

# The Catholic Record.

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

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### PARENTAL RESPONSIBILITY.

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

"I have but one son whom I dearly love, whose future I have deeply at heart. 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 thoroughly instructed in the letter to the neglect 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 rivaling 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 us.

What is the reason, we were asked 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 potent destroyer of purity and faith is 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; to-day the groundless assumption, the scoff of the sceptic and blasphemy miscaled wit are the favorite weapons of attack.

We do not say that these methods affect us. But we have no hesitation in declaring that many are so wrapped up in the pride of life that the things which pertain to the faith are flat and insipid to them and out of date.

Hence their reading is confined to books which make them presumptuous and devoid of the fear which should accompany the Christian; to novels depicting the intrigue and passions of guilty love; and to magazines with their high art illustrations and chatter about 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 and the output of flippant and shallow writers.

And when one remembers that the knowledge of great books depends upon hard study, that their meaning becomes apparent only after years of communing with them, and the life blood which courses in their pages is not discernible to the untrained eye we cannot see how the advice is to be of value to the majority of individuals.

We rely more on the family book shelf. If we had this in the household we might venture to hope that more attention would be given to the substantial in literature. We must not look for miracles. If we suffer the young to befool their souls with all manner of printed stuff we cannot expect to see them guiltless of indifference in after years. Do we think that if we prized our faith we should not manifest it in a more striking manner than we do?

Men barter their lives for wealth, hang 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.

### CATHOLIC 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 reason—that the Catholics there are profoundly indifferent to the question of being represented on the catalogue. It avails little to denounce the librarian. His salary comes out of the pockets of the

tax-payers, and it is for them to judge as to his impartiality in the discharge of his duties. If they see nothing reprehensible in his official conduct he will go his way undisturbed by the complaints of but a few individuals. And an argument that tends to convince 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 but few requests for those of the household who are in the forefront of literature, we cannot blame him for 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 denominations empowered to pass on books for general circulation is to our mind an 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 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 writer shows little of the judicial temper on which they set store.

### 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 theory of sixteen to one. When the public prints lost sight of him, he too, we are told, lost sight of the aforesaid theory. But the longing for the lime light remained, and so we have him declaring that the Standard Oil Company's treatment of weaker rivals is not reprehensible. His reason, entertaining if not convincing, is "they all do it." And not satisfied with this, he advocates the killing of sickly and deformed children. Did he get the idea from Daan Swift, who proposed that 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 shalt 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 about a club that is in process of formation. It seems that a few of our friends have decided that an organization wherein, we suppose, base-ball and "high balls" might be discussed was one of the needs of this generation. It aims also to develop the "social side"—a mystic phrase which may mean anything from a euchre party to a clam chowder supper. The club, we understand, is to have a steward and an entrance fee of such a character as to prevent the great unwashed from breaking into it.

By all means let them have it. But it strikes us that married men should have little time to give it as clubdom is apt to play havoc with home duties. And the bachelor might cultivate merely as an experiment the society of mother and sister who will not tell him stories that need fumigating and may put some vim into his blood. At any rate the young man who undertakes a hundred dollar swath with an income of ten dollars per week will get much experience and possible paresis. Ruskin says that to read, to think, to love, to 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 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 ahead, 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 caucus, but he forgets that such

men have had, as a rule, the advantages of years in training either in law or in business. Their success is the outcome of years of labor. What they bring to the councils of nations is thought, matured by silence and unflagging toil. Tact and patience they have learned in the school of experience. But the young man who, with nothing but his college lore and a diploma, trusts to a roselate future as depicted by either his own vanity or foolish admirers courts disappointment and failure. In nine cases out of ten he will be the abject slave of the ward heeler, and when his eloquence ceases to attract the voter he will be supplanting the powers to give him a position of some kind. Living in the outside is not conducive to success in any profession. It breeds emptiness and weariness. A college career, however brilliant, is not proof against its ravages. But the man who is wise will stand aloof from politics during his early years, and bend himself to the task of increasing his mental stature. Then he may be able to say something worth while. Citizens are not ideals, and a proof is the fact that they prefer a real man either as their representative or leader, to the one who is made up of antique witticisms, quotations from Hansard and denunciations of opponents.

### FREDERICK OZANAM, THE MODEL CATHOLIC LAYMAN.

By our own Reporter.

"Frederick Ozanam, the Model Catholic Layman," was the subject of a cultured and highly interesting lecture given in St. Mary's church on Easter Monday evening by the Rev. Gregory O'Bryan, S. J. The talented lecturer began by stating that we might perhaps ask how has this subject application 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 creed—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 its members and beneficiaries—who 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.

The subject of the lecture—Frederick Ozanam—was born in Milan on April 23, 1813, of French parents. 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 gratefully accepted their children's treasures from on High. In 1816 the family returned 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 sixteen years he took the degree of Bachelor of Letters.

Even as a child his heart was ever filled with pity and consideration for the poor and suffering. His great tenderness 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 tender and touching tribute to the ideal Catholic mother. In later years, when perchance we look back to the pure 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 that 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 the mother who shaped the future career of Frederick Ozanam. Madam Ozanam had fourteen children. Her means were small—in fact she had to depend solely upon the salary of her husband. In spite of this, however, she

managed to make all comfortable and inspired in her children a strong love of home. She also found time to interest herself in various good works without the pale of her numerous domestic duties. One of the causes in which Madam Ozanam was particularly interested was an association for working women, the members of which in turn night and day watched beside the bedside of the sick poor. In this work we see her anticipating the charity of her noble son. In proof of Madam Ozanam's singular love for the poor, Father O'Bryan narrated a charming incident of her life. Dr. Ozanam strongly objected to his wife—whose health was falling—mounting higher than the fourth or fifth flight of the tenements whose inmates she was in the habit of visiting. In fact he exacted a promise from her not to do so. Madam Ozanam, on her 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 distressing case he went to the aid of a poor widow to break the compact. On mounting the stairs what was his surprise to see the familiar figure of his virtuous wife in loving attendance upon the dying person.

Need we say the rev. lecturer, seek elsewhere than in the hearts of such 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 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 admitted that it was good in his character to the noble influence of his parents.

Having finished his academic studies he was articled to a celebrated lawyer in Lyons. This profession was, however, but little in accordance with his inclinations. 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 advances for a moment of vacillating faith.

His two years' 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 his aspirations were similar. He offered him all the comforts of his home and the companionship of his children—a striking rebuke to the great anxiety and indifference manifested in our day towards those coming on to manhood. Under such happy social and domestic 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.

His literary works merited the honor of being crowned by the French Academy; but on his death-bed what he longed for was not the consolation 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 adversaries, and, even in spite of themselves, forced them to admire virtue. On every occasion—public or private—he took little error was removed and the beauty and purity of the Christian religion was made manifest even to the scoffer.

His influence was felt in every walk of life. He finally prevailed upon the saintly Archbishop of Paris—belonging, 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 solicitation 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.

In this age of materialism we are, said Father O'Bryan, doing next to nothing to prove the reality of our personal 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.

Twenty years later there were over 600,000. There was a distinct feature to his charity in the St. Vincent de Paul Society. Charity is not mere almsgiving. It is that and something very much more. It is a living society—the giving to the poor of money of course, but above all else the gift of 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. Vincent de Paul was a religious one. It had also a social side.

The St. Vincent de Paul Society was not, however, his only work of charity. He was actively engaged in the management 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 embrace not only Catholics, but Protestants, Jews and Infidels—in fact all who were in need of assistance, even if they were unworthy their confidence. Ozanam is well-known 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 traveled 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, he it remembered, never suffered in this world, though some apathetic Catholics seem to think it might, on account of his connection with so many benevolent associations. On the contrary, he enjoyed the respect and confidence even of his adversaries.

On June 23, 1841, he married the accomplished daughter of a member of the Academy—a woman as good as she was beautiful and cultured. From his writings on the subject we know what a high conception he had of the holy sacrament of matrimony. Madam Ozanam proved a worthy partner of her noble husband. She had a tender heart, a refined and cultivated mind, and the forefathers of our Protestant citizens 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 political liberty, and founders of a world-famed commonwealth.

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 opportunity of bringing his soul to a state of perfection. He was willing to make every sacrifice in the face of death, and with tender and touching confidence he confided to his faithful wife the care and education of their child. His last thought was a prayer to Almighty God to have mercy on his soul and an appeal to his friends—particularly the members of the St. Vincent de Paul Society—to be remembered in their solemn supplications. In his last will and testament, on the 23rd April, 1853, he commended his soul to Jesus Christ. "Filled with fear of my sins, I die," said he, "in the bosom of the Church Catholic, Apostolic and Roman. My supreme prayer to my family, wife 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 be directed towards the achievement of heroism in the path of duty. Ozanam was, said Cardinal Manning, ever 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 title 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 eloquent address, of which the above is but a very imperfect outline, Rev. Father McKeon thanked the rev. lecturer for his splendid manifestation of what good a model Catholic layman like Ozanam can accomplish in the world, and urged upon the congregation to make practical application in their everyday lives of the various good points of the lecture. He concluded by expressing his gratitude and that of his parishioners to Father O'Bryan for his many acts of kindness, and he prayed God to bless the zealous Jesuit Father in the excellent work he is doing in the cause of the Master. He earnestly 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 Christian charity.

