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The Catholic Record. LONDON, SATURDAY, MAR. 28, 1903.

AN INSTANCE.

tered a large building in company with a young companion. The building was for the use of the public. All classes intended that it should promote the beautiful, and we fired our young friend with the hope that he also might be worthy of donating statue or window and of having his name perpetuated from generation to generation. Whilst talking this wise, we stopped in admiration before an artistic stained glass ereation. They send them to college—and the following his name perpetuated from generation to generation to generation to generation to generation to generation and the plant of the pl that no one but the citizen who stood for the interest of the community was allowed to decorate this building. "Shucks" came the rejoinder, "That don't count. He had the ducats and that was enough. He mixed drinks and washed beer mugs and doctored his liquor and collected dimes and halfdimes from black and white, male and female, and managed to have enough cash to enable him to put his name on the walls of this building." Striking object lesson for the young! Shows how the path of fame and affluence is within the reach of all! It conjures up for the youth visions of the time when he may be resplendent in white coat and apron and weary his brain with the serving of rum to customers.

there is the window. We could not help thinking that a citizen talking on temperance or any other subject of moment in that building would be sorely handicaped by the window of the gin slinger. However, money talks, and can get a hearing in most places.

He may grow despondent-but then

GIVE THE BOYS A CHANCE.

we say again, that some parents hereabouts treat their boys in a shameful manner. We refer to the matter of rewarded. They are thrown into the world at a time when mind and heart need disciplining. They must cope with evil with what arms they have. They mingle with the rough elements of society and in time become part of them. The instruction for first Communion is but dimly remembered if at all, and later on we meet them among those who hang around the vestibule of the church, shirk all acquaintance with parochial work and who know nothing of the beauty and glory of their holy religion. We must admit, however, that at times they are shown a very poor example by their more favored co-religionists. For they know the ways of the town and are cognizant of the fact that a broad-clothed citizen who occupies a front pew and exudes respectability on Sunday may be a giltedged "rounder" during the rest of the week. But this is another matter. We are not going to trench on the subject of the duties of parents. They may not have the reverence and love of that father who used to kiss the breast of his child as being the temple of the Holy Ghost, but they are aware, we presume, of their responsibility in regard to their offspring. Yet there is reason to doubt it, when we find that many children are sold into economic slavery. It is not the fault of the children. It is certainly not the fault of the ecclesiastical authorities, whose faces are as hard as flint against this inhuman; practice. It is the fault of parents who have not a spark of respect either for themselves, their children, or the Church. And in most cases there is not an extenuating circum-

his boy earns running messages or otherwise equipping himself for the lowest places. If they would but open their eyes to see this for themselves! One day, it matters not when, we en- Let them try to understand that the money which they squander in barrooms, and which goes to keep up the state of the bar-room keeper, would of society frequented it. The builder safeguard their children from misery. of society frequenced it. The builder intended that it should promote the cause of virtue. Accordingly it was ornamented with statues of different personages, and here and there with stained glass windows portraying some phase of well-doing. These different objects of art, we may mention, are objects of art, we may mention, are And the father who turns a deaf ear to placed in this building by citizens of what he may term special pleading, estimable character. It was all very should study the methods of the bar-

parents who are fairly well off evince, so far as the boys are concerned, a contemptuous indifference for education. It is not so in reality, we suppose, though the facts tend that way. For instance, they take care to give their girls every educational advantage. They are taught to play the piano, to have a love for art, etc. Were we cynical we might say that a great many of them are misfits either at piano or easel that the music they delight in is ragtime" and the only evidence of their artistic attainments is the picture in the "best room" which is referred to by the fond mother as proof of the wonderful talent of her daughter and -her teacher. But be this as it may many of their brothers receive little attention. Said the Hon. Mr. Shaw: "You will bear with me that there is nothing in the world so well worth looking after as the boy, and I think you will agree with me that there is no being in the world so neglected as the boy. There is little place, scant room for him."

THE EBB AND FLOW OF THE OXFORD MOVEMENT.

WILLOUGHBY BRAITHWAITE IN CATHO-

this time that they are outside the o fold. And yet, though we hear of isolated and frequent conversions, we do not see that general conversion of large numbers which characterized the earlier years of the Tractarian Revival.

As an Englishman who has ministered for several years in the Anglican Church, and who has known most of the eaders of the modern Ritualistic party I know of the numerous causes which combine to prevent any great secession and as the ones which characterized the years 1840-1851. It is well known that every great movement has a tendency, when its original leaders have passed away, to somewhat change its course, and after a time to lose the enthusiasm and vigor which marked its origin. it cannot win all along the line, it settles down into a dull respectability or a sullen defiance of authority. were asked if the Oxford Movement spent its force, I should say that its original aim, namely, the restoration of the Catholic authority of the episcopate, and the frank study of the Catholic Fathers with a view to the discovery of the truth, and not to elever special pleading, has been turned aside. However, it still continues to raise the ritual and worship of the Established Church in the direction of Catholicity, and therefore it removes prejudice from the minds of thousands who never dream of listening to the voice of the Catholic Church, thereby indirectly substituting Catholic truth.

In the first place, it must be remembered that the whole attitude of the modern Ritualistic party towards the Catholic Church is entirely different from what it was torty or fifty years ago. The first Tractarians turned to Rome with deep reverence and regard; they were conscious that while the English Church had largely lost or overlooked Apostolic truths, here he greatest and grandest portion of the still adhering to the whole coursel of God, still witnessing boldly through good report and evil report for the truth of those doctrines which they We hear of family poverty as one of the causes of this, but there is scarcely a bread-winner who has come under the truth of those doctrines which they were striving to impress on the mind of the English people. They admired and tried to imitate the lives of her saints,

our observation who does not spend more money on tobacco and drink than his boy earns running messages or the spend more money on tobacco and drink than his boy earns running messages or works of her doctors and of the Catholic lit is interesting, in this connection, works of her doctors and of the Catholic Fathers, they reverenced authority, and never did they permit themselves to speak harshly of what they considered her faults. And the result of such devout, careful study is known: under the providence of God it led them into their true home, the Catholic Church. But a new second was springing up. a

doubts as to the wisdom of Tract 98, Newman at once hastens to assure him of his obedience. But all that was changed by the new school. Finding that the Bishops hesitated to approve of all the new Ritual developments and doctrinal teaching which were being introduced; and that their innate conservatism and their knowledge of the English Prayer Book and its history prevented their sanctioning the alterations that were being made in the services, a new tone towards them was adopted. Any one who reads the early alloyed. Any one who reads the early altered their sanctions of the Church Times or Church in the extreme men within her ranks. "Who, if we go, will get those glorious cathedrals, those numerous beautiful churches which stud the land? They will see over and over adopted. Any one who reads the early files of the Church Times or Church Review will see, over and over and over again, the Right Rev. Fathers in God bullied, hectored, told that they were antiquated cld fossils, traitors, and enemies to Catholic truth. I have heard a well-known Ribualist say that the Bishops ought to be shut up, and only let out to ordain and confirm! That this attitude has to a slight extent changed lately, is due not to an increasing respect for the Bishops, but to the fact that Lord Salisbury and Mr. Gladstone have largely replaced the

We said before in these columns, and we say again, that some parents hereabouts treat their boys in a shameful manner. We refer to the matter of education. One cannot see the horde of messenger boys, etc., without thinking that the people who own them must be mindless. They leave school at an early age, and needless to say are out of the running for what is valued and rewarded. They are thrown into the But there are now signs of a further change still. It will be fresh in our readers' memory that a few years ago, on an appeal being made to the Archiveller. be fresh in our

bishop of Canterbury as to the legality of incense and processional lights in Divine Service, he held a court, heard arguments for and against their use and finally decided that incense, used ceremonially, and processional lights were both illegal in the Established were both illegal in the Established Church. The advanced clergy, hur-riedly summoned together by the Eng-type of the Society of lish Church Union and the Society of the Holy Cross, had held a meeting at which they declared their intention to adhere, at all costs, to the use of the condemned ceremonial; and remembering how they had fought the Bishop about vestments, lights, and the east-ward position, everybody expected an-other great struggle. But this time the Bishops were wiser men, and with singular discretion adopted the maxim, "Divide et impera." They let it be come known that they would harry no cleric about such details of ceremon as vestments, lights, or the eastward as vestments, lights, or the eastward position; nay, they would consider them loyal sons of the Establishment and visit their churches to preach and confirm. But should any Anglican confirm. But should any Anglicar minister continue to use incense cere nonially or to carry lights in proce would be ostracized, and the sion, he would be ostracized, and the light of his diocesan's countenance yould cease to shine on him. At one a division began; many thought that having gained so much, why struggle for more? Many professed a zeal episcopal control which convenies which conveniently hid a dislike for personal inconven ence, and many earnest men felt that an opportunity for peace had come. With but few exceptions the condemned points were given up in every diocese, some Bishops sanctioning a method of using incense which was certainly not ceremonial because it was a method no one had ever heard of before. Some stalwarts, however, all over the country, have sturdily refused to pay any deference whatever to their Bishop's deference whatever to their Bishop's orders, and reap a due reward; the Bishop will not confirm in their churches, nor will he allow them any

The early reverence for the authority of the Bishops has disappeared as well.

No one who reads the writings of Dr.

Newman, while still an Anglican, can fail to be struck by the deference and respect which he and his friends show to their fathers in God. "A Bishop's lightest words," he says, "are heavy."

To them he is the successor of the Apostles, the divinely ordained pastor of the flock of Christ, the source of all jurisdiction in his diocese. And so, when the Bishop of Oxford expresses doubts as to the wisdom of Tract 98, Newman at once hastens to assure him of his obedience. vented the split which, over and over again, has seemed on the point of taking place, I should reply, "The Establishment." It is like an iron band round a weak body welding all into one. Ever since the days of "Good Queen Bess" the Anglican Bishops, with few exemptions have been Essation to the will be deserated, or devoted to hereti-cal worship. The endowments of our pious Catholic ancestors will be alien-ated to secular purposes. Such are the inducements which, inter alia, make men feel it is their duty to remain men feel it is their duty to remain where they are, and to convert the English nation to a stately and Catho-lic National Church, in which they shall be free to teach the whole faith,

"Spartam nactus es, hanc orna." The Englishman, too, loves compromise; you have only to read history to see that. Here is a great national Church, reformed by Englishmen, he will tell you, yet retaining in her beautiful Prayer Book the essentials of the Catholic Faith. Her Bishops have the old titles, they trace their unbroken line from St. Augustine, they minister in their old cathedrals, and the English liturgy is dear to thousands of Englishmen who, Sunday after Sunday, worship within the walls of their venerable fanes. It is a system which suits The Englishman, too, loves compromable fanes. It is a system which suits English people, it has a certain amount of respectable antiquity, and yet it conforms to the new Tell your Englishman to study ways. Tell your Englishman to study history, to read who were the fathers of the Anglican Establishment, to investigate the changes of Elizabeth's reign; point out to him that no one else in the world allows his claims; hat the Catholic Church rejects his orders and questions his invisibilities. orders, and questions his jurisdiction; that his fellow-Protestants ridicule his belief of an Apostolic succession or a visible Church on earth,—still, like the

ostrich, he buries his head in the sand and refuses to look up.

We Catholies, then, must not be surprised if, for the reasons I have advanced, conversions from the Establishment in England should continue for the present to be few in number. God has done great things for us in the past, whereat we rejoice. He has worked, and is still working, in the great movement which, beginning with a few men in Oxford, has revolutionized the whole face of the Anglican Church. But I cannot help feeling that the movement has reached its high water mark, and that it will now tend to settle down and consolidate into a re-spectable uniformity. What shall be spectable uniformity. What shall become of the very advanced men of the Establishment remains to be seen. Either they must conform to the new ritual standard the Bishops have set up, or deserted as they will now be by the old-fashioned High Church party, they old-tashioned High Church, to set up a new small schi-m, or, which, God grant, to become Catholics. It may be, how-ever, that the bold profession of open unbelief in the fundamental doctrines of Christianity which not a few of its highly placed clergy are now making, will lead many a devout soul to see that his home cannot be in such a city of confusion, and that God is not the

author of discord, but of unity.

But if this seems to be true of the immediate future, another aspect of the norizon is full of hope. There is no longer the tendency to Agnosticism and infidelity, covert or open, that existed infidelity, covert or open, that existed some twenty years ago. It has been said by an eminent authority that Dar-large audience, for those sensational

they studied with a single-hearted purpose of discovering the truth in the works of her doctors and of the Catholic Fathers, they reverenced authority, and never did they permit themselves to speak harshly of what they considered her faults. And the result of such devout, careful study is known; under the providence of God it led them into their true home, the Catholic Church. But a new scaool was springing up, a school possessing perhaps far more worldly wisdom, more love of notoriety, but much less self-denial and learning than the early Tractarians. And thenew Ritualistic school declared that these conversions to the faith must be stopped, a different line must be taken, the old gentleness and courtesy must be laid aside. From this period we can date the rise of the school of controversialists such as Littledale, men whose work it was to keep possible converts out of the Catholic Churchet, and the trise of the School of Cormon Prayer. This prose-toil determent the providence of the school of controversialists such as Littledale, men whose work it was to keep possible converts out of the Catholic Church at any cost. Ridicule the Church, shower mud on her priests, insult her saints, garble and falsify quotations, and make a meckery of many sacred things; this was the of many sacred things; this was the control of the school of the second was printed to the control of the contro winism is on its death-bed. I am assured that this great phenomenon is as manifest in America as in England, and

> content with the manifold contradic-tions and incomsistencies of popular Pro-testantism. He will be led on to testautism. He will be led on to inquire further, and he will find himself confronted by the spectacle of a great, unvarying Catholic Church, always the same throughout all ages, ever claiming to be the teacher and repository of Divine Truth, and always surviving shocks which would long ago have destroyed any merely human institution. Ephemeral forms of religion passiand have their day; she alone stands and hands down the truth unchanged—"quod semper, quod ubique, changed—" quod semper, quod ubique, et quod ab omnibus."

So we may boldly look forward to the future, and teel that in the reviving faith of humanity lies the germ of a vast accession to the ranks of the Church in the future. Even if for the immediate present we must cease to expect the great flow of converts which marked the early years of the Oxford movement, we can confidently look forward to the time when a new generation, full of faith in a personal Christ, shall be led on calmly and dispassionately to examine the claims of the Catholic Church as their forefathers did some fifty years ago. Such an attitude of mind can only have Such an attitude of mind can only have the same result as it had then, namely the submission of devout souls to the One, Catholic, and Apostolic Church. This, I firmly believe, will be the outcome of the great religious movement on which we are now entering—the movement through which God, who has already wrought so great things for us, intends to bring an ever increasing number of our separated brethren to the one true fold.

WHY I AM A CHRISTIAN.

I. Rev. E. A. Higgins, S. J.

Taking for his general subject the Grounds of our Faith as Christians, the lecturer proposed to answer the ques-tion, Why are you a Christian? by reof Christianity, and the reasons for which we admit the Divinity of our Lord Jesus Christ. But first, by way of preparation, the lecturer glanced at the religious condition of the non-Catholic world in the United States, and showed how outside the Church the wrangling of discordant sects was fast giving way to a complete religious skepticism. Infidelity, he said, was prevalent in all classes and conditions of non-Catholic society; and infidelity the speaker defined to be the rejection the speaker defined to the speaker denned to be the rejection of all supernatural revelation and the denial of Christ's divinity. The causes of this widespread infidelity in the United States, the speaker thought, were principally two, namely, a God-excluding system of schools, and a skeptical or unbelieving pulpit. He might add as a third cause of the rapid growth of infidelity, the license of an irreligious press, but he was disposed to regard that as a result rather than a cause of the prevalent tone of skeptic-

The lecturer then devoted a few mo ments to the consideration of the first-mentioned cause, namely, a God-exclud-ing system of education. Whatever may be the theory of secularists, those who are concerned for the Christian civilization and the Christian religion of the people in the United States can have no doubts about the pernicious effects of the Godless schools. "By their fruits ye shall know them." It is precisely for this fruit of infidelity that the noisy faction of agnostics and secu-larists clamor so loudly against any in-terference with their God-excluding Passing on to the second cause of the

rapid growth of infidelity, the lecturer sketched the baneful influence of a skeptical pulpit. There is not a large city in the United States but supports preacher who is distinguished by his liberalistic views or his undisguis contempt for the most sacred mysteries From the vantage ground of religion. of a so-called Christian pulpit

Wesley and Swedenborg. Without being aware of it, they are the latest product of that decomposition which is going on so rapidly in the body of Protestantism. We are witnessing the development of false principles to their legitimeter consequences. It is the legitimate consequences. It is the evolution of decay. They call it pro-

evolution of decay. They call it progress, but it is the progress of dissolution. They reject creeds and dogmas; but what is this but to reject all definite religious truth? and this is skepticism. Deny the principle of authority in religion and substitute for it your own mere individual reason, and you must, if you are consistent, end in rationalism and infidelity. Follow the same process in the civil order and you same process in the civil order and you

have anarchy.

As Cardinal Newman expresses it,

"There is no logical standing-ground
between the Catholic Church and infidelity." If you subject the religion
of Christ to the contentions of human
caprice, it will only be a question of
time till the wranglings of sects end in
the total rejection of the Christian
Faith. The preachers of infidelity are Faith. The preachers of infidelity are logical in carrying out to their ultimate conclusions the principles with which conclusions the principles with which the religious revolt of the sixteenth century began. But alas for them! They are logical and consistent only for evil. They are doing the work of anti-Christ. They are preaching a license of opinion which must inevitably lead to license of conduct. They are scandalizing their weaker brethren by throwing down the last barriers of in-fidelity and letting in the wild beasts of fidelity and letting in the wild beasts of pride, intellectual revolt, disobedience, contempt of God's authority, to ravage the fold of Christ.

If you want to pass for an educated person, they tell us, you must hold that Christianity is not a divinely revealed the contempt of the cont

religion, which you must embrace under pain of eternal damnation, but only one pain of eternal damnation, but only one of many forms of religion, like Budd-hism, Paganism, Mahometanism, Juda-ism, Fetichism, all of which are equally hism, Paganism, Mahometanism, Judaism, Fetichism, all of which are equally false or equally true, just as you please. Contrast such teaching with the doctrine of Christ and His apostles, and you will see how anti-Christian it is. "Without Faith it is impossible to please God." "He that believeth and is baptized shall be saved, he that believeth not shall be condemned." "He that believeth not in Me, is already judged." "You believe in the Father, believe also in Me." "I am the way, the truth and the life." "No one gooth to the Father but through Me." "This is lite everlasting to know Thee, O God, and whom Thou has sent, Christ Jesus, our Lord." Here is the reason why Christians, who know what Faith means, have always regarded wilful unbelief as a most deadly sin, because it is the wilful rejection of God's word, of God's will and God's authority. No wonder that so many non-Catholics are lapsing into infidelity and stenticism. wonder that so many non-Catholics are y are you a christian would be the arguments and evidences lapsing into infidelity and skepticism. Many of those who should be to them as the salt of the earth, feed them on the poison of doubt and denial. Those who should be their religious guides are the very ones to extinguish in their souls the last faint glimmerings of are the very ones to extinguish in their souls the last faint glimmerings of Faith, and leave them to grope in the darkness of infidelity. The process of un-Christianizing the Protestant community, especially in our large cities, is carried on most efficiently by the high-priced clergymen whose eloquent lectures contain all things except the Gospel of Jesus Christ. It is a sad spectacle. Few of our non-Catholic spectacle. Few of our non-Catholic brethren realize the full meaning and spectacle. the awful consequences, for time and eternity, of the ravages which this in-fidelity works in the souls of men. The religious atmosphere is poisoned with it. We encounter it or feel it on every side. What is there, in Heaven side. What is there, in Heaven or earth, what principle of religion or morality, that is not obscured or total-

ly rejected? It behooves us then to be intellectually well grounded in our Faith; to protect it by the safeguards of prayer and study, of humility and watchfulness. We should review the evidences of our We should know why we are Christians, and be ready to give a reason for the Faith that is in us. We know that Faith is not a mere sentiment, but is a firm conviction wrought in the soul, both on the intellect and in the soul, both on the intellect and will, by the Truth and the Grace of God. We propose to strengthen our Faith and to enkindle our love by studying the words, the life and the character of our divine Lord, the Author and Finisher of our Faith. Like St. Paul, we should things loss except the excellent knowledge of Jesus our Lord." To know Him is to know everything. ignorant of Him is to know nothing that is worth knowing. This shall be the subject of our consideration next Sunday night.

The life of every man is a diary in which he means to write one story, and writes another.

Don't save pennies

Don't save pennies

to lose dollars-don't

be too economical
when your heaith's ab

stake We seil drugs
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for conversions. Just the ret to a non-Catholic friend. sommended by many Bishops b. By Rev. William Stang. rior of the Providence Aposoc, paper.

A TALE OF THE CHRIST FOR THE CHRISTMAS-TIDE.

BY FLORENCE M. KINGSLEY.

CHAPTER XXXI.

It was the solemn hour before the awn. In the pallid, uncertain light of the waning moon, a solitary woman astened along the road wh the garden wherein had been laid the Crucified One. It was Mary of Magdala, bearing spices for the beloved Dead. Timidly she entered the enclosure, and with many a tremulous pause, made her way through the thick shrubbery. It was very dark, and so silent that she could almost hear the beating of her could aimost near the scatner heart. Presently she stopped altogether to listen; then was the stillness broken by a sound as of soft, mysterious rustling. It was but the morning breeze as it swept through the branches; but she fancied it to be the stirring of angelic wings. The breath of the lilter filled the place with sweetness, like to the holy atmosphere of heaven. She stood for a long time motionless, hardly daring to breathe, still listening

-listening.
Suddenly a faint beam of rosy light penetrated the darkness, and high above burst forth the melodious thanksgiving

of the lark.

She started forward with a little cry. Behold, the stone had been rolled away from the door of the sepulchre! She gave one frightened glance within, then turned and fled toward Bethany.

The tomb was empty!

"Who will roll away the stone from the door of the tomb?

The women stopped and looked at one another in consternation. There were four of them—Mary the mother of James, the wife of Clopas, Joanna and They too were on the way Salome. They too were on the way to the sacred garden in the dim light o

early morning. "It is certain that we shall not be able to move it for ourselves, for it is very great," continued Salome.
"But will not the disciples be also

at the sepulchre? Our purpose was known unto them," said Joanna. "Let us go on," she added. "I myself am strong.

The dawn was brightening momently now. Light wreaths of snowny mist which had lain softly on the bosom of the fields all night were flittering away, leaving a rain of sparkling jewels behind them. Almand trees, just burst-ing into bloom, showed white and rosy-red against the tender green of the young leaves. Birds in an eestasy of ong, swung joyously upon the blossom ng sprays or flitted athwart the glow ing sprays or ing sky. All nature was in the great secret of the heavens, on that ever to-

be-remembered morning!
But nothing of the triumphant joy of the new day found its way into the hearts of the women. Mary, indeed, raised her eyes, heavy with weeping, and said half bitterly:

"How can the birds—which He loved

-sing, and the flowers bloom, when He And her voice broke in a sob. The others were silent. With bowed

heads they hurried forward, blinded with their tears.

