhibitions years ago the lead timely loss, rather than shining achievements in his few years of labor, ing jewelry firm of St. Louis exhibited ing jewerry him of St. Louis exhibited in a glass case a beautiful vision called the "Waxen Bride." Her brideship was regally robed in shimmering white that give him prominence as a mission ary among the mission pioneers. Mr. President, you have heard in the

Among th

satin and Brussels lace; she wore showers of pearls and rivers of dia-monds, thus advertising the firm's precious commodities. The lady of appropriate and interesting remarks of our colleagues the story of his career pleasingly told. Who that listened precious commodities. The lady of wax was complete but for life and a name. The first could not be supplied; can picture to himself the conditions which then beset the devoted wandered the second was attempted, again by in that far interior, and withhold

admiration of the intrepid self-conse-cration that took him there on such an way of advertisement. Every visitor to the exposition was nvited to vote a name for the Waxen errand? I tried a few moments since Bride. These names, written on slips to draw to the mind by some lines the and deposited in a box, were afterward superficial picture the continent then examined by a committee of judges who were to award a diamond ring to the presented, the helplessness of these missionaries' remote isolation, their necessarily absolute surrender to the fate of the wilderness. But how can sponsor bestowing the most suitable name upon the nameless bride. Fancy names predominated, of course.

one now depict to entire realization ere thousands of Blanches. all the meanings of peril and horror that resignation then implied to them who ventured on in the very light, as it were, of the fires which had consumed their martyred predecessors ? For bitter, indeed, had been the

missionaries' experiences on the very path they traveled. Once already, in the wilds between Huron and Ontario, the soldiers of the cross had performed labors and endured privations the tale of which must ever excite pity and ad-miration, jand yet their catastrophe had been utter and horrible. Through sufferings and indignities that might have rather moved despair, love and faith had bred still a sustaining hope. Never was its light more awfully extin-

And forever stands the answer of the Lord: "Martha, Martha, thou art careful and art troubled about many things. But one thing is necessary. Mary hath chosen the better part, which shall not be taken away from gaished. Their unhappy converts first were decimated by small-pox, and then upon them fell the fiendish Iroquois. Horrible was the fate of all. Massacre. even to annihilation, swept the friendly

tribes-men, mothers, babes from the face of the earth; and death, death Poor Martha ! Careful about many things, it is hard for her to comprehend that her arduous toil is of less conse-quence than Mary's apparently easier of vital force amid lingering flames

have been reared, writes Father Cronin, of The Catholic Union and Times of Buffalo, we should not blame them for the ridiculously absurd notions hold concerning the Catholic Church and her putative doctrines. From their very nursery days they were taught to regard Catholicism as the scarlet kdy of abominations, and Catholic priests as borned emissaries of Satan; and their ideas are but strengthened in ait # years by the books they read, the ser-mons they hear, the lectures they at-tend, and even by the very social at-

mosphere they breathe, without ever having had an opportunity to know the Church-what she teaches and what she does not teach-the soul satisfying fix-ity of faith, the peace and happiness to be found in her hallowed bosom.

Is it any marvel that those thus brought up should be bitter in their antagonism to the Catholic Church ? wonder is that they are not even more so. We may mention here that most of the brilliant stars in the intellectual world, both in our own and other lands, who were led by God's grace into the Church, held that Church and all her belongings in utter abhorrence during many barren years. We may the great Newman in proof of We may instance what we say. But when, through the mercy of the Light of Lights, the scales fell from his eyes, oh, then, like St. Paul, they were caught up into a third heaven and given n tests of the provided blics that

were caught up into a third heaven any given a taste of the paradisal bliss that awaited them beyond the stars. There are thoughts which we should not forget in our dealings with our non-Catholic fellow citizens. We should fold them to our hearts in the bonds o charity and show them, by our edifying Christian lives, what a happy and blessed thing it is to be a consistent Catholic.

A Mighty Poor Factor.

"The Catholic people who do not see the need of Catholic schools," says the Michigan Catholic, "are generally the ones who do not see any necessity for a Catholic press, and these are a mighty poor factor in any parish. They be-grudge the price of a Catholic paper as they do a mite for the school collec-tion." tion.

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JOAN OF ARC.

Roma lente procedit ! Rome acts slowly, but it has this advantage over slowly, but it has the institutions known to his-most of the institutions known to his-tory and to men, that when it does act, it acts justly. After many centuries it acts justly. of patient investigation and minute examination of every fact pro and con, it has proclaimed the beatification of Joan Arc. In so doing, it has but firmed the universal judgment of commend the universal judgment of mankind, for if there ever was a saint it was the sweet and lovely child whom France worships and the world honors.

When it is considered that at the When it is considered that at the age of seventeen, a peasant girl of Domremy went forth to deliver a na-tion and accomplished her purpose where hitherto the genius, the intel-lect and the established power of France has failed to throw off the yoke had disputes and arguments. At length the morning came to vote, and Mary said, "Mick, we have never quarreled of the invading oppressor, that in itself is sufficient to arrest for all ages and all centuries the marveling admiration of men. But unlike many other miracles of which tradition and legend bears reof which tradition and tegend bears fe-cord, the wonders performed by Joan of Arc are the sober and attested truths of secular history against which even skepticism and cynicism hold respectful ence.

This girl, who knew neither how to read nor write, obeying the inspiration of voices which directed her to the deliverance of her country, went to the nearest commandant and told that grizzled soldier that she had been degrizzled soldier that she had been de-vinely appointed to lead the armies of France for the freedom of the country and the crowning of the king. Though at first her statements were received with incredulity, she inspired in him faith in her representations as she did in all the great generals of France to whom she was in turn presented. Brought to the palace of the king, she went directly to him, though he was clad in the garb of a courtier and an-other sat arrayed in royal vestments upon the throne of the king.

And so it happened that at the age of seventeen Joan of Arc was appointed commander in chief of the armies of France with supreme control over its warlike destinies. What she accomplished is the record of universal history. Again and again her council of war de-cided on one plan of campaign and she directed another, and in each instance success attended her judgment. She raised the siege of Orleans, drove the English from France and conducted Charles VII. to Rheims where he was triumphantly crowned as the king of a delivered and independent

Then announcing that her work was done she begged leave to retire again to her native village of Doremy. This the selfishness of the king refused, and as a result she was detained at the court until, through the vacillation and weakness of king, the English again made inroads upon his power and in one of these forays Joan of Are was captured and taken to Rouen by the English. She was accused of witchcraft English. She was accused of whole have but defended herself with such skill and such convincing truth that even the subservient Bishop Cauchon (pronounced like cochon, the French word for pig) had finally to adjourn the word for pig) and many to adjoint the court leaving Joan of Arc triumphant as to argument and fact. But the Eng-lish had decided upon her death, and so contrary to the forms of civil and ec-clesiastical law, she was turned over to the executioner and at the age of nine-teen was burned to death at the stake. No loftier soul ever ascended to heaven

No lotter sould ever as contact that this from a sacrificial than this pure and sinless child. Waile the beatification enrolls her in the army of the elect, it is a tribute to the justness of men and a benefit to the world in the truth that tervene, right is trumphet-tongued and wrong is damned. The Protestant as well as the Catholic world hails Joan of Arc as a saint, and though the reign of Pius X may have many glories, none will outshine the splendor of this beati-fication which fulfills one of the dearest

purposes of Leo XIII. --Catholic Union and Times

THE CATHOLIC RECORD.

A DEMORALIZING INFLUENCE. THE FAMILY DAILY PAPER WITH ITS RECORD OF PUBLIC AND PRIVATE

right to vote, and I am going to exer-cise it." "And so he did," said Arch-bishop O'Reilly, "and to-day he does not know for whom he had voted." No matter what they learnt from books and fures, they must, His Grace remarked to his hearers, have common sense, and that was acquired in the larger and wider school of life. He would guarantee the accuracy of this srory. Some three years ago, when the elections were on and political zeal ran SCANDALS. Nothing exercises more powerful in-fluence than example: and certainly nothing is more contagious than bad example. Every observing person has remarked the number of suicides that remarked the number of sincles that follow the published account of one sensational suicide : children of four-teen years of age have died by their own hands, because of some parental correction or of some childish disap-pointment. Where did they obtain the elections were on and political zeal ran very high, an old man and his wife lived somewhere near Adelaide. He must not tell the suburb. The man's name wrs Mick, and his wife's name was Mary. Unfortunately, Mick was in favor of Mr. X., while Mary was iu favor of Mr. Y. Day after day they more sensational, and what arouses the sleeping passions of justice-loving Christians to seize, hang and burn a brother mortal, without a hearing, without a trial, without a judicial con-demnation? The family daily paper has urged them on, has fitted their hearth for an one anonakable. The said, "Mick, we have never quarreled in our lives, and we are not going to quarrel over Mr. X. or Mr. Y. I will vote for Mr. X." Mary went to the poll, and when she came back she in-formed her husband that she had voted for Mr. X. "I don't believe you," said Mick. "You're always suspic-ious," replied Mary. "I thought you would not believe me, so I brought the ballot paper home with me." Flourish-ing it before her husband, Mary cried triumphantly: "Now, do you believe me, Mick ?" They must try to use a has urged them on, has inter then hearts for crimes unspeakable. The highly colored sensational accounts of divorce trials, of elopements, of mur-ders, of breach of promise suits are the mind's nutrition daily absorbed by the American youth, and these yellow les-sons in degeneracy are forming the habits, the dispositions and the char-acter of our manhood and womanhood. me, Mick ?' They must try to use a little common sense with their learning.

If a friend should visit you and, in THE CHURCH'S STRENGTH. THE PRIEST SUFFERS HARDSHIP FOR HIS FLOCK — WEAK SPOT IN PROTEST-ANTISM. Commenting on a recent address of Rev. Dr. W. S. Rainsford of the Epis.

deserve admiration for preserving unsullied your domestic hearth. What then are we to do? Shall we

What then are we to do ? Shall we give up our daily paper and be in ignorance of the daily history of the world ? Yes, by all means give up your daily record of public and private scandals and devote your leisure hours to more profitable studies or to better advantage: Your mind will be health-ier, your conscience will be purer, your suspicions of your neighbors will be rarer, your jealousy of your husbands and of your wives will vanish and you will be better mone hetter women and will be better men, better women and better Christians. It is really a na-tional calamity to permit the unlic-ensed privileges of the press to demoral-ize our American youths; it is an un-mitigated evil to publish sensation that

can produce nothing but evil.—Rev. James Flanagan in St. Joseph's Chronicle, Reading.

UNANSWERED PRAYERS.

There are selfish prayers which go unanswered. Human lives are tied up together. It is not enough that any of togener. It is not enough that any of us thinks only of bimself and his own things. Thoughts of others must qual-ify all our requests for ourselves. Something which might be good for us, if we were the only person, it may not be wise to grant because it might not be for the comfort and good of others. It is possible to overlook this in our prayers, and to press our interests and desires to the harm of our neighbor. God's eye takes in all His children, and He plans for the truest and best good of each one of them. Our selfish missionaries in China, in Tonquin; it was equally true of Father Damien and his successors in the leper colony of Hawaii. It was equally true of the Catholic priest among the triber of the

Hawaii. It was equally true of the Catholic priest among the tribes of the Northwest. The Catholic priest and drag the lost to dry land. He is not afraid to redeem the outcast, to re-store the world's wounded and beaten to be bard and beaten

store the world's wounded and beaten to health and hope. In New York City to-day the spread of Catholicity among the poor steadily continues because of the superior tact and wisdom of the missionaries of the Catholic Church. No Catholic priest or missionary ever talks about "the catholic Church, where the poor are glad to congregate, is no occasional glad to congregate, is no occasional

OUR DUTY AS TO HEALTH. People have no right to be careless concerning their health. First, they have their own duties to do, and they cannot do them properly without cannot do them properly without health; second, no person can be sick without interfection

without interfering more or less with the rights and privileges and comforts of others. Probably three-fourths of the sickness and disease in the world could be prevented with a little care, and what a shame it is for people who ought to be and might be well and useful in the world, to make themselves ill and dependent and miserable, and hinder others from their work, and pointment. Where did they obtain the notion of self-destruction? From the family daily paper. Everybody knows how one sensational lynching has been followed by other lynching the more sensational, and what arouses the strong, rather than weak, sickly, miser-able, helpless and burdensome to others. Hence all persons should be thoughtful and careful about their

health. Christians especially should care for their bodies, which are the "temples of the Holy Ghost," and their health, which is necessary for effective service for the Master. No one not a brute would wish to work a horse till he was solid wish to work a horse the was sick; yet many who claim to be Chris-tians will work themselves, and their families, in a way which would be cruel in the case of a horse or a mule. People must learn to be careful of the Lord's property, and Christians are not their own ; they are "bought with a price," and should, therefore, "glor-ify God with their bodles."

To Save One Soul.

To bring one soul—no matter how black and guilty—to the loving, yearn-ing Heart of Jesus, is worth all the best actions of your whole life put to-gether. Think of the great price paid for its redemption ! To look after one's own salvation ex-

clusively is, no doubt, good ; but so narrow are our poor petty minds that there is selfishness even here, and self-ishness, above all other things, is op-posed to everything we know of our meek, tender and forgiving Redeemer. His whole life was spent in sacrifice and solicitude, and all for the poor, erring, wandering, wayward sinner. Think of the stories of the prodigal, of Magda-lene and the penitent thief, and how clear this fact must then appear ! His last prayer, while suffering the most terrific torture on the infamous gibbet, was for pity and forgiveness for His very murderers, so anxious was He to secure their souls! Love of souls and their salvation has ever been the unfailing sign of saints.

TAUGHT BY CATHOLICS.

WHAT REV. MADISON C. PETERS THINKS PROTESTANTS SHOULD LEARN.

On the subject, "What Protestants Should Learn from Catholics," Rev. Madison C. Peters preached a forcible sermon in Broad Street Baptist Church, Philadelphia, Pa. He said in part: The rich Catholic hesitates not to kneel by the side of the poorest. Pro-testants have too keen a sense of mell.

smell. Protestants should learn from Catho-lies how to give. Catholies are gener-ally poor. But behold their churches. Behold the earnings they lay upon the altar of the church. Every Catholic is identified with

some parish. There are thousands of Protestants in this city whose church membership is in their trunks, or in the place where they used to live. They the place where they used to live. They remind me of those matches that strike only on their boxes—when you havn't the match you havn't the box, and when you have the box you haven't the match.

In caring for their children Catholics teach us a lesson. The Protestant haity need to be awakened to a deep saity need to be awakened to a deep sense of the magnitude of their duty toward their children. Here is the source of strength in the Catholic Church. The Catholic Church has been charged with putting too much stress upon good works and not enough

quiet and sober proof that I have mis-under-tood the matter. In the mean-time, let me thanktully believe that thousands of the persons at whom Rob-erton and Fortin, and other such very miserable second-hand writers have sneered, were men of enlarged minds, purified affections and holy lives-that purified affections and holy lives—that they were justly reverenced by men, and above all, favorably accepted by God, and distinguished by the highest honor which He vouchsafes to those whom He has called into existence that of being the channels of His love and mercy to his fellow-creatures."