Benediction of the Blessed Sacrament was then given by Rev. J. T. Aylward, Rector of the Cathedral.

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, director, the solos being taken by Miss Bergin and Miss Susie McGill; McDonagh's "Magnificat"; "Ave Marie" (Lucy); Miss McGill; "Regina Coeli"; Goebe's "Tantum Ergo." The solos of Miss Susie McGill, Miss Bergin and Mr. Leech were particularly admired.

### 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 in our 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. See the Archbishop of Canterbury in his sermon, at St. Paul's Cathedral: "Picture 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 they were—and especially against the Scriptures. Still, we ask, were those who enacted these measures wholly in the wrong in believing that a day would come when these vernacular translations, spread broadcast and indiscriminately, would lose their sacred prestige, and when the Scriptures "would be considered as having no other claim than their own intrinsic merits." For that is exactly what Canon Henson also said in his sermon in 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 citizens 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 political liberty, and founders of a world-famed commonwealth.

A singular and suggestive coincidence 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 Scriptures 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 English Bibles in the year 1527 had been endowed with a kind of prophetic vision of the future; if they could have foreseen 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 advocated, namely, that the Bible cannot be put indiscriminately in the hands of everybody. Says the Canon:

"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 in the hands of converts from heathenism, and for public reading in churches." And again, can there be any admission more satisfactory to Catholics 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 among the people in the Christian camp itself!" We ask now: have Catholic authorities ever said anything else?

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 infant State. . . . Very true and very good, but it ought to have been added that the Book would have had no lasting value in their eyes, had it not been regarded as inspired, and therefore as God's book!"

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

MARY LEE

or The Yankee in Ireland

BY PAUL JEFFERGRASS, ESQ.

CHAPTER XV.—CONTINUED.

WEEKS BEGINS TO DEVELOP HIMSELF.—THE HARDWRINKLE'S—ROBERT HARDWRINKLE'S ULTIMATE DESIGNS ON MARY LEE.—VISIT FROM CONSTABULARY 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 bailiff gave her notice to quit yesterday."

"Well, you must tell her, William, I pity her very much. I do, indeed, for here is a very bad case. But I have always made it a rule never to interfere with 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, turning to his cousin, who had just finished reading his letter.

"Ye-e-e," replied Weeks, "after waiting a whole week for it. These Irish lawyers of yours are rather slow coaches, I expect."

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

"Listen to his letter."

"Dear Sir: Agreeably to your instructions 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 endorers, as it is his (Mr. Week's) intention to return home as soon as possible. Shall he be happy to receive further commands, and have the 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; "so you've made a bargain."

"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, what the screws can do."

"You say Lee himself never gave you any encouragement?"

"Why, no; he only kinder laughs when I allude to it. I s'womee, I don't know what to make of the man. His conduct's most unaccountable. Why 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."

"High-blooded humbug—hang your high-bloods!"

"Don't feel offended, my dear Ephraim—I had no intention—"

"No, that darned old witch, Elsie Curley, keeps talking to me just in the same stilted style of aristocracy, so that I'm sometimes most tempted to cowhide her for her impudence. When I inquire how she gets along in bringing 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 size or two.' Yes, yes," he continued, rising and opening the door, with his hands stuck down in his pockets jingling the silver; "yes, wait a while till her pride comes down; just as if the grandson of an old revolutionist of seventy-six wasn't good enough for the best blood in the land."

"My dear Ephraim, you don't understand the Irish people, or you wouldn't talk so. They're an old 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 men and families by the amount of money or property they're possessed of, simply because you have no ancestors yourselves."

"Well, look here, cousin; be that as it may, I'm not agoin to stay here much longer, any how. This affair must be settled one way or other. When you wrote me, to say this girl was the daughter and heir of old Talbot, I gave up my business and came over here, without waiting even to bid my friends good by. Well, after three weeks' search and inquiry in Cork and all round for the old woman said to have nursed her, and as long spent in Dublin hunting up the certificate of her mother's marriage, I came down here fully confident, from your assurances of success, that she happened to 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 confounded lighthouse, through thunder and lightning half the time, and groping my way through rain and darkness the other half; and by crackie, I ain't one mite nearer my object now than ever."

"I'm sorry Ephraim, very sorry indeed," replied Hardwrinkle, looking down and sighing regretfully; "sorry you're so much disappointed; but indeed, indeed it's not my fault, for surely I've done all that could reasonably be expected to expedite the affair. As for the two thousand pounds you kindly promised in acknowledgment of the little assistance I might be in the matter, you know I should have just as cheerfully done as much, my dear 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 direct me, and a heart, too, to love my relatives well enough to do them a kindness without expecting a recompense."

"I know it, cousin. I know it. You have been exceedingly kind, and I ain't agoin to forget your kindness either; but just look how the case

stands. Here I've spent already five hundred dollars for the note, that ain't 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 Elsie Curley; and how can I tell but the scheming old witch is 'doing' me all the while? That and my traveling expenses, and loss of time besides, 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 to lose it for nothing. I'm determined to have the girl—no mistake about that. And if she ain't willing to marry me one way, she shall another."

"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 hand—catch me at it!"

"You wouldn't carry her off by force—would you, eh?" said Hardwrinkle, dropping his voice to a whisper, and looking round the room to see if the doors were closed.

"The thing has been done," replied Weeks, "and pretty often too, in this country of yours, if I ain't greatly 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 distance 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."

"Hush, hush!" ejaculated Hardwrinkle; "there's some one at the door—come in."

The door opened, and an active, 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 Petersham.

"Ah, it's you, is it?" exclaimed Hardwrinkle, rising suddenly from his chair. "Well, any news of Barry?"

"He's arrested, sir, and now a prisoner in Tammy barracks."

"What, arrested! eh! that's capital news. Please step to the next room—excuse me, Mr. Weeks; I'll return presently."

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

"Now," said Hardwrinkle, carefully closing the door, "now for the details. Mr. Week's notions of these young revolutionists don't exactly harmonize with ours, you know, so it's just as well 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 spy about the lighthouse, you remember; the one who listened to Elsie Curley's door, and overheard the conversation between her and Barry about his going to Aranmore."

"O, yes, yes; Barker, the Bible reader."

"Barker—precisely—that's the man; 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 distributing 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 fellows, and enter one of the huts. They were all strangers to him, he said, except Barry himself, and another who seemed to be the most active of the party, and whom he had seen before, but couldn't remember where."

"Stop a moment; did he describe his dress or person?"

"He did, but I paid little attention to it, not thinking it a matter of much consequence. It appears to me, though, he said something about his wearing a green jacket or a fur cap, or something to 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 mean the fellow against whom you issued the warrant for the assault on Mr. Weeks?"

"The identical person."

"Pardon me—that cannot be, Mr. Hardwrinkle—Hanlon was seen at a cockfight in Kindrum not six hours ago."

"I have no doubt of that," replied Hardwrinkle. "But, my dear sir, you little know what that villain is capable of doing. Why, sir, it was once sworn on oath before me, that this very Lanty Hanlon was seen at a wedding in Crantinn Glen, at a wedding in Ballymagahey, and at a christening in Callen, the self-same night, and yet these places are seven miles apart, and nearly equidistant from each other."

"He must be an extraordinary man," said the officer, smiling incredulously.

"He's a most dangerous man, sir, to be permitted to go free in any community. What do you think, sir?—that fellow met one of Mr. Johnston's gamekeepers on Benravan Mountain, some six weeks ago, where he happened to be consoling for hares. Well, sir, he first took the gun from the keeper, and then left him gagged and tied to a tree for the whole night; and next morning, when the unfortunate man was accidentally discovered by one of the herdsmen, he was more dead than alive from cold and hunger."

"Was he punished for the outrage?"

"No, sir; he managed to escape that very cleverly. The moment he secured the keeper, he jumped on the first horse he found on the mountain, galloped for life to Sandy Mount, then, secretly

ing the horse among the trees, walked into Mr. Johnston's parlor, and having apologized to that gentleman for having, contrary to law, shot some grouse on his preserves, and obtained his pardon, again mounted, 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 from his presence, called him a drunkard and a liar, and protested he had never heard of such an attempt at imposition in his life—Hanlon having been that very night, and at the very time the outrage was alleged to have been perpetrated, standing before him in his own room. But with respect to Barry, how did you succeed in arresting him?"

"Simply enough, sir. We hired a 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 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 purpose."

"Hah! and so secured him at last?"

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

"What did he resist?"