And now they were come to the

and now they were come to the garden. They entered in, threading their way swiftly through the serried ranks of lilies and blossoming trees. And drawing near to the tomb, they saw that the great stone had been rolled away, and lay at one side of the

open door.
Timidly they entered into the sepulchre, then looked at one another in sorrowful amaze. The niche wherein had lain the body of Jesus was empty Suddenly they perceived sitting on the right side the figure of a young man, from whose garments there streamed forth a mysterious radiance, which lighted all the gloomy place wherein they were standing. And the angel said unto them.

" Fear not: for I know that seek Jesus, which hath been crucified. Why seek ye the living among the dead? He is not here; He is risen: behold the place where they laid Him. But go, tell His disciples and Peter, that He goeth before you into Galilee goeth before you into Galilee there shall ye see Him, as He said unto you. Remember how He spake unto you, when He was yet in Galilee; say ing that the Son of man must be livered up into the hands of sinful men, and be crucified, and the third day

And they went out and fled from the tomb, trembling. And for a time they said nothing to any one; for they were

"What mean these strange tidings, thinkest thou? Who could have taken His body? Mayhap his enemies who murdered Him. Have they not done enough, that they must needs dis-

turb Him in his last sleep?"
"Let us make haste. The woman may have been mistaken," answered John. "She is crazed with grief." Then a strange thought—a remem brance of words long since spoken, and

oftentimes repeated—flashed into his mind. "The third day!" he mur-Then he broke into a run, Peter fol-

lowing; and still running he came to the garden and to the tomb. The stone was rolled away, even as the woman had said, and stooping down, he looked in and saw the linen wrap-dings which had swathed the Body While he looked in amaze, not daring to enter, Peter also approached, and seeing the open door, he went into the and beheld the linen cerements folded together, and the napkin which had lain upon the face of rolled up in a place by itself.

Then did John also come into the tomb, and there the mighty truth burst

upon him.
"He is not here. He is risen!" he said aloud-in the very words of the

Peter was sorrowfully silent. Then the two went away again unto

their own home. Mary of Magdala had followed

door. "And as she wept, she stopped and looked into the tomb; and she be-held two angels in white sitting, one at the head, and one at the feet, the head, and one at the leet, where the body of Jesus had lain. And they said unto her, 'Woman, why weepest thou? Whom seekest thou?' She said unto them, 'Because they taken away my Lord, and I know not they have laid Him."

they have laid Him.'

Then she turned herself about, and saw, through the blinding mist of her tears, the figure of a Man standing near. He spake unto her; and his those of the angels who

words were those were in the tomb: 'Woman, why weepest thou? Whom

seekest thou?"

And she thought within herself:
"This Man is the gardener. Surely
He can tell me." Clasping her hands,
she said beseechingly:

"Sir, if thou hast borne Him hence tell me where thou hast laid Him; and I will take Him away." Jesus—for it was He that had spoken -said unto her:

" Mary!"
And she knew His voice. eestacy of joy she cried. "Rabboni!" and would have laid hold on Him, as if to make sure that her sorrow-dazed senses were not deceiving her. But He said unto her: "Lay not

hold on Me ; for I am not yet ascended unto My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." And He

passed from out her sight.

And she came in great haste and joy, and made known these things unto the disciples, saying to them: "I have seen the Lord!"

" Now, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked toether of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and vent with them. But their eyes were "And He said unto them, What nanner of communications are these

that ye have one with another, as ye walk, and are sad ?' "And one of them, whose name was Cleopas, answering said unto Him, 'Art-Thou only a stranger in Jerusalem, and ast not known the things which are ome to pass there in these days?" "And He said unto them, What

"And they answered Him, 'Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word beore God and all the people; and how fore God and all the people, and the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and beside all this, o-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said. But Him they saw

"Then He said unto them, 'O foolish ones, and slow of heart to believe all that the prophets have spoken! Ought to have suffered these things, and to enter into His glory?'

"And beginning from Moses and from the prophets, He interpreted to them in all the Scriptures the things cerning Himself.

And they drew nigh unto the village whither they went; and He made as though He would have gone further. But they constrained Him, saying Abide with us: for it is toward even

ing, and the day is far spent.' And He went in to tarry with them. And it came to pass, when He had sat down with them to meat, He took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He

vanished out of their sight.

"And they said one to another.
Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scrip

And they rose up that very hour. and returned to Jerusalem, and found the eleven gathered together, and them that were with them saying, 'The Lord is risen indeed, and hath appeared unto

"And they told what things were done in the way, and how He was known of them in the breaking of bread."

And while they were talking to-gether of all that had happened, some of them as yet hardly daring to believe, so great was their joy and wonder, Jesus Himself stood in the midst of them and said:
"Peace be unto you!"

But they were terrified; for they knew that the doors were shut, and they thought that they beheld a spirit. And He said unto them. "Why are

ye troubled? And why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me And He saw their faces full of

great joy indeed, yet mingled with fear. He knew their hearts, that they loved Him, yet, being in the flesh, the mystery of His resurrection was too mystery of his resurrection was too great for them.

Looking at them with a love unutterable, he said gently, "Have ye here any meat?"—being minded to show

hem that He was yet their own-not removed to an infinite and unapproachable distance, but the very Jesus Wh had loved them and cared for them and died for them.

And with trembling and great joy they brought broiled fish and a piece of honeycomb — their own homely and familiar food which He had shared with them so often. And He did eat before

them afar off, weeping And when the disciples were gone away, she came alone to the tomb and stood at the He talked with them a long time, and Then did they crowd about Him, and

made all things as clear as might be to

heir human understanding. And He said unto them," "Thus it written, and thus it behooves Christ to suffer, and to rise from the dead the third day; and that repentance and orgiveness of sins should be preached in His name among all nations, begin-ning at Jerusalem. And ye are witnesses of these things.'

CHAPTER XXXII.

Mary the Mother of Jesus was sitting motionless at the window of her chamber, her dark eyes fixed on the dis-tant horizon. The look on her face was that of one who had suffered beyond th limit of human endurance, and to whom had come some heavenly panacea. Its peace was the peace of heaven.

As she sat thus musing within self, some one entered the room and softly approached. It was Stephen. Kneeling lightly at her side, he lifted the waxen fingers which lay in her lap, and pressed them to his lips.

"Mother of my Jesus!" he "thou knowest how I came to Jerusalem that I might search for Titus and how that he hath entered into paradise, where he shall abide for ever-more with Him whom we love. Yet his mother knoweth not where he is."

Then he told her all that had hap

pened, and how Malchus had said "Let his mother remain in ignorance of the thing; she hath enough to bear." And Mary turned the solemn radiance of her eyes upon him, as he knelt beside her, awaiting her answer.

'She must no longer remain in ignor ce," she said at length. "Thou ance.' must tell her, and no other. Go, my And she rested her hand for moment on his bowed head in silent

In the room overlooking the terrac in the house of Caiphas, the sunshine flickered as cheerily as of yore, the fountain plashed, the birds sang joyous-ly, and the odor of lilies was wafted in on every passing breeze. Yet was the on every passing breeze. Yet was the face of its mistress sad; the work had slipped from her idle fingers; her eyes heavy with unshed tears. looked up as one of her maidens entered and made obeisance before her.
"What wilt thou, Reba?" she said

wearily. "Most noble lady," replied th maid, "there is a lad waiting in the court of the household. He would see thee and speak with thee. I told him that it could not be; but he was importunate and refused to go away unti he had seen thee."
"Thou shouldst not have told him

that it could not be, until thou hadst consulted my pleasure," said Anna. "Bring the lad into my presence." The maiden bowed humbly and went

way. Presently she returned.
"Here is the lad, most noble lady," she said; then obeying a motion of her mistress' hand, she went away, leaving the two alone.
Stephen regarded the lady before

him with awe. The mother of his Titus. How should he tell her! How should he begin!
Anna saw his embarrassment; her

heart went out toward the lad. earnest and loving regard in his eyes stirred her strangely.
"What wilt thou?" she said very

gently, with one of her rare smiles.

Stephen knew that smile—it was the smile of Titus himself! Drawing nearer, he said in a low tone which trembled with the depth of his feeling:

'Thou art the mother of my Titus I am come to tell thee of him. He is no longer on earth. He is in para-' Nay, I know not what thou mean

said Anna. Yet she too trembled "He is thy son. His name was

When the mother heard that name,

she gave a sharp cry.
"Tell me!" she gasped. "Tell me all." And Stephen in his own simple fash

ion told her all the short, sad story of Nay, mother of my Titus, weep not," he said beseechingly, when he had finished. "For is it not well with

him? Had he not the promise of the Master, which hath never failed? Is he not safe? Is he not blessedparadise -"In paradise — yes," moaned the other. "But I—I am on earth. And mother.

I know not whether I shall ever be with him.' "Thou shalt be with him one day, if thou dost believe in Jesus, Who died and hath risen from the dead," said

Stephen solemnly.
Upon hearing this, Anna raised her

"What meanest thou?" whispered.
"That Jesus hath come forth from

the tomb, where they laid Him cold and dead, after that He was crucified," said Stephen in joyous triumph. "That He is alive! With mine own eyes I have seen Him, and I have heard His voice. And if He liveth, we shall live also; moreover He hath said that it is His will that we should be with Him where He is. Thou shalt see t again. The Father is merciful." Thou shalt see thy son

Anna made no reply. She arose, and hastily wrapping herself in a mantle and veil which lay upon the divan near at hand, said tremulously:
"I must see the Mother of Jesus

Take me to her. And the two passed out into the street, the haughty lady following humbly after Stephen all the way till

hey reached the abode of Mary. Then came they into the place where Mary was; and when the Mother o Titus saw her, she gave a great and bitter cry and fell upon her neck weep-

Stephen went softly away and left the two women together.

After a time they called for him, and

he came into their presence trembling. He saw the face of Anna, that it shone through her tears with joy, even as the sun sendeth forth its beams through the clouds heavy with storm ; and his heart grew light in his bosom.
"Come hither, my Son," said Mary

gently. And he drew near, and the Mother of

Titus again gazed upon him long and

"Thou wert nearest and dearest to Him while He was upon the earth," she said at length. "I would that thou couldst be ever with me. Yet that may not be." And she turned to Mary with a tender smile. "I would not take thee from her—yet thou must be a son to me also, for thou wert his brother." And rising, she drew the lad brother." to her side and kissed him solemnly on his forehead.

And so it happened that Stephen found yet another friend—one that loved him all the days of His life. But full of triumph and joy and usefulness as was that life upon earth, it was not long. The world was not worthy him; and God took him to Himself after that He had revealed to him His glory while He was yet in the flesh.

CHAPTER XXXIII.

"If I could but see Him once more as of old!" said Peter longingly. He was walking with John in his own garden in Capernaum, and certain others of the disciples were sitting on the wall at the water's edge, talking in low tones. They had come into Galilee according to the word of the Lord, and had gath ered together a multitude of the disciples and had told them how that the ord was risen from the dead. And on this peaceful evening of early sum had been speaking of His mysteri ous appearance upon the mountain where He was seen of over five hundred ous appearance upon

of the disciples.
"Thou wert not of them which doubted?" questioned John gravely.

"Nay, I doubted not. "Twould ill beseem me—of all men—to question His mercy. But"—and he lowered his voice—"thou knowest that it was like a vision from heaven. And there were so many to see. If only I could speak with Him once again face to face, and know that He hath forgiven me for my dastardly cowardice!" And he dashed dastardly cowardice!" the bright drops from his eyes.

Suddenly he turned, and looking out

over the placid waters of the lake, now glowing with the thousand shifting tints of sunset, he exclaimed with son of his old enery: "I would fain go fishing to-night."

John looked somewhat surprised, but he only said: "Wilt thou that the others go also ?"

"Assuredly," answered Peter. "Do thou speak with them. i will put the boat to rights and bring the nets." So presently they all set forth, amid the deepening shadows of evening, just as they used to do. And as the boat glided gently along, floating, as it were, between two heavens, John were, between two heavens, John looked forth over the mystic glory of the water as it reflected in its box the radiant sky, and murmured : " A

sea of glass mingled with fire!" They toiled all the night, yet caught nothing. When the morning was come, they made for the land, weary and

And as they drew nigh unto the shore they beheld standing upon the water's edge the figure of a Man, seen but dimly through the morning mist.

And he called to them and said

Children, have ye any meat?"
And they answered Him: "No."
And He said: "Cast the net on the right side of the ship, and ye shall

And they did as they were bidden for they thought that He might have seen that look on the surface of the water which shows to one skilled in such things the presence of fish. And having cast the net, they were now not able to drag it for the multitude of the fishes.

Then did John, the disciple whom Jesus loved, stand up in the bow of the boat and gaze long and earnestly upon who stood upon the shore; and he knew Him, and cried out with joy:

It is the Lord !" And when Peter heard that it was the Lord, he girt his fisher's coat about him and, leaping into the water, swam ashore, and fell at the feet of the Mas-

r Whom he had denied. Now the other disciples, dragging the net full of fishes, came also to the shore; and they saw a fire of coals

broiling thereon, and burning, and fish bread, just as of yore.

And their hearts were full as they gazed upon their risen Lord, and thought that even in His glory He re-

nembered that they were hungry and must eat. "And Jesus said unto them, 'Bring of the fish which ye have now caught."
Peter went and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken. Then said Jesus unto them : " Come.

and break your fast."
And He Himself took of the fish, and gave to them; and also of the bread. And they are and were satisfied.

After that they had eaten, fixed His eyes upon Peter and said to him: "Simon, son of John, dost thou ove Me more than these?" And Peter answered eagerly: "Yea Lord; thou knowest that I love thee."

Feed My lambs," said the Master solemnly.
"Then He asked him a second time

Simon, son of John, dost thou love Me? And again Peter made answer Yea, Lord ; thou knowest that I love

And Jesus said unto him solemnly as efore: "Tend My sheep."
Then said He the third time: Simon, efore : ' on of John, dost thou love Me?"

Peter was grieved when He said unto

him the third time, "Dost thou love Me?" Yet in his heart he knew the Me?" Yet in his heart he knew the meaning of it all; had he not thrice denied, and was it not meet that he should thrice confess?

He fell on his knees before Jesus, and

with tears cried out: "Lord, Thou knowest all things; Thou knowest that I love Thee.' Jesus looked upon him with a deep

tenderness in His eyes, so that the heart of Peter was satisfied. He knew that he was forgiven. And again He said unto him: "Feed

My sheep."
Then after a little silence He added: "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself,

and walkedst whither thou wouldest: but when thou art old thou shalt stretch forth thine hands, and another shall gird thee and carry thee whither thou ouldest not.'

And many years afterward, when the Christ bound Peter and bore him away to a martyr's death, these words were fulfilled. Yet was he triumphant unto the end through the love of his Lord and Master.

Not manys days after this, the dis-Not manys days after this, the dis-ciples went back to Jerusalem, accord-ing to the word of Jesus, that they might tarry there till the promise of the Father should be fulfilled. And Jesus Father should be fulfilled. And Jesus met them there, and again talked with them; and they asked Him: "Lord, ou at this time restore the kingdom to Israel? And He said to them: "It is not for

you to know times or seasons, which the Father hath set within His own auth-But ye shall receive power when ority. But ye shall receive power when the Holy Spirit is come upon you; and ye shall be My witnesses, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world, "And He led them out until they were

over against Bethany; and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He parted from them, and a cloud received Him out of their sight. while they were looking steadfastly into heaven as He went, behold, two men neaven as He went, benola, two hen stood by them in white apparel; and they said, 'Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall so come in like manne as ye beheld Him going into heaven. And they returned into Jerusalem

ith exceeding great joy, and were continually in the temple, praising and blessing God. And most of all did they blessing God. And mostol and thelegy rejoice in the word which He spake unto them: "Lo, I am with thee always, even unto the end of the world." And He is with us to-day; for "He inhabiteth eternity." "He is same inhabiteth eternity." "He is same yesterday to-day, and forever,"—not a far-away Jesus in some remote and inccessible glory:

"But warm, sweet tender, even yet
A present help is He:
And faith has yet its Olivet,
And love its Galilee.

The healing of the seamless dress Is by our beds of pain:
We touch Him in life's throng and press,
And we are whole again."

At this moment He is standing by thy side; will thou not fall at His feet and cry out, "Lord, Thou knowest all things; Thou knowest that I love Then will He lift thee at once from all thy weakness and sin; and thou shalt triumph gloriously through the

power of His love.

And so at last we too shall one day be with Him in paradise; and there "we shall be like Him! for we shall see Him as He is."

God grant that every one of us shall be numbered with that exceeding great multitude who shall stand before the hrone, and before the Lamb, crying, Worthy is the Lamb that was slain

"For they shall hunger no more, neither thirst any more; neither shall the sun light on them, not any heat For the Lamb which is in the midst of the throne shall feed them, and lead them unto fountains of living waters. And God shall wipe away all tears from their eyes.'

THE END.

IMITATION OF CHRIST. THAT WE ARE TO REST IN GOD ABOVE

ALL GOODS AND GIFTS. When shall I fully recollect myself in Thee, that through the love of Thee I may not feel myself, but Thee alone, above all feeling and measure, in a nanner not known to all

unhappiness with grief: Because I meet with many this vale of miseries, which frequently disturb me, afflict me, and cast a cloud me; which often hinder and distract me, allure and entangle me, so that I cannot have free access to Thee, nor enjoy Thy sweet embraces, which are ever enjoyed by blessed spirits.

Let my sighs move Thee, and this manifold desolation under which I

labor upon earth.
O Jesus, the brightness of eternal glory, the comfort of a soul in its pil-

grimage, my tongue cannot express the entiments of my heart, but my silence itself speaks to Thee.

How long doth my Lord delay to come? Let Him come to me, His poor servant, and make me joyful; let Him stretch forth His hand and deliver me,

ST. ISIDORE.

a wretch, from all anguish.

AN ARCHBISHOP WHO DREADED FLAT TERY. Feast, April 4.

The strength of temptation usually lies in the fact that its object is something flattering to our pride, soothing to our sloth, or in some way attractive to the meaner passions. teaches us to listen neither to the promptings of nature nor the plausible advice of friends when they contradict

Pleasing speeches," said St. Paul to the Romans, "and good words seduce the hearts of the innocent." Nor was our saint slow in giving similar advice; as for instance when he said to the people of Gaul: "Stengthen your hearts in the love of Christ, the Son of God and be not ensnared by the seduc tions of those who go round sea and land to make one proselyte."

Isidore was born of a ducal family, at

ers, Leander, Archbishop of Seville; Fulgentius, Bishop of Ecija; and his sister, Florentine, are saints. As a boy he despaired at his ill success in study and ran away from school. Restin his flight at a roadside spring, he observed a stone which was hollowed out by the dripping water. This de-

Carthegena, in Spain. His two broth

cided him to return, and by hard applithe help of God became even as a youth one of the most learned men of the

me. He assisted in converting Prince Recared, the leader of the Arian party, and with his aid, though at the con peril of his own life, he expelled that heresy from Spain. Then following call from God, he turned a deaf ear the entreaties of his friends and embraced a hermit's life. On the death of his brother Leander fill the vacant See. Among the numerous convents which chief one was near Seville, where great saints were trained. As a teacher, ruler, founder and reformer, he labored not only in his own diocess but throughout Spain and even in for-eign countries. He died at Seville on April 4th, 636, and within sixteen years of his death was declared in the Council of Toledo a Doctor of the Cath-

olic Church.
When St. Isidore retired into his solitude, Prince Recared and many of the nobles and clergy of Seville went to persuade him to come forth, and repr sented the needs of the times and the good he could do and had already done among the people. He refused and, as far as we can judge, that refusal gave him the necessary opportunity of quiring the virtue and the power which afterwards made him an illustrious Bishop and Doctor of the Church.

-Adapted from Miniature Lives of the

THEATRE-GOING IN LENT.

There are some Catholics who have rather loose and ill-informed ide erning the proper observation of Lent. specially with reference to attenda at the theatres and other places of pu lic amusement during that holy seaso We therefore deem it timely to repri the following extract from a sermon delivered some years ago by Gibbons, which contains mu ne years ago by Cardina nd salutary instruction on this sub

"And now I will say something I have rarely had occasion to refer to-the attendance of Christians at the theaters during the holy season of Lent. Now you will hear me out when I say that I am far from being opposed to innocent recreation of healthy joyment. On the contrary, I that they are necessary to the ger erality of mankind, for the bow cannot be kept bent too long. clergymen voluntarily debar ourselves, we like to see others enjoy themselves. But I would draw the line at theaters

during Lent.

"But you will ask me is it sinful to attend the theater during Lent? I will not say that it is. I believe that the witnessing of a Shakespearean play is instructive and ennobling, provided the performance is not marred tain interludes which are calculated to

gratify prurient tastes.
"Christian life does not consist only in avoiding sin, but in practising virtue. It consists in growth in righteousness, for growth is the law of both animal and spiritual life. It is a very hazardous thing to be habitually ing on the battlements of a tower over looking a steep precipice. Sooner of later you may It is a serious thing to be playover. ing with fire, or to use a military phrase, to walk too close to the dead ine. For they that love danger, says

Scripture, shall perish in it. "If you ask me is it right and prop er and edifying and seasonable mark of sanctification to frequent public or private theaters in Lent. I answer emphatically that it is not." Church Progress.

OUR RELIGION.

Having completed descriptions of the Church, the altar, vestments and sacred vessels, the same order we suggest that we next take up the Mass. We deem it advisable instead treat of the Catholic doctrine on the Eucharist. This will lead to a clearer But now I often sigh, and bear my understanding not only of the Mass generally but also show more plainly the relation of its various parts. From the whole there should surely follow a most perfect knowledge of our faith.

e doctrine of the Church cond

ing the Eucharist has been most explicitly defined by the Council of Trent. Nor can there be any mistake in the language. Here we that the Eucharist is both a Sacrament and a sacrifice. As a sacrament it is the Real Body and Blood of Jesus Christ, under the appearance of bread and wine. These words should be well considered. As it is a sacrament, it was instituted by Christ Himself, as were all the other sacraments. Incidentally, we have heretofore seen that all the sacraments consist of a visible and an invisible part. That is the matter or form and the grace imparted So it is with the Eucharist. The visible part is the bread and wine, or that which has the appearance of bread and wine. The invisible part is the Body and Blood of Christ, with the grace which they impart to all who receive Them worthily.

Such is the doctrine as laid down by

the Church and understood and defended by those who follow her teachings. But it is at the same time the great gulf which separates the non-Catholic Christian world from the Catholic Church. It is the principal point, the chief stumbling-block of doctrinal dif-ferences. It is the one thing most difficult to comprehend, it seems, by those not of our faith. We shall therefore, demonstrate the correctness of the doctrine. In so doing we shall fortify our own position and refute the errors those who assail it. This can done in detail. Hence we shall next consider at some length the Eucharist as a Sacrament.—Church Progress.

THEY DROVE PIMPLES AWAY. -A face cov. ered with pimples is unsightly. It tells of in-ternal irregularities which should long sine-tenal irregularities which should long sine-tenates are not performing their functions in the healthy way they should, and these pimples are to let you know that the blood protests. Parmelee's Vegetable Pills will drive them all away, and will leave the skin clear and clean. Try them, and there will be another witness to their excellence.

THE STUFF It was very la Lincoln and Dou animated discuss

MARCH 28

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ARCH 28, 1903.