AS ONE WHO LOVETH

UCH IS THE CHASTISEMENT OF THE SAVIOUR FOR HIS CHOSEN ONES.

Among the many beautiful sentiments voiced by General de Sonis, the incom-parable French patriot and Christian,

one are more elevating than those em bodied in his letters to his daughter. In one of these he wrote: "My dearest Marie, I love to think that our Lord only tries those whom He loves, and who love Him, so as to make them pass who love film, so as to make tump pass by the crucible of suffering, to associate them with His Passion, and afterwards with the glory reserved to His saints who have all been thus purified before entering into a blessed eternity. Dear child, struggle with courage against the demon of sadness, oppose to it a gentle submission to the will of God, and serve Him with joy, asking of Him a thorough acquiescence in His will, and, a great simplicity of heart. Come, my dearchild, do not let us be discouraged, but let us walk bravely in the path which our Lord has pointed out. Let each fall—and who does not fall in the way of perfection ?—be an occasion for our rising again with greater devotion and sanctity."

In the same way he teaches her how In the same way he teaches her how to bear sickness and suffering, quoting the device of St. Teresa and St. Mag-dalen of Pazzi. "Either suffer or die ! Always suffer, but never die !" It is in a state of sickness that she can best imitate her Divine Model. Our Lord is represented under the figure of a Lamb, gentle and submissive, and so He Lamb, gentle and solutions ive, and so he loves with predilection those souls who are ready to accept all that God wills, Finally he exhorts her to offer up her sufferings and prayers for all, for the Church, for the world, for her country, for her family, living and dead, for her her ancestors. He ends by excusing himself for this long letter, and keeping her thus "hanging between heaven and earth." His daughter, in return, wrote to her

This daughter, in recurit, whole to her father about the green fields of Alsace, the fir-wood of the Vosges, and the heaven so bright with stars at night, reminding him of the way in which, as a child, he used to make her admire a child, he used to make her admire the firmament in Africa, and he replied: "I am so pleased, my dear child, that you remember the lessons I taught you so long ago, and that your soul thus rises above the weary earth to those luminous regions which inspired the Royal Prophet with that admirable Psalm of thanksgiving: *Coeli enarrant gloriam Dei*. Of this Psalm I can only say: 'Beauty old, yet ever new!' and each day when I come upon it in the office, it fills my heart with fresh en thusiasm.''

Drink Habit Among Women.

A St. Louis priest inveighs strongly against the drink evil among women. It is the weak, foolish women who indulges in strong liquors. Fathers heads of families, should recognize this fact, and as far as in them lies keep stimulants out of their houses. Doctors should know that, too often, they prescribe malt and spirituous liquors for women patients, when other remedies could be used, and the end is remeates could be used, and the one had as the inordinate love of the one time med-icine. The after theatre parties are responsible for the spread of the drink habit among women. It is no unusual habit among women. It is no unusual thing to see women, young and old, around festive tables with liquor, dis-guised in decotions, before them, and insensibly the base appetite is aroused.



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AMUSING INCIDENTS GROWING OUT OF AUSTRALIA.

of Mercy.

Now that women can record their votes, said His Grace, it is necessary more than ever that they be intelligent and well educated. Some years ago, about the time when the franchise was first given to women in South Aus-tralia, there was an election in Adelaide, and party feeling ran high. Four or five candidates had offered their services and two had to be returned. Among the supporters of one party who were anxious that their "man" should be chosen was an old lady. As she had not been used to elections, close attention was paid to her political education. She was told to vote for A and B, not for C, D or E, and to put a cross after the names of the two first mentioned. Lesson after lesson was given her, and certain members of the party walked to the polling place with her, their last junction being: "Maggie, now be careful." When she came out of the

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ELECTION ANECDOTES TOLD BY

THE RIGHT OF WOMEN TO VOTE IN

Some amusing and instructive elec-tion stories were told by Archbishop O'Reilly, of Adelaide, Australia, in the course of addresses delivered at recent prize distributions in the schools of the Sisters of St. Joseph and Sisters of Merry.

but it knows and always has known that no missionary who dodges personal contact with those to whom he seeks to preach the gospel of human brother-hood is worth his salt. The poor are not fools; the heathens are not idiots; they are quickly alive to the difference bstween the man that preaches to them, that gives them old clothes, and the man who is willing and anxious to be that gives them old clothes, and the man who is willing and anxious to be with them personally in their hours of dire distress and extreme travail. The Catholic missionary to the Indian was his priest and also his physician. He suffered equal hardship with his flock : he faced death in every form in which his flock was compelled to face it.

it. In sickness or in health, in sorrow or in mirth, in life or death, the priest was literally the good shepherd who re-pulsed the rapacious wolf and cared for the new-born lamb. The democracy of the methods of its religious and philanthropic work has made the poor continue to seek the Church of Rome, continue to seek the Church of Rome, and Dr. Rainsford has impulsively con-fessed the weakness of the Protestant churches in dealing with the city poor when he says that the dreary want is the lack of workers, who have not simply old clothes and soup tickets to give away, but human sympathy to offer to those who sorely need it. booth she said she was quite sure she had voted for A. and B., but in answer to further inquiries stated : "I am certain I voted for them, because I

Commenting on a recent address of Rev. Dr. W. S. Rainsford of the Epis-copal Church in New York City, at the Young Men's Christian Association, in which he startled his audience by say-ing: "The Lord deliver me from the highly developed lody heard member

highly developed lady board member. You want the worker. There ought to

have been a hundred young women here. We need the girl that is willing to give up her afternoon teas, fancy

dress balls and her theatre parties and

labor with those of her own age in the spirit of true charity and gentleness,"

the Oregonian of Portland, Ore., thus

editorially says: Dr. Rainsford is right, and he has

put his finger upon a weak spot in Pro-testantism compared with the mission-

ary efforts of the Catholic Church. The Catholic Church is more democra-

The Catholic Church is more democra-tic in its missionary work. It draws no color line. In St. Peter's, in Rome, the meanest clad Catholic can enter its portals and kneel at its altar any day

of the year. You will see negroes clad in the garb of a priest in Rome. Macaulay notes among the causes of the tenacity of life in the Catholic Church this fact that its worship is to

this day far more democratic than that of Protestantism ; the Catholic priest

and missionary always gets nearer the heart of those he seeks to convert. The story of the devotion of the

Catholic missionaries to their Indian converts in Canada in the seventeenth

and eighteenth centuries is pathetic on

both sides. The Huron Indian con-verts, whether they died fighting the

Iroquois or the savage Puritan soldiery,

It of uois of the savage rankan soluter, died in defense of their priest, and he perished with them and for them. It was equally true of the Catholic missionaries in China, in Tonquin; it was equally true of Father Damien and

Thirty-five Converts.

gave a vote to everybody." Men also were in need of education and proof of this was supplied. Dr. O'Reilly said he knew an old man who O'Reilly said he knew an old man who could neither read nor write, and when accosted on Wednesday morning this person, whose name was Jim, said he was going to record his vote. Jim stated he was sure that, although there were eight candidates, he must put a cross opposite only three names. "But how can you tell for whom you are going to vote?" he was asked by the Archbishop, and the reply he gave was: "It does not matter. I have got the

glad to congregate, is no occasional visitor who makes his hearers feel that the church is a "charity;" he is no patronizing disseminator of old gar-ments. The Catholic priest in the churches that the poor visit in New York lives among his people; he is not a bit too proud to be one of them. The Catholic Church knows that or-casing and system are necessary. ened character cannot be attained by upon faith. a young person merely in answer to prayer—it can be reached only through long experience. There are blessings which we crave and which God would held the crave and which God would which we crave and which God would gladly give, but they come only through long and slow process. God delays to answer, that in the end He may give better things than could have been given at the beginning. An im-mediate answering would put green fruit into our hands. He waits until it ganization and system are necessary, but it knows and always has known

is ripe.

WHERE TO HEAR A GOOD SERMON.

Some ignorant people outside the Church imagine that as Latin is the language of the Catholic Church, even language of the Catholic Church, even the sermons of the priests to the people are delivered in that tongue ! Mr. George T. Angell, the veteran human-itarian, was in a Protestant church re-cently where the sermon might just as well have been preached in Latin for all the good it was to the majority of the preacher's hearers. He says that the clergyman spoke of "ethics" and "economics," "encyclopaedic man," "speculative orthodoxy," "psychol-ogy," "isoscleles triangle," "unify-"isoscleles triangle," " unifogy, ing force from the great Universal Self," "elaborate scheme of social organization," "Antinous and Apol-lo," " complex realism," " sociologi-cal expansion " and " the old skeleton cal expansion " and " the old skeleton of a defunct philosophy," etc., etc.— all of which, while doubtless intelli-gent to the Lord, was an unknown language to nine-tenths of the congre-gation. " We contrasted it," says Mr. Angell, " with the plain talk of Christ and the Apostles—' Christ and Him Crucified.' ' Our Father Who art in heaven'—and we wondered what Him Grucined. 'Our Father who are in heaven'—and we wondered what headway lawyers would make if they talked to juries as this educated clergy-man talked to his no more intelligent

ongregation.'

congregation." If Mr. Angell wishes to hear a good practical sermon delivered in language "understanded of the people" he should attend Mass in a Catholic church some Sunday. Almost any church on any Sunday will do.—Sacred Heart Review. Heart Review.

Protestantism has swung to the other extreme and not put enough stress upon good works. Good works won't save, but faith without works is dead. The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame.

" THE DARK AGES. "

PROTESTANT TESTIMONY OF HOW GREAT LY THE WORLD OF THAT PERIOD WAS INDEBTED TO THE MONASTIC ORDERS.

In his book entitled "The Dark

In his book entitled "The Dark Ages" Dr. Maitland, a Protestant clergyman and scholar of repute, said : "It is quite impossible to touch the subject of Monasticism without rub-bing off some of the dirt which has been heaped upon it. It is impossible to get even a superificial knowledge of the medieval history of Europe without seeing how greatly the world of that period was indebted to the monastic orders, and feeling that, whether they were good or bad in other matters, monasteries were beyond ail price in those days of misrule and turbulence as places where (it may be imperfectly, but better than elsewhere) God was worshipped as a quiet and religions refuge for helpless infancy and old age, a shelter of respectful sympathy for for the orphan maiden and the desolate widow—as eentral points whence agric-ulture was to spread over bleak hills and barren downs and marshy plains, and deal bread to millions perishing with hunger and its pestilential train— as repositories of the learning which

and deal bread to millions perishing with hunger and its pestilential train-as repositories of the learning which then was, and well-springs of the learn ing which was to be—as nurseries of art and science, giving the stimulus, the means and the reward to invention, and aggregating around them every head that could devise and every hand that could devise and every hand head that could devise and every hand that could execute—as the nucleus of the city which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathe-dral. This, I think, no man can deny.

a drai. This, I think, no man can deny. I believe it is true, and I love to think of it. But, if it is only a dream, how-f ever grateful, I shall be glad to be awakened from it; not indeed by the yelling of illiterate agitators, but by a

Catholic women should shun liquor in all its forms; it is the beginning of their ruin, socially and morally. They should, at all times and in every place, put their veto on it.—Pittsburg Cath-No single great deed is comparable for a moment to the multitude of little

scatter happiness on every side, and strew all life with hope and good cheer

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red blood that flows through the veins has to come from somewhere.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada March 7th. 1900. ditor of THE CATHOLIC RECORD.

London, Ont: ear Bir: For some time past I have read ar Bir: For some time past I have read restimable paper, The Carnolic Record, restimable you upon the manner in

our estimate you upon the manner in which it is published. Its matter and form are both good; and a traly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend its to the faithful.

to faithful. ssing you, and wishing you success. Believe me, to remain. Yours faithfully in Josus Christ, t D. FALCONIO, Arch. of Isrissa. Apost. Deleg.

LONDON, SATURDAY, APR. 16, 1904.

CLERICAL CHANGES.

The Venerable Archdeacon Andrieux Pastor of Belle River, having labored successfully as a priest in this diocese nearly fifty five years, has requested the Bishop of London to accept his resignation, and the request has been granted.

In fact the Venerable Archdeacon was anxious to retire for some time, commission nor any legislation on the but on account of the scarcity of matter. priests in the diocese of London he did not wish to urge the matter and thereby embarrass the Bishop in any wav.

Father Andrieux has done heroic work in many parishes and has established some fine churches and schools and has been a member of the Bishop's Council for several years and he carries with him the good-will and confidence of the Bishop and his brother priests as well as the affection of the people for whose welfare he labored.

Father L'Heureux of Simcoe will succeed Father Andrieux. Father Martin of Staples will succeed Father L'Heureux and Father Roussel will take charge of the parish of Staples.

TO SETTLE THE QUESTION OF RITUALISM.

Mr. Arthur Balfour, the Premier of Great Britain, stated recently that a royal commission will be instituted to enquire into alleged disorders in the Church of England. It being well understood that the intention is to enquire how far ritualism has spread in the Church, the question is being very keenly discussed whether any steps will be taken to suppress the ritualistic practices which have caused so much and such bitter discussion during recent years.

It is not doubted that the appointment of a commission will renew the Queen of Louis XVI., as a protection violence of the Kensitite faction who against ills of every kind, and especwill make every effort to put down the ially as a preservative of beauty and of tendency in the Church towards an influence over others who are met in every day life. elaborate symbolical ritual, and to restore the Church to be something like Dr. Berridge imagined that he had what the early Christian Church was, met with a real treasure in the mystic and what it continued to be down to art, and procured possession of the the so-called thorough-godly reformation clasp, promising to pay \$5,000 for it ; of the sixteenth century. Yet it seems but the money was not forthcoming and to be the prevalent opinion with the Mrs. Cunningham sued for recovery of press of England that the commission the clasp. will not deritualize the Church in re In the course of the proceedings it gard to those matters which the Evan was testified by expert witnesses that gelical party desires to see swept away. the clasp is of modern British manufac-The situation seems to be this, that ture, and its value does not exceed at the present moment a majority of the seventy five cents. It was awarded to English Church clergy are actually in Mrs. Cunningham, but the main fact favor of a more elaborate liturgy than which should convince the votaries of they have had in use, whereas the laity, Dr. Berridge that they have been duped in confiding in him is that with though not so far advanced, are not decidedly averse to the proposed imall his pretended magical knowledge he provements which certainly make rewas himself duped into believing that ligious sentiment more robust and he had obtained a charm which was earnest. They feel that devotion is almost priceless in magical value. It really nourished by the proposed is somewhat astonishing that notwithchanges, which speak to the heart standing the numerous exposures which through the medium of the senses, and have recently taken place of impostures of a similar kind, in the way of spiritthey are not, therefore, disposed to ualistic manifestation, astrology, palmjoin the non-conformists and Evangeliistry, and the like, these impostures cals in the war against Ritualism. still find dupes who freely disburse The fact that every attempt made in the House of Commons to suppress their money to keep up the hallucina-Ritualistic practices has been ignomintion, and to enrich those who carry on most glaring systems of deception iously voted down, sufficiently demonwhich they practice upon a credulous strates this; for it must be remembered that the whole power of noncon public. It is not creditable to this formity was thrown into the scale age, which is supposed to be, and which against the Ritualists when these votes really is an age of wonderful enlighten were taken. It is evident, therefore. ment and innumerable scientific dis that if the matter were left to the eoveries, that even those who are not Anglican Church itself, the crusade gnorant of all the sciences should be against Ritualism would be abortive easily imposed upon. and it is not likely that the Anglicans As the Catholic Church carefully will submit to the attempt of the nonwarns her children against the impos-Conformists to dictate to them what tures of superstition, we are happy in being able to add that it is not manner of worship shall prevail in the

Church of England. We do not regard the Ritualistic movement in the Church of England in the same light as do the non-Conformists, as a Romanizing of the Church. It is rather a yielding to the natural impulse of religious humanity to express outwardly the sentiments of devotion which are felt internally, and from this point of view our sympathy is decidedly with the Ritualists. It is generally believed that the only

result which can come from the movement to suppress Ritualism, will be to help bring about such a state of affairs as will hasten the day of the disestab. lishment of the Church of England.