"Resist! yes, as man never resisted before. It appears the crew that conveyed him to Lann Point left him there, and returned home, confident he was out of all danger, and the fresh hands appointed to convey him to Aranmore were old men, hardly able to paddle an oar or handle a sheet. He was, therefore, left to depend almost entirely upon his own resources. The instant we laid hold of the gunwale of his 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 your arrest.'"

"queen's officer," he repeated, glancing at my civilian dress. 'Indeed! Well, sir, take me if you can,' and coolly drawing a pistol from his belt, he said to his men, 'Comrades, you'll find another pair in my overcoat; use them if necessary.' Then stepping across the thwart, and before I could rise from my seat, he snatched the anchor from the bows of his boat, and with one hand swung it as he would a walking-stick into the bottom of ours. The effect was instantaneous; the sharp iron cut right through the thin sheathing of the little gig, and in two minutes she filled to her waterline."

"Now, my lads," he cried, "loose the grapnels, and away with them."

"Good Heavens!" exclaimed Hardwrinkle; "his object was to sink you?"

"Of course it was—and a bold attempt he made to accomplish it. When I saw how desperate the case was likely to prove, I ordered my men to jump aboard 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 to surrender, or I should instantly fire. I had hardly uttered the words, however, when the board on which I stood was struck from under me, and in another second I found myself in the water, plunging and grasping for something 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 boarding him, we found ourselves in a great or 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. 'Surrender,' said I; 'I command you, in the name of the queen, to surrender instantly.'"

"Ha, ha!" he laughed—"surrender to heads like you—O for the firm earth to stand on, and a good thing to kennel such cowardly dogs. A pistol bullet is too honorable a death for such 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. Another instant his head was in my neck."

"Lie there, dog!" he cried, crushing 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 Hardwrinkle.

"Now," cried I, rising from my disgraceful position, "now, my men, hold him; handcuff him; kill him if he attempts 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.

"One!"

"One; there he is, with his coat off, swimming away from us like a water dog."

"What's to be done? what's to be done?" I cried in an agony of disappointment. "Has no one presence of mind to think of some means to capture him? He's within half a gunshot of the beach and will reach it before we can get our oars into the rocks."

"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 moment of such excitement, fired. The ball, as good fortune would have it, struck him on the right arm, and disabled him. 'Now,' cried I, as I saw

him sputter in the water like a wounded bird, 'now, my lads, to your oars, and pull for your lives—pull—pull—with all your might, or he sinks before 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 Tammy Barracks."

"Well, thank Heaven," said Hardwrinkle, "he's safe for the present at least, and to-morrow I sign his committal to Lifford 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. Weeks."

"My dear cousin," said Hardwrinkle, entering Weeks's room, followed by the officer of constabulary, "I have good tidings for you."

"You have—eh?"

"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 Tammy Barracks."

"Pahoh—you don't say so? Is it possible?"

"A fact, sir."

"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 revolutionists—that's all."

"Humph! you speak lightly of the matter, my good cousin."

"And I think lightly of it, too," replied Weeks, promptly, "so far as it may be regarded as a crime. Were I less of a fool, I should do precisely what he has done."

"What, revolutionize the country?"

"Yes, by crackie. It's full time, I should think, the people got rid of these old foggy monarchies of yours. These darned old tyrannical governments ought to have been sent to kingdom come long ago. As for his being a rival of mine, why, I don't think the least of me 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 under any obligation to you for the job."

"Why, cousin, you surprise me."

"Well, then, my sentiments, notwithstanding. He's a fine, spirited, gallant-looking young fellow, that Barry; and if he hate and despise your slow-going, drivelling old kings and queens, he'd thrunder I like him the better 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 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 sentiments, 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 leave. Pray excuse me, Ephraim."

"Go ahead, go ahead," replied Weeks, preparing to light another cigar—"go ahead, and don't mind me," and the Yankee was left alone, at last, to enjoy the comfort of a quiet Havana.

TO BE CONTINUED.

MARY-MARTHA.

The waves forever move.  
The hills forever rest.  
Yet each the heavens approve  
And love alike hath blessed  
A Martha's household care  
A Mary's cloistered prayer.

FATHER TABR

Within a month the great Louisiana Purchase Exposition at St. Louis will have opened its gates to the world. The metropolis of the West holds a rare exposition every autumn, attended by hundreds of thousands of visitors from the surrounding States. At one of these exhibitions years ago the leading jewelry firm of St. Louis exhibited in a glass case a beautiful vision called the "Waxen Bride." Her dress was regally robed in shimmering white satin and Brussels lace; she wore showers of pearls and rivers of diamonds, thus advertising the firm's precious commodities. The lady of wax was complete but for life and a name. The first could not be supplied; the second was attempted, again by way of advertisement.

Every visitor to the exposition was invited to vote a name for the Waxen Bride. These names, written on slips and deposited in a box, were afterward examined by a committee of judges who were to award a diamond ring to the sponsor bestowing the most suitable name upon the nameless bride.

Fancy names predominated, of course. There were thousands of Blanches, Pearls, Elnaines, Ethelindas, Rosamonds, 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:

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

As of old, there are Marys and there are Marthas, and as ever and forever every Martha complains, "Lord, hast Thou no care that my sister hath left me alone to serve?"

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 her."

Poor Martha! Careful about many things, it is hard for her to comprehend that her arduous toil is of less consequence than Mary's apparently easier

devotion to "the one thing necessary." Many of the Sisterhoods have taken Mary's "better part"—the life of prayer, where every minute counts an aspiration of love, where every ring rings a canticle of praise to the Creator, the Redeemer, the Sanctifier of a fallen race. Yet there are other religious orders whose members have found a perfect vocation in aiding the Martha the worker. The Sisters who devote their lives to the poor, to the sickly, to the aged and to the teaching of children must needs be "careful and troubled about many things," like busy Martha, and yet, like Mary, sitting at the Lord's feet, may hear His word.

As St. Francis de Sales says: "Let Martha be active, but let her not control Mary. Let Mary be contemplative, 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 fervent 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 poor, over-worked Martha, "too tired 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 frequently because of needless labors, the futile gilding of gold, the unbelieved elaboration of blessed duty."

Too often Martha, becoming hardened in the work-of-the-world and proud of the vain results of her 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 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 in this vale of tears sadder than a perverted vocation. Why should Martha drive Mary from the feet of her Lord? The mother who will so defraud 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 part.—Philadelphia Standard and Times.

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 Senator Vilas in 1896, which has been republished 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 and endure in this monument—may it be a statue, 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 successful explorer, they comport and mingle with features informed by submissive piety, benevolence and zeal to do the will of God. Sir, the early missionary to the Indian the world will never cease to reverence, as heroic and goodness must be revered, however differently the light may fall in after times on beliefs and methods then entertained and pursued. Among them all, of whatever Church or creed, Marquette deserves place with the foremost. Not that the effects he wrought were great, nor his experience of suffering unsurpassed. Others in the "noble army of martyrs" have perhaps accomplished more and suffered more. It was the abundant power in him off and fully manifested, the spirit that burned within, and his sad untimely loss, rather than shining achievements in his few years of labor, that give him prominence as a missionary among the mission pioneers.

Mr. President, you have heard in the appropriate and interesting remarks of our colleagues the story of his career, pleasingly told. Who that listened can picture to himself the conditions which then beset the devoted wanderer in that far interior, and without admiration of the intrepid self-consecration that took him there on such an errand? I tried a few moments since to draw to the mind by some lines the superficial picture the continent then presented, the helplessness of these missionaries' remote isolation, their necessarily absolute surrender to the fate of the wilderness. But how can one now depict to entire realization 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 admiration, and yet their catastrophe had been utter and horrible. Through sufferings and indignities that might have raved moved despair, love and faith had bred still a sustaining hope.

Never was its light more awfully extinguished. Their unhappy converts first were decimated by small-pox, and then upon them fell the fendish 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 through torments inconceivable but to savage ingenuity, the slow exhaustion of vital force amid lingering flames

while agonizing wounds lacerated the inflamed flesh, had been the portion dealt the messengers of divine love. The annals of heroic 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 Lallemand.

Such was the present example, such the impending menace—martyrdom through agony unpeakable—a missionary, 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 Chatham, and to what a task assigned! Not, like the voyager or trader, to plunge licentiousness into the wild Indian life, rejoicing in its freedom and adventure, reckless of results. The Christian missionary not 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 attention by the charm of his story, attractive always to the savage as even to animal nature. That words were but momentary; his teaching necessarily carried reproof; and, gentle as he made it, few of those coarse, fierce spirits would tolerate it. Their frequent return and sometimes habitual usage were contumely, ridicule, indignity. Disgrateful alike to his breeding, education, taste, was every close contact with them, and nature could but rebel against the duty religion enjoined. Dependent on them for the means of subsistence, his privations were often severe. Yet he toiled with unflinching perseverance, inventing new devices to win their trust and fix their minds on things eternal; always to encounter, backsliding and relapse, and ever to see the momentous truths he taught fall like seed upon a stony ground. Whose hearts 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. Esprit:

"God alone can fix these fickle minds and place and keep them in His grace while we stagger in their cars."