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E-GOING IN LENT.

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over PIMPLES AWAY.—A face covimples is unsightly. It tells of in-ularities which should long since corrected. The liver and kidners forming their functions by they should, and these pimples you know that the blood protests. Vegetable Pills will drive them all will leave the skin clear and clean, and there will be another witness to ence.

THE STUFF THAT STANDS.

It was very late in the fifties, and Lincoln and Douglas were engaged in animated discussion of the burning questions of the time, when Melvin Jewett journeyed to Bloomington, Illinois, to learn telegraphy.

It was then a new, weird business, and his father advised him not to fool with it. His college chum said to him, as they chatted together for the last time before leaving school, that it

time before leaving school, that it would be grewsomely lonely to sit in a dimly lighted flag station and have that inanimate machine tick off its talk to him in the sable hush of night, but Jewett was ambitious. Being earnest, brave, and industrious, he learned rapidly, and in a few months found himof in charge of a little wooden waystation as agent, operator, yardmaster, and everything else. It was lonely, but there was no night work. the shadows came and hung on the bare walls of his office the spook pictures that had been painted by his school chum, the young operator went over to the little tavern for the night.

True, Springdale, at that time, was of a town, but the telegraph oy had the satisfaction of feeling that he was, by common consent, the biggest

Out in a hay field, he could see from his window a farmer gazing up at the humming wire, and the farmer's boy holding his ear to the pole, trying to All this business that so understand. All this business that so blinded and bewildered with its mystery, not only the farmer, but the village folk as well, was to him as simple as sunshine.

In a little while he had learned to read a powerspaper, with one even and

read a newspaper with one eye and keep the other on the narrow window that looked out along the line; to mark with one ear the "down brakes" signal of the north-bound freight, clear in the siding, and with the other to catch the whistle of the incoming "cannon ball," faint and far away. When Jewett had been at Springdale

when Jewett had been at Springdale some six or eight months, another young man dropped from the local one morning, and said "vie gehts," and handed him a letter. The letter was from the superintendent, calling him back to Bloomington to dispatch trains. back to Bloomington to dispatch trains, Being the younger of the dispatchers, he had to take the "death trick," The day man used to work from 8 o'clock in the morning until 4 o'clock in the morning until 4 o'clock in the afternoon, the "split trick" These things flashed through his mind as he unfolded the letter. His eye fell immediately on the signature at the immediately on the signature at the immediately on the name of the government.

until morning.
We called it the "death trick" because, in the early days of railroading, we had a lot of wrecks about 4 o'clock in the morning. That was before double in the morning. That was before double tracks and safety inventions had made traveling by rail safer than sleeping at home, and before trainmen, off duty, had learned to look not on liquor that was red. Jewett, however, was not long on the night shift. He was a good dispatcher, a bit risky at times, the chief thought, but that was only when ran trains close, but he was ever watch-

ful and wide awake.

In two years' time he had become chief dispatcher. During those years, the country, so quiet when he first went to Bloomington, had been torn by the tumult of civil strife, though it is hard to understand how men can be called With war news passing under his eye

every day, trains going south with sol-diers, and cars coming north with the wounded, it is not remarkable that the wounded, it is not remarkable that the fever should get into the young dispatcher's blood. He read of the great, sad Lincoln, whom he had seen and heard and known, calling for volunteers, and his blood rushed red and hot through his veins. He talked to the trainmen who came in to register, to enginemen waiting for orders, to yardmen in the yards, and to shopmen after men in the yards, and to shopmen after hours, and many of them, catching the hours, and many of them, catching to contagion, urged him to organize a about what seemed to him his duty to company, and he did. He continued to work days and to drill his men in the work days and the work days are worked to drill his men in the work days and the work days are worked to drill his twilight. He would have been up and gotdrilling at dawn if he could have got-ten them together. He inspired them with his quiet enthusiasm, held them by personal magnetism, and by unselfish patriotism kindled in the breast of each of his fifty followers a desire to do something for his country. Gradually, the railroad, so dear to him, slipped back to railroad, so dear to him, slipped back to second place in the affairs of the earth. His country was first. To be sure, there was no shirking of responsibility at the office, but the business of the company was never allowed to overshadow the cause in which he had silently but heartily enlisted. "Abe" Lincoln was, to his way of reasoning, a bigger man than the president of the Chicago and Alton Railroad, which was something to concede. The country must be cared for first, he argued, for what good would a road be with no coun-

try to run through?
All day he would work at the dis All day he would work at the dispatcher's office, flagging fast freights and "laying out" local passenger trains to the end that the soldiers might be hurried south. He would pocket the "cannon ball" and order the "thunderbolt" held at Alton for the soldiers' special. "Take siding at Sundang for traver train, south bound." Sundance for troop train, south bound, he would flash out, and glory in his

power to help the government.

All day he would work and schems for the company, (and the Union,) and at night, when the silver moonlight lay on the lot back of the machine shops, he would drill and drill as long as he could hold the men together. They were all stout and fearless young fel-lows, trained and accustomed to danger by the hazard of their daily toil. They knew something of discipline, were used to obeying orders and to reading and remembering regulations made for their guidance, and Jewett reasoned that they would become, in time, a crack company, and a credit to the

By the time he had his company properly drilled, young Jewett was so per-fectly saturated with the subject of war that he was almost unfit for duty about south-bound troop trains held his mind to the matter and his hand to the wheel. At night, after a long evening in the drill field, he would dream of

great battles, and hear in his dreams the ceaseless tramp, tramp of soldiers marching down from the north to reenforce the fellows in the fight.

Finally, when he felt that they were fit, he called his company together for the election of officers. Jewett was the unanimous choice for captain, other officers were chosen, and the captain,

tain at once applied for a commission.

The Jewetts were an influential family, and no one doubted the result of the young dispatcher's request. He waited anxiously for some time, wrote second letter, and waited again. "Any news from Springfield?" the conductor would ask, leaving the register, and the chief dispatcher would shake

"Why?" echoed the superintendent, "you ought to know why. For months you have neglected your office, and have worked and schemed and conspired worked and schemed and conspired to get trainmen and enginemen to quit work and go to war. Every day, women who are not ready to be widowed come here and cry on the carpet because their husbands are going awar with t Certain. carpet because their husbands are going away with 'Captain' Jewett's company. Only yesterday, a schoolgirl came running after me, begging me not to let her little brother, the redheaded peanut on the local, go as drummer boy in Captain Jewett's con-

his head; "Inave to say to you, sir, that I have never knowingly neglected my duty. I have not conspired. I have been misjudged and misunderstood, and, in conclusion, I would say that my resignation shall be written at once."

Returning to his desk, Jewett found the long-looked for letter from Springfield. How his heart beat as he the seal! How timely,—just as things come out in a play. He would not in-tercept traffic on the Alton, but with a end. It was not the name of the governor, who had been a close friend of his father, but of the lieutenant-governor. It was a short letter, but plain, it left no hope. His request had been

denied.
This time he did not ask why. He knew why, and knew that the in of a great railway company, with the best of the argument on its side, would

outweigh the influence of a train dis-patcher and his friends.

Reluctantly, Jewett took leave of his he knew his man. He was a rusher and an trains close, but he was ever watchcrushed and discouraced, he rose, kicked the kinks out of his users, and walked out into the clear trousers, and warked out into the clear sunlight. At the end of the street he stepped from the sidewalk to the sod path and kept walking. He passed an orchard and plucked a ripe peach from an overhanging bough. A yellow-breasted lark stood in a stubble field, chirped two or three times, and soared, singing, toward the far blue sky. A bare-armed man, with a muley cradle, was cradling grain, and, far away, he heard the hum of a horse-power thresh-ing machine. It had been months, it emed years, since he had been in the country, felt its cooling breeze, smelled the fresh breath of the fields, or heard

the song of a lark, and it rested and refreshed him.

When young Jewett returned to the town he was himself again. He had been guilty of no wrong, but had been about what seemed to him his duty to intendent, a feeling intensified by the recollection that it was the same official who had brought him in from Spring-dale, made a train dispatcher of him, and promoted him as often as he had earned promotion. If he had seemed to be acting in bad faith with the officials of the road, he would make amends.
That night he called his company together, told them that he had been
unable to secure a commission, stated
that he had resigned and was going away, and advised them to disband.

The company forming at Lexington was called "The Farmers," just as the Bloomington company was known as the "Car-hands." "The Farmers" was full, the captain said, when Jewett offered his services. At the last moment one of the boys had "heart failure" and Jewett was taken in his place. His experience with the disbanded "Car-hands" helped him and his company immeasurably. It was his company immeasurably. It was only a few days after his departure from only a lew days after als departure from Bloomington that he again passed through, a private in "The Farmers." Once in the South, the Lexington

Once in the South, the Lexington company became a part of the 184th Ill nois Infantry, and almost immediately engaged in fighting. Jewett panted to be on the firing line, but that was not to be. The regiment had just captured an important railway just captured an important railway which had to be manned and operated at once. It was the only means of at once. It was the only means of supplying a whole army corps with bacon and beans. The colonel of his company was casting about for railroaders when he heard of Private Jewett. He was surprised to find, in Jewett. He was surprised to find, in "The Farmers," a man of such wide experience as a railway official, so well posted on the general situation, and so keenly alive to the importance of the keenly alive to the importance of the railroad and the necessity of keeping it open. Within a week, Jewett had made a reputation. If there had been time to name him he would doubtless have been called superinten lent of transportion, but there was no time to classify portion, but there was no time to classify those who were working on the road. They called him Jewett. In some way

private was taken from the ranks, made private was taken from the ranks, made a captain, and "assigned to special duty." His special duty was that of general manager of the M. & L. Railroad, with headquarters in a car.

Jewett called upon the colonel again, uninvited this time, and protested.

He wanted to get into the fighting.
"Don't worry, my boy," said the goodnatured colonel, "I'll take the fight natured colonel, "I'll take the fight out of you later on; for the present, Captain Jewett, you will continue to run this railroad."

The captain saluted and went about

There had been some fierce fighting at the front, and the Yankees had got-ten decidedly the worst of it. Several and the chief dispatcher would shake his head.

One morning, on entering his office, Jewett found a letter on his desk. It was from the superintendent, and it stated bluntly that the resignation of the chief dispatcher would be accepted, and named his successor.

Jewett read it over a second time, then turned and carried it into the office of his chief. were all put out. They were to have no pilot engine, but were to slip past the ambuscade, if possible, and take chances on lifted rails and absent bridges. It was near the end of a dark, rainy night. The train was rolling along at a good freight clip, the engines working as full as might be without throwing fire, when, suddenly, from either side of the track, a yellow from either side of the track, a yellow flame flared out, followed immediately by the awful roar of the muskets from whose black mouths the murderous fire had rushed. The bullets fairly rained "And now, after demoralizing the service and almost breaking up half a hundred homes, you ask, 'Why?' Is that all you have to say?"

"No," said the dispatcher, lifting his head; "I have never knowingly neglected my duty. I have not only the service and almost breaking up half a dows. The engineer on the head engine was shot from his seat. Jewett, in a hall of lead, climbed over the running-board, pulled wide the throttle, and whistled "off brakes." The driver of the second engine, following his example. not until Jewett had been badly wounded. A second volley rained upon the rearmost cars but did little damage. The enemy had been completely out-witted. They had mistaken the train for a pilot engine, which they had planned to let pass, after which they were to turn a switch, ditch, and cap-

ture the train. There was great rejoicing in the hungry army at the front that dawn, when the long train laden with soldiers and sandwiches arrived. The colonel was complimented by the corps commander, but he was too big and brave to accept promotion for an achievement in which he had had no part or even faith. He told the truth, the whole truth, and nothing but the truth; and, when it was all over, there was no more "Captain" Jewett. When he came out of the hospital he had the rank of a major, but was still "assigned to special duty."

Major Jewett's work became more important as the great struggle went on. Other lines of railway fell into the hands of the Yankees, and all of them in that division of the army came under his control. They were good for him, for they made him a very busy man and least him, from propring for the figure kept him from panting for the firing line. In conjunction with General D., the famous army engineer, who has since become a noted railroad builder, he rebuilt end reequipped wrecked railways, bridged wide rivers, and kept a way open for men and supplies to get

When at last the little, ragged, but ever heroic remnant of the Confederate army surrendered, and the worn and weary soldiers set their faces to the north again, Major Jewett's name was anown throughout the army.

At the close of the war, in recogni-

tion of his ability and great service to the Union, Major Jewett was made a brevet colonel, by which title he is nown to almost every railway man in America.

Many opportunities came to Colonel Jewett to enter once more the field in which, since his school days he had been employed, One by one these offers were put aside. They were too easy. He had been so long in the wreck of things that he felt out of place on a prosperous, well-regulated line. He knew of a little struggling road that ran east from Galena, Illinois. road that ran east from Galena, fillnois. It was called the Galena and something, for Galena was at that time the most prosperous and promising town in the wide wild West wild West.

He sought and secured service on the Galena line and began anew. The road was one of the oldest and poorest in the state, and one of the very first chartered to build west from Chicago. It was sorely in need of a young, vigor-ous and experienced man, and Colonel Jewett's ability was not long in finding recognition. Step by step he climbed the ladder until he reached the general the ladder until he reached the summanagership. Here his real work began. Here he had some say and could talk directly to the president. who was one of the chief owners. He soon convinced the company that to soon convinced the company that to succeed they must have more money, build more, and make business by encouraging settlers to go out and plow and plant and reap and ship. The United States Government was aiding in the construction of a railway across in the construction of a railway across the "desert," as the West beyond the Missouri River was then called. Jewett urged his company to push out to the Missouri River and connect with the line to the Pacific, and they pushed.

line to the Pacific, and they pushed.

Ten years from the close of the war, Colonel Jewett was at the head of one of the most promising railroads in the country. Prosperity followed peace, the West began to build up, the Pacific Railroad was completed, and the little Galena line, with a new charter and a new name, had become an important link connecting the Atlantic and the Pacific.

For nearly half a century, Jewett has been at the front, and has never been defeated. The discredited captain of ing their way in and out of not less than nine states, with nearly nine thousand miles of main line. He has faith, apostasy and irreligion rests as a

succeeded beyond his wildest dreams, and his success is due largely to the fact that when, in his youth, he mounted to ride to fame and fortune, he did not allow the first jolt to jar him from the saddle. He is made of the stuff that stands.—Cy. Warman in Success.

A MOTHER'S RESPONSIBILITY.

Every mother is responsible to som extent for the health of her little ones, and the prudent mother will always keep at hand the means for always keep at hand the means for protecting the health of her children. For this purpose there is absolutely no medicine can compare with Baby's Own Tablets. These Tablets speedily relieve and promptly cure all stomach and bowel troubles, break up colds, check simple fevers, prevent arous and ally the irritation accomeroup, and ally the irritation accompanying the cutting of teeth. They are good for children of all ages, from birth upwards, and are sold under a guarantee to contain no sold under a guarantee to contain no opiate or harmful drug. All mothers who have used Baby's Own Tablets praise them and keep them in the house. Mrs. John Weaver, Blissfield, N. B., says: "I have a family of six children and have used Baby's Own Tablets and know that they are the best madicine."

know that they are the best medicine I have ever used for my little ones." You can get Baby's Own Tablets from any druggist or they will be sent by mail post paid at 25 cents a box by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

THE MASS-MISSER.

BY REV. J. T. ROCHE. I have long been of the opinion that the obligation of hearing Mass on Sundays and Holy Days is not sufficiently insisted upon. When men and women begin to grow remiss in the matter of nearing Mass, the door is open to every species of spiritual disaster. A parish may be prosperous from a worldly point of view. It may foster pious devotions without number. It may enumerate amongst its members dozens of distinguished converts; but if any considerable portion of its membership. hearing Mass, the door is open to of distinguished converts; but if any considerable portion of its membership fail to hear Mass on Sundays the spiritual condition of that congregation cannot but be a matter of the deepest concern to those in charge of its wel-

There can be little doubt that the disregard of this important obligation is serious and widespread. There was a time when I considered mixed marriages to be the source of our greatest losses. I have changed my opinion of recent years. A wider experience has taught me that the chief cause of our losses at the present time is to be found in the universal carelessness with regard to the obligation of hear-

ing Mass.
The Council of Baltimore advises pastors to set apart a couple of Sun-days in the year for special instructions on the Sacrament of Matrimony. mething more drastic than this needed to arouse the Mass-missers to a sense of duty. The chief difficulty lies in devising ways and means where-by the Mass-misser may be reached and induced to change his ways. and induced to change his ways. Sermons have no effect upon him for he is not in church to hear them. As a rule, he is not a reader of Catholic papers or periodicals. Missionary work of a peculiar kind is needed in his case. Let a man persist in going to church, and no matter how far he may have wandered from God's ways, there is always a hope of his conversion. Let him, on the contrary, remain away from Mass, from sermons and instructions, and he slowly but inand instructions, and he slowly but in-

evitably becomes a pagan.

I think the association of the Church service with all that is best and holiest n childhood's and boyhood's years has much to do with the influence which the Mass exercises upon sinners.

the Mass exercises upon sinners.

There is, moreover, a grandeur, a dignity, a greatness, a sublimity, a something worthy of God in the Mass which places it above and beyond anything else in the service of the Church. No other form of divine worship can take its place.

The union of the homage of the creature with that of the Divine Son makes it different from any other form

f worship.
I sometimes think that Catholics are I sometimes think that Catholics are not sufficiently instructed as to the obligation of public worship. If the Mass had never been instituted the obligation would still exist binding under pain of sin of rendering to Almighty God adoration, praise and thanksgiving. The institution of the Mass has raised human worship to the dignity of divine action. What won-Mass has raised numan worship to the dignity of divine action. What wonder, then, if the church insists that its children be present at the Holy Sacrifice on Sundays and holy days, and the contract with actual worship and the contract with a charmal worship and the contract which we will be contracted to the charmal worship and the threatens with eternal punishment those who are culpably negligent in in this respect.

The Mass-misser understands all this;

The Mass-misser understants at this, but, like all those who have grown negligent in the service of the Lord, he forms for himself a false conscience.

Sins of omission are committed with much greater facility than sins of committee the mass-misser always always mission. The Mass-misser always finds some special pretext for his neglect. It is hot; it is cold; it is wet it is dry; there are children or some thing else to take care of, the church is a long distance off, and weariness and physical indisposition rest heavily upon the Mass-misser on Sunday morn-

It is noticeable, however, that the at is noticeable, nowever, that the same people miss Mass Sunday after Sunday and that many others similarly situated never fail to be present, despite weather and children and wearness and indisposition and all those things which to the careless are in-superable obstacles.

The reasons for this condition of

things are not difficult to discover. things are not difficult to discover. The bad example of parents and guardians, the lack of early and thorough instruction, occupations which keep people employed seven days of the week and in many instances the anathy and discouragement, which come deteated. The discredited captain of that promising company of car boys has become one of our great "captains of industry." He is to-day president of one of the most important railroads in the world, whose black flyers race out nightly over twin paths of steel, threading their way in and out of not loss of compty news on Sundays. Everyapathy and discouragement which come from living habitually in a state of mor-

foundation upon this original sin of backsliders. For many, and particu-larly for young men, it is the parent sin of all subsequent forms of neglect.

The work of impressing this important obligation must begin with the children. There is no subject which children need to have preached into them so thoroughly. With grown up people little can be done. An extraordinary occasion, like a mission, may arouse them to a sense of their short comings, but a habit of missing Mass comings, but a habit of missing mass-once formed is hard to eradicate. It cannot be preached into them; they are not there to listen. Parochial are not there to listen. Parochial visitations and the spread of literature bearing on the subject are the only effective remedies.

effective remedies.

The responsibilities of Catholic parents in this matter is very grave.
Let them impress upon children that no matter what happens, Mass must be heard on Sundays. Let them show the control of the the children a good example and the task of the pastor is very much simpli-

The great problem of the Church in this country is the problem offered by the army of Mass-missers. Catholic parents and teachers themselves hold the key to its solution.

WHO CAN FURGIVE SINS? Of course God alone can forgive sins

-But there are many things that God —But there are many times that of a alone can do and yet does by the min-istry of men. God alone can foretell the future, yet He does this by the mouths of His prophets. God alone can know His own secret counsels, yet He angels and men. God alone can work miracles, yet He works them by the instrumentality of His creatures. And reveals them through the agency of so God alone can forgive sins, yet He has willed to grant forgiveness in the normal way only by the ministry of men to whom He has been pleased to delegate this power. We have His own word for it. "Receive ye the Holy Ghost. Whose sins ye shall forgive they are forgiven unto them, and whose sins ye shall retain they are retained." Who then, forgive sins? God the Holy Ghost. By the ministry of men, or Himself immediately? By the ministry of men. Can we be sure that this is so? to whom He has been pleased to deleof men. Can we be sure that this is so? Yes, Christ has so declared in express words and Christ is God.—The Antigonish Casket.

The prayer that begins with trustfulness and passes on into waiting, even while in sorrow and sore need, will al-ways end in thankfulness and triumph

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day since it first made its appearance.

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

Dear SH: For some time pass: I have read your estimable paper. THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good: and a ruly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend

ne faithful.

Believe me, to remain.

Yours faithfully in Jesus Christ,

†D. Falconio, Arch, of Larisse

Apost. Deleg. Matter intended for publication should be mailed in time to reach London not later than Tuesday morning.

LONDON, SATURDAY, MAR. 28, 1903.

CONGRATULATIONS TO OUR VICAR-GENERAL.

We have much pleasure in publishing in another column an interesting ac count of the celebration of the fortyfourth anniversary of the ordination to the priesthood of the revered Vicar General of this diocese-Very Rev. Joseph Bayard, P. P., St. Thomas, Ont. Father Bayard is well known, especially, to the older residents of our Forest City, for it was here that his priestly zeal was first exercised. Here, too, in conjunction with other noble types of the Catholic priesthood-many of whom have long since gone to their reward-the young "Father Joseph," as he was lovingly called, labored for some time, in season and out of season, with no other thought save the spiritual and temporal advancement of his people. We join with his parishioners of St. Thomas in the prayer that God may grant him many more years of health and strength to labor in His vineyard; and when the night of death shall come upon him, may the good St. Joseph, his patron, guide him safely through the portals of eternity.

THE IRISH LAND PURCHASE

A despatch from London of date March 20th states that there are 'persistent rumors' of Cabinet dissensions over the Irish Land Purchase Bill. It is asserted that the difficulty arises from Mr. Joseph Chamberlain's opposition to the making of a large treasury grant toward the purchase of the landlord's titles. The trouble lies in the difference of price between what the landlords ask, and what the tenants feel themselves able to pay. To meet this difference a certain amount should this point lies Mr. Chamberlain's objection, if the rumors of dissension are

Mr. Chamberlain is, of course, a power in Parliament, and with him in opposition, the Land Purchase Bill could scarcely become law, while on the other hand neither the landlords nor the tenants would be satisfied if the proposed Government grants were cut down. The probability is, however, that Mr. Chamberlain will assist in the passage of the Bill, notwithstanding predictions be the contrary. It is deemed certain that before his departure for South Africa he must have sanctioned the general principle on which the Land Bill is bay ed.