A large proportion of the papers which favor the ultimate appointment of the royal commission promised by Mr. Balfour advise that its appointment be deferred until after the meeting of the National Church Council which is soon to be held. When the Convocations of Canterbury two and York meet together with the clerical and lay delegates of both ecclesiastical provinces, the voice of the whole Anglican Church will be heard on the subject, and it will then be seen what the Church of England itself desires in regard to the points at issue; and if we do not mistake the kindly temper and love of fair play for which the English people are generally held to be remarkable, the decisive opinion of the people will be found to be that these matters which belong only to the Church of England should be settled by that Church itself with-

out the interference of the non-Conformist body ; that is to say, it should be decided by the general council, and not by Parliament, in which all denominations are represented. Should this opinion be found to prevail throughout the country, the result may be that there shall be neither a royal

CURRENT SUPERSTITIONS.

A curious story has come to us from London, England, which shows that the black art still has votaries who firmly believe in it, and these votaries are found even in the ranks of the educated classes, and among the aristocrats of England.

One Mrs. Marion Cunningham recently gave evidence in the Court of Queen's Bench that she consulted Dr. Berridge for professional treatment, whereupon she discovered that he is the head of a body known as the Hermetic Society, the purpose of which is to attain knowledge of the future through the invocation of the heathen God Mercury, and by consulting the stars and planets and studying their motions. Not only did the doctor profess to be an astrologer who could see into the future, but according to his own account of himself he is

all illnesses, and cure all diseases, break off engagements and perform other wonders. Mrs. Cunningham believed in him and became a member of his society. She was the possessor of a certain mystic clasp which as she believed had magic qualities, it having been once

given by the celebrated wizard Cagliostro to Queen Marie Antoinette, the

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among Catholics that these impostures flourish. Our readers will see, as a matter of course, that Queen Marie Antoinette never saw or wore the magical clasp of

Mrs. Cunningham. The exposure made by experts in jewelry should make a "slump" in the stock of the Hermetic Society.

ECHO OF ST. PATRICK'S DAY.

At the St. Patrick's day banquet of the Bristol (England) Hibernian Society, says the London Tablet, His Lordship the Bishop of Clifton, in proposing the toast of the Society and its President, asked if in this country (England,) we were not apt to forget our indebtedness to the sister isle, Ireland. Centuries ago Augustine and his works were in part a failure and in the northern portion of our island we owed our Christianity to men who came from Ireland. Where Augustine failed the Monks of Iona succeeded. Was not Aidan the great Apostle of the north and Bishop of Lindisfarne an Irishman? And Cuthbert also? Ireland was a focus of civilization at the time that Englishmen and Scotchmen were plunged in barbarism. Was it not from Ireland that we got our greatest generals, orators and statesmen. Was it not true that to this day Irishmen kept Parliament alive, and that without them Parliament would sooner or later degenerate into a very dull assembly indeed ? After referring to the benevolent work of the Society, his Lordship wished the society an everlasting prosperity and an ever

extending sphere of influence.

THE MORMON INIQUITY.

The Smoot investigation before the United States Congress has unveiled so much and such gross immorality in the State of Utah that a very general

demand has arisen from the press throughout the nation that the whole Mormon iniquity shall be stamped out. It has been established beyond doubt that the United States law against polygamy has been systematically violated, and many of the most influential papers say that the Mormons must be

regarded as law-breakers and criminals who deserve rigorous punishment. Consistently with this view of the case,

it is generally maintained that it would be an outrage against morality to allow Senator-elect Smoot, a Mormon apostle who is directly responsible for the evil, to remain in the Senate of the nation. His expulsion is therefore demanded.

There are, however, some journals which do not go so far as this. They are opposed, indeed, to Mormonism, or profess to be opposed to it, but they believe that it is unnecessary to employ revolutionary or exceptional methods for the stamping out of the a magician who can tell the causes of evil. The Washington Post says : "The evil will be eradicated by the resist. less advance of a civilization that brands it as a thing abhorrent." This journal with many others believes that the rising generation of Mormons has been against polygamy ever since Utah has been brought by the railroads into immediate contact with the other States of the Union, and that this growing influence alone will Utah into conformity with Christian ideas. The St. Louis Globe Democrat says : " The twin relic (of barbarism) will soon be as dead as its old partner, Slavery, and like its partner there will be no resurrection for it. Let the statutes be enforced against the polygamists. An antipolygamy amendment to the Constitution is not needed, and very likely could not pass the requisite number of States." Its inference is

in the way of Catholic schools, the Proconversions to Gentilism are to be retestants of this province should feel delied upon as the sole instrument to bring about the consummation so ardently light in assisting to place the Catholic Separate schools on the same plane of desired. We admit that the divorce advantage on which the Public schools evil which is growing to such propor. tions in the other States of the Union is stand. It is a mistaken idea which the News

same playground.

just five members of each religion.

It was desired that a large Pulp Mill

tween the Catholic and Protestan

Councillors, the two School Boards,

and the Pulp Mill Company, that the

school tax of the mill should be divided

It now appears that the Protestant

School Board had merely set a trap for

the Catholic Board and ratepayers.

They had taken legal advice, and had

learned, according to their own state-

ment, that the agreement arrived at

would not be operative under the Pro-

vincial School laws, and thus the whole

school tax would be given to the Pro-

testant board, a sum which will amount

as great a peril to the State as Mormonendeavors to inculcate that the religism itself, but the existence of one evil is not a valid reason for the toleration of ious and moral teaching now given in the Separate schools would be advananother. We hope that in time the tageously set aside for the purpose of divorce evil will be overcome, and the having Catholic and Protestant children fact that the country has its eyes now open to the magnitude of this evil taught in the same class rooms, and playing together on the same playmakes our hope to be not without foundation. But independently of this ground. Our contemporary should know that the moral teaching that we consideration, the evil of polygamy should "love our neighbor as ourshould be suppressed, and the expulselves" will do more towards begetting sion of Senator-elect Reid Smoot from good fellowship between Catholics and the Senate will be a move in the right Protestants in the future, than would direction towards suppressing it. the bringing together of the children

President Joseph Smith of the Mormon Church is evidently alarmed at the prospect of being confronted a universal demand from with the other States for the suppression of "the peculiar institution' of Mormonism and he has announced by a decree of April 6th that polygamous marriages are prohibited from this date forward. The general assembly of the Mormon authorities has also sanctioned this decree. But, judging from the past, we are justified in believing that this action is only a blind whereby it is intended to evade the issue by making the people of the other States believe that polygamy will not be practiced hereafter.

This recent action of the Mormon should be erected there, but the Cath-Church authorities is no reason why olic Councillors objected to the grantthe National Senate should hesitate to ing of a bonus for the erection of a proexpel Reid Smoot, who as an Apostle of posed mill if the Catholics were to be Mormonism is bound to endeavor to resaddled with a school-tax for the beneestablish polygamous practices, if at fit of the Protestant Public schools. any time it be found possible to do so. The objection was just and equitable, and was got over by an agreement be-

The Gentiles of Utah have sent a protest which was read in the Senate on the very day, April 6th, when the Mormon President and the ruling body in the Church made their decree against polygamy. The Gentiles say that

equally between the Catholic and Pub-"Polygamists have surrounded then lic School Boards, and on this underselves with an impenetrable wall of standing, confirmed by a written agreesecrecy in their perpetration of mis-deeds, and the veil has been lifted in ment, the objection of the Catholics was lifted in overcome, and the proposed bonus was part for the first time in the testimony given by Church leaders during the inpassed legally for the establishment of vestigation of the Smoot case. the mill.

THE STURGEON FALLS SCHOOL CASE.

The Toronto News and Telegram have been busily employed during the past couple of weeks in endeavoring to raise anew a no-Popery agitation on the question of Separate schools and Separate school taxation.

The News declares that it

approximately to \$1500 or \$2000. "Has no desire to promote a Protest ant movement, to lead an attack upon Separate schools, or to create religious We regret that the youth of Ontario are not educated in common special act to meet the case, and legalschools, that Protestant and Catholic children do not play their games and fight their youthful battles on a comnd, that they do not study mon playgrou from common books, and receive in the the case was so clear that the Ontario schools a common religious training. free of all taint of sectarian bias, an that they do not compete from child-hood under common conditions for the hood under common conditions for the high and honorable positions in the community. But in this Province Sep-arate schools are established, and we that now it only awaits the signature of the Lieutenant-Governor to become law. have no mind to attack the system, to withdraw any of the privileg es which Catholic citizens enjoy, or to limit the resources provided for Separate school support."

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On behalf of the Government, Hon. Mr. Harcourt, the Minister of Education, showed that the Bill had been before the House for seven or eight weeks, and had gone through all the various stages in the ordinary way. There had been no hurry, or attempt to hurry. On the contrary, there had been more than the ordinary notice. In committee, the Bill had received careful consideration, and if any interested party was not represented, it was not the fault of either the Legislature or of the committee. The committee was unanimous in its finding. There should, therefore, be a very strong case to ask for such an unusual procedure. Why did not Mr. Nesbitt enter a protest on the second reading, or in the Committee, or on the third reading ? The Bill is out of the hands of the in the same schoolroom, and on the House, and cannot be restored to the order paper.

The Hon. Mr. Gibson also spoke on The case out of which the present agibehalf of the Government. He said tation arises occurred at Sturgeon Falls in the District of Nipissing, Ont. " the House might suspend the rule, and put a bill through in a few min-There is a large French-Canadian Catholic population in this locality, viz., utes, as had sometimes been done to correct an inadvertent error. But this somewhat more than one half, and a Catholic Separate school as well as is not the case here. The practice a Protestant Public school are in sucproposed would be an absurd one to initiate. But apart from that, he was cessful operation there. So large a proportion of the population is Cathoprepared to stand upon the result of the careful work both in the House and lic that one half of the Municipal Corbefore the Committee. The resolution poration is Catholic, and one half Protestant or non-Catholic. There are should be voted down unanimously.

Here the Speaker remarked that no private member could bring up a Bill again that was disposed of, and yet that privilege was asked for outsiders.

On a division, 14 Conservatives voted for Dr. Nesbitt's motion, and 18 against. Thirty-four Liberals voted against, and the proposition was declared lost.

We have now another devil's thirteer nd one over.

It was, of course, in obedience to the dictation of a number of Orange Lodges which as usual entered protests. besides several Public School Boards. against justice being done to Catholics. that Messrs. Nesbitt and Crawford with their twelve backers endeavored to obtain a reconsideration of the Sturgeon Falls School Bill. But the Legislature with commendable firmness refused to accede to the preposterous demand. The same influences stir the Toronto Telegram. We are, however, surprised at the illiberal stand taken by the Toronto News on the subject. We did not expect this conduct on the part of that journal. The plea of the News is that the special bill is contrary to the school law. It is true that till this bill was

passed, the law made no provisions to avoid the infliction of the injustice at-But the makers of the trap reckoned tempted by the Sturgeon Falls Public without their host. The Legislature School Board. We must presume that was asked by the Catholics to pass a the Lieutenant Governor will sanction the act of justice passed by the Legisize the agreement which had been lature, and the plea of the Daily News amicably made several years ago in will no longer be true that the bill is the interests of justice and peace, and against the law.

It is no unusual thing to pass a special Legislature unanimously passed the act Act to remedy a wrong, and so the prein the regular course of procedure, so text of the News against the present bill is a very lame one.

The News should remember that in its endeavor to keep Seperate Schools At this late stage, the Protestant in an inferior position, it is really en-School Board are making a strenuous deavoring to force upon Catholics a effort to induce the Lieutenant-Govsystem of education which is opposed ernor to withhold his assent to the Bill. to their conscientious convictions. We hey demand that the whole school tax do not try to compel Protestants to send their children to other schools than those of their choice. The Catholics of Ontario are entitled to a similar liberty, and Protestants have no natural right to dictate to us that we shall send our children to schools where the name of God cannot be spoken, or His existtence taught.

that Utah cannot be deprived of Statehood now, and it is useless also to expel Reid Smoot from his seat in the Senate.

Further, there is a large non-Mormon population in Utah, and a movement is on foot to organize an anti - Mormon political party.

It does not appear that such a party will have any success for many years to come, as the Mormon Church dominates the whole State, Salt Lake City included, to such an extent that there is no present hope of overthrowing that domination. It is admitted, however, that among the Mormon young men there are many who have laid it down as their unalterable political programme that the anti-polygamy Federal laws must be observed, and if the next General Conference of the Church refuses to act upon this programme it is said that fully five hundred young men, the very flower of the sect, are resolved to abandon the Mormon Church in a body.

Too much confidence must not be general dogmatic teaching is possible. But the Catholics of Ontario can and do placed in this view of the case, for give such teaching in the Separate predictions regarding the probable action of newly organized parties are schools. We say, therefore, that Onvery likely to prove delusive. It may tario Protestants should rejoice that it i possible to have a satisfactory religious be true that the lapse of time is operating to weaken the Mormon system ; and moral training even in a considerbut it will necessarily take a long time able number of the schools of the prov to outvote the Mormon majority, if ince ; and instead of putting obstacles which it has not, to my knowledge."

Continuing, the editor of the News 'rejoices " that many able Catholics have occupied and still occupy high places in the public service in Canada, as on the bench and in politics, and names in this connection Messrs. J. J. Foy, Sir Wilfred Laurier, and among the departed ones whose memories are honored by the country, Sir John Thompson, John Sandfield Macdonald, and C. F. Fraser.

For these last sentiments we give credit to our contemporary ; and we freely accord to him full liberty in the expression of his opinion

in regard to his conviction that our children should be educated in the same school rooms, and take their recreation on the same playgrounds. But he should grant us the same lib. erty in our conscientious convictions.

We hold that something more than playing on the same grounds, and learning from the same books in the same schoolrooms is needed for the proper moral training of our children. A very able paper read by Mr. Leitch of Brantford in the Trustees' section of the Ontario Educational Association which met last week in Toronto showed plainly that without dogmatic religious teaching no satisfactory moral instruction can be imparted in the Ontario Public schools, because without such dogmatic teaching there is no solid ground on which such moral teaching can be based. In the mixed religious condition of Ontario, no such

of the proposed Pulp Mill shall be paid to their school, and a deputation was sent to Toronto last week to induce the Lieutenant-Governor to veto the Bill, and the duplicity was carried so far that on Friday, April 8th. Dr. Nesbitt actually proposed in the Legislature that the Public school supporters of Sturgeon Falls be permitted to appear at the Bar of the House to state

their case." Mr. Crawford further asked that the Bill should be recon sidered.