Mr. President, let him who doubts 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 unimpeded to the wondrous impress of his goodness. A band of Ottawas, seven years before his pupils at La Pointe de St. Esprit, repaired at the bidding solely of their hearts to that lonely 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 their funeral songs, to St. Ignace of Michillimackinac. As they approached the shore, and traders all thronged to the shore. The relics of Marquette were received with solemn 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 there be a 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 in whom he saw the children of God? The cold marble in yonder hall, midst all its glories company, can testify no more clearly to a character fit for remembrance than that wild procession nature moved slowly through many days down the waters of Lake Michigan. 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 most of our non-Catholic fellow-citizens have been reared, writes Father Cronin, of the Catholic Union and Times of Buffalo, we should not blame them for the ridiculously absurd notions they hold concerning the Catholic Church and her putative doctrines. From their very nursery days they were taught to regard Catholicism as the scelerate lay of abominations, and Catholic priests as horned emissaries of Satan; and their ideas are but strengthened in the 17 years by the books they read, the sermons they hear, the lectures they attend, and even by the very social atmosphere they breathe, without ever having had an opportunity to know the Church—what she teaches and what she does not teach—the soul satisfying fixity of faith, the peace and happiness to be found in her hallowed bosom.

JOAN OF ARC.

Roma lente procedit! Rome acts slowly, but it has this advantage over most of the institutions known to history...

When it is considered that at the age of seventeen, a peasant girl of Domremy went forth to deliver a nation and accomplished her purpose...

Then announcing that her work was done she begged leave to retire again to her native village of Domremy.

ELECTION ANECDOTES TOLD BY AN ARCHBISHOP.

AMUSING INCIDENTS GROWING OUT OF THE RIGHT OF WOMEN TO VOTE IN AUSTRALIA.

Some amusing and instructive election 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 Mercy.

Now that women can record their votes, said His Grace, it is necessary more than ever that they be intelligent and well educated.

A DEMORALIZING INFLUENCE.

Nothing exercises more powerful influence than example; and certainly nothing is more contagious than bad example.

THE CHURCH'S STRENGTH.

THE GREATEST SUFFERER HARSHNESS FOR HIS FLOCK - WEAK SPOT IN PROTESTANTISM.

Commenting on a recent address of Rev. Dr. W. S. Rainsford, of the Episcopal Church in New York City, at the Young Men's Christian Association, in which he startled his audience by saying: "The Lord deliver me from the highly developed lady board member."

UNANSWERED PRAYERS.

There are selfish prayers which go unanswered. Human lives are tied up together. It is not enough that any of us think only of himself and his own things.

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 health.

TAUGHT BY CATHOLICS.

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

THE DARK AGES.

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

WHERE TO HEAR A GOOD SERMON.

Some ignorant people outside the Church imagine that as Latin is the language of the Catholic Church, even the sermons of the priests to the people are delivered in that tongue!

SOFT CORE.

Like the running brook, the 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, 1904. To the Editor of THE CATHOLIC RECORD, London, Ont.

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.

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 violence of the Kensiite faction who will make every effort to put down the tendency in the Church towards an elaborate symbolical ritual, and to restore the Church to be something like what the early Christian Church was, and what it continued to be down to the so-called thorough-godly reformation of the sixteenth century.

The situation seems to be this, that at the present moment a majority of the English Church clergy are actually in favor of a more elaborate liturgy than they have had in use, whereas the laity, though not so far advanced, are not decidedly averse to the proposed improvements which certainly make religious sentiment more robust and earnest. They feel that devotion is really nourished by the proposed changes, which speak to the heart through the medium of the senses, and they are not, therefore, disposed to join the non-conformists and Evangelicals in the war against Ritualism.

The fact that every attempt made in the House of Commons to suppress Ritualistic practices has been ignominiously voted down, sufficiently demonstrates this; for it must be remembered that the whole power of nonconformity was thrown into the scale against the Ritualists when these votes were taken. It is evident, therefore, that if the matter were left to the Anglican Church itself, the crusade against Ritualism would be abortive; and it is not likely that the Anglicans will submit to the attempt of the non-conformists to dictate to them in what 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 disestablishment 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 two Convocations of Canterbury 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 without 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 commission nor any legislation on the matter.

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 a magician who can tell the causes of 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 she believed had magic qualities, it having been once given by the celebrated wizard Cagliostro to Queen Marie Antoinette, the Queen of Louis XVI., as a protection against ills of every kind, and especially as a preservative of beauty and of influence over others who are met in every day life.

Dr. Berridge imagined that he had met with a real treasure in the mystic art, and procured possession of the clasp, promising to pay \$5,000 for it; but the money was not forthcoming and Mrs. Cunningham sued for recovery of the clasp.

In the course of the proceedings it was testified by expert witnesses that the clasp is of modern British manufacture, and its value does not exceed seventy five cents. It was awarded to Mrs. Cunningham, but the main fact which should convince the votaries of Dr. Berridge that they have been duped in confiding in him is that with all his pretended magical knowledge he was himself duped into believing that he had obtained a charm which was almost priceless in magical value. It is somewhat astonishing that notwithstanding the numerous exposures which have recently taken place of impostures of a similar kind, in the way of spiritualistic manifestation, astrology, palmistry, and the like, these impostures still find dupes who freely disburse their money to keep up the hallucination, and to enrich those who carry on most glaring systems of deception which they practice upon a credulous public. It is not creditable to this age, which is supposed to be, and which really is an age of wonderful enlightenment and innumerable scientific discoveries, that even those who are not ignorant of all the sciences should be so easily imposed upon.

As the Catholic Church carefully warns her children against the impostures of superstition, we are happy in being able to add that it is not

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 workers 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 evil. The Washington Post says: "The evil will be eradicated by the resistless 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 suffice to bring 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 anti-polygamy amendment to the Constitution is not needed, and very likely could not pass the requisite number of States." Its inference is 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 placed in this view of the case, for predictions regarding the probable action of newly organized parties are very likely to prove delusive. It may be true that the lapse of time is operating to weaken the Mormon system; but it will necessarily take a long time to outvote the Mormon majority, if

conversions to Gentilism are to be relied upon as the sole instrument to bring about the consummation so ardently desired. We admit that the divorce evil which is growing to such proportions in the other States of the Union is as great a peril to the States as Mormonism itself, but the existence of one evil is not a valid reason for the toleration of another. We hope that in time the divorce evil will be overcome, and the fact that the country has its eyes now open to the magnitude of this evil makes our hope to be not without foundation. But independently of this consideration, the evil of polygamy should be suppressed, and the expulsion of Senator-elect Reid Smoot from the Senate will be a move in the right direction towards suppressing it.

President Joseph Smith of the Mormon Church is evidently alarmed at the prospect of being confronted with a universal demand from 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 Church authorities is no reason why the National Senate should hesitate to expel Reid Smoot, who as an Apostle of Mormonism is bound to endeavor to re-establish polygamous practices, if at any time it be found possible to do so.

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 "Polygamists have surrounded themselves with an impenetrable wall of secrecy in their perpetration of misdeeds, and the veil has been lifted in part for the first time in the testimony given by Church leaders during the investigation of the Smoot case."

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 "Has no desire to promote a Protestant movement, to lead an attack upon Separate schools, or to create religious discussion. We regret that the youth of Ontario are not educated in common schools, that Protestant and Catholic children do not play their games and fight their youthful battles on a common playground, that they do not study from common books, and receive in the schools a common religious training, free of all taint of sectarian bias, and that they do not compete for childhood under common conditions for the high and honorable positions in the community. But in this Province Separate schools are established, and we have no mind to attack the system, to withdraw any of the privileges which Catholic citizens enjoy, or to limit the resources provided for Separate school support."

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 liberty 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 general dogmatic teaching is possible. But the Catholics of Ontario can and do give such teaching in the Separate schools. We say, therefore, that Ontario Protestants should rejoice that it is possible to have a satisfactory religious and moral training even in a considerable number of the schools of the province; and instead of putting obstacles

in the way of Catholic schools, the Protestants of this province should feel delight in assisting to place the Catholic Separate schools on the same plane of advantage on which the Public schools stand.

It is a mistaken idea which the News endeavors to inculcate that the religious and moral teaching now given in the Separate schools would be advantageously set aside for the purpose of having Catholic and Protestant children taught in the same class rooms, and playing together on the same playground. Our contemporary should know that the moral teaching that we should "love our neighbor as ourselves" will do more towards begetting good fellowship between Catholics and Protestants in the future, than would the bringing together of the children in the same schoolroom, and on the same playground.