In dealin, with the issues in South Africa, Mr. Chamberlain exhibited generosity tow, rd the Boers who fought so resolutely for their national existence, and surely he ought not to be less generous to the Trish who fought so well to establish Bry tish supremacy in South Africa, that they were publiely thanked by Queen Victoria for their bravery.

But the passing of the Land Purc hase eact will save far more to the Treasury than any demand which will be made thereon by the Act itself. More than enough will probably be saved on the single item of maintaining the police force, which is now three times as great as it ought to be, and what it would be if Ireland were once made a contented ation of Ireland, amounts to far more provisions of the Land Purchase Act.

British Government, and ought to be be moral; and as morality must be Church, thus leaving liturgical matters the harsh treatment accorded them by which have been lavished upon the

emedied by the same authority, even though the doing of this should be burden upon the British ratepayer which it will not really be under the proposed law.

A BIBLICAL PLAY.

A Biblical play entitled " Mary of Madala" has been prohibited by the final court of appeal in Prussia, to be produced on the stage in Germany.

The judgment of the Court stated that Biblical subjects have often been treated by dramatists in such a way as to render the Bible more intelligible and impressive, as in the case of the mystery plays of the Middle Ages and the Passion Plays of Oberammergau, and to plays so rendered no reasonable objection can be raised; but it comes within the limits of police duties to supervise such plays lest they should be handled in an improper manner.

The judgment declares further that n the drama which has been forbidden, which is that of Heyse, the Passion of thereby-two things which concern most directly and deeply the Christian religion, and the very foundations of with collateral details which are not simply poetic, but are closely connected human conduct.

The judges hold that the play is an attack upon the Christian religion them to become Presbyterians. which is a branch of the public order recognized historically and constitutionally by the law in Prussia, and which must, therefore, be safeguarded by the Court.

This same play was given in New York some time ago, and some differences of opinion arose in regard to whether or not it was suitable to be played in a Christian country. We have not seen the play, but we deem it highly probable that the decision of the German Court was founded upon a careful consideration of the case from a Christian point of view.

The condemnation of this play does not involve a condemnation of the Passion Play of Oberammergau, which is universally admitted to be of the highest order of merit as regards its composition, and also most pious in its conception, besides being brought upon the stage by actors whose sole purpose is to excite devotion and reverence for Christian faith.

RELIGION AND MORALITY IN THE NEW ENGLAND STATES.

The Rev. H. L. Hutchins, a Protestant minister of Connecticut and general agent of the Bible Society, has been lately engaged in investigating the code of morality in that state, and according to his report, the rural districts are in a worse condition than prevails in the slums of New York. Morality is at the lowest possible ebb, and for the most part, the Protestant churches are nearly empty on Sundays. and matters are becoming worse in this respect instead of better.

Another minister, the Rev. George E. Horr, speaking on March 2nd, in Tremont Temple, Boston, at the Baptist Social Union, spoke in a similar strain of the New England States in

"I want also to speak concerning rural New England. It has been my privilege to acquire a knowledge of it It has long been my deliberate conviction that there is no immorality in a Western mining camp that will compare, or that will go beyond the immorality can find about five miles from a New England town. It is the plague spot of New England. These people The churches do not reach them. As for the Sabbath-why, the Sabbath is no more kept than it is kept in Chicago or in St. Louis. I was not Chicago or in St. Louis. I was not surprised at what Mr. Hutchins, the agent of the Bible Society, said about the immorality of the country towns elsewhere. His observations exactly correspond with my own."

All this, it will be remarked, is said of the " unco guid " towns which were celebrated for their piety of the Puritanical brand less than a century ago ; and have the "Grace-be-here Humgudgeons " of that period altogether disappeared? It would seem so, if we are to accept the conclusions of the Rev. Messrs. Hutchins and Hor, which are confirmed by other testimonies which

appear to make them incontrovertible. Mr. Hutchins attributes this state of affairs to the fact that there is no moral teaching in the schools; but the remedy he proposes is a strange one, namely,

school teachers.

tinctively Christian teaching intro- party aims at, but those who believe in an interview with a representative duced into the school curriculum.

The rev. gentlemen who have made the above sad complaint will find that religious teaching is given in the hundreds of Catholic parochial schools which exist throughout the New England States, and this is the reason why the Catholic religion is in a flourishing condition there: so much so, tha already there are more Catholic communicants there than there are communicants of all the Protestant denomin ations together.

THE POLES IN THE UNITED STATES.

It has been recently stated in some of the United States papers that a person named Kolkowzki, who professes to be the Bishop or Archbishop of the national Polish Church of the United States, has made proposals to the Protestant Episcopal Church of that coun-Christ, and the salvation of mankind try to affiliate with the latter Church under the condition that he shall be recognized as the Archbishop or Bishop of the whole body of Poles. 80,000 in Christain faith-are surrounded unduly number, who will thus become Protestant Episcopalians.

Some of the Presbyterian newspapers with the basest and most reprehensible have taken the hint, and are urging upon the authorities of their Church to send missionaries to the Poles to induce

> In connection with this matter the statement has been made that the Poles are abandoning the Catholic Church in large numbers in order to become members either of the Schismatical " National Church" or of some of the many Protestant denominations of the coun-

It is barely possible that there are to be found here and there a few isolated instances in which Poles have joined some of the sects, for we must admit that worldly influences have an effect upon some people to induce them to abandon the faith of their fathers, and such influences may have weight sometimes with persons of any or every nationality; but we are able to say positively that there is no movement of the Poles or any other section of the Catholies of the United States towards Protestantism of any form.

The eighty thousand adherents of the so - called Bishop or Archbishop the most sublime mysteries of the Kolkowzki are a mere myth. There are, we understand, three small congregations in Chicago and a few in some other cities which recognize him as their head; but, all told, we understand these do not number eight thousand souls throughout the whole country. These consist for the most part of deluded persons who through pride or obstinacy refused to obey their Bishops, and thus instituted congregations of their own under the pretence of forming a national Polish Church, which afterwards recognized some authority in the pseudo-bishop who assumed to be their head. But the authority he assumes to exercise is of the slenderest character, and it is very dubious that the congregations which recognize him | though generally favoring the repression now will follow him into the Protestant Episcopal, or any other Church which ously favorable to legislative enacthe may think it proper to join.

Catholic Polish churches in the cities interfere with the internal adminstraof the United States with very large congregations attending them, and there is no tendency on the part of of worship and conscience in a manner these congregations to become Protest- which they would not tolerate in reants. In fact within the last two years, two new churches were dedicated for the use of the Poles of the city of all probability the Church discipline Detroit alone, and similar progress is Bill will meet the fate of other attempts reported from other quarters on the part of the Catholic Poles, who have no time to modify the practices of the thought of being anything else than Established Church by legislative enactgood Catholics. The Polish congrega- ments. tions are prosperous and contented, and are well supplied with priests of possible.

ago, a priest who revolted against his adopted. Bishop built a church on his own responsibility, and was followed into schism by most of his congregation, but that schism was ended years ago, and there is no trace of it left but the remembrance thereof, and there is now no more devotedly Catholic congregation in that city than the one which worships in the church to which we here refer.

THE ANTI-RITUALISTIC WAR.

The question of Ritualism in the Church of England is still exciting much discussion. A Church discipthat better salaries be paid to the line Bill has been introduced into the House of Commons the purpose But how is this remedy to be effica- of which is to legislate out of exist cious? It is because the teachers have ence the advanced Ritualism which ceased to have faith; or at least be- has found a foothold in the Church. country. Besides, the annual overtax- cause they do not teach religion or but it embarasses very much the modermorality in the schools that the condi- ate Unionists who feel on the one hand | monstration, which was entirely spon- for the revealed word of God than for than the demand which need be made on tions complained of exist; and the that they must yield something to the taneous on the part of the people themthan the demand which need be hade on the the treasury for the carrying out of the matter will not be remedied by giving clamors of their extreme Low Church them increased salaries to continue the constituents, while on the other hand These considerations are independ- same method of godless teaching. A they have no inclination to take out of ent of the other consideration that the more radical change must be made than the hands of the Bishops the power of matter on; persuading these people to ent of the other constitution at land grievance was created by the this. The teaching in the schools must dealing with the discipline of the show in this way their indignation at we are to judge from the profuse thanks

based upon the truths of religion, it is to be dealt with by lay judges in the law the Bishop; but Canon Fleming, the necessary that there should be a dis- courts. This is what the Low Church pastor of St. Mary's Church, declares the Church to be a divine institution of the Catholic Times that this statesee the incongruity of submitting the ment is grossly untrue; but as a matter liturgy to a lay court which will be of course, if the seceders from St. guided in its decisions only by Acts of Parliament, without reference to Epis- sire to become Catholics there is no copal decrees, Canon Law or Liturgical decorum.

The Church discipline Bill pro to put an end to the use of all liturgical usages which do not conform to the Low Church ideal, and no discretionary power in regard to the matter is to be given to the Bishops should the Bill pass as it stands. This state of affairs the moderate supporters of the Government do not desire, and an influential deputation waited upon the Archbishop of Canterbury a few days ago to appeal to him to repress the objectionable practices without such a law. The Archbishop appears to have fallen in with the demands of the de putation, and on the 11th inst. he spoke on the subject in the House of Lords. He declared that the liturgical practices objected to are not so widely in use as has been represented, and that, therefore, the repressive legislation sought is not required. Nevertheless he admitted that the practices had been tolerated too long in some Churches, and promised that the Bishops would adopt drastic measures to put an end to The Archbishop's promise seems to

have had the desired effect with the Unionists, who now feel that they can safely vote against the Discipline Bill. which they could not do if they had not the Archbishop's assurance. In spite of all this there is a widespread feeling to the effect that any action which may be taken by the Bishops in the matter will have as little effect as their past pronouncements, as the Ritualists are both zealous and determined in the course they have laid out for themselves; while on the other hand, the Bishops are very much divided as to the expediency of putting an end by severity, to the practices complained of. Even those who are sincerely de sirous of putting an end to them feel that the task is so gigantic that it can hardly be grappled with successfully, as fully one-half of the Anglican Churches of England make use of these practices to a greater or less extent, while more than one-half of the clergy are now ranked as inclined to Ritualism Of the remainder, many are inclined towards moderation, as violently re pressive measures might easily result in a serious schism. It is understood, however, that the Government is in clined to favor some action in the direction of repression, and that the Archbishop of Canterbury spoke with the full approbation of Premier Balfour, whom he consulted before making his speech in the House of Lords. This being the case, the Bishops will probably be obliged to take immediate action; but no outsider can foresee what will be the result.

The non-Conformists in Parliament of Ritualism, are far from being unanimments on the subjects, as many of them There are many large and beautiful feel that it is not their business to tion of the Established Church, as this would be an infringement upon liberty gard to their own Churches for which they demand the fullest liberty. In which have been made from time to

An incident which has taken place at St. Michael's Church, Shoreditch, their own nationality, so far as this is shows in a strong light what is to be expected if the "drastic measures" It is true that in Detroit, a few years promised by the Archbishop are

> This Church is one of those Ritualistic Churches against which the repressive measures spoken of would be most likely to be taken, as it is Ritualistic to a very advanced degree, the Rector having introduced into it many Catholic practices, among which is " invocation of the Saints."

Recently the Bishop of the diocese forbade the practice in the Church, and the Episcopal prohibition was anfollowing Sunday, about one-half of St. Michael's usual worshippers went to That does not matter." St. Mary's Catholic church where they could practice their favorite devotion matic in his doctrinal decrees, assuming without hindrance, and they are said as he does the right to revise the to have been among the most devout of teaching of Scripture. No Pope has the worshippers at Mass.

The Rector, the Rev. Mr. Evans, had no hand in bringing about this de-

The local daily papers reported that the Catholic priests had brought the

Michael's church persevere in the de good reason why they should be rejected from the Church, which was established by Christ with the purpose that it should "teach all nations."

We have no doubt that the drastic measures" threatened by the Archbishop of Canterbury will produce many equally surprising results when an attempt is made to enforce them.

THE KAISER'S ORTHODOXY.

A considerable amount of enthusiasm has been displayed during the last few weeks over what has been called the Emperor William's recent profession of 'orthodox Christian faith"; but considering the character of the orthodoxy we should rather regard that enthusiasm as an extreme grade of flunkevism.

The Lutherans are especially jubilant over the matter, for the obvious reason that his imperial majesty is the official head of the Lutheran Church ; and he is not regarded merely as a lay head after the manner of King Edward VII.'s headship over the Church of England, or that of the Czar over the Russian Church, but rather after the pattern of the old Roman emperors Nero, Decius and Diocletian, who were truly the absolute high priests of the national idolatry, which moulded according to their whims.

Queen Elizabeth assumed, indeed the highest kind of supremacy over the Bishops who derived their whole authority from the Crown and Parliament, and even went so far as to threaten to unfrock" them unless they should prove themselves entirely subservient to her will in their government of the Church. Charles I. asserted his authority with almost equal force, but if we except Oliver Cromwell, no British Sovereign ever undertook to perform actually spiritual functions by virtue of their prerogative of supremacy. With the Emperor William, the case

is different. He has styled himself and has been styled by the Lutheran pastor, "the Bishop of Bishops," and in that capacity has from time to time as umed to perform spiritual functions of that office, as well as to rule the Lutheran Church.

It was, therefore, a severe shock to the Lutherans when in his presence Professor Delitzch attacked the truth of Holy Scripture in an lecture entitled "Bible and Babel," eliciting no protest from the Head of the Church. The professor's views on the matter were supposed to be founded upon his personal knowledge of the archeology of Assyria and Babylon, derived from investigations made on the spot.

The hostile comments made by the so-called orthodox press and clergy upon the Emperor's silence induced him to issue a letter defining his position in which he asserts his belief in the inspiration of the Bible, and it is this letter which has given such general satisfaction to Luther's religionists.

But after all, what is the character of the inspiration which the Emperor admits the Holy Scripture to possess? and safe one to follow." Is it that inspiration which makes it truly the infallible and undoubted word of God? Not at all. He asserts prac- into the catalogue of prophets. We tically that the historical narratives of may well wonder whether the Lutherthe Bible are to be received only in ans of Europe and America will conpart, and to such an extent as future form themselves to this ex-cathedra investigation will justify. In a sense, pronouncement. the Bible is the word of God, because it contains truths like many other books and writings, such as those of Hammurabi, Zoroaster, Moses, Homer, Shakespeare, Kant, Goethe, his grandfather "Emperor William the Great," and others, whether Pagans or Christians who have flourished in war or literature, or who have invented or contributed toward the invention of new religions, and Moses is jumbled in with all these !

The Emperor admits that Christ is God, but the Old Testament is asserted "to contain many parts which are of a purely human and historical nature, and are not God's revealed word. The form (under which we are assured of God's existence in the Old Testament) will be positively and substantially Catholic Barrister," of whose place of nounced to the congregation. On the modified under the influence of research and inscriptions and excavations.

His majesty is certainly very doggone thus far. Has it come to this that Luther's

followers are to have no more respect every writer who has once in a while written a word of truth which sparkles like a gem or a grain of gold dust from amid a mountain of rubbish?

This seems to be the case, indeed, if

Kaiser for his so-called profession of orthodox Christian faith.

Surely Christianity must be badly of if it has to thank the Emperor thus profusely for his left-handed defence of it, or if it depends on such a defence for its future stability. But we must remember that it is Lutheran Christianity which has gone into ecstasies on the occasion, and not Christianity properly o called; and with this rethe wonder will cease,

It is proper we should here remark that a statement was cabled from Europe to the effect that the Pope, when he read the Emperor William's statement of his creed, remarked that he was highly pleased that himself and the Emperor stand on common ground in their regard for the Bible. We venture to say that if the Holy Father spoke on the subject at all, when his actual words will be properly made known, they will be found to be something very different from what has been reported by cable. From our point of view the Emperor's profession of faith is just such a profession as might have been made by Tom Paine or Colonel Ingersoll, and is to say the least, profane if not blasphemous in the mouth of a Christian. In fact, we read just such a defence of Christianity as that of the Kaiser in a work written by Bishop Colenso of Natal, many years ago. Bishop Colenso's books attributed to Moses and Joshua just the same kind of inspiration which is found in Hindoo writings, which are inspired by the god Ram! The Bishop was, of course. repudiated and condemned by his own Church, and he retained his bishopric, solely because the authorities of that Church had no authority to depose

In regard to Professor Delitzsch's lecture on Babel and the Bible, in which the veracity of the Bible was impugned on the strength of Babylonish and Assyrian monuments, it now turns out that the great professor is a mere tyro in these matters on which he leetured so learnedly. He is not regarded by archeologists as an authority of any weight in their science at all, and his practical knowledge of the archæology of Assyria and Babylon is actually nil, though he did visit transiently these localities and was there for a few months.

Professor Delitzsch has responded to the Emperor's declaration of faith, and he does not fail to see that the latter is as much an unbeliever in the Bible as he is himself. He says :

" His Majesty, like myself, is not an orthodox Christian. His views are almost the same as mine. To his statement that I should not have discussed religion before the laity, my reply that my audience consisted of intellect ual, highly cultured men. The educated people of the whole world are now fully prepared for new scientific knowledge, when it is presented to them in proper form.

It is interesting to observe that while some of the Protestant religious papers are shocked at the Emperor's jumble of Hammurabi's idolatry, the piety of Moses, the Pantheism and rationalism of Kant, and the light morality of Goethe, as various forms of revelation, others are in admiration at his bold teaching. Thus the Pittsburg Presbyterian Banner thinks the Emperor has "expressed himself admirably, and his line of thought is the true

It is amusing to notice that the Emperor's decree has put his grandfather

IRELAND'S SUFFERINGS.

The following letter was sent to the Presbyterian Record of Montreal by Mr. Jacob McGee, a respected Irish Protestant of Egmondville, Ont., in reply to a bitterly anti-Catholic document which appeared in that journal, from the pen of a pretended Catholic barrister, J. F. McCarthy, who appears to have no place of residence, inasmuch as the P. Record has given us no clue to such a locality, if it exists.

It was our intention to make some remarks upon this same document, at the very moment when we received Mr. McGee's communication. This gentleman deals so ably with Mr. McCarthy that we leave the hypothetical "Irish residence is not even indicated, in Mr. McGee's hands.

To the Editor of the Presbyterian Record.
Sir.—I noticed in your two last journals reference to be a Catholicand an Irishman, who says to a letter written by J. F. McCarthy claiming that he for a long time sought. The well cause of our unhappy condition that we can cause of our unhappy condition. That we Irish Reman Catholic people are mable to take advantage of our opportunities and to compete with or claim an quality with the other white races of Northern Europe. And after referring to the different countries of the world which possess no greater natural advantages than the Irish people in position, in climate, or in soil, he says, all can claim a partnership in the work of the world which is being done in North Europe and North America.

"How different it is with Roman Catholic rieland! Our educated priest-ded Irishmen are out of it all, etc., etc." The one practical thing which all those other countries have done and which we may do is what we never are invited to do, and that is to give up our subjection to our priests in social and secular affairs; and as soon as we achieve our mental freedom and assert our independence of the priest, then we Roman Catholics of Ireland shall stand on a To the Editor of the Presbyterian Record.

where shall we find men to be related as a shall we find men to be related their the consequence of the exercise death or ounishment. But centuries? The matter st oblivion, yet it is difficult has been acquainted with persecution by personal knew of nothing more calculated blood boil than that mis malicious slander as reporterian Record I would as could there fail to be was country where the primit soil were driven from hou Leinster. Munster and Province of Connaught and epth of winter! oth of winter? what they were used to Queen Elizabeth. There we Scripture phrase others mockings and scourgings, bonds and imprisonment." sonds and imprisonment.
Now, the greatest test of sacrifice? Being persecute whether Catholicity be tru sincerity in professing their a priest is not sincere, he is this world—a recluse with We need not go back to tradition to know the cat What we have seen with no faith to believe. They to the nether milistone wo serfs; and we may thank i lington for their first Emsneipstion Bill, as Egiand's G. O. M., for furshould we be allowed to drophetic spirit to foretell Segland's, G. O. M., for fur mould we be silowed to d prophetic spirit to foretell ret come for the Governi unr to the expatriated. It slime under the sun to abuve country by indemo-for Irish lands; and the It see seen hastening back Atlantic and Pacific ocean tathers once more to bre and lay their bones in gre-te blood of martyrs, and

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rith Roman Catholic iest ded Irishmen are e one practical thing tries have done and we never are invited up our subjection to cular affairs; and as nental freedom and the priest, then we and shall stand on a

oting of equality with Protestant Ireland and

America. Now, Sir. I am surprised that you should be Now, Sir. I am surprised that you should be so misinformed and deceived as to give all this a piace to your widely read journal, for it has a piace to the smack of truth about it, and I not even the smack of truth about it, and I defa assumed J. F. McCarthy out. I was in hopes that the day of gall and bitterness had hopes that the day of gall and bitterness had

def all the Section Yard detectives to find that assumed J. F. McCarthy out. I was in hopes that the day of gail and bitterness had passed away.

No one desires, and even Catholic historians admit, that the were a few bad Popes and priests, but what does that prove? It proves nothing but what does that prove they end with the priesthood more than one apostle affected Xianity.

Where shall w. dnd men to equal the Catholic Priesthood? Not in this wide world. In devotion to duty, in solf sacrifice in their desire to benefit their desire to benefit their desire to benefit their desire to benefit their lesire to benefit their desire to benefit their for their sake, and their brethren's sake, going in the slums of contagious disease to render consolation to the dying. In the face of undeniable truths, how dare any man calling himself Catholic, Protestant, or Sceptic, lay the blame of misery and degradation of the Irish Catholic to Priestcraft? Oh, no. the only true cause was the fate of war. Confiscation of property and penal laws, the most arbitrary, the world ever had known under the Cromwellian protectorate.

Every student of history should known that the Catholic hierarchy of Ireland was no sine cure, being a target for persecution by the English government for centuries, and the consequence of the exercise of their religion, desth or oanishment. But why to back for centuries? The matter should be buried in oblivion, yet it is difficult to do so to one who has been acquainted with and has seen this persecution by personal experience; and I know of nothing more calculated to make the blood

pension of Connaught, and that in the very depth of winter?

To be proscribed, however, was nothing but what they were used to from the days of Queen Elizabeth. There were statutes in force making the exercise of their religion death. Cromwell's Manifesto cannot be forgottea, than where Parliament had the power, the Mass should not be sllowed. And to use a Scripture phrase "others had trial of cruel mockings and requirement."

Scripture phrase "others had trial of cruel mockings and securgings, yea, moreover of bonds and imprisonment."

Now, the greatest test of sincerity is it not sacrifice! Being persecuted, they have proved whether Catholicity be true or false, and their sincerity in professing their faith in it. And if a priest is not sincers, he is the greatest fool in this world—a recluse without future hope.

We need not go back to history there to tradition to know the cause of Irish misery. What we have seen with our cycs requires no faith to believe. They we sharoled down to the nether milistone wose that the Russian serfs; and we may thank the clube of Wellington for their first helder in 1829; the Emancipation Bill.

Emancipation Bill. In Mr. Glassone Ecglands, 6, 0, M. for further reforms. And should we be allowed to digress, it requires no prophetic spirit to foretell that the time may yet come for the Government of England to turn to the expanding the land of their native country for memorifying the landlords of Irish land; and the Irish would probably be seen astening back in fleets over the Atlantic and Pacific oceans to the land of their fathers noe more to breathe their native air and lay their bones in ground consecrated by the blood of martyrs, and like Israel of 1d, to be restored to their own lands.