The speaker stated that there is no precedent for such a motion as that of Dr. Nesbitt. Mr. Whitney, the leader of the Conservative party, opposed the motion. He said :

"This question should not be shirked, but should be decided according to common sense and ordinary practice. I don't care what the result may be. I shall oppose the motion for the following reasons. In the first place, I decline to discuss the merits of the Bill. I do not want to see those who are dissatisfied with the Private Bills Committee coming before the bar of the House. There is no precedent for such an extraordinary and unheard of suggestion that those who fail in the Private Bills Committee may come here when it is too late for the House to do anything, to be received, where? At the bar of the House, if you please! That is to assume that they may be put before all the rest of her Majesty's sub-

jects. I have nothing to do with the proceedings before the Lieutenant-Governor, but I do protest against those who were unsuccessful in Committee coming here after the bill has gone from the possession of the House, and being received at the bar, as if some great national wrong had been done-

MARIE CORELLI'S BOOK ON " THE TEMPORAL POWER."

In reference to our article of some weeks ago, giving reasons why Marie Corelli's book on "The Temporal Power " has been placed upon the index of books prohibited to be read by Catholics, W. M. of Ottawa asks us i it is actually the case that the book in question has been so condemned. He states that he has not seen any authentic statement that this is the case.

We have not actually seen a list of recent additions to the Index, but it has been credibly stated in the pres that this book has been condemned by name, and we believe that this is the case. But from our article it will be readily seen the book has the qualities which make it deserving of such condemnation. When we shall have ascertained the actual facts we shall refer to the matter again. For the present we shall merely state that the Index " strictly forbids the books of all authors, which support heresy or schism, or aim at the overthrow of the foundations of religion."

Such books are prohibited by the natural and divine law, but they are also forbidden by the Index. We do not hesitate to express our conviction that Marie Corelli's book falls under this condomnation, for the reasons we have already given.

6, 1904.

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member that in Seperate Schools it is really enpon Catholics a hich is opposed convictions. We Protestants to o other schools pice. The Cathitled to a similar s have no natural hat we shall send where the name en, or His exist-

APBIL 16, 1904. THE SOCIAL QUESTION.

Rt. Rev. John "Lancaster Spalding. CONTINUED.

If the capable and the good in every neighborhood and village, as well as in the cities, are to unite to promote a parer, more generous, more intelligent life, they must be attracted and held by the love which keeps the heavens young and strong, which uplifts the faces of children, makes the flowers faces and in the soul becomes a divine intellectualism and aestheticism, as we are threatened with the evils which greed and sensuality work, by our un-thinking confidence in the power of sharp wits and numbers, forgetting that snarp wits and numbers, torgetting that peoples, like individuals, live by faith, hope and love, by devotion, obedience and reverence, and not by cunning and conquest. The Greeks lacked the sense of sin, and were able to become a permanent part of the life of the race fair, and in the soul becomes a divine enthusiasm for the welfare and salvation of men, who are the offspring of God's immortal love. They must feel that right human life consists essentialby their supreme intellectual and aesthetic genius. The sense of sin is dying out of our life, private and pubthat right human ine consists around an ly not in prosperity, but in virtue, that prosperity is often a misfortune, lead-ing, as it does, to pride, insolence, heartlessness and the luxurious habits lic, and we have no supreme intellect-ual or aesthetic genius, while the things in which we excel-trade and which undermine character and destroy obleness. The true end of all effort commerce and riches, and shrewdness and struggle is to bring forth in inare powerless to save from destruction dividuals the highest possible potency of wisdom and love, and the process is associated with pain rather than with and utter extinction. They are akin to fear, to change and death, and are is wisdom and love, and the process is associated with pain rather than with pleasure, with poverty rather than with ciches. It is life's spiritaal content that gives it worth, and to make this full and pure is the highest aim. Peoples, like individuals, are great, not because they have subdued nations and botained possession of great treasures, but because they have great thoughts in the cause they have great thoughts between the family of the family are be-coming looser and weaker; the univerpleasure, with poverty rather than with riches. It is life's spiritual content that gives it worth, and to make this fall and because they have great thoughts but because they have great thoughts and great love. The destiny of the noblest leads them to strive for suprem-acy, not in material things, but in the things of the spirit. We are multitu-

world the bonds of the family are be-coming looser and weaker; the univer-sal political corruption weakens the power of the State to educate, how-ever unlimited its resources to found and maintain schools; eivil society, which creates opportunity for all the violations, and consequently for every bird of education, is undermined and linous enough and we have gold enough if we but have wisdom enough to make right use of our fortune. Statesman-like and patriotic alone are they who kind of education, is undermined and like and patriotic alone are they who in this great land of ours are intent on strengthening and purifying the inner power of life. In comparison with this our politics and world - policies are futilities. Faith in democracy is faith in man's desire to rise Godward—it is faith that the people, when free and un-hindered, will strive to make knowledge, is which holds forth a hope of greater secular advantage. As the influence of secular advantage. As the influence of the home diminishes, as political corjustice and goodness prevail. This faith has been ours and it still lives in the has been ours and it still lives in the minds and hearts of the wisest and most generous among us—it is the faith of those who from the inmost depths of their being pray and strive that the Eternal Father's will be done on earth as it is in heaven—a faith which is found only where there is an inextin-guishable deep-glowing love of man. It is born of personal influence, of the then of the lives and words of fathers and mothers and all true teachers; and where it is wanting, we are driven back to mechanical devices for the spread of information and the improve-ment of the environment. But mu does not live by knowledge chiefly nor is he made wise and good by sanitary ruption and secularism impede or dedoes not live by knowledge chiefly nor is he made wise and good by sanitary lodgings. Appeals to the arithmetical understanding do not quicken the soul, and clean linen hides the sore but does not purge away the foul stuff which makes pure living impos-sible. The child comes into the world under conditions favorable to goodness. It herein the subsection for all the churches are brought to the view that all that is required of them is to hold Sunday school. Democracy, whose is driven by its radical impulse to pro-yide opportunity of education for all nnder conditions favorable to goodness only when it is born of the high and reasonable love of chaste, religious and schools, but it inevitably ends with niversities open to all without cost. It is a high ideal inspired by imaginary reasonable love of chaste, religious and moral beings, and it can be rightly edu-cated only when its earliest nature and bound to each other not so much by sentiment as by reverence for their holy calling and by obelience to the Law which makes the welfare and salva tion of individuals depend on the wis-dom and worth of parents. The life of the family determines the quality and value of the men and women who make the family determines the quality and value of the men and women who make inculcation of religious doctrines and principles. And so it comes to pass that while our system of free schools, which is imposed on us schools, which is imposed on us as an enlightened and progressive schools, which is imposed on us as an enlightened and progressive people, weakens the influence of the home and the church, the two essen-timocent and most impressionable years have been passed, he loves not God nor man. To whom no individual is dear, the race is but a field for exploitation.

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Greeks, who perished, though their genuis was the greatest, because they lacked moral consciousness, and were led to shame and extinction by their measure applications in the virtue. A Famous Catholic Scientist. This present confidence with regard to the successful treatment of pulmonary consumption is due to the fact that it can now be so early recognized. The glory of this early recognition depends excessive confidence in the virtue of entirely on two men-Auenbrugger, of Vienna, and Laennec, of Paris. To Auenbrugger, whose work was done nearly half a century before that of Laennec, must be given the credit of having first approached the problem of differentiating diseases of the lungs from one another by methods that were so objectively practical that every practitioner of medicine could, after having become expert in their employment, use them with absolute confidence in his diagnosis.—Auenbrugger, in the April Messenger.

CONVERSIONS TO THE FAITH.

Such statements as the following are of frequent occurrence in the papers now-a-days, and afford us encouragement for more earnest work and fre-quent prayer than ever that our separated brethren may return to the one ated brethren may return to the one true Church of Jesus Christ. Father Conway, the Paulist, announces, as the result of a recent series of lectures to non-Catholics, sixty four converts to the Catholic faith, including twenty Episcopalians, six Lutherans, two Scotch Descharging and Holmer (the accord Presbyterians, one Hebrew (the second in seven years). Again, Archbishop Ryan confirmed lately, at St. Charles Borromeo's Church, Philadelphia, as the result of a mission given by Franciscan Fathers, fifty adults, of whom thirty-four were converts. Again the Senior Kennicott Hebrew Scholarship at Oxford has been awarded to Mr. Frederick A. Ingle, B. A., of St. John's College, who was for a short time in the Anglican ministry, but is now studying for the priesthood at the Col-lege Beda in Rome. If these facts should meet the eye of any man who is still kept out of the Church by a belief or a hope that Anglican orders are valid, --though even if they were so, he would still be severed from communion with the Church's prescribed centre of unity,-let us quote here for him Car-dinal Newman's emphatic words, which were spoken even before the late Pope's pronouncement against those orders: "As to my views of Anglican orders

I can not conceive that they are valid -but I could not swear that they are not. I should be most uncommonly surprised if they were. It would re-quire the Pope ex cathedra to convince me. I would not believe in them if you (he is writing to Father Coleridge, S. J.) or a hundred Fathers of the Society guaranteed their validity, though, of course, it would be a re-markable fact; but nothing but the Church's action on it would convince me. I do not think that the Church ever will act upon it. And for this reason, that, putting them at the best advantage, they are doubtful, and the Church ever goes by what is safe." In connection with all this, we find it is not out of place to add the testieditor of the London Spectator, in re-lation to the Catholic members of the

Metaphysical Society. "I was very much struck by the marked difference between the Roman Catholic members of our society and all the others. Dr. Ward, Father Dal-Cardinal Vaughan one day, talking gairns and Cardinal Manning all had upon them that curious stamp of de-finite spiritual authority which I have never noticed on any faces but those of Roman Catholics. There was no wistfulness; rather an expression which I might almost describe as a blending of grateful humility with involuntary satlety-genuine humility, genuine thank-fulness for the authority on which they had anchored themselves."

May we not in our Easter gladness once more quote Newman, as he closes in thankful gratitude that "Essay on the race is but a field for exploitation. The love of parents and kindred is the root from which all generous thoughts and noble passion rise. Without it there can be neither a true religion nor genuine patriotism. When the virtues which constitute the sap long. Pat not from you what you have here found; regard it not as mere matter of present controversy; set not out resolved to refute it, and looking about for the best way of doing so; seduce not yourself with the imagina-tion that it comes of diamonitment on tion that it comes of disappointment, or disgust, or restlessness, or wounded feeling, or undue sensibility, or other weakness. Wrap not yourself round in associations of years past, nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short, eternity is long." And, then, in a burst of great joy that he had at last "recognized in self a conviction of the truth of the conclusion to which the discussion leads, so clear as to supersede further deliberation," he cries out with aged Simeon to whom the desire of his he for many years had finally been granted " Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace Because my eyes have seen Thy salva-tion." Let our petitions rise earnestly to day to the throne of the Risen Jesus

FEELING OF A CONVERT IN THE CITY OF PETER.

Llaretaw in the London Catholic Times A lady friend of mine (an ex-Ritualist) writes to me after her conversion. Verily, if Catholics possessed half the enthusiasm of these Ritualists the "Conversion of England" would soon be a thing of the past. She writes : "Here, in Peter's own city, I felt the

truth of all that you had taught, cf all that we had dreamed. Here the Eter-nal is made manifest; one walks in the steps of the saints. I saw the Pope, a pathetic white soul, acclaimed by th sands, thousands upon their knees to the Vicar of Christ, and my own bowed with them. He waved his hand, and the benediction dropped into my soul; I could have kissed his feet in my hu

mility. How strange that one should feel so different here in Rome! Is it the tangible reality of Christ? Here in the seat of Christendom one feels what it is to be a Christian. St. Paul's -no, nor the wonderful Abbey-never impressed me like this. One cannot imagine thousands of Englishmen kneeling to the Archbishop of Canterbury or feeling the divine thrill of heaven emanate from a pale human hand. Yet this is the power of the Pope-King, and English Catholics own his influence no renounced the heresy of Protestantism, which was but a weak and weedy thing at best, and was duly received into the strong, palpitating bosom of Mother Church."

THE MONOTONY OF LIFE.

"O I am so tired," a mother ex-claimed, " of the monotony of life." And indeed it is wearisome, this everlasting round of petty household duties—getting up in the morning, cook-ing, and washing, and sewing, and sweeping, and cleaning, and caring for the children and mending and roing to the children, and mending, and going to

bed at night. But if it be all done for God's sake it will win for women the Kingdom of Heaven. How glorious that makes it --to do it for the King's sake and to get for it the crown of eternal life! If God exacted from every one martyrdom for eternal happiness, the pain would be cheap. But He asks from most persons only the faithful performance of the humdrum duties of an ordinary life. How easy they are! Why complain of them ? The monotony of life loses its dull-ness when it is glorified by conformity to the will of God. For His sake—that

motive makes it divine. O easy trial, that His love makes sweet and He rewards with such bliss

as "eye has not seen, nor ear heard or hath it entered into the heart of man to conceive! "-Catholic Columbian.

Cardinal Vaughan one day, talking with a prominent American ecclesiastic, made this statement concerning the character of a nation's religion. He character of a nation's religion. He said that "religion does not begin to demonstrate that it is of the right sort until it has so cultivated the missionary spirit that a number of those who profess it are found busily at work in missionary labors at home and abroad." This was said by way of comment on the growth and progress of religion among the Catholics in the United States. While this statement is generally true. still a certain exception may be found in the history of the American Church.

immigrants who have come here from the countries of the old world, and all her energies for several generations have been consumed in bringing forth out of this heterogeneous mass of divergent races a homogeneous Christian people, and right well has she done her work. Now that it has been partially accomplished the true characteristic of genuine religion, according to Cardi-nal Vaughan, is manifesting itself. The most pronounced manifestation f an awakening missionary spirit is the building of the Mission House. Along with the building of the Apos-tolic Mission House will come the cultivation of the missionary vocation We expect as a result of the develop ment of the missionary instinct that every religious order will have an in-creased number of vocations. The at-tention of the brighter and better spirits among the secular priesthood will be turned to the newer fields of labor. Instead of having their lives spent in mere routine machine labors, they will develop an initiative and an aggres iveness that will secure better and more distinguished results. There is now a wealth of talent and energy among the secular priests of our country that is simply going to waste. Many of them are rest-ive under the routine conditions waste. Many of them are rest-ive under the routine conditions under which they have to work. They say their daily Mass and they go on the sick call when they are sent for, and there their work begins and ends. It new fields of labor were opened to them, and certain responsibilities were placed on them, the results that they would obtain would not only be gratify-ing to themselves but would appear in an increased number of Catholics that would be brought back to the practice of their religion, and also in the num

best ideal of the priesthood is the salvation of souls, and not the parishes with the largest revenues, and he will strive to estimate the value of his work not by the number of churches he has built or by the amount of money he has The D'Youville Reading Circle had collected, but rather by the converts he has made and the souls he has brought back to the service of God.