The case out of which the present agitation arises occurred at Sturgeon Falls in the District of Nipissing, Ont. There is a large French-Canadian Catholic population in this locality, viz., somewhat more than one half, and a Catholic Separate school as well as a Protestant Public school are in successful operation there. So large a proportion of the population is Catholic that one half of the Municipal Corporation is Catholic, and one half Protestant or non-Catholic. There are just five members of each religion.

It was desired that a large Pulp Mill should be erected there, but the Catholic Councillors objected to the granting of a bonus for the erection of a proposed mill if the Catholics were to be saddled with a school-tax for the benefit of the Protestant Public schools. The objection was just and equitable, and was got over by an agreement between the Catholic and Protestant Councillors, the two School Boards, and the Pulp Mill Company, that the school tax of the mill should be divided equally between the Catholic and Public School Boards, and on this understanding, confirmed by a written agreement, the objection of the Catholics was overcome, and the proposed bonus was passed legally for the establishment of the mill.

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 statement, that the agreement arrived at would not be operative under the Provincial School laws, and thus the whole school tax would be given to the Protestant board, a sum which will amount approximately to \$1500 or \$2000.

But the makers of the trap reckoned without their host. The Legislature was asked by the Catholics to pass a special act to meet the case, and legalize the agreement which had been amicably made several years ago in the interests of justice and peace, and the case was so clear that the Ontario Legislature unanimously passed the act in the regular course of procedure, so that now it only awaits the signature of the Lieutenant-Governor to become law.

At this late stage, the Protestant School Board are making a strenuous effort to induce the Lieutenant-Governor to withhold his assent to the Bill. They demand that the whole school tax 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 reconsidered.

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 subjects. 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 which it has not, to my knowledge."

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 House, and cannot be restored to the order paper.

The Hon. Mr. Gibson also spoke on behalf of the Government. He said "the House might suspend the rule, and put a bill through in a few minutes, as had sometimes been done to correct an inadvertent error. But this is not the case here. The practice proposed would be an absurd one to initiate. But apart from that, he was prepared to stand upon the result of the careful work both in the House and before the Committee. The resolution 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 thirteen and 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 attempted by the Sturgeon Falls Public School Board. We must presume that the Lieutenant Governor will sanction the act of justice passed by the Legislature, and the plea of the Daily News will no longer be true that the bill is against the law.

It is no unusual thing to pass a special Act to remedy a wrong, and so the pretext of the News against the present bill is a very lame one.

The News should remember that in its endeavor to keep Separate Schools in an inferior position, it is really endeavoring to force upon Catholics a system of education which is opposed to their conscientious convictions. We 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 existence taught.

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 if 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 press 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 condemnation, for the reasons we have already given.

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 purer, more generous, more intelligent life, they must keep the heavens the love which keeps the heavens the young and strong, which uplifts the face of children, makes the flowers 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 essentially in the love of God, and in the love of neighbor, but in the love of neighbor, but in the love of neighbor, but in the love of neighbor...

It is life's spiritual content that gives it worth, and to make this all and pure is the highest aim. Peoples, like individuals, are great, not because they have subdued nations and obtained possession of great treasures, but because they have great thoughts and great love. The destiny of the world leads them to strive for supremacy, not in material things, but in the things of the spirit. We are multitudinous enough and we have gold enough, if we but have wisdom enough to make right use of our fortune. Statesmanlike and patriotic are they who in this great land of opportunity are strengthening and purifying the inner strengthening of the spirit. We are multitudinous enough and we have gold enough, if we but have wisdom enough to make right use of our fortune.

In comparison with this power of life. In comparison with this our politics and world-politics are feeble. Faith in democracy is faith in man's desire to rise Godward—it is faith that the people, when free and unhindered, will strive to make knowledge, justice and goodness prevail. This faith 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 inextinguishable deep-glowing love of man.

It is born of personal interest, of the love of words, of the love 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 improvement of the environment. But man does not live by knowledge chiefly nor is he made wise and good by intellectual attainments. The good is in the soul, and clean linen hides the sore but does not purge away the foul stuff which makes pure living impossible. The child comes into the world under conditions favorable to goodness only when it is born of the high and reasonable love of chastity, religion and moral being, and it can be rightly educated only when its earliest nature and care are committed to such beings, bound to each other not so much by sentiment as by reverence for their holy calling and by obedience to the law which makes the welfare and salvation of individuals depend on the wisdom and worth of parents. The life of the family determines the quality and value of the men and women who make the nation. The tie of kinship is the primary and strongest human bond, and when it is weakened all social relations become relaxed. From the disorganized family the germs of general disorder spread. If one love not those of whom he is sprung and with whom his most innocent and most impressive years have been passed, he loves not God nor man. To whom no individual is dear, the love 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 home are growing obsolescent, the sap of the nation's life is ebbing. The home is the elemental school. The nurture it gives supplies the material and the mood for all further development. If it suggest and recall but wrangles, spites and hatreds, those who leave it go forth into the world, mental, moral and religious cripples. They can never understand the meaning of truth, goodness, mildness, obedience and love. In the spiritual real world, they are like those who in the material, lack eyes and ears. They who, unprepared to sacrifice their incompatibilities of temperament and taste to the welfare and salvation of those for whose existence they have assumed themselves responsible, are criminals; and laws, which regard the sensibilities of individuals who, having freely and deliberately assumed the most sacred and far-reaching obligations, become fierce and false, rather than the general good, are destructive of the highest and holiest interests of the commonwealth. The legislation which makes it easy to divorce as to hire and rent is an encouragement to the animal and anti-social instincts that lurk within the human breast; it is in general more harmful to woman than to man, more hurtful to the innocent and helpless than to the parents, who, having lost shame, have little else of worth to lose. The afflictions which only domestic life can visitate lie at the foundation of all social institutions, and when the home is not a sanctuary of chastity, devotion and obedience, the nation is incapable of cherishing and maintaining liberty and justice. To learn whether a country is advancing or falling back in the things which are of the essence of its existence one need but know the homes wherein its citizens are born and bred.

No other test, indeed, of the soundness or falsity of a social doctrine is required than the attitude toward the family which it involves, and in nothing has the Christian religion shown itself superior to philosophy more than in its deep and unalterable faith in the sanctity of marriage. Had the ideas of Plato prevailed the history of the race would have been more humiliating and disheartening than that of the fall and ruin of the

Greeks, who perished, though their genius was the greatest, because they lacked moral consciousness, and were led to shame and extinction by their excessive confidence in the virtue of intellectualism and aestheticism, as we are threatened with the evils which greed and sensuality work by our unthinking confidence in the power of sharp wits and numbers, forgetting 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 by their supreme intellectual and aesthetic genius. The sense of sin is dying out of our life, private and public, and we have no supreme intellectual or aesthetic genius, while the things in which we excel—trade and commerce and riches, and showiness—are powerless to save from destruction and utter extinction. They are akin to fear, to change and death, and are not immortally vital, as is whatever inspires faith and trust in truth and goodness. Man is a creature of habits, and the habits which make for life are formed by education, by the education given by the family, by the State, by civil society, by the Church and by the school. In the modern democratic world the bonds of the family are becoming looser and weaker; the universal political corruption weakens the power of the State to educate, however unlimited its resources to found and maintain schools; civil society, which creates opportunity for the kind of education, is undermined and hindered by mercantilism; the Church which grew to be a world-transforming influence through centuries of battle and martyrdom, whose defiance of the powers of darkness was absolute, has lost its heroic temper, and is prepared for every kind of compromise which holds forth a hope of greater secular advantage. As the influence of the Church diminishes, as political corruption and secularism impede or destroy the educational action of the State and of civil society, as the Church loses the power to inspire vital faith and to impel to the love and pursuit of righteousness, public opinion inclines more and more to rely on the school for the support of social order and the maintenance of the principles which underlie our political institutions. Hence the tendency to exaggerate the work which schools can do. Responsibility is a burden of which we are glad to be relieved, and when the State takes upon itself the office and duty of education, fathers and mothers persuade themselves that they need no longer be either so careful or so watchful, and the churches are brought to the view that all that is required of them is to hold Sunday school. Democracy, whose ideal is equality of opportunity for all, is driven by its radical impulse to provide opportunity of education for all. It begins its work with free elementary schools, but it inevitably ends with universities open to all without cost. It is a high ideal inspired by imaginary impulse and generous nature. Like all ideals it can only be approached. In a country like ours, in which conflicting religious beliefs have organized themselves into churches, the mass of the people in consequence having drifted away from all ecclesiastical affiliation, the establishment of a system of free schools, involves the exclusion of the inculcation of religious doctrines and principles. And so it comes to pass that while our system of free schools, which is imposed on us as an enlightened and progressive people, weakens the influence of the home and the church, the two essentially vital educational institutions, it is condemned to hold aloof from attempting to inspire a love of conducted righteousness, by associating them with religious faith. Since human life is chiefly conduct, since character is the best test of worth, the implanting of principles and habits of right doing, the main purpose of education, and yet with us home and church and school are impeded and thwarted in their efforts to accomplish this end. As a result there is a reversion to lower standards of thinking and acting; we are losing the power to believe with all our hearts in the supreme worth of the things of the spirit, and are falling more and more under the influence of mercantilism and secularism.