An Irish Protestant,

An Irish Protestant, Egmondville Feb. 17, 1903

ST. JOSEPH, PATRON OF THE UNIVERSAL CHURCH.

One of the striking proofs that the Catholic Church has to show of the truth of her claim to be the Living Church of the Living God is her active, everyday, practical faith in that article the Apostles' Creed, the Communion of Saints. By a spiritual instinct, peculiar to her God-given constitution, she recognizes their position in the economy of the eternal kingdom; she omprehends that this one or that one as for her children a special grace or ower. We find a shining example of this divine intuition in her action as regards St. Joseph, our Lord's foster-father. If we turn to the Ordo for for reciting the divine office and celebrating Mass, we see that he is styled there, not only Spouse of the Blessed Wirgin, and Confessor, but Patron of the Catholic Church : his feast, March 19, is a duplex of the first class; while the third Sunday after Easter is set apart in honor of the Patronage of St. Joseph. The explanation of all this is, that those of God's children who have passed beyond the veil are, to the mind of the Church, actually and actively existent, with real power for good. She has no idea that St. Joseph, head of the Holy Father on earth-who cared and toiled for Jesus and Mary hereas passed away into a passive, prayerhas passed awy more passive, passive, less, careless, and uncared-for state. No, she believes that he now watches over the Church in a special and appointed manner, and gains special graces for her by his prayers. This is graces for ner by his prayers.

One reason why she can not recognize the claims of certain men who are fain to style themselves "Catholics," but who do not share with her in this practical intercommunion with the saints of God. For these men have not in their ook of Common Prayer, for common devotions or private use, the Hail Mary of the Catholic Church and the Archangel Gabriel; they do not invoke St. Joseph, so dear to the Infant Jesus; in fact, the invocation of the saints is, to such men's minds, too often an error, a foolish thing, and a fable; while to the Catholic Church it is a part of her sign-manual, and a token that we are of household and family of God .-Sacred Heart Review.

An Abominable Practice. Mrs. Booth wants conductors trains supplied with drugs to leviate pain in case of accidents on railroads. The practice of on railroads. The practice of chloroforming patients before death is becoming more and more general among the medical fraternity. It is abominable, and should be punished by law. By this means untold frauds are perpetrated upon the dying—frauds that affect both soul and body. Wills are not made that should be made; and wills are made that should not be made orst of all, preparation for is neglected or wholly worst of death is neglected or wholly omitted; and the last chance of grace is denied the dying. Priests are frequently called to the bedside of dying Protestants, only to find on their the sick stupefied with drugs and unable even to recognize the min-

ister of religion. - Western Watchman. Rumored Conversion.

It is reported that Henry Labou-chere intends retiring from Parliament to reside chiefly in a beautiful villa restructed for him in the suburbs of of Florence, Italy. A rumor is also affinat that he will embrace the faith of his wife and daughter, who are edifying members of the Catholic Church.

TRUTH IS GREAT AND SHALL

To the Editor of the CATHOLIC RECORD In reading a few Catholic journals printed, say in Canada, England or the United States, no fact impresses one so promptly as the energy with which false statements—vulgarly called lies, are put in circulation by certain non-Catholic scribes, and the equal energy with which their mendacities are hunted down and "nailed to the counter" by the Catholic writers of the day. It used to be said to them of old lie twenty-four hours start and satan himself would not overtake it," but that is not so to-day as regards the fallacie that are put about to the prejudice of Catholicity. The moment one of these fallacious assertions is made and sent broadcast, that moment Nemesis is on its track in the shape of some Catholic reader or reporter, and before many days have transpired it is brought before the bar of public opinion in the press, and then the original starter of the lie sees what a predicament he is in when he has to devour his own words, and think himself right lucky if he escape the law courts, and a smart fine for libel. To-day an anti-Catholic lie is certain to have a brief course. Let it start at a camp meeting in Texas or start at a camp meeting in Texas or Missouri it gets from the preacher to the editor of some bitter "no-popery" organ. The editor in whom "there is no guile" gives it the hospitality of his columns under such headings "Another Instance of Papal Intolerance," "The Sale of Indulgences," "The Narrowness of the Priesthood," "A Revolt from Rome," or some such Revolt from Rome," or some such captivating title. Then the argus-eyed Catholic reader or journalist takes it up and within six weeks from the date of its being first projected at some camp meeting in the Southern States or some conventicle in Southern States or some convention in the North-West, the lie has been disproved, and ridiculed by a score of Catholic journals on either side of the Atlantic. When will those extreme "brethren" of ours learn that the efforts to belie the Church and misre-present her doctrine and practices are doomed to failure? The Catholic Church to-day is simply too well known, her champions everywhere are too alert, to permit enemies to float anti-quated fables and old wives tales to her disadvantage. In confirmation of the above assertions, scores of proofs might be alleged even from recent experience. One proof might well serve for all, the case of libel entered in England last year by Father Vaughan S. J. against the "Rock." The "Rock" had been amusing itself for some time by making

amusing itself for some time by maxing playful allusions to the Jesuits; to their "narrowness," "intolerance," and above all to their spirit of sedition and disloyalty." It was the old story with variations. the old story with variations. Father Vaughan read it, that he too as a Jesuit was a disloyal man. We may here remark that the "disloyal," and "seditious" Father Vaughan is a member of a family that has been prominent in England and loyal to king and country for a thousand years, and we may also be permitted to state that the same "seditious and disloyal" Father Vaughan is at present lodging in the slums of London, and volunteering his time and health to the work of preaching the Gospel to the poorest, lo most abandoned and most heathen of that great city of cities. Yes teaching the outcast and the street Arab, and the "Hooligan" of darkest London, respect for God and the king. Yet the Rock may have thought him "disloyal," but if it did, grievously hath the Rock answered it, for Father Vaughan cited the editor to the law courts

—and there did an unsentimental Protestant judge and an equally matter-of-fact British Protestant jury fine the Editor of the Rock to the amount of

£300 for its utterances, whilst the 'disloyal and seditious' Jesuit left a British Court with flying colours. A lesson from Father Vaughan's suit would be that equality before the law is no empty name under the British and another inference to be drawn from the above premises would be this, that the British public as a whole really loves fair play; and when a Catholic defender of truth fairly shows up and disproves some of these time-worn, bewhiskered slanders, the British public, Protestant as well as Catholic, will always say "well done."
It would be a mistake to think that there is a widespread Protestant conspiracy against the Church. The contrary is the fact. Amongst those who go under the generic name of Protestant, multitudes have the deepest respect for Catholicity; and amongst the bigots it is only a very small number that will lend themelves to the work of spreading false statements; and these few are rather repudiated than encouraged by the majority. Even if they are listened to, they are not taken gravely. For ex-ample the minister of a certain denomination stands up in some church, say in Texas, and declaim for an hour against Texas, and decision of all not against Catholics. Every intelligent person in the church will say: "If the Catholic Church were not of some weight, these people would not spend their time abusing her. How is it the Catholic clergy do not abuse them? Evidently be cause it would not be worth while. This is really the process of thought by which intelligent Protestants are every day entering the Church.

It is safe to say that many a good Catholic convert to-day got his first impulse towards Catholicity whilst listening to the gross, distempered and ignorant statements made against the Church by the preacher of his sect. Statements are made so unfounded and inconsistent, so repellent to all known facts, that they are instantly denounced and refuted. The preacher overstep the mark and defeats his own purpose The preacher overstep The hearer, honest in mind, at once detects the fraud, and so his mind is bent towards Catholicism. In this connectowards Catholicism. In the success of the mission to non-Catholics. This work is literally apostolic: "Go ye with the area of togother and mations:" and therefore and teach all nations; we cannot but think that such efforts will widen the borders of Catholicity. Prejudice and bigotry may be strong; but prejudice and bigotry ere now have

easy-going indifference. Our best converts, from St. Paul downwards, have come from the ranks of those who were "Pharisees of the straitest sect." The splendid success of Father Brannan of Texas amongst our "dearest foemen," the Baptists of the "Lone Star State," shows that the field of non-Catholic missions shall one day be "white for

MOST REV. D. FALCONIO, D. D.

A magnificent reception was tendered A magnineent reception was tendered His Excellency, Most Reverend Diomede Falconio, D. D., Apostolic Delegate for the United States by the Catholic Club of Philadelphia at 1403 Locust street, on Wednesday evening, January

14, 1903 at 8 o'clock.

It was the first public reception tendered the Apostolic Delegate since his arrival in the United States, and was largely attended. In addition to the members of the Club, the leading cities of the Club, the club cities of the Club, club cities of th zens of Philadelphia, irrespective creed, were present to welcome His Excellency. The following Church Excellency. The following Church dignitaries attended in full robes of office, viz: Most Reverend P. J. Ryan, Archbishop of Philadelphia; Right Reverend E. F. Prendergast, Auxiliary Bishop of Philadelphia; Right Reverend John Lancaster Spalding, Bishop of Peoria; and Right Reverend James Mc-Faul, Bishop of Trenton. Right Reverend Francis Z. Rooker, D. D., Secretary Apostolic Delegation, Washington,

D. C., was also present.

The following is a copy of the address delivered by the President, Ignatius J.

Pohan:
Your Excellency, Your Grace, Right
Reverend Bishops, Reverend Clergy, Gentlemen:

For the third time the "Catholic Club" has invited a distinguished Club" has invited a distinguished gathering to welcome to the City of Brotherly Love a representative of Our Holy Father, Pope Leo XIII.

The first Delegate Apostolic, Arch-bishop (afterwards Cardinal) Satolli, came to us a stranger to a strange land not even speaking our language, and filling a new and difficult position. So well did he filful his mission that it was not long before we began to appreciate his sterling qualities and it was with feelings of sincere regret that we parted

And who that has met his successor. Cardinal Martinelli, can ever forget him? His gentle and quiet disposition and the uniform courtey and kindness he showed to all with whom he came in contact won all hearts.

So well did these two succeed in their

mission that Our Holy Father, appreciating their worth, conferred the highest nonors of the Church upon them and brought them back to Rome, where he could better enjoy the benefit of their wisdom and experience.

The Apostolic Delegate who is here to - night is doubly welcome because he is no stranger to us. He was born in Italy, but after he finished bis eccles iastical studies he came to the College of Saint Bonaventure, in Allegany, New York, and was ordained by the late Bishop Timon, of Buffalo. He is, therefore, an American priest.

The happiest years of his life, because

they were the early years of his priest-hood, when the heart, always filled with love of God and enthusiasm for His work has not yet been saddened by earth's disappointments — these years were spent here in unconscious preparation for his present mission.

Living so long in this country has

made him thoroughly conversant with the American people and the best means

of drawing still closer the ties which bind them to the Church.

We welcome him, then, for his own sake as well as for the sake of him whom he represents. There is nowhere in the world more loving, loyal and de-vout sons of the Church than the Cath-

olics of these United States.

And those not of our faith listen with attention and respect to every word that falls from the lips of the Pope. The world was once governed by force and fear, but the American freeman obey no tyrant and fears no foe and renders only a reasonable obedience. The rights of individuals duly respected and the duties of rulers rightly per formed are the foundation—stones of our Government. These, as expounded by the Holy Father, convince our under standing and excite our admiration, and it will not be long before his words o wisdom will not only be eagerly listened to but will be heeded and acted upon.

Your Excellency will meet here to night a representative gathering of Philadelphia citizens:— the distin-guished Prelate and hisclergy, learned judges, eminent doctors, successful business men, Catholics and non-Catholics; but of whatever class or nation ality or creed they are, they are all American and Catholic in their welcome

The Archdiocese of Philadelphia is one of the most important in the United States, whether measured by extent or by numbers, by the learning and zeal of clergy or the devotion and generos ity of his people, and it is governed by an Archbishop in every way worthy of being its head. I leave to him the pleasant task of welcoming you on be-

half of his people. His Grace Archbishop Ryan then de-livered the following address:

Your Excellency: In the name of the clergy and the people of this city I beg to welcome you. You represent to us a great power, all-essential to the existence of the Church, that of the Sovereign Pontiff. Therefore, we receive you, and we receive you with joy and with loy-We welcome you with true Cath earts. The Church, cannot be alty. We welcome you with true Catholic hearts. The Church, cannot be conceived without its Divine head and the authority of the Divine head is re-presented in the vicarious headship of Peter, and his successor, Leo XIII. This headship is, as I have said, essential to the Church and it is the founda tion of all her glories—the reason of her permanence. As our Divine Lord said "that the wise man was he who built his house upon the rock, and the lift. And after him came the saint-like great progress has been made both materially and spiritually, so that I think I may be justified in saying that your nation, though yet in its infancy

been borne down by the irresistible influence of Truth. The darkest bigotry presents more hopeful features for Church work than does the tolerance of Church work than does the tolerance of that the Papacy is the cause of the durbility as it is the preserver of the ability as it is the preserver of the unity of the Catholic Church. She cannot be conceived without it.

The outside world admires the organization of the Church, her marvelous wisdom, the union of liberty with authority. That organization has been praised, not only by Christians who are not in the Church, but by unbelievers. Some say — those who are lovers of re-publicanism — she is wonderful because she is a model republic; her officers, from the Sovereign Pontiff down, are elected; her organization is wonderfully republican; the organization of the religious orders and the organization of the Church itself are models for republics and to a great extent were the models for our own republic. There is that union of authority, representation, liberty and stability, they say, which makes the Church perfect because she is a perfect republic. Others say, no; she is perfect because she is a monarchy -because the one-man power is found of in her. That man speaks and the whole world listens; people of every tribe and tongue, throughout the universe, hear his voice. It is heard on the banks of the Tiber and on the banks of the Mississippi; it passes over the moun-tains and through the laughing valleys throughout the whole world—that one voice; and therefore the Church is an absolute monarchy and therefore the source of its unity and its strength and its stability is its monarchical character. Others again say, no; it is neither a republic nor a monarchy, but it is a marvelously cunning union of all. It is a wonderful mosaic. All that is free in republicanism is united with all that is strong and permanent in monarchies. In that mosaic, you see all the wisdom, the accumulated wisdom of the governments of past ages. You see the experiences of history. It is permanent, then, because of its eelectic character. You have read Macaulay's well-known eulogy of the Catholic Church, and the philos ophy by which he attempts to account for its greatness and perpetuity. He attempts to account for it on human hy-pothesis, but the philosophy of his account will not stand examination. He speaks, for instance, of the fanaticism of persons like St. Teresa, as one of the sources of power. But fanaticism is short-lived; fanaticism is the disease of certain temperaments. Fanaticism, as sbort-lived and as a disease, can never

> tion, and philosophy and opposition. So you see this marvelous result! What, then, is it? Not a republic. not a monarchy, not a cunning combin ation of boin. No, it is a divine institution. It was not fashioned by man, and man can never give to it the per-manence that it has had and shall have until the end. Cunning men attain small results - only honest men can attain permanent results, and the truly great man is the honest man-and therefore this institution's existence, its wisdom, its permanence, its marvelous influence over the intellects, and the hearts, and the imaginations, and the love of the beautiful, and all that is tender in the human heart and all that is brilliant in the human mind, can be accounted for by no hypothesis but one —it is unlike anything else. It has some resemblance to other things, but it is as the new Jerusalem, coming down from Heaven and fashioned by the hand

centuries of persecution and examina-

of God.
And this wonderful work, this masterpiece of the power and the wisdom of terpiece of the power and the wason of God, requires a proportionate visible headship to unify all its parts. As the cannon ball, falling on the earth, touches it only as a single point, yet the whole weight of the cannon ball is at that one point; so when the priest of the Church or the Bishop of the Church speaks, he speaks not his own notions, his personal conclusions, more or less uncertain and vague and matters of might be the speaks with the whole for he is in union with its head, the

Sovereign Pontiff. And in regard to the present Pontiff, there is, in addition to his exalted of-ficial character, a marvelous personality which calls out our highest veneration and deepest filial affection. In that wonderful man who has steered the bark of Peter through such difficulties that men can hardly appreciate, steer-ing between the rocks of Cæsarism and of Socialism, on the tide of Christian Democracy, showing that in the Church there is real love for the people without surrendering authority—this wonderful man who is now the head of the Church and whose representative is before you to-night — this man who, in the sunset of his day, shines with more brilliancy than most men in their noon — this is the great man of whom we are His life is so prolonged, and his intellect still so bright, that there seems ground for the supposition that there is more than human in his preservation, with all the added wisdom of years and all the young enthusiasm of his early

You are welcome, Your Excellency, to this country at his representative, and you will receive here the intelligent honor and allegiance due to your representative character; due, too, to your personal character, as far as we have learned of it, because, as the president of the club has said, you have had experience of many years in the country, knowing the genius of the country, and also with the aptitude to further understand it. In this land you receive honor stand it. In this land you receive honor and loyalty, and here particularly in Philadelphia — Philadelphia, whose great ruler as Bishop was Francis Patrick Kenrick — I may say, in many respects, the greatest ecclesiastic that has ruled in this country—a man worthy to be mentioned with the Fathers of the to be mentioned with the Fathers of the primitive Church in his deep, extensive hearning and in his sanctity of life—he who wrote the admirable book on the "Primacy of the Apostolic See." Edu Rome, drinking in at the very

man whom, I trust, the Sovereign Pontliff will exalt to the supreme dignity of canonization. Bishop Neumann was succeeded by Archbishop Wood, who was educated in Rome at the Propators of the Pr ganda, and when he spoke of the Sover-eign Pontiff you could see his eyes light up with a holy enthusiasm. A thorough American, a convert to the Church, he became imbued with the true spirit of the Church in his devotion to the Holy See, and therefore in this city, with such traditions and such pontiffs, with such surroundings—to this city particularly I, in the name of my people and the habits of frugality and moral sentifrom my heart, welcome your Excellency.

His Excellency the Apostolic Delegate replied as follows:

Most Reverend Archbishop, Right Reverend Bishops, Reverend Clergy,

I deem it my duty, before all, to return my sincerest thanks to His Grace, the venerable Archbishop of the diocese, to the Right Reverend Bishops, the clergymen and the esteemed ge who, at the invitation of the Catholic Club of this city, have taken part at this reception. Your presence on this this reception. Your presence on this occasion to meet the Apostolic Delegate to the United States means to honor and venerate the immortal Pontiff, Leo XIII., and I cannot but feel a debt of deep gratitude towards you for this demonstration of faith and

f attachment to the Holy See.

His Grace, the Archbishop, has been pleased to present you the new Delegate by eloquent and noble words—words which have fully expressed the attachment of his beloved clergy and people to the Supreme Pastor of our Church. I thank him for it and I pray Church. I thank him for it and I pray that God may preserve to your affection, for many and many a year, your revered Archbishop, whose zeal, picty and learning have contributed so much to the religious advancement of this liocese and to your fidelity to the Holy

Gentlemen of the Catholic Club, I am indebted to you for this demoistration of respect towards me as the representative of Leo XIII. to your beloved country. Please accept my sin-cerest thanks and the assurance of my deep gratitude.

This grand re-union in one of the most

ancient and most noble cities of America. rendered imposing by the presence of so many eminent members of the clergy and laity, is an evident proof of the high esteem in which is held in America the venerable Pontiff chosen by God as Supreme Pastor of His Church. The produce the permanent result — an in-stitution that has stood the brunt of Holy Father cannot but appreciate highly this expression of respect towards this manifestation of religious and civic sentiments in a city already so illustrious in the annals of American civiliza-

> I am glad to learn how highly you have appreciated the service rendered by my illustrious predecessors to the Church. May God grant that also my humble efforts may be crowned with success for the greater glory of religion and the honor of the Apostolic See!

You have also made allusion to the time I had the pleasure to spend in in America. I was then in the prime of life. Having completed my studies in Italy, though not as yet ordained priest because I was too young, yet I felt an ardent desire to dedicate my life to foreign missions. God was pleased to hear my prayers and disposed that I should come to America. A few days after my arrival I had the great consolatter my arrival I had the great consor-ation of being raised to the sacred order of priesthood by a saintly American Bishop, as you have justly observed. Thus I contracted a debt of gratitude towards this country for having been elevated here to such a high dignity.

The years I spent in America were

years of earnest work ; yet I am glad to say that they were years of happiness and spiritual consolation. For, in the education of the young as well as in the administration of the sacraments and in the fulfilment of other missionary Church speaks, he speaks his but in the fulfilment of other missionary in the fulfilment of other missionary labors, I found such consoling correspondence as to recompense in great measure my humble labors. Hence authority of the Church at every point, the sentiment of other missionary labors, I found such consoling correspondence as to recompense in great measure my humble labors. Hence authority of the Church at every point, the sentiment of other missionary labors, I found such consoling correspondence as to recompense and deep authority of the Church at every point. affection has, since then, been nourished in my heart for a people so well-dis-posed for the acquisition of virtue and truth—a people destined by God to take such prominent part in the destiny of nations. After the lapse of some years I was recalled to exercise my sacred ministry in Italy and elsewhere However, during the long period o twenty years which have intervened, I never forgot the land of my first priestly labors. I admired with pride the marc of progress which, with unparalleled rapidity, you were making under the benign influence of liberty, guaranteed by the Constitution of the country. I saw the progress of arts and sciences; the success of the most daring enterprises; development of innumerable ventions, ingenious and useful; the general prosperity of the land; the extraordinary growth of the population; the springing up, as by powers of enthe springing up, as by powers of en-chantment, of villages, towns and cities; and I felt my heart overwhelmed with joy in seeing a nation which I had learned to love thus blessed of Heaven. Has the Church kept pace with

extraordinary march of intellectual and material progress? There may have been defections in a number of individual cases, but in general I have seen that religion has acquired strength and lustre in proportion. In fact, Christian education by means of parochial schools is generally diffused and a higher value is set upon its benefits. The Catholic population has gradually and steadily increased. ually and steadily increased. Your charitable institutions, your schools, your colleges, your churches have been multiplied. More strength has been given to the Church by the increase of religious institutions and the number of regular and secular clergy, and more lustre added to the ecclesiastical hierarchy by the erection of new dioceses and the establishment of an Apostolic Delegation.

Therefore, I am glad to see that dur-

ing the twenty years which have elapsed since I left the United States,

fits m y be lasting and salutary, it must be always sustained by religion. Material prosperity, if not watched and properly directed, may at no distant period overmaster the spirit and endanger a nation. The most prosperous ancient empires fell into total dissolution as soon as abundment. Only religion can preserve prosperity from the dangers of moral corruption. It inspires the rich as well as the poor with sentiments of moderation, frugality, honesty, self-respect, true liberty, fraternal union and true patriotism—virtues through which the political and social condition of a nation are made prosperous and lasting.

Gentlemen, your club has been instituted principally for this end, namely, to foster religious sentiments. May God grant that your Association may prosper for the welfare of your religion and your beloved country!

THE BAPTISTS AND ST. PATRICK.