The genuine missionary is the one who is willing and anxious to sacrifice his entire life to the conversion of sinners without hope of any gain. The Greek Schism of the ninth century was early missionary to the American In-noted, also the resemblances and differdians never went around looking for a collection or any monetary recompense. He was content if, after years of hard-ships and incessant toil, he was priv-ileged to baptize a few of the dusky savages, and after years of toil he accounted his life well spent when he came to the end if he could point to even a few converts that he had received into the Church and maintained in the practice of their religion.

The awakening missionary spirit will be like a leaven that will stir the work-ing forces of the Church militant into renewed activity. Rev. A. P. DOYTE.

this is the power of the Pope-King, and English Catholics own his influence no less readily than the most ignorant Pyrenean shepherd. For is not the soul at the root of all things? And before God the soul of the monarch and the peasant is all the same. Here one may drink one's fill of sweet scents and sounds, nor heed the vulgar cry of the in dreams: I live in the light of the True Faith. Three days ago I formally which was but a weak and weedy thing On Calvary's Height. as a protecting God upon its altar. Begin the day's struggle, if you can, by renewing your fortitude there.

THE BIBLE BEFORE THE REFOR-MATION.

Apropos of the Gould Biblical con-test a paper of the Rev. George Joseph Reid on the "English Bible before the Reformation," which appears in the March Catholic World, is of peculiar interest and value. The author writes : "There is every reason to believe

"There is every reason to believe that the doing of the whole Bible into English, in the fourteenth century, was primarily the natural response to a de-cis Egan has a paper on Seumas mand following upon the nationalization of the English language. If Wyclif and his followers—as we do not concede— really were the first to render the whole

Scriptures into the vulgar tongue, they would merely have seized the opportune movement, and achieved some-thing which would inevitably have been faith. Nor is this a mere hypothesis; the analogy of other countries gives the

assertion substantial support. A cen-tury befere Wyclif, the University of Paris, aided by St. Louis' royal patron age, had accomplished the first complete version into French. It is, moreover, certain that more than one German translation of the entire Scriptures exsted, not only before Luther but even before the invention of printing. "Bearing in mind that these trans

lations were made under Catholic auspices, we may well ask : Must those forerunners of English Protestantism, Wyclif and his disciples, be awarded the exclusive credit for the pre-Re-formation English Bible ? Is it certain that their version was not preceded, or at least accompanied, by others which were the work of men of orthodox bewere the work of men of orthodox be-lief, and which enjoyed at least the tacit approval of ecclesiastical author-ity? There are grave reasons to doubt the claim for the Lollards. Of the hundred and seventy manuscripts surviving, alleged to be copies of the Wyclifte Bible, only two are related by contemporaneous notes to Wyclif's followers. It would take are related by contemporaneous notes to Wyclif's followers. It would take a careful and toilsome comparison of the text of the others to prove that all the rest are copies of the older and later editions of Wyclif's Bible, represented respectively by the Hereford and Purvey manuscripts. The problem grows in interest when we find that several of the existing 'Wyclifite several of the existing Wyclifite' manuscript Bibles were in olden times in the possession and use of personages who have never been suspected of Lollardism. One was owned by that devout and enthusiastic Catholic, Henry VI. Another of excellent workmanship and illuminated with the royal arms found place in the library of Henry VII. A third belonged to the Duke of Gloucester, the firm friend of Archbishop Arundel, Wyclif's constant antagonist. Other copies are known to have been the property of heresy-hunting bishops and plous suns. Old documents and chronicles reveal the fact that shortly after John Wy-clit's death, and during the fifteenth century, bequests of the Gospel in English to Catholic churches, priests and county means and churches, priests and convents were no uncommon occur rences.

a regular meeting on April 5th. As several of the members were absent enjoying the Easter vacation some important matters were left over until

he next meeting. The religion of the Russian people was the first subject mentioned. The Greek Schism of the ninth century was ences between the Greek Church as found in Russia, and the Latin Church, and the prospects of the ultimate re-union of the two. A thorough knowl-edge of the religion professed by the Russians and its influence on them is necessary in order to speak intelligently of the results in the event of a Russian victory in the East. Some statistics showing the progress

CIRCLE.

of Christianity in Japan helped us to see what would be the predominating religious influence should Japan be victorious.

Pamphlets will shortly be distri-bated containing a full account of the recent annual meeting of the Inter-national Catholic Truth Society.

national Catholic Truth Society. The book reviewed is of special in-terest to Ottawans. It is called "A History of Philosophy in America," and is written by Rev. Father Van Beeel-aire, the Dominican Father, who, dur-ing his residence in Ottawa, conducted a most interesting Bible class which many of the D'Youville members at-tended. The book is clearchy written ly all cannot enjoy the book since it is written in French, but should it be translated all should endeavor to read

Mr. Stockley has contributed another article on Church Music to the April

Dolphin. In the Catholic World there is an exhaustive study of the Eastern Question. A delightful paper from "Men and Women" was read at the meeting. It gives us a pen-picture of Father John Tabb, the priest, the poet and the teacher. Many little anecdotes are re-lated that show us how lovably human and even eccentric is this gifted Am-

McManus. Though the weather is not spring

like, the spirit of resurrection should be in every Christian heart. The readings chosen were the expres-sion of such feelings in the words of two poets whose short lives were strangely similar, Sydney Lanier and Archibald Lampman. Lanier's "The Crystal " is the poetic expression of an especially beautiful idea. B. DowDALL.

CATHOLIC NOTES.

Fifteen converts from Protestantism resulted from a mission recently con-ducted at St. Edward's Church, Philadelphia, by the Redemptorist Fathers. Mr. Egbert Cleave, formerly a Pro-

testant minister, and lately identified with the movement to start a Reformed Episcopal Church in Columbus, Ohio. has renounced his errors and entered the Catholic Church.

The Countess Monica of Stolberg-Stolberg, died at the Convent of the Ladies of Saint Andrew, in Tournay, Belgium, on the 12th ult. This noble

Grace" for the instruction of young women in useful industries to equip them for earning a livelihood."

As a result of the three weeks' lectures for non-Catholics given by Revs. Bertrand Conway, C. S. P., and J. Harney, C. S. P., of New York St. Elizabeth's Church, 164 non-Catholics made application for admission into the Church. Among the Catholic missionaries **Iab** ring in Japan are the Cistercians where monastery in the diocese of Hakodate was destroyed by fire in March of last year, and who have since been endeavoring to obtain funds for is rebuilding. Premier Combes ordered that all religious emblems be removed from the courts of justice, selecting Good Friday for the carrying out of the order. Among the emblems banished is Bonnat's famous picture of the Crucifixion hanging in the Paris Assize Court.

For the CATHOLIC RECORD THE D'YOUVILLE READING

S BOOK ON L POWER."

article of some sons why Marie "The Temporal placed upon the ted to be read by Ottawa asks us if that the book in condemned. He seen any authens is the case.

ally seen a list the Index, but it ted in the press been condemned lieve that this is our article it will ook has the qualdeserving of such we shall have al facts we shall again. For the ely state that the bids the books of support heresy or overthrow of the

prohibited by the aw, but they are e Index. We do ess our conviction book falls under or the reasons we home are growing obsolescent, the sap of the nation's life is ebbing. The home is the elemental school. The As a result there is a reversion to lower standards of thinking and acting ; we are losing the power to believe with all murture it gives supplies the material our hearts in the good revealed by conand the mood for all further develop science, in the supreme worth of the things of the spirit, and are falling and the mood for all intener develop-ment. If it suggest and recall but wrangles, spites and harreds, those who leave it go forth into the world, mental, moral and religious cripples. They can things more and more under the influence of mercantilism and secularism.

cherishing and maintaining liberty and

dvancing or falling back in the things

its citizens are born and bred.

To learn whether a country is

TO BE CONTINUED. ver understand the meaning of truth, goodness, mildness, obedience and love CHRIST GUARDS THE FRONTIFR. in the spiritual real world, they are like those who in the material, lack eyes and ears. They who wed, unpre-pared to sacrifice their incompatibili-

The Springfield Republican quotes rom a letter to the Atlanta (Georgia) ies of temperament and taste to the welfare and salvation of those for whose existence they have made themselves

from a letter to the Atlanta (Georgia) News the following impressive para-graphs under the heading: "Christ guards the Frontier" "After a long and threatening con-troversy as to their boundary lines, Chili and Argentina have come to an agreement. Their new frontier is well-guarded. They have erected on it not a cordon of fortresses, but a single responsible, are criminals; and laws, which regard the sensibilities of indiduals who, having freely and deliberately assumed the most sacred and farreaching obligations, become fickle and false, rather than the general good, are destructive of the highest and holiest cordon of fortresses, but a single statue of Christ. "These people, however, are only interests of the commonwealth. The leg-islation which makes it as easy to divorce

wretched revolutionary South Ameri-cans. With Bible reading and Bible colporteuring North Americans know as to hire and rent is an encourage-ment to the animal and anti-social incans. With Bible reading and Bible colporteuring North Americans know that true patriotism consists in acclaim-that true patriotism consists in acclaimstincts that lurk within the human ing the maxim, ' My country, right or wrong,' a maxim in which the oratorical breast ; it is in general more harmful to woman than to man, more hurtful to the innocent and helpless than to the accent is granddiosely on the country, and the logical accent meanly on the parents, who, having lost shame, have little else of worth to lose. The affec-

tions which only domestic life cancul-tivate lie at the foundation of all social "Christ guarding that frontier is a subject for a poem, and what grander subject could be found ?" institutions, and when the home is not sanctuary of chastity, devotion and bedience, the nation is incapable of

Patience Today, My Soul.

To-morrow will be as God wills; in which are of the essence of its existence one need but know the homes wherein the meantime let us do His holy will. the meantime let us do His holy will. Yesterday has passed away, and all that I had to endure has passed away too; nothing remains but the merit I have gained, provided I offered my sufferings to God. To-day I will try to suffer with merit. To day I will try to suffer with No other test, indeed, of the soundness or falsity of a social doctrine is required than the attitude toward the family Christian religion shown itself superior to philosophy more than in its deep and unalterable faith in the sanctity of mar-riage. Had the ideas of Plato prevailed the history of the race would have been more humiliating and disheartening than that of the fail and ruin of the Means of Happiness.

In the midst of this penitential on we meditate upon that manifestation of Christ to His Apostles, which, next to His Resurrection from the dead. brought them the greatest joy and con-solation—His transfiguration, and this teaches us that prayer and penance are means of a greater happiness than can be obtained in any other way. To the devout soul there is nothing so sweet as retirement from the world and a concentration of the thoughts of the mind centration of the thoughts of the mind upon God. It must be so because God is the life of our scals. He is the cen-ter and source of all our happiness. In Him we live and move and have our very existence. Sin is the cause of all misery, and inasmuch as we are our misery, and masmuch as we are sinners penance is the only remedy possible for our spiritual ills. With-out it our condition would be hopeless. Those, therefore, who reject penance can have only punishment.

ber of converts that would be mad Then finally, and more particularly with the seminarian who is now prepar-ing for the priesthood. He is naturally in the formative period of his life, and is in an unusually receptive mood. He will learn that there are some better

The Antiodote for Worldiness. Says the Catholic Citizen: "World-ness-everywhere worldliness! In the mart and in the workshop—in the glitter of the theater, in the halls of society,

in the inspiration of the latest novel and in the fold of the morning paper. We need all the spiritualizing forces we can bring into our lives and our homes. Let us have good reading then —Catholic books and Catholic papers."

Pass this Along.

The Bishops of Switzerland have pub-lished a collective letter to their flocks urging them to support Catholic news They said :

Whoever takes a journal hostile to "Whoever takes a journal hostile to the Church, participates by so doing in its bad deeds. Subscribe to Cath-olic newspapers; when you have read them pass them on to others to read."

Father Kulary, O. M. I., pastor of Edmonton, Assinaboia, preaches in English, German, French, Polish, Ruthenian and Greek. This shows Ruthenian and Greek. This shows what a polyglot people Canadians are becoming.-Casket.

will learn that there are some better things in the priesthood than looking out for the larger parishes. He will keep bright before his eyes that the spend it freely.

John Oliver, formerly curate of St-Mark Episcopal Church, Philadelphia, and son of the United States Assistant Secretary for War, Robert Shaw Oliver, was received into the Catholic Church in Rome last week.

Local daily papers report the receipt here of a private despatch announcing that Rev. John Oliver, formerly a curate of St. Mark's Protestant Episcopal Church, Locust street, above Sixteenth this city, was received into the Catholic Church on Wednesday at the English Church of San Silvestro in Capite, Rome.

An Australian paper says that, judg-An Australian paper says that, Judg-ing by statistics, Catholics get more fair play in Japan than in Ireland or England. Though the percentage of Catholics to the whole population is very small we find quite a large number of Catholics in Japan's Parliament and on the judicial bench. Just about this time, when Japan's navy is so much in evidence, it is interesting to note that (according to our Australian contemporary) Japan's two largest battleships have two Catholic captains.

The Rev. A. Beaumont of Deposit, N. Y., is the latest recruit to the ranks of the great army of Episcopal clergy-men who within the past few years have surrendered their pulpits, made profes-sion of faith and joined the pilgrimage "Back to Rome." Mr. Beaumont and his wife were received into the Church last week by the Rev. William Pounch,

pastor of St. Joseph's Church, Deposit.

Heart Heart Heview. OLIC CHURCH. BY A PROTESTANT THEOLOGIAN.

CCXCVII.

It would be hard to find a more ludi-crous travesty of fact than this Boston gentleman's declaration, that the lead-ing Oxford converts " proceeded to put themselves at the service of Italian cardinals and fanatical priests." This is not even true of Faber, for not only was ble door devation to Rome comwas his deep devotion to Rome com-pletely spontaneous and original with himself, but his declaration that he is "thoroughly Roman" antedates by some two years his secession from the Church of England.

The active leaders of the movement were especially Newman, Manning and Ward. Let us examine the case of each in particular.