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 frequent prayer than ever that our separated 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, six Scotch 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 Francis can Fathers, fifty adults, of whom thirty-four were converts. Again the Senior Kennicott Hebrew Scholarship Society 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 College 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 code of unity,—let us quote here for him Cardinal 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 require 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 remarkable 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 never goes by what is safe. In connection with all this, we find it is not out of place to add the testimony of the late Mr. Hutton, once editor of the London Spectator, in relation to the Catholic members of the Metaphysical Society.

"I was very much struck by the marked difference between the Roman Catholics in consequence having drifted away from all ecclesiastical affiliation, the establishment of a system of free schools, involves the exclusion of the inculcation of religious doctrines and principles. And so it comes to pass that while our system of free schools, which is imposed on us as an enlightened and progressive people, weakens the influence of the home and the church, the two essentially vital educational institutions, it is condemned to hold aloof from attempting to inspire a love of conducted righteousness, by associating them with religious faith. Since human life is chiefly conduct, since character is the best test of worth, the implanting of principles and habits of right doing, the main purpose of education, and yet with us home and church and school are impeded and thwarted in their efforts to accomplish this end. As a result there is a reversion to lower standards of thinking and acting; we are losing the power to believe with all our hearts in the supreme worth of the things of the spirit, and are falling more and more under the influence of mercantilism and secularism."

TO BE CONTINUED.

CHRIST GUARDS THE FRONTIER.

The Springfield Republican quotes from a letter to the Atlanta (Georgia) News the following impressive paragraphs under the heading: "Christ guards the Frontier"

"After a long and threatening controversy 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 statue of Christ. These people, however, are only wretched revolutionary South Americans. With Bible reading and Bible colportage North Americans know that true patriotism consists in acclaiming the maxim, 'My country, right or wrong,' is grandiose on the country, and the logical accent nearly on the my."

Patience Today, My Soul.

To-morrow will be as God wills; in 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 suffering to God. To-day I will try to suffer with merit. To-day is but a single day. After all how very trifling it appears! My God, can I possibly do less than offer these afflictions, the sufferings, the fatigues of a single day? May then all I have to suffer, my Divine Master, be for the love of Thee.

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 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.

FEELING OF A CONVERT IN THE CITY OF PETER.

Lioretaw 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, of all that we had dreamed. Here the Eternal is made manifest; one walks in the steps of the saints. I saw the Pope, a pathetic white soul, acclaimed by thousands, 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 humility. 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 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 own sweet wine and sound, and heed the vulgar cry of the ungenerous. My soul passes from me in dreams: I live in the light of the True Faith. Three days ago I formally 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 exclaimed, "of the monotony of life." And indeed it is wearisome, this everlasting round of petty household duties—getting up in the morning, cooking, and washing, and sewing, and sweeping, and cleaning, and caring for the children, and mending, and going to bed at night. But it is not for God's sake that we live in 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 humble duties of an ordinary life. How easy they are! Why complain of them?

The monotony of life loses its dullness 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 His reward so rich, bliss that has not seen, nor ear heard, or hath it entered into the heart of man to conceive!—Catholic Columbian.

THE TEST OF TRUE CATHOLICISM.

The Missionary. Cardinal Vaughan one day, talking with a prominent American ecclesiastic, made this statement concerning the 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. We have had peculiar material to start with, and have grown amidst conditions peculiar to ourselves. The Church in this country has had to receive and care for the vast throng of 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 she has done her work. Now that it has been partially accomplished the true characteristic of genuine religion, according to Cardinal Vaughan, is manifesting itself. The most pronounced manifestation of an awakening missionary spirit is the building of the Mission House. Along with the building of the Apostolic Mission House will come the cultivation of the missionary vocation. We expect as a result of the development of the missionary instinct that every religious order will have an increased number of vocations. The attention 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 aggressiveness 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 restive 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. If 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 gratifying 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 number of converts that would be made.

Means of Happiness.

In the midst of this penitential season we meditate upon that manifestation of Christ to His Apostles, which, next to His Resurrection from the dead, brought them the greatest joy and consolation—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 upon God. It must be so because God is the life of our souls. He is the center and source of all our happiness. In Him we live and move and have our very existence. Sin is the cause of all our misery, and inasmuch as we are sinners penance is the only remedy possible for our spiritual ills. Without it our condition would be hopeless. Those, therefore, who reject penance can have only punishment.

THE BIBLE BEFORE THE REFORMATION.

Apropos of the Gould Biblical comment 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 that the doing of the whole Bible into English, in the fourteenth century, was primarily the natural response to a demand following upon the national elevation 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 opportunity, and achieved something which would inevitably have been presently done by scholars of orthodox faith. Nor is this a mere hypothesis; the analogy of other countries gives the assertion substantial support. A century before Wyclif, the University of Paris, aided by St. Louis' royal patronage, had accomplished the first complete version into French. It is, moreover, certain that more than one German translation of the entire Scriptures existed, not only before Luther but even before the invention of printing. Bearing in mind that these translations 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-Reformation 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 belief, and which enjoyed at least the tacit approval of ecclesiastical authority? There are grave reasons to doubt the claim for the Lollards. Of the hundred and seventy manuscripts surviving, alleged to be copies of the Wyclifite Bible, only two 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, reprinted respectively by the Hereford and Purvey manuscripts. The problem grows in interest when we find that several of the existing 'Wyclifite' manuscript Bibles were in older 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 VII. 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 prelates. Old documents and chronicles reveal the fact that shortly after John Wyclif's death, and during the fifteenth century, bequests of the Gospel in English to Catholic churches, priests and convents were no uncommon occurrences."

THE D'YVILLE READING CIRCLE.

FOR THE CATHOLIC RECORD. THE D'YVILLE READING CIRCLE. The D'Yville Reading Circle had a regular meeting on April 5th. As several of the members were absent enjoying the Easter vacation some important matters were left over until the next meeting. The religion of the Russian people was the first subject mentioned. The Greek Schism of the ninth century was noted, also the resemblances and differences between the Greek Church as found in Russia, and the Latin Church, and the prospects of the ultimate union of the two. A thorough knowledge 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 of Christianity in Japan helped us to see what would be the predominating religious influence should Japan be victorious. Pamphlets will shortly be distributed containing a full account of the recent annual meeting of the International Catholic Truth Society. The book reviewed is of special interest to Ottawans. It is called "A History of Philosophy in America," and is written by Rev. Father Van Bosten, a Dominican Father, who, during his residence in Ottawa, conducted a most interesting Bible class which many of the D'Yville members attended. The book is cleverly written and supposes an immense amount of reading and hard study. Unfortunately all cannot enjoy the book since it is written in French, but should it be translated all should endeavor to read it. Mr. Stockley has contributed another article on Church Music to the April Dolphin.

CATHOLIC NOTES.

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 related that show us how lovingly human and even eccentric is this gifted American poet-priest. In the same magazine Maurice Francis Egan has a paper on Seamus McManus. Though the weather is not spring-like, the spirit of resurrection should be in every Christian heart. The readings chosen were the expression 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.

Fifteen converts from Protestantism.

resulted from a mission recently conducted at St. Edward's Church, Philadelphia, by the Redemptorist Fathers. Mr. Egbert Cleave, formerly a Protestant 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 lady relinquished great wealth and high position to become a humble, lowly religious.

The will of the late Hon. William R. Grace.

Grace, ex-Mayor of New York, who died on March 21, was filed for probate last Friday. It was executed five years ago, and bequeathes \$100,000 to Grace Institute, of New York, founded by Mr. Grace "for the instruction of young women in useful industries to equip them for earning a livelihood."

Among the Catholic missionaries.

lab'ring in Japan are the Cistercians who a 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 its rebuilding. Premier Combes ordered that all religious emblems be removed from the courts of justice, selecting God 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. 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, judging 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 profession 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 Church, pastor of St. Joseph's Church, Deposit.

THE ANTIODORE FOR WORLDINESS.

Says the Catholic Citizen: "Worldliness—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 published a collective letter to their flock, urging them to support Catholic newspapers. They said: "Whoever takes a journal hostile to the Church, participates by so doing in its bad deeds. . . . Subscribe to Catholic newspapers; when you have read them pass them on to others to read."

Father Kulary, O. M. I., pastor of

Edmonton, Assinabola, preaches in English, German, French, Polish, Russian and Greek. This shows what a polyglot people Canadians are becoming.—Casket.

Whatever you may have in your

purse, carry hope in your heart and spend it freely.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

It would be hard to find a more ludicrous travesty of fact than this Boston gentleman's declaration, that the leading Oxford converts "proceeded to put themselves at the service of Italian cardinals and fanatical priests."