It is not always an easy thing to account for the association of ideas which at first view do not seem to have any relation to each other. Of recent years we have got into the habit of as-sociating the coming of robins with the appearance of Baptist and other sectarion eulogies on St. Patrick. When we hear the welcome robins sing we begin to scrutinize the sermon depart-ment of the Monday issues to enjoy the Baptist preachers' Patrician song. The robins chirp is more prodromous of the sermon than the weather proph-

ets forecast of good weather. This year is no exception to the rule. The robins are here, and pari passu come the sermons. And some of them are really fairly good, showing that the preachers have taken to the study of the life of the great saint, and that they appreciate his conspicuous virtues

and wonderful works.

It gives pleasure to the real old Simon Pure Patricians to und their patron saint growing in respectibility and popular esteem. They knew had deserved it all the time, but that knowledge does not diminish their pleasure and surprise at seeing his

merits so eloquently recognized.

But there is a dead fly in their cup of joy. It is that the preachers, like some others whose bamp of inquisitiveness, abnormally developed, makes them want to appropriate every good his sacred person and be pleased with thing in sight, want to appropriate St. Patrick and make a Baptist preacher of him. The immortal green Patricians do not take kindly to this kidnapping business, and if they cannot get out an injunction they can at least enjoy the privilege of a protest. They can-not understand how a Baptist preacher could make faithful and devout Catholics of pagan people. And nobody else can. Nor can they understand how the Catholic Church could canonize a Baptist preacher. There sad lack of concatination accordingly. -N. Y. Freeman's Journal.

Leo's Jubilees.

Pope Leo will have celebrated no fewer than four jubilees during the present year: His "iron jubilee" as a priest—he was ordained seventy years ago; his "diamond jubilee" as a bishop—he was consecrated sixty years ago; his "golden jubilee" as a years ago; in s' goiden juoilee as a cardinal—he was appointed fifty years ago; and his "silver jubilee" as Pope—he was elected twenty-five years ago. This is a coincidence hitherto unprecedented in the long annals of successors of St. Peter.-The Pilot.

DIOCESE OF HAMILTON.

FORTY HOURS' AT ST. PATRICK'S CHURCH FORTY HOURS' AT ST. FAIRGE, SCHOOL The Forey Hours' devotion was conducted in St. Paurick's church. Hamilton, on Friday, Saturday and Sunday last. Special sermons were preached by Rev. H. Urben. C. SS. R., of Toronto, on Wednesday, Thursday, Friday and Sunday evenings. The eloquent Father drew large congregations, and a very large number approached Holy Communion.

THE HEROES OF ST. PATRICK.

On the cruel field of battle in agony lying
At the close of the day in a great nation's
fight
A soldier lay wounded 'mid the dead and
dying
Shot down in a cause when he fought for the
right

The bright sun was spreading its yellowish splendor
As far in the western sky it lowered to rest.
And its beams lit in glory a nation's defendor.
The flag that each here had always loved

All day while the bullets about them were flying.
America's soldiers had pressed in the fight
All day they had fougat and now they were
dying
That their country might triumph in Justice
and right.

All day through the heat and flerce battle's glowing
Our true Irish hero had smothered his pain.
And now he was dying, his red blood was flow-On the cold dewy field, 'mid the thousands of slain,

The chill night had lowered, his form became He thought of his home, the land of the blessed, And then as if suddenly his heart became And then as if suddenly his heart bolder
America's soil he pressed to his breast.

The green grass half covers his pale withered form,
His blood has ceased flowing, his eyes has
paled gray,
He thinks of his youth and his blood seems to warm, He thinks of the moment, 'tis Saint Patrick's Day.

Then he turned, his eyes sparkling, his great soul all glowing He loved his nome dearly, they had turned him away.

And he thanked his Good Maker in sweet language flowing
That he bore him to die on his patron saint's day.

When morning had brck) on that dread field of battle Our hero had passed from the kingdom of Our nero had passed the pain pain.
He had left far behind him the world's din and rattle To bread in the paths of glory again.

. When the nation's look round them for men true and daring,
For men to mix in the terrible fray
They fear not to look with tender eves faring,
To those who honor St. Patrick's Day.

—T. F. WEST.

Sacred Heart Review. THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXXIII.

As I have said, Mr. Lansing appears to know very little more about the line of the Popes than about the succession of the Mikados. He makes Bellarmine, of the Mikados. He makes Development with Clement XIV., who died in 1774; he twice makes Benedict VIII., who died in 1012, contemporary with the Coucil of Constance, which met in 1414; and on pages 209-10 he makes it pretty plain that he does not know when Gregnry the Great reigned, but that he has a vague notion that it was in the tenth century, three hundred years after he died. Indeed, it would be no very gross exaggeration to say that he does not know when any Pope lived, except the last three or four, only he takes at second hand, or rather at twentieth hand, the date of some event or document connected with a particular Pope, he of course remembers, for the moment, when such a Pope was reigning. Yet this would give no assurance that he might not, a few pages later, put the Pope in question hundreds of years out of his place. It is really interesting to watch the

way in which the Lansings and Chris tians, and similar riffraff, go about their work of malignant falsehood. For the work of malignant falsehood. For the most part they are wholly incapable of personal research, and utterly indisposed to it. Their principle of proceeding is very simple and effective. Whatever they find to suit their purpose in earlier books of the same vulgar and virulent character as their own, they at once note down. The thought of examining it, to see whether it can be verified, never comes into their heads. Nor do they ever think of inquiring what it means translated out of the language of its own time into the language of ours. Still less do they wish to consider how it is related to the current morality of its time, by which current morality of its time, by which alone, usually, acts and opinions can be

fairly judged.

Yet they know perfectly well how to apply this last principle when it turns to their own advantage. Ask Lansing, for instance, whether we can account Cranmer a good man, who burnt Baptists and Unitarians, and he would answer: "Of course he was a good man, and a martyr besides. He honestly beand a martyr besides. He honestly be-lieved Anabaptists and Arians to be aggravated heretics, and for centuries the very best men had allowed, though the very best men had allowed, though all had not equally urged, that obsti-nate heresy might lawfully be punished by fire. If Cranmer were living now and said such things, we should abhor him as an odious criminal, but how can we call him a criminal for acting in his own time on a doctring, which the very own time on a doctrine which the very best men, even the most benignant otherwise, almost universally admitted? There were a few Catholics, and a few Lutherans, and a few Calvinists, that disputed it, but they were a mere handful. Therefore Archbishop Crammer was a good man, a saint and martyr, although if he did the same things now we should send him to the gallows. It is most unius, to determine a many There were a few Catholics, and a few is most unjust to determine a man's unworthiness or unworthiness by a code which in his day had scarcely come

I do not acknowledge Cranmer for a martyr, for he did not go to the stake as long as he could keep himself from it by reiterated falsehood, but the rest of Lansing's supposed answer is perfectly sound.

So also one might say: "You praise this and that English judge, living since the Reformation, (say Sir Matthew Hale) as an excellent man. Yet, as Robert Hall says, the English penal code, down to about 1820, was barbarous and sanguinary beyond almost all other codes of Europe. Yet these men, whom you call excellent, and even pious and benevolent, administered this bloody code, and even more or less defended

Lansing's answer would be (crediting him for the nonce with sense enough to make it): "Commonly a man can hardly live in a country unless he accepts its general code of morals and law. fore Nature wisely bends most men opinions, and still more their formals acts, to their circumstances. Until things are ripe for a profound reform, martyrs of that reform would mostly throw away their lives. Therefore it is wisely provided that there shall be few of them, until the time comes when their exertions or sufferings will be fruitful. Sir Matthew Hale hanged ne witches, and sent many men to the gallows for trifling larcenies, but for all that he was an upright, godly, and, where his feelings were free, as towards John Bunyan's family, very sympathetic man."

This answer given by Lansing, or by anybody would be conclusive.
However, the Lansings and Christians, and their kind, have a peculiar edition of the Bible. It reads: "Thou shalt have within thy house diverse weights, a great and a small. Thou shalt have likewise diverse measur great and a small. The great shall be very great, and the small very small. When thou hast to measure the misdoings of Papists, thou shalt apply the greater measure and the greater w when of Protestants, the vanishing weight and measure. When it concerns weight and measure. virtues of Papists, thou shall minify to the utmost; but when the virtues of Protestants, especially of the Re-formers, thou shalt send abroad and borrow empty vessels, borrow not a few until at last thou declare that thou must needs cease measuring, for that the virtues of these holy men are beyond

all measurement."

Professor Nippold, in his anti-popish olume, often emphasizes the obligation of using one weight and one measure, and then proceeds straightway to illustrate his principle by contraries. How-ever, I mean some time to take him up particularly. I beg his pardon, pro-found scholar as he is, for likening him A. P. A. scarecrows of our Still, the will is everything, to these A. country. Still, the will is everything, and Lansing and Christian are not to be t out of their sacred share in this unholy brotherhood.

For instance: we always hear those Catholics who murdered the Prince of

orange, and who conspired to murder Elizabeth, described as criminals of the Then why do we leepest die. hear those Protestants who contrived and carried out the assassination of the elder Duke of Guise described in the same way? Now Admiral Coligai, on his own showing, was an accomplice before the fact in this murder, although he would not say in so many words, "Go and do it"; the great Beza ex-tolled it, with holy envy that he himtolled it, with holy envy that he him-self was not the doer of it; and almost the whole body of the Huguenots throughout France repaired to their temples to give thanks for the deed,

and to glorify the doer.

Then if the murderer of William, and the conspirators against Elizabeth, were crimicals in the ordinary sense, we have to brand the whole body of French Protestants as common villains We have also to describe as a vulgar ruffian John Knox; when he extols the murder of Cardinal Beaton as "Ruthyen's godly deed." So also we must portray Melancthon, who prays for the murder of Henry VIII.

the murder of Henry VIII.

However, we have no right to describe Gerard or Babington and Tichbourne, or Knox, or Melancthon or Beza or Coligni, or the Huguenot Church of France, as common criminals Church of France, as common criminals.

None of their deeds were of private import. None of them offended the general conscience. As Froude says, assassination was then the weapon used by every party against every party. The higher consciences of that age, it is true, began to revolt against it, but the constant of good the average conscience, even of good men, did not, if it was free of private ends. We detest it now, and so will men sometime detest aggres ive war. Yet how unjust it would be in our pos-Yet how unjust it would be in our per terity if they should call Roosevelt or Edward VII. or William II. common ruffians for attaking Spain or Venezuela! And quite as unjust should we be if we called Knox or Babington ordinary villains, when either of them would have given up his life for that which to him was a sacred cause. Nay, the Council of Edward VI. was extolled as of almost superhuman virtue, because it would not consent to poison the young Queen of Scots, then eight years old, and not yet having offended in any one particular, but whose betrothal to the Dauphin might some day be injurious

to England! The Lansings and Christians would propose a compromise. They would say, or signify: "Esteem all the Catholic assassins and conspirators common soundrels. Esteem all the Protestant assassins and conspirators holy martyrs or confessors, somewhat led astray by a pious zeal." This compromise is renassassins and conspirators common sounpious zeal. This compromise is ren-dered the more practicable by observ-ing a profound silence about their deeds of "holy murder," as Andrew Lang well describes them. How much,

Lang well describes them. How much, for instance, would you learn about them from Merle d' Aubigné?

This compromise has long since been accepted by average Protestantism, but of course is abhorred by Christians, and by honest men. Average Protest. and by honest men. Average Protest-ants, towards the elder religion, are neither Christians, nor honest men, nor even observers of common decency. How far Catholics are decent in their treatment of the later religion, it is for them to decide. I have lately seen some very strong expressions of eminent Catholics on this piont, and have read an autograph letter of a very distinguished Jesuit expressed his exas peration at average Catholic treatment of Protestant missions, which is indeed unfair to the last degree, though largely redeemed by the Abbé Pisani. However, on the whole, from the time when Bellarmine brought in an honest treatment of Protestant principles to the present, John Ruskin, though half a Bapist, declares that Catholic controversialists are well informed and fair. Let our Presbyterian Boards and American Tract Societies, and Baptist Book Concerns, go and do likewise, casting the Lansings and Christians out of the sanctuary.

CHARLES C. STARBUCK. Andover, Mass.

DEVOTION TO OUR LADY OF SORROWS.

The Church has consecrated two feasts to the Sorrows of Mary. The first is the Friday before Palm Sunday the second is the third Sunday of Sep

tember. Great and bitter were the sorrows

which afflicted the Heart of Mary dur-ing the Passion of her Divine Son. We should be mindful of these sorrows, and honor them.

Our Lord once said to a Saint: "The tears which are shed at the remembrance of My sorrows are very agreeable to me; but on account of the great love I have for My mother, I love still more those who meditate on what she suffered. who meditate on what she suffered. To those who honor the sufferings of My Mother, I promise before death a sin-cere repentance for the sins they have committed. I will entrust the care of their souls in a special manner to My Divine Mother, that she may accom-panying them on the Day of Judg-

We can say at least seven Hail Mary's every day in honor of the seven

Sorrows of Mary.

It is a pious custom to receive Holy
Communion on the Feast-days, which
occur this year on April 3rd and
September 20th.

The Way to Progress.

Just as home life has its trial fo the members of a family, so community life has its irritations for members of a religious order. To put up with these sweetly and to assist others to these sweetly and to assist others to bear them patiently is one of the duties that develop the proper spirit for that vocation. To be contented, to be cheerful, to put down selfishness, to advance in the generosity of sacrafices, that is the way to progress.—Catholic Columbian.

No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession, as change of water, cooking, climate, etc., frequently brings on summer complaint, and there is nothing like being ready with a sure remedy at hand, which oftentimes save great suffering and frequently valuable lives. This Cordial has gained for itself a wideepread reputation for affording prompt relief from all summer complaints.

FIVE-MINUTES SERMON. DEATH.

Passion Sunday

PURCHASED BY HIS BLOOD. "Christ being come a high-priest of good sings to come by His own blood entered once to the hories, having obtained eternal re-emption." (Heb. ix. 11-12.)

To-day, dear brethren, is Passion Sunday. Its very name teaches us that we are drawing near to the time which is set apart by the Church, for the purpose of keeping alive in our memories the most marvellous events which the world has ever known. The time thus set apart is called Holy Week. It does not begin until next Sunday, but it will be well for us to turn our thoughts will be well for us to turn our thoughts in advance to this most sacred time, and to consider in what way we can best spend it for the good of our souls. The first day of Holy Week is Palm

Sunday. On this day our Lord entered into the Holy City of Jerusalem, and was greeted with the Hosannas of the very same people who a few days after-wards cried "Crucify Him! Crucify Him!" From the entry into Jerusalem the Church calls upon us to follow our Lord step by step, until He reaches the Hill of Calvary; and wishes us to place ourselves in spirit at the foot of the cross to gaze on that blessed and awful sight. She says to us: Go and behold your Lord and your God bleeding with the strokes of the cruel scourge, torn with the thorns which were put upon His Sacred Head.

Behold Him mocked and jeered at by cruel men; betrayed by one of His Apostles, deserted by the rest. See Him nailed to the accursed tree, raised high in the air like the brazen serpent in the wilderness; behold Him worn out with His awful weight of suffering, bowing His head and giving up the ghost. Listen to His sacred voice praying for His murderers : " Father, forgive them, for they know not what

Listen to the words of fearful woe Father: "My God, My God, why hast Thou forsaken Me?" Try during this week to make the sufferings of our Lord real to you, to bring them home to your hearts, to enter into them so as really to feel with and for your suffering Lord No better way of doing this can be found than the reading in the Holy Gospels the accounts there given of His Passion and Death, provided you read these accounts with attention and devoticn.

se are the events of all others which have ever taken place in which we have the deepest possible interest. Our sins are the burden of our lives, they weigh us down and bring us to the ground, they cut us off from the source of light and joy and peace: they fill us with a fearful anxiety as to what awaits us hereafter. How are we to get rid of this burden? How are we to obtain pardon and forgiveness? What ground of hope and confidence can we find? Were we to look to ourselves and to our efforts alone we might well despair. The sanctity and awful holiness of God might well fill us with fear and trembl

It is only in the love of God mani fested in the death and suffering of Christ that we can attain the full conviction that we shall be forgiven if return to Him. "Surely He hath carried our sorrows: He was wounded for our iniquities, He was woulded for our iniquities, He was bruised for our sins; the chastisement of our peace was upon Him; and by His bruises we are healed." This it is which gives to the events of this week an interest greater for each one of us than any other event which has ever taken place. All that took place was caused by us: all that took place was done for us. Therefore, as we dwell devoutly upon these various events, and witness the scenes which took place, the thought which we mu t ever keep in our minds "All this was done tor me : our Lord suffered in order to obtain forgiveness for me, in order to wean me from my fondness for sin; in order to bring me to confess my sins with sorrow and true repentance ; in order to open

to me the gates of heaven."

Many persons are unwilling to give up their sins: some who are willing find it hard to confess their sins. But however much repentance and confession may cost you, did not the grace which is to lead you to repentance and confes sion cost our Lord a great deal more? Try to spend this holy season so that you may have a keen and lively sense of the bitter and cruel sufferings of Christ: then the time will not have gone by unprofitably, but you will have produced fruit both for this life and the next.

Happy Last Words.

In a hospital not many years since a young man languished with a throat affection. The surgeon declared that only by a heroic operation could his life be saved. The youth consented to only by a heroic operation could his life be saved. The youth consented to the ordeal. Before applying the knife, the doctor said: "My son, I must tell you in advance that when I am through with you, never again will you speak a word; you will be dumb to your dying day, no matter how remote that may be. So if you have any message, speak it now, for it will be, as I said, the last." The young man was expected to send a tender message to his mother, his tender message to his mother, his father and other members of his family, but it was not so. "Doctor," he replied, "I am ready to utter my last words, and they are: May the name of Jesus be ever praised and loved!" And until he regained his faculties in the real Land of the Living, he never more artipulated in human speech. nore articulated in human speech.

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ST. JOSEPH, PATRON OF A HAPPY

Three reasons are given for the con ferring of this title on St. Joseph.

He died in the arms of Jesus and
Mary. To St. Joseph alone among men
was given the consoling primiting of was given the consoling privilege of dying in the arms of Jesus and Mary. Sweet and tranquil must have been that death, attended as it was by those whose presence can calm the agitated soul, render less painful the final separation of the soul from the body, and alleviate the terrors of the awaiting judgment. Foolish indeed is the man who does not beg for this crowning grace of a happy death. According to tradition confirmed by revelation, the death of St. Joseph occurred a short time previous to the commencement of the public ministry of our Saviour Nothing was yet known of the future prodigies to be wrought by Jesus—prodigies which were to reflect glory on the poor family of Nazareth.
Joseph died obscure and unknown—a
perfect type of the Christian death in
all its beauty, simplicity and grandeur. Jesus died on the cross, in torment and sufferings—a Victim of propitiation for the sins of men; and Mary, His Mother, expired fifteen years later, consumed with love and the ardent desire of beholding once more her divine Son, with Whom she was so inti-mately united in soul. The death of St. Joseph differed from these two holy deaths, inasmuch as his was accom-panied with regret for leaving on earth those who formed his happiness, and who were one day to become the brightest ornaments of heaven. But he died filled with hope in the assurance of blessed eternity, encouraged by the all-powerful love of Jesus and the sweet words of his Immaculate Spouse. Mor-iatur anima mea morte justorum. ("Let my soul die the death of the just.") If my soul die the death of the just.") If in my last moments I feel a regret when leaving those I hold dear on earth, and the sorrow of that separation grieve my poor soul, do thou, dear patron, console me in the thought of the glorious reunion of all those united by the ties of blood, friendship, as faith, and whose happiness shall he

consummated in heaven, St. Joseph is a powerful mediator with the heart of Jesus. After Jesus and Mary, what more powerful protector than St. Joseph can we invoke in the solemn and decisive moment on which all depends, when the soul in anguish calls on those who have the power of aiding and protecting her? Gerson says that the prayers addressed by St. Joseph to Jesus and Mary have the force of a command, rather than the form of a supplication. The confidence of a Christian becomes animated and enlivened by these thoughts, and the name of St. Joseph becomes a sure and impenetrable shield against tre shafts of hell, and an all-powerful safeguard in the terrors of death.

or faith, and whose happiness shall be

St. Joseph was taught by Jesus and Mary to adopt us as his children. No mortal ever obtained so deep a knowledge of the hearts of Jesus and Mary edge of the hearts of Jesus and Mary as our dear father, St. Joseph. St. John was called the Beloved, the Apostle of predilection, on account of his having reposed on the bosom of our Saviour; but St. Joseph dwelt with Jesus during thirty years in an intimacy which the angels might have been envied, and in the capacity of father. We should often reflect on what we owe St. Joseph in considera-tion of the numerous graces which he obtained from Jesus for all men, but specially for poor sinners. Moreover, in becoming the adopted father of Jesus, he became ours also; for are we no named, though infinitely unworthy, the brothers of Jesus? Alas! far more appropriate would be the title execu-tioners of the world's Saviour; for we daily become such by the commission of Still, St. Joseph claims us for his children, and the tears and blood of his innocent Son render us dearer in his eyes, while the remembrance of Calvary serves to increase his loving and paternal tenderness towards us. If the affection of a father for his fests itself most intensely at the hour of the death of the child, and if, as a Christian, he uses every means in his power to procure for it the graces attendant on a happy death, attendant on a happy death, what, think you, must be the loving, earnest, anxious tenderness of our dear father, St. Joseph, when he sees one of his children on the point of being summoned before a just Judge? With fervor and love he then offers on behalf of the dring one the neittings addressed of the dying one the petitions addressed to himself!—Right Rev. M. De Langalerie in The Month of St. Joseph.

WHY THE SEED SHOULD BE SOWN

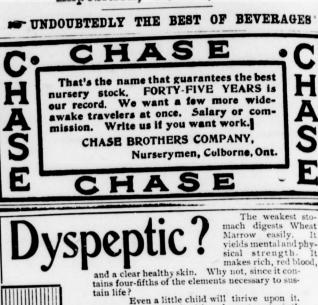
EARLY. (Leo XIII. to the Bishops of the Church, April

"It is your duty, Venerable Brethren, to devote your assiduous care to scatter afar in the field of the Lord the seed of your heavenly doctrines, and to cause the principles of the Catholic faith to penetrate early in the souls of the faithful, so that these doctrines may push their roots deeper and be preserved in that shelter from the con-tagion of errors. The greater the efforts of the enemies of religion to present to inexperienced persons, and present to inexperienced persons, and especially to youth, teachings which may obscure their minds and corrupt their hearts, the more you must labor zealously for the success, not alone of a good and solid method of education, but appeared by the makes the teaching itself. especially to make the teaching itself conformable in science and discipline to the Catholic faith, particularly in philosophy, on which depends in a great manner the just direction of other sciences, and which, far from tending to destroy Divine revelation, is likely rather to smooth the way for it and to defend it against its enemies, as has been taught us in the examples and writings of the great Augustine, of the Angelic Doctor, and other masters of Christian science."

Tread cheerfully every day the path in which Providence leads; seek noth-ing, be discouraged by nothing, see duty in the present moment, trust all without reserve to the will and power of God.

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A lady writes: "I was enabled to remove

ately seen.

A lady writes: "I was enabled to remove
the corns, root and branch, by the use of Hol-loway's Corn Cure." Others who have tried it
have the same experience.

A Simple Way.