Newman's theroughly English name Newman's theroughly English name well indicates his theroughly English character. He was an Englishman completely and absolutely, and quite as much so after his adhesion to Rome as before. Matters of faith, of course, as before. Matters of latt, of course, are not English, for Christianity em-braces the world, but how entirely English Newman is in everything that is not a matter of faith, although it may border on religion, is not ill-displayed in his proposition and resolution of the question: What ought I to do, if the Prince of Wales should become a Catharmoe of wates should become a Cath-olic, thereby forfeiting his place in the succession, and yet the Pope should command me still to support his title as indefeasible? He answers: The question who is to be King of England rests on the laws of England rests on the laws of England, not on the will of the Pope. This is exactly the spirit which the English Catholics fought for Elizabeth's title against Philip's, al though the latter was maintained by the Pope. Rome herself allowed that such questions were "problematical," and the Catholics settled the problem as might have been expected of English-

An Englishman, of course, may adopt An Englishman, of course, may adopt various Italian devotions, just as he may be fond of Italian music, or of French prose, or of Ger-man poetry, and yet remain in-tensely an Englishman through it all. So little was Newman subjugated by Italy that to the last he contrast the sound sense of the English in their devotions with the unrestrained Italian imaginativeness. This he applies par-ticularly to the Virgin, intimating that while the English honor the Mother of God, as they ought, the Italians ex-aggerate this devotion to a degree that is hardly edifying to their Northern brethren. In other words, in this par-ticular he would prefer Bellarmine to So independent does he remain in his judgments and preferences, within that wide range of religious opinion and feeling which the Church eaves perfectly free.

leaves perfectly free. Apropos of Liguori, 1 may remark that the German Catholics, though in-tense, and as a Protestant friend ex-presses it, "perfectly Italianate," in their adherence to Ultramontanism seem to be very little drawn to St. Alphonso, Prince Max of Saxony, himself a priest and doctor of theology, remarks that the question whether some of Liguori's teachings* give occasion of scandal is of very little concern to his countrymen, for that most of them know about as much of this Doctor's writings as he himself, that is, almost nothing. Italian habits of devotion and Italian habits of thought can not fail of wide influence in a Church whose centre is in Italy, but nothing speci fically Italian imposes an obligation on a Catholic believer, any more than if it were specially French? or Irish or American.

Dr. Newman early favored, perhaps I may say adopted, the belief in the Pope's ex cathedra infallibility in doctrine. Yet, as we know, he by no means desired that it should be imp by definition, on the Church. He re-flected that for centuries it had prac-tically prevailed, and wished, for the there. At last, as we remember, he went so far as to style the leaders of the opposing party "an aggressive and insolent faction." This expression in-Noted him, as is known, in the lasting displeasure of Pius IX. So far was this greatest of the $\mathbf{\Phi}$ xford converts from "putting himself at the service of Italian Cardinals" that he remained stiffly refractory, and that in a matter not of principle but of expediency, to the ardent desire of the Italian Pope. · Moreover, the high honor to which he was raised by this Pope's successor seems to have left him—as we are to presume it was intended to leave him as characteristically English as ever. As to Henry Edward Manning, the As to Henry Edward Manning, the the very essence of whose nature was masterfulness, I should like to see the "Italian Cardinal," or "fanatical priest," that could have undertaken to drive him in any way in which he did not want to go. It is true, he said to <text><text>

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. Second Sunday After Easter. DUTIES OF PARENTS.

have become very Italianizing in

was as spontaneous and interior with

him as administrator of the Hol

ing of the rapid changes national character, remarks :

lined the streets through which

ton.

priests !

their

as with Faber. Like Newman, he

taste, so that any other pronouncia-tion of a word in the Mass, or any other shape of a vestment would annoy him ; but this Italianism "I am the Good Shepherd: I know mine. (3t, John x 14) (3t, John x 14) Our Divine Lord, my dear brethren, not only asserts that He is "the Good Shepherd," but also proves Himself to be so by the care and solicitude which He has for the well-being of His flock. He spared no pain, no labor, in His watchful care over His sheep, and finally shed the last drop of His Blood in their defence, leaving an example to those who are likewise shepherds in their always boasted of the English mind as eminent for balance of judgment, al-though he desired its qualities to be in-terfused with those of the Irish character, which, as we know, he enthusias-tically admired. As to leadership, so far was Manning, in the eyes of those who liked him least, namely, the Oid Catholics, from appearing as led, that in their view he is the approximation of the second who are likewise shepherds in their own sphere. St. Augustine says that parents are shepherds in their houses, is the overmastering influence which leads everything. "Italian Cardi-nals," French and German Bishops, and that they must have the same care for their children that a shepherd has for his flock. They, like the Good Shepherd, must know and feed their sheep, protect them from the wolves, has, "French and German Dishops, the Hungarian Primate, everybody, high or low, friendly or adverse, is obliged, according to these German critics, to bow to the controlling influ-ence of the Archbishop of Westminand go before, leading them in the right way. Parents, you must realize that the sheep entrusted to your care are spiritual beings, that they have souls, that they are images of God, created by God the Father, redeemed by God the San and spatiated by the ster. They make out that the Pope himself was coerced by him into per-severance in the infallibilist policy, severance in the initialist policy, and that the Council was not improb-ably saved from wreck by his resolute-ness. They will have it that, in view of his power of control, Pius desired him for his successor, and in the event by God the Son, and sanctified by the Holy Spirit, and that, in heaven or hell, they shall continue to live for ever. Stainless and bright in baptismal purity are these sheep when placed of an impeded election had designated in your hands to be led to their inheritance of the Kingdom of Heaven.

And this is the man whom our Boston friend, in the Springfield Republican (of which he is the Boston correspond In order that you may be good shepherds you must know your children. Know them interiorly, what their disent), represents as helplessly dragged along in the train of certain "Italian Cardinals," nobody knows whom ! positions are, what they wish, desire, and aim at; what troubles they have, Philip Gilbert Hamerton, a manifest unbeliever, but of Protestant connecwhat they need, what is good or evil, expedient or injurious to them, their faults and defects are, whether tions and Catholic associations, speak they are inclined to this or that vice, that evil habits may not be allowed to At grow up and take root in them. "Hast this moment the man most vener hou children," says Sacred Scripture, ated by the English people is a Cardi "instruct them and bow down their neck from their childhood." You must nal of the Roman Church. It was not to show reverence for a servile instru-ment of unnamed "Italian Cardinals" instruct your children in the truths of Impress upon them the end that, on the day when the younger heir of the crown was to be buried, a hunreligion. for which they were created. Speak to them of the future life, of the eternal dred thousand working men, scarcely happiness or the eternal misery which awaits us—a Heaven full of joy or a giving a thought to the dead prince hell full of suffering. Speak to them of God's knowledge, Who knows and sees all things; of God's justice, Who leaves funeral train of Henry Edward Man ning was to pass. What are "fanatical priests?" Isaac no good unrewarded and no evil un-punished. Instruct and warn them re-Taylor, the elder, very well describes fanaticism as malignant zeal. Now as garding all things appertaining to sal-vation. Let the words uttered by Tobias, when on his death-bed, be rethere never appeared one touch or trace of malignity in Manning, from the time when he was evangelical vicar echoed in every household: "Hear, my son, the words of my mouth, and lay "Hear, of Lavington to the day when he died Cardinal Archbishop of Westminster, them as a foundation in thy mind, and it is plain that he was never controlled take heed thou never consent to sin by fanatics of any description. More nor transgress the commandments over, he always went hand in hand with the Lord Oar God. Never suffer pride those who were endeavoring after any moral or social good, whether it were to reign in thy mind or in thy words, for from it all perdition took its bethe Baptist Spurgeon, the secularist John Burns, or the lively and rather whimsical Stead. To the last he held ginning. See thou never do to another what thou wouldst hate to have done ginning. to thee by another. Eat Thy bread with the hungry and needy. Bless God at all times, and desire of Him to direct his affectionate reverence for the essen tially Presbyterian Archbishop Leigh And to say of this man that he Thy ways and that all Thy counsels may abide in Him. Fear not, my son ; was the unresisting tool of " fanatical we indeed lead a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that True, Cardinal Manning was long and deeply involved with a fanatical temper, but it was in the way of reso-

which is good." lute opposition. He complains bitterly and at length to his friend Ward of the You must protect your children from the wolves. Know who their compan-ions are. Watch over them that no wolf in sheep's clothing may enter sullen bigotry of the original English Catholics. He remarks with displeasure, I may fairly say with exasperation, amongst the flock, that none of the obstinate unwillingness to flock may stray into the wolf's den of the dance-hall, the public-house, or rocognize the many eminent examples of regenerating grace in Protestant lives. He laments that the most conany of the other miscalled places of amusement. Be not like the hireling spicuous piety and purity and benevolwho leaveth the sheep and flieth when ence hardly availed to procure for these, from their Catholic neighbors, a pre-sumption of their salvation. He re-

who leaveth the sheep and neth when he seeth the wolf coming. You, like good shepherds, must go before your flock leading it in the right way. Children are taught far more by joices, with his friend, and with New-man, in the appearance of the Encycliexample than by words. You your-selves must be virtuous and God-fearcal of August 10, 1863, which has authoritatively condemned this style of selves must be virtuous and God-fear-ing, diligent in the practice of your Christian duties. Do you go punctu-ally to confession, or are you slothful and careless, and put off for a year, or years, the worthy reception of Holy Communion? Are all your acts in-fluenced by the consciousness of God's presence? Are you just and forciving presence? Are you just and forgiving in your transactions with others? Are olicitous to perform good works, of charity, of mercy? Would works of charity, of mercy? Would you have your children live according to the dictates of their holy faith? Then set them good example and they are set them good example and they are sure to walk in your footsteps. "If any man have not care of his own, and especially those of his house, he hath denied the faith, and is worse than an Infidel.'

Having previously enumerated the principal ways in which one offends against this command, it might be profitable to consider some of these in matter data? greater detail. That there exists a necessity for such consideration is be-yond dispute. That there is also need for a more rigid compliance with these requirements of the law is forcefully demonstrated by the increase of certain sinful customs. For observation proves that their real importance is be For observation coming of less consequence and of less

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CONT

MERICANLIFE

THE EIGHTH COMMANDMENT.

influence in social intercourse. The truth of these assertions become quite apparent if we stop to consider the enormous amount of lying prevalent at the present time. It is made a past-time of the parlor, a fundamental prin-ciple of business prosperity. We find it stalking boldly and unblushingly in every walk of life. Men seek its pro-ficiency, some for amusement ; some for selfish interests, but the great majority for their financial success. So co indeed, has it become that few longer regard it an infraction of God's law. Such being the conditions, one readily r cognizes the evil consequences. God gave man the gift of speech that man might be able to communicate his thoughts to his fellow-man. To use this

gift, therefore, for the purpose of deceiving Him is to use it contrary to the purpose which God intended. More over, he who utters that which is con More trary to what he thinks, having the in-tention of deceiving his neighbor, is guilty of a lie. Lying, therefore, is sinful, first, because it is opposed to God, Who is All Truth ; secondly, be-God gave us the gift of speech, and finally, because it is a violation of His written law, as laid down in the Eighth Commandment. Because sinful, therefore, all manner

of lying is prohibited. The degree of guilt, however, is not always the same. That depends upon the injury that is provoked. Hence we have the classifi-cation of playful, officious and malicious provoked lies, which also include flattering and boastful lies. Boastful lies are those made use of in singing our own praises. Flattering lies are those used to ingra-tiate ourselves into the favor of others. Playful lies are those told to amuse officious lies, those told to render some service, and malicious lies those told to the wilful injury of another. All are forbidden by the Eighth Commandment, and those given to any of them should make it a matter of confession .- Church

LEAGUE OF THE SACRED HEART. LOVE OF DUTY.

Progress.

eneral Intention for the League of the Sacred Heart for April, Recommended by Pope Pius

The intention of this month sums up R the life of Christ on earth. The first recorded words of Jesus Christ are: "How is it that you sought me? Did you not know that I must be about My Father's business?" and His dying words on the Cross were: "It is con When the Apostles at the ummated." well of Jacob pressed Him at eventide to satisfy His hunger, He answered : " I have food to eat you know not of. My food is to do the will of Him Who $4697 \cdot$ sent Me, that I might perfect His work." We are all sent into this world by God, and have all a work to do for Him God, and have all a work to do for Him and the Associates of the League are asked this month to pray that all men perfect God's word by their "love of duty." The common duty, "the one thing necessary," as our Lord calls it, of every man is to save his soul. And this "work" will be perfected by each one, when he is faithful to God's com-mandments, and faithful to the respect-ive duties of that state in life in which God has placed him, for "every one God has placed him, for "every one hath his proper gift from God : one after this manner, another after that.

this manner, another after that: \equiv As love of duty must precede the performance, so knowledge must pre-cede love. Therefore must we pray that men know their duty, know their relations and obligations to God, to themselves, to their neighbors. It is because "no man thinketh in his heart" about these obligations that sacred rights are violated and the world is be rights are violated and the world is be-coming desolate. We are to pray then that men reflect and examine how they are performing the duties they owe to God, to one another, and to themselves, and that the result of this examination will inspire them with sorrow for negligences and enkindle a love of duty in the future. The performance of duty will be the best proof of this love. "If you love Me, keep My Commandments, says our Lord. Mary Immaculate, pray for us. MORNING OFFERING. O my God, I offer Thee my prayers, works, and sufferings this day in union with the Sacred Heart of Jesus, for the intention for which He pleads and offers Himself in Holy Mass, in thanksgiving for Thy favors, in reparation for our offenses, and for the petitions of all our Associates; especially this month for Love of Duty.

APRIL 16, 1904.

"I CAN'T AFFORD IT." Is frequently given you as a reason for not insuring. If you are unable to save even the amount of an in-surance premium, think then, if you were taken away, of the hardship and misery which poverty would bring upon your family. A little bring upon your family. A little self-denial practised now will enable you to pay for a policy of insurance. and thus make some provision for dependents. The financial strength of the

North American Life

renders its policy-holders unex-celled security, and the good returns made under matured pol-icies indicate their desirability as an investment. A policy taken now would provide your family immediately with the protectio which insurance only affords. Should you live, cash return would well repay you for the economy practised.

NORTH AMERICAN LIFE ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. JOHN L. BLAIKIE, L. GOLDMAN, A.I.A., F.C.A. Managing Director. President.



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Statues

Rosaries SIZE 7 INCH-

PRICE. 15c 15c 15c .15 " 15c St. Joseph..... -Garnet St. Anthony HEIGHT 10 INCHES— = Sacred Heart of Jesus...... Holy Heart of Mary REAL MOTHER OF PEARL, WHITE METAL CHAIN. St. Joseph..... St. Anthony..... St. Anne..... 60c HEIGHT 12 INCHES-60c Sacred Heart of Jesus.....

75c Holy Heart of Mary Immaculate Conception..... SPECIAL FROM IRELAND NICKEL BOUND CROSSES No. 8—Brown Cocoa (oval) 15 in. 20e 9— " " 25e HEIGHT 19 INCHES Sacred Heart of Jesus..... \$1.25 11- " Holy Heart of Mary IMITATION JEWELS, MOUNTED IN 14k St. Joseph

CHATS W You will fin your life, that out, the mome lived, are the

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APRIL

It is true, in this he was greatly helped by imagined "fanatical foreign priests," and by English Jesuits, who between them seem to have pretty well extinguished this un-Catholic temper in Catholics. CHARLES C. STARBUCK.

Andover, Mass.

Catholic Papers and Rum Advertise. ments.

Apropos of rum advertisements in Catholic papers, the following from the Casket of Antigonish, N. S., will be found interesting :

"Possibly there are some Catholic editors who can walk through a city street and see the names of Protestant families advertising usefulness and re-spectable trades and contemplicate and spectable trades and enterprises, and the names of Catholic families advertising wines and liquors, and nothing else and feel their bosom swell with pride at the proud position of their Catholic fellow-citizens in the commerce of their city. We neither sympathize with nor understand such a feeling; and when Catholics who entertain intelligent ambition for the advance of our Catho-

lic population read the signs on the doors and windows of our city rum-

Unreal Crosses.