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

Newman's thoroughly English name well indicates his thoroughly 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, are not English, for Christianity embraces 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 to be denied.

An Englishman, of course, may adopt various Italian devotions, just as he may be fond of Italian music, or of French prose, or of German poetry, and yet remain English.

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 imposed, by definition, on the English.

As to Henry Edward Manning, the very essence of whose nature was masterfulness, he 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.

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have become very Italianizing in taste, so that any other pronunciation of a word in the Mass, or any other shape of a vestment would annoy him; but this Italianism was as spontaneous and interior with him as with Faber.

As to leadership, so far as Manning, in the eyes of those who liked him least, namely, the Old Catholics, from appearing as led, that in their view he is the overmastering influence which leads everything.

Philip Gilbert Hamerton, a manifest unbeliever, but of Protestant connections and Catholic associations, speaking of the rapid changes of national character, remarks: At this moment the man most venerated by the English people is a Cardinal of the Roman Church.

What are "fanatical priests?" Isaac Taylor, the elder, very well describes fanaticism as malignant zeal. Now as there never appeared one to St. Alban, in the time when he was evangelical vicar of Lavington to the day when he died Cardinal Archbishop of Westminster, it is plain that he was never controlled by fanatics of any description.

True, Cardinal Manning was long and deeply involved with a fanatical temper, but it was in the way of resolute opposition. He complains bitterly and at length to his friend Ward of the sullen bigotry of the original English Catholics.

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 Advertisements.

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 respectability."

Are We Priest-Ridden?

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FIVE-MINUTE SERMON.

Second Sunday After Easter. DUTIES OF PARENTS.

"I am the Good Shepherd; I know mine." (St. John x 11)

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.

In order that you may be good shepherds you must know your children. Know them interiorly, what their dispositions are, what they wish, desire, and aim at; what troubles they have, what they need, what is good or evil, expedient or injurious to them, what their faults and defects are, whether they are inclined to this or that vice, that their habits may not be allowed to grow and take root in them.

You must protect your children from the wolves. Know who their companions are. Watch over them that no wolf in sheep's clothing may enter amongst the flock, that none of the flock may stray into the wolf's den of the dance-hall, the public-house, or any of the other mis-called places of amusement.

You, like good shepherds, must go before your flock leading it in the right way. Children are taught far more by example than by words.

The crosses which we make for ourselves by our unwise fears about the future, are not crosses that come from God. We tempt Him by our false wisdom, when we wish thus to anticipate His dispensations, and attempt to supply the place of His providence by our own wisdom.

Unreal Crosses.

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Nearer to God or Farther From Him.

In a Lenten discourse preached many years ago Cardinal Manning expressed this striking thought: "No one will pass out of this Lent as he entered it. A season of special grace saves us nearer to God or farther from Him than any man can be."

Tobacco and Liquor Habits

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

THE EIGHTH COMMANDMENT.

Having previously enumerated the principal ways in which one offends against this command, it might be profitable to consider some of these in greater detail. That there exists a necessity for such consideration is beyond dispute.

The truth of these assertions becomes quite apparent if we stop to consider the enormous amount of lying prevalent at the present time. It is made a pastime of the parlor, a fundamental principle of business prosperity.

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 classification of playful, officious and malicious lies, which also include flattering and boastful lies.

LEAGUE OF THE SACRED HEART.

LOVE OF DUTY.

General Intention for the League of the Sacred Heart for April, Recommended by Pope Pius X.

The intention of this month sums up 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?"

As love of duty must precede the performance, so knowledge must precede love. Therefore must we pray that men know their duty, know their relations and obligations to God, to themselves, to their neighbors, to society, to the State, to the world.

IMITATION OF CHRIST.

THAT MAN HATH NO GOOD IN HIMSELF AND THAT HE CANNOT GLORY IN ANY THING.

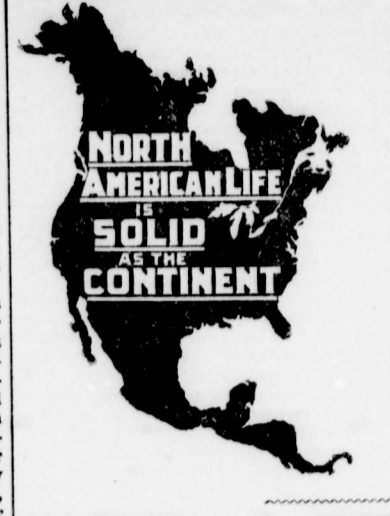
What have I, then, to glory in? or why do I desire to be esteemed? Is it for my nothingness? And this is most vain.

Truly vain-glory is an evil plague, a very great vanity; because it draws us away from true glory and robs us of heavenly grace.

But true glory and holy joy is to glory in Thee and not in one's self, to rejoice in Thy name and not in one's own virtue, and not to be delighted in any creature save only for thy sake.

KEEP LITTLE ONES WELL.

There ought not to be any sickly, fretful sleepless children—there would not be any if mothers gave their little ones an occasional dose of Baby's Own Tablets. The little ones are sickly and fretful and sleepless usually because of some stomach, bowel or teething trouble.



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

Advertisement for Ramsay's Paints. 'Paint your House Ramsay's Paints'. They are dampproof and waterproof—heatproof and coldproof. Money can't buy better paints than Ramsay's. The same money can't begin to buy as good.

Table listing Religious Articles: Rosaries, Statues, Crucifixes. Includes prices and descriptions for various items like Sacred Heart of Jesus, Holy Heart of Mary, etc.

The Catholic Record, London, Ont.

IMITATION OF CHRIST. THAT MAN HATH NO GOOD IN HIMSELF AND THAT HE CANNOT GLORY IN ANY THING.

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NEW GOODS

Silverware, Pocket Cutlery, Carvers, Carpet Sweepers, Wringers, X Cut Saws, Etc. COME AND SEE THEM AT THE PURDUM GILLESPIE HARDWARE COMPANY.

Complete Office of Holy Week. According to the Roman Missal and Breviary. In Latin and English. 50 cents.

You will find your life, that out, the moment lived, are the done things I memory scans yond all the lie, there lea hours when yo about you—th of, but which into your eter

Every fam Fe it er sor in having. There is also Ford can con rent or order. Every fam its value in A family tha thirty years, three houses ment of w will sell h ments and ing and hel help a poor Buy a ho happy in a of your ow make the pu years, if y house and you'll have money. An Buy a home.

Indeed it is fore, to silen from tem Be stron ing for that to buy. Th of your bec ing is a w ing is what Be brave that if they near it, an swearing w but instea those old r rampant th zen for by him.

At the your emp advice. If worth more ask for big with you c value and ness." Us nized by g vice can b nothing bu expected. A healthi excuses for twentieth knowledge circumstance The real ment is no or anywh yourself. tive powe from withi Obtainin success in ternal enc foldment of ment of p than the p ences. Th want of s help them to absence exposing "Be yo your jail," with know itself with binds a r him inca others to educated Emerson's gods and For him a all tongue eyes follow Make u and rot strong de clar the multiplies the door accomplish Success.

Of all engineer arding of is an abs to pass t well as a come the particu parment same th technical ful engi with his tail which has the calculations of little oughly t other w work. Perhaps, however, extended seabines is little body is

CHATS WITH YOUNG MEN.

You will find, as you look back upon your life, that the moments that stand out...

An Improvement. An enterprising Yankee came over to England and decided to open a shop in Birmingham...

Get a Home. Every family should have a home. Be it ever so humble, there is a comfort in having a dwelling of one's own...

Everything Matters. Indeed it does. And you need, therefore, to silently pray always, "Deliver me from temptation."

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.

Be brave enough not to say words that if they are not profane, are very near it, and lead to offense eventually.

At the office do not know more than your employer can 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 your companions about your great value and "old moneybags" meanness.

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 circumstances.

The real opportunity for self-improvement is not in the city or the country or anywhere outside of you; it is in yourself.

Obtaining an education or winning success in any field is a question of untold energy, of enthusiasm, or of untold power, and is the development of push and determination rather than the result of any external influences.

"Be your own palace, or the world's your jail." A well-trained mind, stored with knowledge, will make a palace for itself wherever it may be.

Find a man in a love, or help 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.

For 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 particular thing, accompanied by effort, multiplies your power, and throws wide the door of opportunity that leads to the accomplishment of your purpose.

Head and Hand Work. Of all the professions that of an engineer demands the most perfect balancing 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 become thoroughly efficient, and this is particularly true of the mechanical department of the profession.

Of all the professions that of an engineer demands the most perfect balancing 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 become thoroughly efficient, and this is particularly true of the mechanical department of the profession.

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

in existence, and it is the subject of the surgeon's work. A single slip of the knife, a single mistake in diagnosis, may mean the difference between failure and cure, and often life and death.