Advising a person about a cure for the drink habit, a writer says: "Keep busy, avoid old companious, eat oranges. When the drink demon rises, oranges. When the drink demon risch hustle. Work, eat, talk, change whatever you are doing, get into a new at-mosphere, and the demon will sleep. The best way to conquer temptation is to run." A simple and effective way to overcome the desire for stimulants is to fill up on water. The man stemach is full of "Adam's ale no thirst for any other brew.—Catholic Columbian.

One of the greatest blessings to parents it Mother Graves Worm Exterminator. If effectually expels worms and gives health in a marvellous manner to the little one. DR. HAMILTON'S PILLS CURE BILLIOUSNESS.

MARCH 28, 190

CHATS WITH Y Keep your heart lean of heart shall se ity dims the eyes of last puts them out. the purity of your with lascivious reading

pure tongue as you

Pick your steps through of the mire.—Archbi The Perpetua If you lack chargenuine honesty and college education, yantages not only em ate your real failure ever succeeded, no millions of dollars he lated, who has lost h process. If he has le ind him, if his inte in his long-headed m sharp dealings, in schemes, his life is not matter what pos how much money is a miserable failur pearl of his life. A Hint to the The Catholic Citi

the goodly number of which every parish rule," says the Ci are a lot of worthy f are a lot of worthy of them are, at he matrimony; but he and their sense tha sters are no longer they feel 'out of Y. pachelors of this k all our city parish-bad, for they are of becoming executives modest fellow girls of twenty-fo lly think more thirty-five."

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strength

CHATS WITH YOUNG MEN.

Keep your heart pure. Only the ean of heart shall see God. Sensualclean of heart shall see God. Sensuality dims the eyes of the soul, and at last puts them out. Value too highly the purity of your mind to defile it with lascivious reading. Shun the impure tongue as you would a scorpion. Pick your steps through life; keep out of the mire.—Archbishop Keane.

The Perpetual Failure.

If you lack character, downright enuine honesty and squareness, your genuine honesty and squareness, your college education, your superior advantages not only emphasize or extenuate your real failure, for no man has ever succeeded, no matter how many millions of dollars he may have accumulated, who has lost his character in the lated, who has left his manhood be-process. If he has left his manhood be-hind him, if his integrity has escaped in his long-headed methods, his shrewd, sharp dealings, in his underhanded schemes, his life is a failure. It does not matter what position he has reached or how much money he has made. He is a miserable failure if he has lost the pearl of his life.

A Hint to the Bachelors.

The Catholic Citizen comments upon the goodly number of "old bachelors" which every parish possesses. "As a rule," says the Citizen, "these men are a lot of worthy fellows. Two-thirds of them are, at heart, not opposed to matrimony; but because of their age, matrimony; but because of their age, and their sense that the ways of young-sters are no longer dignified for them, they feel 'out of the running,' so to speak. . . You can count the bachelors of this kind by the score in all our city parishes. It is really too bad, for they are losing many chances of becoming excellent husbands. If these modest fellows but knew it, the girls of twenty-four and twenty-eight really think more of a man after he is think more of a man after he is thirty-five."

Unfinished People.

There are a great many people who do remarkable things in one direction, do remarkable things in one direction, yet seem to be incomplete, or totally unfinished in others. At a distance, they shine like geniuses, but on closer acquaintance we discover some conspicuous lack, some striking defect which mars their personalities and

People of this kind are often looked People of this kind are often looked up to as superior beings, or envied as geniuses by average men and women. Yet is it not, on the whole, infinitely better to have a complete, well-rounded character, even if not brilliant or strik-ing in any particular, than to have ing in any particular, than to have overtowering ability in one line and

not average well? The average boy gifted with good, sound common sense, with a willingness to work, with an ambition to be somebody in the world and a determination to make the most of his opportunities, even though he shows no glint of brileven though he shows a so-sidered, will win much more satisfactory and enduring success than many a so-called genius.

Generally a man of tremendous force Generally a man of tremendous force in either mental or physical powers uses up his vitality sooner than the man of ordinary powers and, consequently, if he would live long, must conserve his energies. Many do not, but work and work till they suddenly to the conserve his energies. drop dead. This is a sin not only to themselves but to their families, their friends, and to the world at large. Many, and too many, are the deaths, chronicled in the daily papers, of these workers, cut off in their prime simply

from overworking.
You have no right to rob the world of your presence. You are here for a pur-pose. You are your brother's keeper. You should live as long as your vitality will permit. This needy world of ours needs you and all of you. You will in the end accomplish more by husbanding the end accomplish more by husbanding. your powers than you will by hurrying, worrying, and so overworking your powers that the candle of life is snuffed out int other ways. out just when you should be doing the

No one ought to work so hard that he becomes pale and haggard and suffers from insomnia and numerous other ills. It is wrong. The mistake of many workers to day is their yielding to the hurry and rush around them, trying to emplish too much in too short a time, and in the end not accomplishing half of their life-work. Drugs, patent medicines, and spasmodic attempts to take a rest can do but little good after the work of breaking down the mind and oody has been done. To prevent is a thousand times better than to cure, and is more sure. Follow out the teachings of the Bible, "be temperate in all things," and much less sickness will you suffer from. Most of us act as if our bodies were made of oak and brass, and stand any amount of ill treatment, rather than made of flesh and blood to be used as flesh and blood to

rather than made of near the be used as flesh and blood. Rest is as necessary as work, if we would live out the full length of our days and be useful to our fellow-men.

Follow the laws of health. Pay more attention to what you eat and how you eat. Give the mind a rest by exercising the body in the proper way, and instead of feeling worn out and sick from one week's end to another you will feel as fresh as a pastured colt, and in place of ending your life by premature death you will live to a ripe old age and drop to pieces, all parts at once, as did the deacon's "one-hoss shay."

The Times and the Young Man. Whenever a rich man dies, a man who

whenever a rich man discovering to great wealth, it is a common thing for young men to say: "Oh, yes, he started when men to say: "Oh, yes, he started when there were lots of chances." But a man can't do that sort of thing now. In 1840 the discontented said that the halcyon days were in 1812, when a man could get a fat contract in the war. In 1870 the rich men had the chance of the gold fever in 1849. In 1900 we say that it was easy enough for a man to get a start during the war of 1865. And soit goes. In 1930 it will no doubt be said: "Oh, yes, a man had a chance in 1900 when all was prosperity, and America was just developing her new territories." Yet thousands of young men to-day are saying that "there are not chances for a poor young man."

They say this so glibly; they argue so plausibly about the crushing influence of trusts and the combination of capital, that many mothers have written asking: "Is this true? Has my boy no chance because he is poor?"

When a young man sits down and be-littles the times in which he lives, and wails about "the good old times when men had a chance," it is a pretty good indication that not the times are wrong, but that the young man is either incompetent or indolent. The fact that a young man is poor is not a hindrance, and never was. On the contrary, poverty is the finest inheritance a y man can have. No combination can be better than poverty and good health to a young man who wants to carve his way in the world. The young man to be pitied is he of means who knows no be pitied is he of means who knows no stimulus to the best endeavor. But the young fellow who inherits poverty is to be congratulated. He has what all men who have risen in the world had to push them on to make them mighty. The finest process of character-building through which a man can pass is that of poverty. It is a priceless stimulus. Such conditions as hard work and an education obtained with difficulty breed men, and men so bred have the best training to conquer obstacles. A young man does not start with nothing when he has good health, and believes when he has good health, and believes in frugality and honesty. He has everything that has made thousands of men useful, honored and happy.

to a man as that which puts him out of sorts with the times in which he lives. The most useless men in the world today are the unsuccessful loafers who regard the riches of others as an insult to themselves. The young fellow who regard the riches of others as an insult to themselves. The young fellow who has anything in him never stops to regard other people except as he can learn from them. He has no time to abuse the methods of others. Thus insincerity is rooted out from the nature. That is a practice he leaves to the That is a practice he leaves to the loungers who kick their heels at the tation platform, or rural groceries, or corner groggeries. It is the chief greatness of America that a young man greatness of America that a young man can make to himself what he chooses. No man, business house nor corpora-tion keeps a young man down because he is poor. The demand for brains to-day is too great. A young man of capacity, industry and integrity has a field for individual effort such as never before existed in this country. And before existed in this country. And success is neither harder nor easier than it ever was. Success never yet came to the laggard, and it never will. Let a young man be capable; have enterprise, be willing to work, and carry himself like a man, and he goes where himself like a man, and he goes where he will. His success depends upon himself. No times, no conditions, no combinations of capital can stop a young man who has determination to honorably succeed, and who is willing to work according to the very utmost of his capacity and sinews of strength. stop a

The real trouble is that the average young man won't work. He has gotten the insane notion into his head that the insane notion into his head that success comes by luck, that men are made by opportunities which either come to them or are thrust upon them. And he waits for luck or a chance to come along and find him; or he dissipates his energies in profitless channels. Instead of using every moment of his time he wastes hours in sensual pleasures for which a young fellow with the time he wastes nonrs in sensual pleasures for which a young fellow with the right stuff in him has no time. Instead of defying and dismissing temptation he courts it, winks at it, plays with it. Instead of placing dress and amusements in their spaces relative and position has in their proper relative and position he takes them out of their places and lets takes them out of their places and lets them hold a wrong value in his life. Instead of using his time in learning from other men he wastes his breath in idle lamentations. Instead of taking a sane view of conditions, and seeing with a clear mind that as trade widens, approximations increase the takes the opportunities increase, he takes the mistaken view that the rich are getting richer and the poor poorer. These are the conditions of mind and life which are keeping thousands of young men down, and will keep them down.

The times are all right. It is the young man who finds fault with them who is not .- Fraternal Voice.

THOUGHTS ON ST. JOSEPH.

St. Joseph did not suffer martyrdom. What made him the greatest of saints and promoters? God's will was enough o make him happy. He had no other to make him happy. He had no other desires. Poverty, monotony, labor, labor without praise, was sweet to him if it was God's will. Hence he was meek and obedient without asking why. Zeal with little opportunity came out in prayer. A perfect promoter was St. Joseph.—Father Dignam, S. J.

To Joseph, Jesus and Mary were subject and obedient while on earth. And since natural relations never change, it follows that even now in Heaven, Jesus, the Son of God and King of heaven, and certh, and Mary. King of heaven and earth, and Mary, the Mother of God and Queen of heaven and earth, are still submissive to St. Joseph. How great must, therefore,

be his power! As for gentle St. Joseph, he has his place in the affections of all Catholics. They learned to love him in the first They learned to love him in the first Bible stories heard at their mother's knee; in their school days, when they learned his hymns, and "honored" him one special day during his month, by placing a plant before his statue, and wearing his badge throughout the day; and when school days over they go and when, school days over, they go out into the world, he is still their cherished and favorite protector, as he was the faithful guardian of the Blessed Mother and Child.

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The Evils of Constipation.

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OUR BOYS AND GIRLS. THE LITTLE MAID OF ISRAEL.

BY EMMA HOWARD WIGHT.

CHAPTER I. In the Land of Israel, not a great distance from the city of Samaria, dwelt Ezra with his wife, Sarah, and their two children, Isaac and Leah. The sun was sinking behind the hills as Ezra and Sarah sat before the door of their humble dwelling resting after the labors of the day. On a couch in the doorway reclined a youth with a pale, sickly face and emaciated limbs. Isaac, the eldest-born of Ezra and Sarah, had been a cripple from birth. His eyes, dull and languid from constant pain tired and sad, were fixed eagerly upon the wide white road stretching away in the distance until it was lost among the

At length, with an impatient sigh, he turned his pale, wan face towards his mother and said:

mother and said:

"See, mother, the sun has nearly set; why tarryeth Leah so long?
'Twas but sunrise when she did set out for Samaria, surely she should have returned ere this."

"Thou dost forget, my son, that thy lists had much to do in Samaria," re-

sister had much to do in Samaria," replied Sarah, soothingly. "First to dispose of the fruits and then to purchase processities for our household. chase necessities for our household; also the ass of our neighbor being old and stiff, can travel but slowly."

"All that thou urgeth be true, mother," exclaimed the lad, petulantly.

mother, exciaimed the lad, petulantly.

"But my sister has ever the same tasks, still she always returned from Samaria before the setting of the sun. I fear that some ill hath befallen her,"

and his lip quivered with pain while his large, soft eyes dilated with fear.

"How now, lad! why dost thou frighten thy mother with thy sickly frighten the mother with the sickly frighten the mother with the sickly from the mother with the sickly as frighten thy mother when tay storage fancies?" cried Ezra, impatiently, Sarah's check grew pale. "What could have befallen thy sister?"

"She may have fallen into the hands of the Syrians, whom thou knoweth do make raids into our country and carry off captives," answered the lad, tremulously. "Oh, if I were only as other lads these burdens should not fall upon the weak shoulders of a maident the weak shoulders of a maiden!
"Twould be I who would journey into
Samaria with the fruits," and tears of bitter pain and humiliation filled his

Sarah leaned forward and gently smoothed back the dark, curling hair from his white brow.

"Speak not thus, my son," she mur-mured, with infinite tenderness. "Thy mother loveth thee but the more tenderly because of thy affliction, and well dost thou know how thy sister's heart yearneth over thee."

A faint smile touched the lad's pale

wicked of me to repine at my affiction when thou and my sister, Leah, do love me so well. But, oh, mother, if I were but strong and whole," and, covering his face with his hands, he sobbed aloud.

"Look up, lad, and dry thy form lips. "Ah, mother," he said, " it is "Look up, lad, and dry thy tears, for yonder cometh our Leah," cried

With an exclamation of joy, Isaac obeyed, and, lifting himself eagerly upon his elbow, watched with joyous eyes, the slow approach of an ass upon which was seated a maiden.

Ezra went forward and lifted her to the ground.

the ground.
"Leah! sister! thou art come at last!" cried Isaac.
She ran to the couch and bent over

him; his weak arms clasped her neck, his eyes looked lovingly into her face. The brother and sister had the same The brother and sister had the same fine-cut features and beautiful, soft, dark eyes, but the lad's face was white and wan, while the rich bloom of health colored the cheeks and lips of the maiden. Her dark hair, curly and silken, fell to her waist; she was slenderly built, but erect, graceful and quick of movement.

"Way didst thou tarry so long, my child?" asked Sarah. "Thy brother the feature feature of the same way and same way that the same way the same way that the same way that the same way the same way that the same way that the same way the same way that the same way that the same way the same way that the same way the

child?" asked Sarah. "Thy brother has sorely fretted, fearing that some ill had befallen thee."
"I am sorry that thou didst fret, brother," said the maiden, bending to his his rale brow.

kiss his pale brow.
"Hadst thou trouble in disposing of

the fruits, maiden ?'' asked Ezra.

"No, dear father," replied Leah, turning towards him with a smile. "I was but a little while selling the fruits and making the purchases for my

"Then it was the slowness of our neighbor's ass which did delay thee,

said Ezra.
"I will tell thee, father, why I did tarry so long in Samaria," said the maiden. "They were talking in Samaria of the wonders wrought by the prophet, Elisha, and I lingered to listen. "Twas of his last miracle that they did speak. Father, mother, brother, knoweth thou that the prophet, Elisha, hath power to raise the dead to life?'

She paused and turned her eyes upon the helpless form of the cripple while the color deepened upon her chesk and her breath came quickly. Isaac spoke not, but, as his eyes met his sister's, they lighted with passion-

ate eagerness and a long, panting sigh left his lips.

"What sayeth thou, maiden, that the prophet, Elisha, hath power to raise the dead to life?" cried Ezra, wonderingly

and incredulously.

"Yes, father," answered Leah.

"Listen, and I will tell to thee what I heard in Samaria. There is a woman in Shunem who didst bear to her husband shunem who didst bear to her husband in his old age a son. This woman, who is charitable and good, is well known to Elisha. Indeed she had prepared a chamber for him in her home where he did rest and take refreshment when he travelled on foot from place to place. one morning, when the woman's child was but five years of age, he went into the field where his father was gathering in the harvest, and, there, he suddenly in the narvest, and, there, he suddenly sickened from the heat of the sun. They carried him to his mother, she held him in her arms and, after some hours, he died. She took him up to the little chamber where the prophet had rested and laid him men the hed. had rested and laid him upon the bed. Then, commanding the servant to saddle an ass, she set out to seek Elisha who was at Mount Carmel.

"Elisha, standing upon the summit, near the altar of Jehovah, saw her a-far off, for he sent his servant to inquire if all were well with her. But the woman would herself speak with the prophet, and, falling at his feet, did tell him that her son was dead. Elisha then re-turned with the woman to Shunem and shut himself into the room with the dead child. After a little while he called his servant and told him to summon the mother, and, when she did come into the room, Elisha said to her, 'Take up thy child,' and the child was risen from the dead."

risen from the dead."
The little maid ceased speaking, and throwing herself or her knees beside the couch, put her arms gently about Isaac's frail form.

"Sister," murmured the lad, touching tenderly with his thin fingers the curling hair which fell upon her shoul-ders, "I know the thoughts in thy tender heart. Thou art thinking that if this Great Prophet hath power to raise the dead to life, then also hath He the power to make strong and straight these poor limbs of mine. Tell me dear sister, are not these my thoughts?'

"Yes! ah, indeed, yes!" cried the maiden, in a voice of passionate tender-ness and yearning. "But I did not wish thee to know what was in my heart until I had spoken with our par ents. She arose and turned towards Ezra

and Sarah. Both regarded her in silence; Ezra, pale and grave, Sarah, with tears in her eyes. "Father, wilt thou give me leave to

seek the prophet, Elisha, who dwelletn in Samaria that I may beg of him to heal my brother?" asked the maiden. "Dost thou believe, maiden, that the

wonderful things they relate of this Elisha be true?" asked Ezra. Into the maiden's soft eyes there crept a troubled look.

"Oh, dear father speak not thus," she cried, imploringly. "Surely thou knoweth that unless we have faith, nothing will be granted unto us. Why shouldst thou or I doubt the wonders imputed to Elisha, for is he not a holy nan of God?"

"Thou art only a maiden, but thou "Thou art only a mander, but thou speakest words of wisdom which do rebuke thy father," said Ezra. "Tell me, my son," turning to Isaac, "dost thou also believe that this man, Elisha, they have the troop with the said they have any from the said they are the said they have any from the said they have they have the said they have the said they have the have they have the have the have have the have have the have the have the have the hard have the have have the have the hard have the hard have the hath power to heal thee, who art from thy birth a cripple?'

The lad looked, smiling, up into his

"Yes, father, I do indeed believe that Elisha hath power to heal me," he replied. "Even though he had not raised the dead to life still would my faith in him be great, for, as Leah sayeth, he be a holy man of God." Ezra moved forward and laid his

hand on the maiden's dark head.
"Thy brother also hath great faith,"
he said, "Thou shalt seek Elisha in Samaria and make known to him thy

Leah caught her father's hand and raised it to her lips.
"I thank thee, my father," she murmured.

" Dost thou think that Elisha will harken to thy request?" asked Ezra.
"I am sure that he will, for Elisha never turned a deaf ear to the sorrow

never turned a test of the affected," answered Leah.
"Father, when may I journey to Samaria and seek the prophet?"
"Nay, nay, have patience, maiden," said Ezra. "We will talk of that later, now 'tis time to prepare the evening meal. Assist thy mother, while I go forth and feed our neighbor's ass.''

He turned away. The sun had set, but a faint flush of crimson still lingered in the west. The ass stood patiently, with drooping head.

A light flashed outfrom the low door-

A light flashed out from the low door-way. Ezra, as he fed and watered the tired beast, could see his wife and daughter moving about within; also the form of the cripple lad stretched upon the couch. Would that wan upon the couch. Would that wan cheek ever glow with health? mused Ezra. That weak body be upright and sturdy, those helpless limbs strong and straight?

cripple, sickly and helpless," mur-mured Ezra. "But surely this man appeals not in vain to our devotion. cripple, who hath power even to raise the dead to life can heal a cripple lad." " Father! father!

rather: tather: Leah stood in the doorway, her cheeks the color of roses, the night breeze lifting her heavy curls, her soft eyes gazing forth into the gathering hadows.

shadows.

"Come, dear father, the evening meal is ready," she said.

The day's task were done. Isaac, exhausted with the emotions and excitement of the day, slept heavily upon his couch. Ezra and Sarah sat in the dearway and the little maid lay. in the doorway and the little maid lay upon the ground at their feet, with her curly head resting against her mother's

"Art thou fatigued with thy journey, maiden?" asked Sarah, touchin caressingly Leah's rose-flushed cheek. "Fatigued!" repeated the maiden, with a smile. "No, dear mother, thy

Leah is young and strong; 'tis only the poor old ass that is weary.'

Ezra sat buried in thought. Now nd again the little maid glanced wistfully up into his face. She longed passionately to learn when it was his will for her to seek the prophet in Samaria, but it never occurred to her to question her father or manifest any

signs of impatience.

A silence fell upon the three. Sarah thought that the little maid had fallen asleep, so still she lay, but, as Ezra suddenly roused himself and spoke, Leah, sat upright, her eyes eagerly seeking his face across which the light

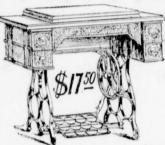
from within fell.

"Maiden," said Ezra, "I have been considering the matter of thy seeking the prophet, Elisha, in Samaria. When the day, have passed the fruits will the day, have passed the fruits will be the day. ten day have passed the fruits will again have ripened; then will I borrow the ass of our neighbor and thou shalt journey to Samaria. When thou hast sold thy fruits thou canst seek the prophet, Elisha. Leah's eyes filled with tears, her lips

To wait ten days when she hoped and longed to start with the coming dawn



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"Thou didst hear me, maiden?" said

"Thou didst hear me, maiden? said Ezra, as he did not speak.
"Yes, my father,' she replied, as she wiped away her tears. "Tis thy will that I again journey to Samaria when ten days shall have passed."
"Such is my will," said Ezra.
The little maid laid her head again were hear mother's lap and looked, with upon her mother's lap and looked, with longing, wistful eyes, into the darkness towards Samaria.

TO BE CONTINUED.

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Why so busy with thyself? Leave Providence to act, Whose eyes are ever upon thee in the greatest danger, and who will always save thee .- Life of St. Catherine of Siena.

The month of St. Joseph is one dear turdy, those helpless limbs strong and traight?

"From his birth hath he been a ripple, sickly and helpless," mur-

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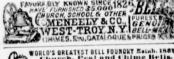
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ST. PATRICK'S DAY

In London.

In London.

Two Masses were celebrated in St. Mary's church, corner Lyle and York streets, on St. Patrick's morning—at 8 and 10 o'clock. Rev. Father Cherrier, C. S. B., sung the Low Mass, and Rev. P. J. McKeon, the pastor, celebrated the High Mass at 10 o'clock.

At the Cathedral the first Mass was at 8 o'clock. Rev. Father Dunn being the celebrant. The High Mass—at 10 o'clock—was celebrated by Rev. L. M. Prud'homme; deacon, Rev. Father Emery; sub-deacon, Rev. Father Dunn, His Lordship the Bishop was present. An interesting sermon on the life and labours of St. Patrick was given to a large congregation, by Rev. D. J. Egan on the Sunday evening previous to the Feast.