The crosses which we make for our The crosses which we make tor our-selves by our uneasy fears about the future, are not crosses that come from God. We tempt Him by our false wis-dom, when we wish thus to anticipate His dispensations, and attempt to supply the place of His providence by our own providence. The fruit of our own wis dom is always a bitter fruit, and God permits this to shame us for wishing to do without His fatherly guidance. The future is not yet ours; perhaps it never will be. If it comes at all, it will come perhaps quite differently to what we had foreseen. Let us then shut our cyss to what God is hiding from us nd keeping in reserve in the treasure

of His profound wisdom. Let us adore without seeing ; let us be silent and re-main in peace.—Lacordaire.



The best cure for spiritual morbid-ness is a little unselfish benevolence.

KEEP LITTLE ONES WELL.

There ought not to be any sickly There ought not to be any sickly, fretful sleepless children—there would not be any sickly and the searce to God or Farther from Him has a season of special grace leaves us nearer to God or farther from Him than it does and special grace leaves us nearer to God or farther from Him than it does and state and she entered it, a season of special grace leaves us nearer to God or farther from Him than it does and she entered it. A season of special grace leaves us nearer to God or farther from Him than it does and the other minor it and promptly cured by Baby's Own Tablets, and the little one thrives and prows plump, sleeps well at night and lets the mother get her much needed rest as well. Mrs. R. M. LaRue, Mountain, Ont., says:—"I can recommond baby's Own Tablets to all mothers who have cross or delicate children. I do not know how I could get along without them. Mother, isn't it worth your while to give this medicine and incernative of cures." The set of the liquer hasit. Is a safer minor in the constines, and eventimest in a proder minor in the set of the set of the to give the tablets send 25 cents to The Dr. Williams' Medicine Co. Brockville, Ont. will her tablets will be seat by mail post paid. retful sleepless children-there would



Church of God.

Confessi

The Real Presence. Answers to Popular Objections Against the Catholic Church.

Price 15c. or \$1.10 per doz., post paid.

CATHOLIC RECORD OFFICE London, Ont.

Pills are in the first rank. Its Powers GROWS WITH AGE —How many medicines loudly biazoned as panaceas for all human ills have come; and gone since Dr. Thomas Eclectric Oil was first put upon the market? Yet is remains, doing more good to humanity than many a preparation more highly vanued and extending its virtues wider and wider and in a larger circle every year. It is the medicine of the masses. Special discount on lots of one hus-dred or more.

APRIL 16, 1904.

CHATS WITH YOUNG MEN.

You will find, as you look back upon your life, that the moments that stand out, the moments when you have really lived, are the moments when you have lived, are the moments when you have done things in a spirit of love. As memory scans the past, above and be-yond all the transitory pleasures of life, there leap forward those supreme hours when you have been ennabled to do unnoticed kindnesses to those round about you—things too trifling to speak of, but which you feel have entered into your eternal life.

An Improvement,

An enterprising Yankee came over to England and decided to open a shop in Birmingham. He obtained premises next door to a man who also kept a shop of the same description, but was not very pushing in his business meth-ods. The methods of the Yankee, howods. The methods of the Yankee, how-ever, caused the older trader to wake up, and, with the spirit of originality strong upon him, he affixed a notice over his shop with the words, "Estab-lished fifty years" painted in large letters. Next day the Yankee replied this with a notice over his store to this with a notice over his store to this effect : "Established yester-day. No old stock."—The Country day. No Gentleman.

Get a Home

Every family should have a home Be it ever so humble, there is a com fort in having a dwelling of one's own. There is also a security when no land-lord can come in every month for his rent or order the tenant to move out. Every family that lets a house, pays

e in rent about every ten years. A family that has been paying rent for thirty years, has paid in enough to own three houses.

There are plenty of capitalists who will sell houses on installment payments and there are numerous building and loan associations that will elp a poor man to purchase his home. a home. You'll never be so in a rented house as in a place happy in a rented house as in a place of your own. The rent you pay will make the purchase. At the end of ten years, if you buy now, you'll own a house and lot; if you don't buy now, you'll have nothing to show for your money. And the time will go anyhow. happy money. And the time will go any Buy a home.—Catholic Columbian. Everything Matters.

Indeed it does. And you need, there-fore, to silently pray always, " Deliver

Be strong enough to get over longing for that which you lack the money to buy. Then there will be no danger of your becoming a thief. "Embezzis a word often heard, but stealing is what it means. Be brave enough not to say words,

that if they are not profane, are very mear it, and lead to oaths eventually; wearing will not make wrong right, but instead, a little more wrong. In those old days when bad language was rampant there were few fine gentle-men for by his speech shall you know

At the office do not know more than At the once do not know more than your employer nor offer unasked-for advice. If you think your services are worth more than you are being paid, ask for higher wages, but do not chat with you companions about your great value and "old Moneybags" mean-ness." Usually good work is recogwalue and Dess. nized by good pay, but ordinary ser-vice can be gotten anywhere and for it nothing but an ordinary salary can be expected.

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Ignorance no Excuse.

A healthy young man who can find excuses for ignorance or failure in the twentieth century would not attain to knowledge or success under any cir-

The real opportunity for self-improve-ment is not in the city or the country or anywhere outside of you; it is in yourself. The initial impulse, on mo yourself. The initial impulse, or mo-tive power to do or to be, must come

in existence, and it is the subject of the nothingness of this life, and tasted so soon the bitter lees of its flower crowned cup; most happy for her, that the surgeon's work. A single slip of the knife, a single mistake in diagnosis, slip of may mean the difference between fail-ure and cure, and often life and death. the staff upon which she had leaned in thoughtless security, broke in twain, piercing her and driving her to the In nearly all other professions combining mental and manual skill, the manual part tends to become merely support of One Who would support her in the "valley of the shadow of death." For Coaina was fading away from this life; her eyes grew brighter, and her cheeks wore that crimson hue, which mechanical ; but in these two an equal excellence in both is an essential of success.

Use and Abuse of Money

accept it.

age.

Irish

harbingers dissolution, as the reddening of the forest leaves tells of the death fires which consume their life. Her Use and Abuse of Money. One very necessary lesson in worldly wisdom is that defining and explaining the use and abuse of money. There is, perhaps, no better test of a boy's prudence than the way he makes, saves and spends money. It is hard for most boys to realize that an apparently in-significant number of trifling amounts will if added together. produce a constep, once so swift and light, became feeble and slow; and ere long, she was confined to her lodge. (Monseigneur De C----.) " Changed from penitential silence to a place of pilgrimage, her silence to a place of pigrimage, her abode became the resort of people from far and near. As they go to visit the relics and shrines of saints, they came to look upon her; to hear a last word from her lips, to inhale the odor of her will, if added together, produce a considerable sum. They are apt to forget that the largest amount is made up of a certain number of tiny parts, and that when they are wasteful they squander one or more of those parts and thus virtues, and recommend themselves to her prayers. I saw one, who went in to defer by so much the accumulation of a fortune. We can all be spendthrifts, visit her, come hastily out-the big tears rolling over his face-saving : 'I tears rolling over his face-saying : 'I am unworthy to remain longer in the but it takes prudence and determination to be economical. It is a pity that happiness and comfort in this life resence of such an angel.' Fading away like the morning star into the brightness of dawn, Coainashould depend so largely upon a thing so gross as money, but civilization ren-

all unmoved except to deeper humility by all the prodigal attentions lavished ders this fact inevitable, and we must pon her, and scarcely understanding the interest she excited, so unconscious was she of any superior excellence—felt Some men and women to-day are as ignorant of the true meaning of wealth and poverty as was Marie Antoinette, who, when told that the people of Paris that her end was drawing near. It was past midnight, and so far from any appearance of approaching dissolution about her, her friends who had been watching beside her, thought they had were crying in the streets for bread, asked : "Why don't they eat cake ?" The wise mother informs herself sufficiently well regarding proper modes of money getting and money spending to give her son a ground-work of knowledge, and trusts to his after not seen her look so well and strong for years of association with men in the world to develop the good seed. Lord Bacon thought that, to economize, it to them. But it was only the girding-up of the pilgrim, who, after his toil-some march, sees through the mist the was better to watch the small savings than to condescend to insignificant gettings; and the idea is a good one, joyful glimmer upon the walls of the city, where his weary form will find rest although small earnings are by no means to be despised. Debt is one of the evils which follow the spendthrift, and his toils their crown and reward. She was dying, dying in cheerful hope, and calmly made her preparations for the event. She asked for her richest and it often involves others as well as himself in its calamity. It is the garments, those which she had fashioned simplest precaution of prudence to with such taste and care nearly four keep an exact account of one's income and expenditures, and to maintain the years ago, for her wedding attire, com-posed of rich stuffs of various and beau-tiful colors, adorned with brilliant feathers, with pearls and silver and cold fuiges; and with the assistance latter at a safe distance below the

former. The Secrets of Success.

The Hon. Patrick A. Collins, mayor of her friends, arrayed herself in it. Bathing her face and hands, she smoothed back her beautiful hair, now of Boston, is a man upon whose career young men of today may look with em-ulation. Born in Ireland, Mr. Collins grown long and silky, and placed upon was brought to America at an early her head the exquisite wreath of feather His people were of the ordinary emigrant class, hard working, flowers and pearls, sent to her by the nuns of Notre Dame; she composed herself upon her pillow, her hands folded with nothing to commend them to notice save their honesty and integrity. upon her bosom, holding her be-loved rosary, which she continued to recite, while she awaited with serene Young Collins therefore had few advantages. Learning the upholstery busi-ness, he worked at it for several years. composure the coming of Father Etienne He himself says, telling the story of his initial struggles : (who had been sent for) with the Holy

Viaticum. Soon he came and gave her the holy anointing, all present uniting "While I was a journeyman upholsterer I said to myself that as soon as I had saved \$1,000 I would quit the bench and study law. On Thanksgiv-ing day, 1867, I had \$1,000 in the bank fervently in the prayers, while they watched through their tears the kindling brightness of her face; after which he approached her, holding in his veiled hands the Most Holy Viaticum, of my savings, and began the study of law." the Bread which consoleth, the Lamb

Mr. Collins' entry into politics was which takest away all sin. She stretched out her thin dusky hands according to his own statement, purely accidental, but from the very first moment of his appearance as a politi-cian he was recognized as one in whom leadership was inherent. He puts down all his success, however, to hard toward the Divine Guest, and, while her eyes glowed with unearthly lustre, she exclaimed in clear, sweet tones: "Welcome, beloved Lord, I bless

work. "If I have achieved any success, in life," he says, it is due to hard and un-remitting work. Any man who will make up his mind early in life that

Developing this thought, he goes on and his words are pregnant with truth and contain a much-needed les-lay with folded hands, her large bright om within or nowhere. Obtaining an education or winning tecess in any field is a question of in-

success in any field is a question of in-ternal energy, of enthusiasm, or of un-foldment of push and determination rather is the develop-ment of push and determination rather is a distribution of the set of Beautiful—by the flickering light of tapers, which glistened with fitful rays among the gold and silver trimmings of her bridder. it seems to me that the young of the present generation are not as in dependent or as self-reliant as they were years ago. In my younger days, a young man presented himself and applied for a job. His recommendation her bridal dress, flashing out here and there, as with hidden glories-looked the Indian maiden ; but more fair and lovely looked she, when the first golden sunbeams stole through the vines, and was his character, his appearance and his ability to do his work. Now they have got into the habit of depending lighted up those soft tender eyes, now on somebody else to get the job for them. The trouble with the average gazing upon far greater and more dis-tant glories—for she was dead. No one knew the moment of her passing away, it was so serene. Her tender and faithyoung man nowadays is that he is loc ing for something for nothing. I never asked a man to vote for me. I have tried to be as self-reliant and independful devotion to the Immaculate Mother of Jesus, her patient virtues so like unto hers, crowned this supreme hour ent in politics as I was when I was a mechanic." with peace, and obtained for her, we trust, swift admission to the ineffable

thee, who partook of all the bitterness of the cup He drained for our salvation and who knowest so well our human inirmities, to obtain for us such graces that these august sufferings and infinite ransom may not, through our own fault become useless to us. TO BE CONTINUED.

THE CATHOLIC PECORD.

PROTESTANT MISSIONARIES NEEDED.

FOR THE FILIPINOS, BUT TO WORK AMONG THE AMERICANS IN THE ISLANDS

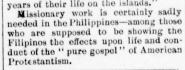
From the Sacred Heart Review. Let the good work go on of sending American Protestant missionaries to the Philippines—not for the sake of the Filipinos, but to work among the Americans in those islands. The Rev. John Bancroft Devins, whose testi-mony we have cited before, quotes mony we have cited with approval in the Presbyterian Ob-server the following opinion of a man resident for several years in Manilla on this matter : "The ships which sail from San

Francisco seem to make no provision for carrying a man's piety. If he has a Bible, he, figuratively, tears out the the part which contains the Decalogue. If he were an active church member at home, he is ashamed of that fact when he gets here. He may have been a leader in Christian Endeavor work or in Christian association work, but seems determined that no one shall find it out. If he is not ashamed of his religion, one would get that impression from his ordinary life. The influences which bound him at home being gone, in her face, an elasticity in her motions, to remain stranded far from those assoand a clear musical ring in her voice which filled them with astonishment, and hope that she was yet to be spared fic." safeguard had he not crossed the Paci-

Mr. Devins himself writes: 'I t is enough to dampen one's enthu-siasm for the nation to which he belongs to read day after day in the Manila papers of the downfall of this and that supply officer, of this and that disbursing officer and of other men holding positions of trust and responsibility. be added that despatches from Wash ington, read at the same time, contained reports of public scandals in high offices in the home land, it does not lessen, but rather deepens the sorrow to which reference has been made. It is known that Governor Taft and other repre-sentatives of the civil government were gold fringes; and with the assistance broken hearted over the reported de falcations." And it is not among the men only

that the indifference of Americans in the Philippines to Protestant churches holds good. Mr. Devins testifies:

"It was painful to hear American teachers in the towns outside of Manila, and ladies who had been prominent in church work at home, say with seem-ing indifference that they had not been inside of a church for a year, or not more than once within two years. At one place at which the writer preached what is said to have been the first Protestant sermon that was ever delivered in that city to an American audience, fear was expressed by one of the leading Americans that he might not be able to attend the service, as he had planned a full day's work for as he had planned a full day's work for Sunday. Two young American women not employed in any capacity were in the town, within five minute's walk of the place where the service was held, and neither one was present, but both of them walked a half mile that evening Thee, my God, that I have been counted worthy to be treated some little like Thy Divine Son; and I bless and for-give, ten thousand times, all who ever and spent the hours in story-telling and singing secular songs while their companions were smoking and drinking When they return to the States they will probably tell of their inability to injured me. Come, sweet Jesus, it is attend a church service during the two now that my wedding feasts are about to begin, never to end!" years of their life on the islands." These were the last words uttered by



HEALTH IN SPRING.