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.

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 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 years of association with men in the world to develop the good seed.

The Secrets of Success. The Hon. Patrick A. Collins, mayor of Boston, is a man upon whose career young men of to-day may look with emulation. Born in Ireland, Mr. Collins was brought to America at an early age.

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.

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the nothingness of this life, and tasted so soon the bitter loss of its flower-crowned cup; most happy for her, that the staff upon which she had leaned in thoughtless security, broke in twain, piercing her and driving her to the support of One Who would support her in the "valley of the shadow of death."

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 Philippines, but to work among the Americans in the islands.

Let the good work go on of sending American Protestant missionaries to the Philippines—not for the sake of the Philippines, but to work among the Americans in the islands. The Rev. John Bancroft Devins, whose testimony we have cited before, quotes with approval in the Presbyterian Observer the following opinion of a man resident for several years in Manila 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 part which contains the Decalogue."

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 seeming indifference that they had not been inside of a church for a year, or not more than once within two years."

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these, who partook of all the bitterness of the cup He drained for our salvation and who kneaded so well our human infirmities, to obtain for us such graces as these august sufferings and infinite ransom may not, through our own fault become useless to us.

PROTESTANT MISSIONARIES NEEDED.

NOT FOR THE PHILIPPINES, BUT TO WORK AMONG THE AMERICANS IN THE ISLANDS. From the Sacred Heart Review.

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Surprise Soap advertisement featuring an illustration of a woman and child. Text includes: 'Surprise is yours and pleasure, too, every time you use Surprise Soap'.

THE LIFE OF POPE LEO XIII. advertisement. Includes a portrait of the Pope and text: 'A full and authentic account of the illustrious Pontiff's life and work, including a graphic description of St. Peter and Vatican; brilliant achievements in science and literature of His Holiness.'

Family Medicine advertisement. Text: 'Don't save pennies to lose dollars—don't be too economical when your health is at stake. We sell drugs and medicines at remarkably cheap prices—We don't sell cheap drugs. Anything your physician prescribes or you order for yourself you'll get at fair prices.'

WINDMILLS POWER AND PUMPING advertisement. Includes an illustration of a windmill. Text: 'The "IMPERIAL" won the championship of the world in a two months' trial held by the Royal Agricultural Society in England.'

45.50 SPRING SUITS advertisement. Includes an illustration of a woman in a suit. Text: 'We make ladies' suits. Our leader is a Spring-weight Cheviot suit in black, navy, myrtle green, black or light grey, dark red and seal-brown.'

Southcott Suit Co., London, Can. advertisement. Text: 'A MOST MARVELLOUS SALE 30,000 during the past month of the Question Box'.

The London Mutual Fire Insurance Co. of Canada. Text: 'ESTABLISHED 1859. HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT'.

MEMORIAL WINDOWS advertisement. Text: 'OF HIGHEST ART. REFERENCED—Rev. P. J. McKoon and others.'

H. E. ST. GEORGE advertisement. Text: 'LONDON, CANADA. PROFESSIONAL'.

DR. CLAUDE BROWN, DENTIST, HONORARY BARRISTER advertisement. Text: 'PHILADELPHIA DENTAL COLLEGE, 187 DUNDAS ST. PHONE 181'.

JOHN FERGUSON & SONS advertisement. Text: '180 King Street. The Leading Undertakers and Embalmers Open Night and Day Telephone—House 373; Factory'.

O'KEEFE'S Liquid Extract of Malt advertisement. Includes an illustration of a bottle. Text: 'For nursing mothers O'Keefe's Liquid Extract of Malt is unsurpassed.'

Life of Our Lord advertisement. Text: 'WRITTEN FOR LITTLE ONES. By Mother Mary Salome, of Bar Convent, York. With frontispiece. Price \$1.25 post free CATHOLIC RECORD OFFICE LONDON, ONT.'

Question Box advertisement. Text: 'By Rev. Bertrand Conway. The Book answers over 1000 questions asked by Non-Catholics. It runs over 600 pages. Price 20c., post paid, CATHOLIC RECORD OFFICE, LONDON, ONT.'

World's Greatest Bell Trolley advertisement. Text: 'WORLD'S GREATEST BELL TROLLEY... CHINESE, ETC. CATALOGUE PRICES FREE'

TO RESTORE ALL THINGS IN CHRIST.

The first encyclical of the present Holy Father sounded the keynote of his policy. When all the world was looking for some affirmation of his political principles and an avowal of his attitude towards governments, in the least and most direct words possible he said that the purpose of his reign would be "to restore all things in Christ."

Another evidence of the prominence of this phase of his pontificate in its special reference to the Church in our country is the selection of Dr. Stang, the leader of the Providence Apostolate, to be Bishop of Fall River, and the selection of Father Casnak, the superior of the New York Apostolate, to be Auxiliary Bishop of New York.

EXIT THE GALILEO MYTH.

The Church is under some obligation to the modern spirit of research. For centuries Catholics have associated with the multifarious legends and traditions of the Galileo, on the part of the Church, have been inaccurate and frequently absurdly false.

From this it can be inferred that various and sundry of our American shriekers may well begin to revise their vocabularies of vituperation. Of late days the cheap scholars of socialism have been especially active in quoting the Galileo incident in almost every reference to the Church.

Death of Sister M. Monica, S. S. J.

Sister M. Monica, S. S. J., who was known in the world as Miss Hertha Gordon, surrendered her pure soul into the hands of its Maker at the hour of her death on Good Friday, she was a member of the Community of the Sisters of St. Joseph, of the Diocese of Detroit, and head of the Commercial Department at Nazareth Academy, Nazareth, Kansas, U. S. C.

OBITUARIES.

Miss E. KENNEDY, FALLOWFIELD. On April 1st, Good Friday afternoon at 3 o'clock The Grim Reaper visited the home of Mrs. Kennedy, and severed the slender life that held the soul of her daughter Elizabeth to the earthly habitation.

THE UNIVERSITY QUESTION.

To the Editor of the Catholic Record. Sir—Some time ago I discussed in the column of the Record, the subject of Catholic education in the province, and arrived at the conclusion of school education for the students of the system in the establishment of a university comprising such primary schools as far as practicable Catholic High schools.

JUDGE DONAHUE HONORED.

The complimentary banquet tendered to His Honor Judge Donahue, at the Grand Central Hotel St. Thomas, on April 7th, was a well managed affair. His Honor had been invited to the feast of the evening, who is so soon to leave for Henfrew county.

THE HOME SAVINGS AND LOAN COMPANY.

In business as a Savings Bank and Loan Company since 1854. HEAD OFFICE: 78 Church St., Toronto. BRANCH "A": 522 Queen St. W., Cor. Hackney. Assets \$3,000,000.00. Interest allowed on Deposits from Twenty Cents upwards.

CHURCH FURNISHINGS.

CARPETS—Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrainings. COCOA MATTINGS—In all widths; for corridors, aisles, steps, etc. CORK CARPET—Specially suitable as a floor covering where extra warmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc.

PEOPLE LIVING IN HOUSES.

ALABASTINE is not a kaolin, but a permanent coating. Held by hardware and paint dealers everywhere. Packages only—never sold in bulk. The ALABASTINE CO., Limited, PARIS, ONT.

THE CONFESSORIAL.

A resting place, along life's troublous way, Where weary hearts can lay their burdens down; Forgive our sins, O Lord, our sins, our sins, Forgive our sins, O Lord, our sins, our sins.

MARKET REPORTS.

LONDON. April 14.—Wheat, per cental.—Wheat per cental, \$1.50; oats 98 to \$1.00; corn, 120 to \$1.00; barley, 95 to \$1.00; peas, \$1.00 to \$1.20; lentils, \$1.00 to \$1.20; broad beans, \$1.00 to \$1.20; peas, \$1.00 to \$1.20; lentils, \$1.00 to \$1.20; broad beans, \$1.00 to \$1.20.

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C. M. B. A.

RESOLUTION OF CONDOLENCE. A regular meeting of Branch No. 175, C. M. B. A., Kingston, held April 14, 1904, the following resolution was unanimously adopted: That whereas it has pleased Almighty God to remove by death Mary A. McGuinness, sister of our worthy and highly respected Bro. Luke McGuinness.

THE CONFESSORIAL.

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Thorold Cement and Portland Cement.

For building purposes of all kinds including Churches, Schools, 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 possible to do with cement.

Estate of John Battle.

For purity, is one excellent. COWAN'S COCOA and CHOCOLATE. Buy only the genuine—our name is on it. NURSE. CAPABLE PERSON DESIRES FEMALE position caring for invalid or aged persons. Address M. H., care of Catholic Record, London.

Hecla Furnaces.

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.

CLARE FURNACE CO., PRESTON, ONT.

HANDSOME TALKING MACHINE FREE.

Advertisement for a handsome talking machine. Includes an illustration of the machine and text describing its features and availability for free.

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