than the result of any external influ-ences. The people who attribute their want of success to lack of friends to help them on, or their lack of education exposing their weakness of character. "Be your own palace, or the world's your jail." A well-trained mind, stored with knowledge, will wake an exposed to absence of opportunities, are simply

with knowledge, will make a palace for itself wherever it may be. Ignorance binds a man in a hovel, and renders him incapable of helping himself or others to any extent, for a broadly educated man is the best self-helper. Emerson said: "Welcome evermore to gods and men is the self-helping man. him all doors are flung wide. Him

all tongues greet, all honors crown, all eyes follow with desire." Make up your mind to be educated,

and you are already half educated. A strong desire to be or to do any parti-cular thing, accompanied by effort, multiplies your power, and throws wide the door of opportunity that leads to the accomplishment of your purpose .-

Success. Head and Hand Work. Of all the professions that of an engineer demands the most perfect balcing of manual and mental labor. It is an absolute necessity for an engineer to pass through a manual training, as well as a mental one, before he can be-come thoroughly efficient, and this is particularly true of the mechanical de-partment of the profession. At the same time, while a high degree of technical skill is demanded, the successful engineer must also work very hard with his head. The multiplicity of de-tail which he has to attend to is hardly matched in any other profession. He has the most abstruse and difficult cal-culations to make, but these would be of little use to him if he were not thor-

oughly trained in the practical, or, in other words, the manual part of his

OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUINS. By Anna H. Dorsey. CHAPTER X. CONTINUED.

joys of her Divine Son. Certain it is, that the remembrance of the gentle Coaina's devotion to the Blessed Mother-under whose invoca-tion the Mission was established over a century before-combined with a kn edge of the fruits thereof, which they had all witnessed, not only in the con-CROWNING.

version of her enemies, but the in-creased ardor of the people of the Mis-sion, added but another link to the glittering chain of evidence which stretches from the humble house of All was changed for Coaina, but she remained unchanged, except that her remained unchanged, except that her soul ripened in virtue and grace. She would fain have continued to wear her grey robes of penance, but Father Etienne represented to her that they were a daily reproach to every one in the village, reminding them of their injustice against her, and expressed his own desire that she should leave them of the table for the sake of charity and in Nazareth, through the hoary centuries, down to our own times, of the efficacy of the powerful intercession of the Virgin Mother, whose Immaculate Conception cannot be doubted without doubting God; for if He, by His Divine power, created Eve, who was to become the off ; then for the sake of charity, and in a spirit of obedience, she did so, and wore a dress and veil of fine cloth, emcreated Eve, who was to become the mother of men, pure and spotless, who will dare doubt that by the same Divine power, suspending the common laws of fallen nature, He created pure and without blemish, her, who from all eternity was predestined to the wonder-ful dignity of becoming the Mother of

wore a dress and veil of fine cloth, em-broidered and faced with white silk, which the ladies of Montreal, who had heard her strange story, had sent to Father Etienne for her acceptance. Tar ra-hee, who had been faithful to her in heart, again sought her for his wife, and other alliances equally as honorable were offered, but she re-jected them all with modest and gentle dignity, saying : "I have found my true and constant Lover. He not only ful dignity of becoming the Mother of His Divine Son. Of her flesh was formed His; who then can believe that that virginal flesh had taint or stain of the pollution of the fall? Let us hail

work. Perhaps a more perfect combination, however, would be the work of an oper-ative surgeon, for here we have widely extended and most minute knowledge Gombined with a manual dexterity which is little short of marvelous. The human body is the most complicated machine

NATURE REQUIRES ASSISTANCE IN MAK-ING NEW, HEALTH GIVING BLOOD.

Spring is the season when your system needs toning up. In the spring you must have new blood just as the

trees must have new sap. Nature de-mands it. Without new blood you will feel weary, weak and languid. With

mands it. Without new blood you will feel weary, weak and languid. With new, rich, red blood you will be sprightly, happy and healthy. The one sure way to get new blood and fresh energy is to take Dr. Williams' Pink Pills. They actually make new blood. They are the greatest spring tonic in the world. Mr. J. J. Mallette, a well heaver greater in Wontreal. says: tonic in the world. Mr. J. J. Millette, a well known grocer in Montreal, says: "I wish to thank you for the great good your Dr. Williams' Pink Pills have done me. My system was very much run down and your pills have

made a new man of me. As I am in business, coming in contact with many people, I am often able to recommend the pills, and they have already rc-lieved a dozen of my friends who suffered as I did."

fered as 1 did. Many people further weaken their system in spring through taking purga-tive medicines. What nature needs to tive medicines. What hattre heads to help her is a tonic, and Dr. Williams Pink Pills supply this need as no other medicine can. Be sure you get the genuine with the full name "Dr. Wil-liams' Pink Pills for Pale People" hams Pink Pins for Table Technologies, and the box. Sold by all medicine dealers, or post paid at 50 cents per box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

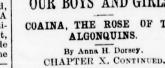
The never failing medicine, Holloway's Corn Cure, removes all kinds of corns, warts, etc : even the most difficult to remove cannot with stand this wonderful remody.

stand this wonderful remedy. A CURE FOR RHEINATISM.—The intrusion of uric acid into the blood vessele is a fruitful cause of theumatic pains. This irregularity is owing to a deranged and unhealthy condition of the liver. Anyone subject to this painful affection will find a remedy in Parmelee's is pronounced and most beneficial and by re-storing healthy action, they correct impurities in the blood.





LONDON, ONT.



TO RESTORE ALL TRINGS IN

180

The prophecy of Malachi indicates that his cognomen will be ign's ardens, a burning fire. An effort mas been made to explain this attr bution by

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throughout her long suffering was much com-mented upon by all who knew her. In the afternoon of Euster Sunday the sorrowing relatives and sympathetic friends followed the mortal remains to St. Patrick's Fallowfield, where the Rev. Father Foley conducted the function on her Christian bubmission to the will of the Almichty, and made a few brief re-marks appropriate the course of which he com-marks appropriate the costen. The many kindnesses of her friends during her long ill-ness pay high ribute to the extern in which hes was held to all her acquatetances. She leaves to up or her loss, a widowed moth ri-ssister, two up of her as all on a large circle of relatives and porsonal friends. May her coul-test in percent

THE CATHOLIC RECORD.

THE UNIVERSITY QUESTION

owing resolutions were unanimcusly passed : Whereas, the b-loved father of our esteemed companions and fellow members, Thomas and frederick Boland, has passed to his reward,

Frederick Boland, has passed to his reward, be it Resolved, that we, the members of St. Heien's Sanctusry Society, tender cur sincerest condolorce to our companions, and we carn-estly pray the Giver of every good and perfect gift to console them, and the other members of the bereaved family. Build further Resolved, that the Hiry Sacrifice of the Mass be offered at 8 offices on Monday morning, April 18., in St. Hein's Church for the repose of the soul of the late Mr. Biland ; and that all the members of the society who can corven ionly attend be present there at, each calling to mind these concoling words. 'I is a holy and a wholescine thought to pray for the dead that they may be located from their sins.' Copies of these resolutions shall be published in the CATHOLIC RECORD and Catholic Reg ister. Toward a the set of the society with all the go

F. MULHALL, Pres.

THE CONFESSIONAL.

Where weary hearts can lay their burdens

Value weary neares can by their burdes Fogwar, and the accusing frown Of conscience, for the moments gone astray. The entrance, weet the joyous cxli, weal i Just room enough to pray, repent and kneel God's ministers, with mind and soul and

voice, In kindly words, voucheste a healing balm The tempest tossed find there the heavenly

calm And the bear wet eyes are lifted to rejulce. It is a wayside shrine, where those who wait Gain faith and guidance toward the heavenly gate.

Within its shadows life begins anew; Distasteful grow the follies that alured; The truly penitent depart assured Of high-born thoughts that last a life-time

The earthly symbol of the gate of heaven : Kneel, pray, repent. Pass on. Thou art for-given.

-James Clarence Harvey, in Catholic World Megazine.

MARKET REPORTS.

LONDON.

LONDON. Londen. April 14 - Grain, per centai-Wheat per centai, \$1.50; costa 98 to \$100; costa, 90 to \$100; barley, 95 to \$1; peas, \$100 to \$1.50; buckwheat.900 to \$1.0; ry, 90 to \$50. Meat-Dressed Hags \$600 to \$6 23; pork, by Ib. \$ to \$1, beef by the quarter \$4.50 to \$7.00; veal \$5 to \$7.00; mutton, \$6 to \$8.00; laub, per pound, \$ to 100; id. each, \$125 to \$7. \$125; Ibve do., per pair, 65 to 75.; turkeys, dressed por Ib. 15 to 17c; turkeys, live, per Ib. \$ to \$125; Ibve do., per pair, 65 to \$50; straw, per load, \$275 to \$3.00; do. par ton, \$5. Live Stock - Live hogs, \$450; \$50; plgs, pair, \$2.00 to \$7.00; staxe, per cwt, \$2.00 to \$ \$200; to \$3.00; to \$3.00; fat cathe, \$3.25 Live Stock - Live hogs, \$450; plgs, pair, \$2.00 to \$ \$300; staxe, per cwt, \$2.00 to \$ \$ 200; to \$3.00; to \$ \$3.00; fat cathe, \$3.25 Live Stock - Live hogs, \$ 15, \$ 10; \$ 150; \$ 150; \$ 150; \$ 100; \$ 150; \$ 150; \$ 100; \$ 200; \$ 100; \$ 100; \$ 100; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 100; \$ 200; \$ 200;

(a) 13 373. Vegetables—Potatose, per bag \$105 to \$115; onione, per bag, \$1.50 to \$2; carrots, per bag, 35 to 40c; beets, per bag 35 to 40c; furnica, per bag, 30 to 40c; parenips, per bag, 35 to 50c. TOR INTO.

Tore NTC. Torento, April 14.-Wheat. fair and steady, 93c for No. 7 red and white, middle freights; west; Manitoba, \$1.0? for No. 1 hard; \$1 for No. 1 northern. 97c for No. 2 northern and 94c for No. 3 northern, at Georgian Bay ports and 65 more for G. 1. Fiour-Steady, at \$3.60 bid for cars of 90 per cent. patents in buyers' bags; middle freights west; choice brands, 15 to 20c higher; Manitoba same. Millered is steady, at \$1.760 to \$18 for cars of shorts, and \$16 50 to \$17 for bran in bulk, middle freights, west, Barley, steady, at 44c, for No. 2 extra, and 4°c for No. 3 west. Backwhead steady, at 51c for No. 2, middle freights, west.

Backwheat steady, at 51c for No. 2, middle freights, west. Ryc steady, at 585. for No. 2, west. Corn-Steady; Canada, mixed, 39c and yel low, at 49c. f. o b cars west, American, No. 2 yellow is quoted at 55c; No. 3 yellow at 54c. and No. 3, mixed, at 53c in car lots on the track Toronio Oats No 2 white 315c middle freights. Rolled oats, steady at \$4.50 for cars of bags and \$475 for barrels, on the track Toronio, and 25c more for borken lots here, and 40c, more for outside.

for outside. Peas steady, at 65c to 66c for No. 2 west Butter offering of dairy rolls, special; good

air; market easy. Eggs-Steady; new laid, 15c.

Live Stock Markets.

Live Stock Markets. EAST BUFFALO. East Buffalo April 14. — Cattle — Receiptr — 75 bead; steady; prime steers. 35.10to 83.35; shipping, 81.50 to 85; butchers, 54 to 84.80; heffers, 82.25 to 81.50; cows, 83to 84.15; buils, 82.75 to 84.50; cows, 83to 84.15; buils, 82.75 to 84.50; cows, 83to 84.15; buils, 82.75; to 84.50; here the 4.600hered; tactive; 10c higher; heavy, 85.49 to 85.50; rouchs, 84.60be 35.90; storags, 85.50 to 84.65; rouchs, 84.60 84.80; storags, 85.50 to 84.65; for 85.05; rouchs, 84.60 to 84.80; storags, 85.50 to 84.60 hered; 85.00; Sheep and lambs-Receipts, 2.000 hered; slow ; unchanged.



LIMITED

C. H. B. A. RESOLUTION OF CONDICENCE. Kikora. Oat. April 5 19 4. At a regular meeting of Branch No. 175. C. M. B. A. Kinkora, held April 4. 1904, the toilowing resolution was unanimously adopted: That whereas it has pleased Almighty God to remove by death Mary A. McGuinnesa, sister of our worthy and highly respected Bro. Luke McGuinnesa. The beroby express our heartfelt sorrew for the loss suitahned by Brother Luke Mc Guinnesa and family, and extend to them our most sincere sympathy and condolence in their ad efficient; also Therety duks a corpy of this resolution be inserted in the minutes of this meeting, and sisted in the efficial organ and Cartholic Res-cord. BRANCIS JORDAN, Pres. Houses, Barn Walls and Floors, Silos, Root Houses, Cisterns, Pig Pens, Hen Houses and Sewers, Tile, Abutments and Piers for Bridges, Granolithic Sidewalks, in fact, for all work that it is FRANCIS JORDAN, Pres. DANIEL P. HARRIGAN, Sec. The Catholic Church Estate of John Battle

C. M. B. A.

and SECRET SOCIETIES

Illustrated.

By REV. PETER ROSEN

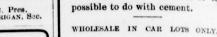
THE CATHOLIC RECORD

London, Ont.

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A.T.A



CHOCOLATE Buy only the genuine-our name PRICE \$1. POST PAID NURSE. CAPABLE PERSON DESIRES PERMA nent position caring for invalid or sged person Address M. H., care of CATROLIC RECORD, London. State of the second second

> Hecla Furnaces 1 March 1 Providence of the second of the second states and the second second second second second second second possess many valuable features not found in other constructions. One of the most important of these is the . . . FUSED JOINT used in uniting the steel and cast iron in the

Radiator. It has been found that a judicious combination of steel and iron makes the most effective furnace, but the method of joining them with bolts and cement is unsatisfactory. as the unequal expansion and contraction of the iron and steel works the bolts loose and grinds out the cement allowing gas and dust to escape through the house.

fused together at a white heat making a joint that is absolute protection against GAS, DUST or SMOKE.

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APRIL 16 1904.

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THOROLD, ONT.

COWAN'S For purity.

COCOA and

Portland Cement For building purposes of all kinds including Churches, Schools,

MISS E. KENNEDY, FALLOWFIELD, On April 1st, Good Friday afternoon at 3 c'icleck The Grim Reaper visited the home of Mrs. Kennedy, and severed the slender tie that held the soul of her daughter Elizabeth to its earthly habitation. By a singular co-incidence hor life ended at the same hour as did the certhly life of Our Divine Saviour on Calvary s height so many centurles ago, and her years numbered exactly thirty three. Death was caused by rhournated anthrites, contracted sometwey revisors. Though for years an invalid, her cheerfulness and patience

ST. HELEN'S SANCTUARY BOYS.

Moets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albior Block, Richmond Street. Rev. D. J. Egan, President; P. F. Boyle, Scoretary. At the monthly meeting of the above men tioned society held on the 10th inst. the fol





9 a.m. to 4 p.m.

Saturdays 9 a.m. to 1 p.m.

OPEN EVERY SATURDAY NIGHT 7 to 9 O'Clock.

JAMES MASON, Managing Director