On the evening of St. Patrick's day Mr. M. J. Dwyer, barrister of Boston, and fermerly ditor of Danohoe's Magazine, gave an interesting and entertaining song-lecture in the new Grand Overs house to an audience of representative Irishmen and their friends. The topic of the lecturer was the life and works of Moore, the eminent and sweet-singing poet of Ireland, and was entitled. An Evening with Tom Moore,"

Mr. Dwyer, who, on coming to the platform

Moore the eminent and sweet-singing poet of recland, and was entitled "An Evening with Tom Moore,"

Mr. Dwyer, who, on coming to the platform was warmly applauded, referred very nicely to the pleasure he experienced at the prospect of addressing a London audience on this occasion, and expressed his great happiness and gratification at the circumstance that brought it about—namely, his life-long attachment to the friend and companion of his boyhood's days. Rev. J. T. Aylward, now Rector of St. Peber's Cathedral. Thirty years ago in old, historic Quebec they were comrades at school, and even at that remote period, said the lecturer, the young John Aylward cherished a far nobler and sublime ambition than that held by the average boy. Now they were both far removed from the scenes of their childhood, but throughout all the changes of time and separation he (the lecturer) never forgot his old friendship and love for his boyhood's friend. The noble ambition of the youth was now fully realized, and the lecturer felt that he need not tell the people with whom his priestly life was cast, of the good works accomplished by Father Aylward.

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realized, and the lecturer felt that he need not tell the people with whom his priestly life was cast of the good works accomplished by Father Aylward.

Mr. Dwyer began his lecture by remarking that St. Patrick's day was an occasion which was fraught with the highest and holiest memories to the Irish race no matter in what part of the world their life may be cast. The Church celebrates the day with religious pomp and occamony. It is a day to which the Irish people look back with pride over the vista of centuries to the time when Ireland was the land of saints and sages; when she had within her boundaries all there was of literature and science and arts. For over one hundreds years the world has been singing the beautiful songs of Tom, Moore. Pa. asme is known and loved wherever the Eiglish language is spoken. The patriotic ann love songs and poems of Tom Moore are invariably rendered wherever the Irish are congregated on this day. Such being the case, continued the lecturer, bethought it well to give his saudience "An Evening with Tom Moore," in the hope that he might be able to convey to his hearers something of the charms of Moore's personality and the beauty of his poems. The scintilating brilliancy of Moores writing and his conversation was at all times remarkably exhilarating. Byron describes him as "the poet of all circles—the idol of all na ions." Authors cotemporary with him pay him tributes of the highest prisige and admiration, There was, however, continued the lecturer, nothing in the ance-try of Tom Moore to foreshadow the halo of renown that was as soon to crown his brow and to last throughout the centuries. His career was, indeed, brilliant—one of Heaven's gift to a human soul, Moore was born in 1779. His father was a grocer. His mother a simple modest, retiring woman, possessing a great native refinement and ambitious for the success of her children in life. It was from her that Moore inherted his kind and anilable disposition. She recognized intuitively, his adults of the poet intered Printy Col

mank of the poets. It was to Robert Emmett's influence that so many of Moore's patriotic poems were written—poems which could not all to elicit sympathy, if not redress, for the wongs of his native country. Moore left Dunton in the age of twenty years, to study law in London. Under the patronage of Lord Moirs he gained his first introduction into London society. So popular did he become, and so successful in his poetic effects, that he dedicated, by permission, one of his first works written on coming to London to the Prince of Wales. Afterwards George IV. With one exception, sil of Moore a productions reflect the highest credit on his genius as a poet and his character as a Christian genile man. Many descriptions have been given us of Tom Moore, amongst the most interesting being one by the American poet, Nathaniel I. Willis, when Moore was in his fifty-sixth year and in the height of his literary career. Severe and successive blows in the deaths of his children and relatives graduality teldupon him, and he was noticed, to lose his old-time brilliance and cheety speech. In 1816, after the death of his only surving son, Tom Moore was all alone, save for his devoted and loving wife. Bessy Moore That noble woman showered upon her husband all her wealth of tenderest love and devotion. No matter where he went she was proud of his genius and success. And she know that, in return. she—and she alone—possessed his real affection. In 1818 Moore was stricken with that most greatful disease—softening of the brain. For two years he lay helpless and imbedle tenderly and lovingly cared for by his self-sacrificing and devoted wife. Death came to him at the sge of seventy-three years. Tom Moore's legacy to the world of literature is sparkling in its richness and beauty is but his fame might be said to chiefly rest on the Oriental poem. Laila Rookh "and his Lish Melodies Moore spent three years in preparation for this poem, and so much faith did his publishers have in his ability to do it full justice that they advanced him suc

Dwyer, Mr. W. H. Hewlett accompanied Mr. Dwyer

on the piano.
Besides the local clergy, there were present
Rys. Fathers Noonan and D. Forster.
The entertainment was under the auspices

of Rev. J. T. Aylward, Rector of the Cathe In Hamilton.

In Hamilton.

Interesting and impressive was the rervice held at St. Patrick's church yesterday morning in celebration of the feast of Ireland's patron saint, St. Patrick', From beginning to end the service was most appropriate. The attendance was very large, the church being crowded to overflowing. Many had to stand throughout the eatire service, while scores were turned a way, there not being even standing room for all who sought admission. The members of the three local Catholic societies—I. C. B. U., a body, and occupied the seats on either side of the center aisle. There was a large turnout of all the societies. They assembled at the C. M. B. A. hall at 10 o'clock and head dy St. Mary's school band marched Londahip Bishop Dowling unveiled and biesed a statue of St. Patrick, which was recently placed in position in the niche at the front of the church. When the edifice was erected placed in position in the niche at the front of the church. When the church at such a statue is about 8 ft. high, and gives the exterior of the church a finished appearance. The unveiling service was very land pulling the siring which released he curtain. The St. Mary's school band was stationed on the lawn in front of the church a finished appearance. The unveiling service was very and pulling the siring which released he curtain. The St. Mary's school band was stationed on the lawn in front of the church and played appropriate male.

which released the curtain. The St. Mary's school band was stationed on the lawn in front of the church and played appropriate music.

As soon as the unveiling ceremony was concluded the service was commenced. High Mass, Coram Fontifico, was sung. Rev. Father Coty officiating. After which Rev. Father Whibs preached an eloquent and practical sermon. Said he.

One of the great duties of the Church and a duty which she always performed faithfully was the celebration of the anniversaries of her saints. The Church honored them as heroes, just as the world honored them as heroes, just as the world honored its great men. Since man belonged to two kingdoms it was possible for him to become a hero from either a worldly or spiritual point of view or from both. Nations perpetuated the names of their heroes by creeting statues to their memory, by painting their likeness and by setting anart holidays. If it was lawful, just and poper to thus horo worldly heroes, it was lawful, just and poper to honor God's heroes, in Istatuary, paintings and history. St. Patrick was one of God's heroes. He left home, native land and all worldly things near and dear to him to go into another land to spread God's message. It was to be hoped that the celebrations in honor of St. Patrick would never die out.

The Reverend Father went on to show how St. Patrick was prepared by trial and tribulation for the work which he undertook, It was after his escape from captivity in the north of Ireland that he took up Christ's work. He determined to return to Ireland and spread the gospel throughout the length and breath of Ireland, When he landed in Ireland the second time on its shores. Likewisa a memorable day for the Church universal, for Ireland whon St. Patrick landed for the second time on its shores. Likewise it was a memorable day for the Church universal, for Ireland the were fidelity to the Pope at Rome and devotion is the mother of Asia and Africa. Ireiand would be foremeat in this movement, because she alone had preserved the truths as laught

former greatness.
In conclusion the Rev. Father said: "May God give King Edward the most humane sovereign that ever reigned, years of health and happiness, and to Ireland her life, her hope—Home Rule." Before the service concluded His Lordship Bishop Dawling addressed the large congregation briefly. He said that but for several of his cleray being ill, he would have celebrated Mass himself. He would have celebrated to be present to assist in the Holy Sacrifice and compliment Father Coty and his assistants on the manner in which the service was conducted. It was proper that such a celebration should be held in the church which bore St. Patricks name and was under his patronage. His Lordship was pleased at the large strendance. No son of Rrin, said he should be ashamed of his faith. He reminded them that St. Patrick's day was not the anniversary of the saint's birth, but or the day on which he rendered an account of the day on which he rendered an account of the savardship to God. He had erected and bissed a statue of St. Patrick's day and the way pleased that he would long stand as a symbol of the faith of the congregation. In conclusion, he said he was pleased that piety was devoted to the people and that the people were devoted to the priest.

At the close of the services the band, under the leadership of J. B. Nelligan, played a number of Irish airs.— Hamilton Spectator, March 16, 1985.

In Guelph.

St. Patrick's Day was fittingly observed by

number of Irish airs. — Hamilton Speciator, March 16, 1903.

In Guelph.

St. Patrick's Day was fittingly observed by the Society of St. Patrick in the very excellent concert held Thesaday evening in the Royal Opera House. This annual event has lost none of its former attractiveness. The aim of thesociety has always been to make the concert worthy of the day and success in the fullest sense crowned their efforts on this, as on former occasions. It was a magnificent audience that greeted the splendid array of talent provided for their entertainment. The house was filled in every part and to accommodate those who had delayed in securing seats chairs were placed throughout the house. The decorations had been committed to the charge of Mr. A. I. Roberts, whose fine artistic taste was well exemplified in the pleasing designs that ado ned the steen committed to the charge of Mr. A. I. Roberts, whose fine artistic taste was well exemplified in the pleasing designs that ado ned the steen committed to the critair hung the motion "Erin's in Our H-artist To Night"—a motion on inconsistent with the spirit intal pervaded this assembly of Erin's sons and daughters. Representatives of other nationalities were also present at the concert in goodly numbers. The talent consisted of Mrs. Eva Gardner Boleman, soprano, New York; Miss Bessie Bosail, nonrail. New York; Miss Edith Maward P. Johson, teor. New York; Mr. Edward P. Johson, honer, (New York; Mr. Edward P. Johson, honer, (Miss Edith Maward P. Johson, honer, (Miss Maw

as the life blood that courses through his veins. And once more it is the privilege and great pleasure of the President of St. Patrick's Society to extend a welcome to a magnificent audience. For the society I bid you welcome in the old Irish greeting 'a hundred thousand welcomes." To the presidents of St. George's and St. Andrew's Society let me express our gratification at your presence. I well know that I but utter your sentiments when I express the nove and assurance that the friendship that has so long existed between us and our sister societies will ever continue and that side by side we may all go on in our work of making this one great united Canada. My good friend of St. George's will almost fancy himself a British Premier to-night for he is surrounded by nearly as many Irishmen as there are in the imperita. Cabinea. I can assure both these gentlemen, that we, for once, find the situation as we like to have it. England, Ireland and Sooland working logother, and Ireland, where, of course, we think she should be, altitle to the front.

of course, we think she should be, a little to the front.

This harmony is characteristic. It is as it should be, and it is the aim and object of our society that is shall ever be.

When this was a small cown in a struggling colony. St. Patrick's Society was organized to assist the exiles who we organized to assist the exiles who we deriven by poverty from the dear old and. To day that need has passed, our Canada he, become a great nation our home a thrifuncity, but our society still exists as viscous as ever, but with a new aim and purpes and that is to do everything we can then new land, our own land now, this conditions as viscous and that is to do everything we can then new land, our own land now, this conditions are successful to the still the conditions of the conditions and the still the conditions of the conditions and the still the conditions of the still the conditions and the still the conditions of the production of the saddest days of her history could never hide. This we will accomplish if we are but true to our Irish nature and our Irish name. To the cause of Canadian unity we bring a body of united Irishmen, for the proudest boast of St. Patrick's Society of Guelph is that in our ranks have never been known any distinction of locality, politics or creed, but that Irish Catholic and Irish Protestant, orange and green, north and south, have in this society ever been united and remained firm friends. If you find in this a healthy portent for Canada, with its misgled races, remember this one fact, that it is founded on appreciation and respect. We have buried the feuds that divided us as Irishmen; with equal relief we sink all memories which might separate while hearts from their brothers in the Empire. The day for weeping is passed. If Ireland had complaints against other peoples, we recall not the wrongs, but only the brave spirit with which our fathers bore them. God knows the Irish are willing to forgive, are anxious to let by gone be bygones, and to bury the bitterness of the past beyond power

passionately true to is ideals as ever, the stress it was lawful, just and proper to honor God's heroes, in 'statuary, paintings' and history. St. Patrick was one of God's heroes. He left home, native land and all worldly things near and dear to him to go into another land to spread God's heroes. He left home, native land and all worldly things near and dear to him to go into another land to spread God's heroes. He left home, native land and all worldly things near and dear to him to go into another land to spread God's heroes. He left home, native land and all worldly things near and dear to him to go into another land to be into God's heroes. He left home, and the land to be a beacon of God's heroes of the land to land the l

where the arts and sciences were fostered and the gentler grace se highly prized that the bard shared honors with the King. What European civilization owes to Ireland cannot be over estimated and that is the test of what she did in the days of oil.

As to the other test of one believe 21 who knows her story, yet of her marvellous vitality to day. How can it be appreciated if that story is not told. How she has suffered: Black is her story, the three was her lot. Did some new power arrise to write an epic of Ireland since the days of Strongbow, what a dirge it would be ownered and the strong of the land since the days of Strongbow, what a dirge it would be one one never vanquished, a spirit never broken, a hope ever radiant of brighter days to come, a pussionate struggle for better conditions never abandoned. And today when the dark clouds have risen annies sunburst of Erin, its national emblem long locked for at last shines forth, the light of the days when the dark clouds have risen annies sunburst of Erin, its national emblem long locked for at last shines forth, the light of the publices falls on an Irish race, world-wick, twenty millions strong, as vigorous, as pritt, which yields too easy to conciliation but one prices to corrion we want here in Canada, and hat spirit it is the earnest labor of our Society to build up. We hope to give to Canada that spirit it is the earnest labor of our Society to build up. We hope to give to Canada that service is our aline and of the celtic ideal which has ever been too strong for contented degradation, too high minded to buy prosperity at the sacrifice of right. To do our Canada that service is our along the most if in this prosperous land of our adoption we often turn our eyes in loving remembrance to the dear old mother land across the notif in this prosperous land of our adoption we often turn our eyes in loving remembrance to the dear old mother land across the cean where my free cane and Isee samething that makes this the most blessed St. Patrick's day in the recol

In Biddulph.

In Biddulph.

The festival of St. Patrick was brought to a successful close in the evening by a grand musical Vespers and a lecture by Rev. D. A. McMenamin, P. P. The subject of the lecture was St. Patrick and the Irish, and was given in an able and elequent manner. The church was crowded, numbering fully over four hundred people, among whom were many Protestants. The choir, under the direction of Miss Annie McGrath, the worthy organist, rendered some very fine selections with organ and violin accompaniment, showing great diligence and excellent talent. After giving a very interesting sketch of the life of St. Patrick and his missionary labors, Father McMenamin went on to show the beauties of Faith, that supernatural gift that man could never create, but had to come from the goodness of a generous and merciful God,

We were not assembled to do honor to St. Patrick, but to give honor to God in St. Patrick. 'Praise ye the Lord in His sainta.'' We came to praise God for raising up such a great spoatle who did so much for the heroic and noble race of Irish people not only in Ireland, but thoughout the world. The Church to-day, as at all times, was proud of her devoted Irish children. And if Scotland was proud of a Waliace and a Bruce, so was Ireland of an O'Connell, a Henry Grattan, a Patrick Sarsfield and a Robert Emmett. If Ireland had good men in the past she has good men to-day, struggling to make an Engish Parlisment understand the justice and reasonableness of her cause. All she asks is what we in Canada siready and the local take care of herself and in time of peed or troube England would find she had no better friends no braver soldiers, no more loyal subjects than the boys who wear the green. After describing the beauties of picture que Ireland, the everend lecturer illustrated the various good qualities of the Irish race, and concluded with soveral humorous sketches and anecdotes, in dicative of the ready wit and humor of he Irish people.

In Chesterville.

In Chesterville.

St. Patrick's day was duly observed by the congregation of St. Mary's church, Chesterville. The pastor, Rev. J. S. Quinn, was indefaugable in his exertions to have the day a red letter one for the warm-hearted and therough loving Irishmen of his parish. Rev. Father Foley of Alexandria who was visiting in the parish celebrated early Mass at which a large number received the Blessed Eucharist. High Mass was occiberated at 9 o clock by the pastor at which the general congregation assisted some of the people driving many miles in order to participate in the ceremonies of the day. Father Quinn andressed his people on the life and vitues of the Apostic of Iroland and urged his hearers to endeavor to imitate their great saint and father by making him the model of their lives in the practice of those virtues which so conspicuously adorned his life, viz. I enance, humility and zeal for the salvation of souls. He urged them to be watchful of the faith they received from their sainted fathers and for which their fathers suffored so much to preserve and hand down to them and exhorted them to cherish and guard the same during their life and hand it down to their parents.

After the Mass all came forward and devout-

children pure as they received it from their parents.

After the Mass all came forward and devout-ly kissed the relic a piece of the true bone of St. Patrick, which is preserved in St. Mary's church. Benediction of the Blessed Sarc's ment terminated the day's celebration. The altar looked charming and was beautifully and tastefully decorated with artificial and natural

At the Offstory the Hymn to St. Patrick was sung with great effect by the choir, under the leadership of Misses N. Whoeler and M. Flynn. During the day the flag of Erin floated side by side with our own dear flag of the Dominion of Canada.

In Seaforth.

side by side with our own dear flag of the Dominion of Canada.

St. Patrick's day, the national festival of Ireland, was duly observed on Tuesday last. in St. James' church. Seaforth. High Mass was celebrated by the Rev. P. Corcorao. at 10 o'clock, at which a large congregation was present. After Mass Father Corcoran entered to the pulpit and delivered an eloquent panegric on St. P tick, taking for his tx "the memory of the just is with praises." (Prov. x. 7)

The Irish race has during the eineteenth century been dispersed over the world carrying with them the precious gift of Catholic faith and with that faith the memory of the great saint whose feast is that day celebrated. Everywhere throughout the Catholic world, the Chirch to day in her offices and in the Holy Sacrine of the Mass, celebrates the virtues and deeds of the great apostle, who in a wonderfully short time, brught the Irish 116 to a knowledge of the Irac God and of His Son. Jesus Cirist, by Wh in a wanderfully short time, brught the Irish at 16 to a knowledge of the Irac God and of His Son. Jesus Cirist, by Wh in a wanderfully short time, brught the Irish at 16 to a knowledge of the wisdom of the just — but not only on account of the eternal reward, which will be the runs is portion is the wisdom of a holy life manifest, but also because, even on earth, it commands the admiration of men; and the honor which is paid to this day to the Apostle of Irish and the memory of the lust with praises. The great Apostle St. Paul took occasion in his second epistle to the Corinthians, Chapter xi., to warn us not to be imposed upon by false prochets and to show the difference between a trace and the provide the corinthians, Chapter xi., to warn us not to be imposed upon by false prochets and to show the difference between a trace and the nation of soil pressed and the memory of the inst with praises. The great Apostle St. Paul took occasion in his second epistle to the Corinthians, Chapter xi., to warn us not to be imposed upon by false prochets and to show th

hardships which he endured for his people, and St. Paul concludes, "For I have done nothing less than the great Apostles," Great were the prerogatives of those Princes of the Church, high the dignity to which heaven raised them, wonderful their power in the Church of God and their st. Augustine says it derogates not from the dignity of Our Lord to say that St. Peter wrought greater miracles than He. So it does not take from the dignity of Our Lord to say that St. Peter wrought greater miracles than He. So it does not take from the dignity of the Aposiles to say that the deeds of St. Patrick are equal to those done by these glorious founders of Christ's Church.

To be convinced of this we have only to look at the preparation which he made for his mission, his zeal and success and the permanent fruites of his work.

St. Patrick was sent by Pope Celestine in 132 to make known the Gospel of Christ to the Irish nation. Within the wonder fully short time of a few years, the whole country had become Christian and and it was soon covered with churches, monasteries and schools in which the Christian religion was raught. So great was the imme-

and it was soon covered with churches, monasteries and schools in which the Christian
religion was raught. So great was the immediate fruit of St. Patrick's teaching, that within a very short time. Ireland produced many
men of learning and piety, who went forth to
carry to other countries, the knowledge of
taith and science and to found colleges and
universities and to preside in them, or which
Oxford, Paris and Payia are instances. So
that Ireland became known in the ecclesiastical writin's of the times as the Island of
saints and the hars.

In the two factories, the country reland was divided
into several small kingdoms and in 1199 the
country was invaded by Lord Strongbow, a
Normun knight from England, and parially
conquered; but it was not until the time of
Queen Elizabeth that English denomination
was established over the whole Island, in
the sixteenth century Protestantism became
triumphant in England and this added to the
rancor which hath hitherto only arisen from
national differences. Ireland clung to the
faith of St. Patrick and England imposed upon
her the penal code, which for brutality and
barbarity, surpassed anything we could conceivs. In people were robbed of their lands,
their circuren were deprived of the blessing
of an 'ducation and they would be robbed of
their fait houly they were so firmly attached
to it. These cental laws exist no longer, but
their res' Its have not yet disappeared.

Is it an, wonder that the people of Ireland
cry out that they shall be free to legislate for
themselves as the people of Canada or Australia?

Here in Canada, you have good laws and
good government. You have the

Here in Canada, you have good laws and

themselves as the people of Canada or Australia?

Here in Canada, you have good laws and yood government. You have the blessing of free Catholic education. You should value highly this boon. All honor to the Bisnop and priests and brave laymen, who successfully fought for the Separate school system that we have in Ontario! If such a system had not been an institution of the Province, it is doubtful if it could now be obtained.

In the evening the Rev. G. R. Northgraves delivered a lecture in the new Separate school hall, and a concert was held in which the school children took a prominent part with recitations and songs which were highly appreciated. A number of local musicians also sang selections which were very efficiently rendered, among whom were Mrs Mulcahy, Miss Mary O'Brien. Miss Loretto Purcell, Mr. Frank Deveroux, Mr. Poter Lennon. Miss Mary Dorsey and Miss Kathleen Foy were the accompanists on the plano, and rendered their parts eff-ctively.

The principal singer of the evening was Mrs. O'Keefe Hargraves of Toronto. who sang several sentimental and comic pieces and was encored every time.

Among the recitations, "The Art of Teaching," by Miss Luella Burke, "The Priest's Loap" by Miss Mary Gamere. "The Tower of St. Michael's by Mass Maxie Horna Odling," by Miss Luella Burke, "The Priest's Loap" by Miss Mary Gamere's King John rendergaat were particled "Love Nour Encited" well endered, as was also a scentry as well and Joseph McGill rendered very well several cornel ducts.

The subject of the lecture by Rev. G. R. Northgraves was "the Irish Race," "Father Northgraves gave a short account of the early history of Ireland, her glories and trais, and and mentioned the well known character of the Irish people celebrated in song by Thomas Moore as being remerabable for "love, wit and valor." He illustrated this by some amusing stories. He then described the persecutions

the Irish had endured for their religion and the constancy with which they had clung to the faith of St. Patrick during nearly four centuries while these persecutions lasted. He stated succincily the political grievances under which the people of Ireland are still suffering, and expressed the hope that the Land Purchase Bill which has been promised by the Government to be brought up soon in Parliament will settle the troubles which have been endured so long, and will end in making Ireland nappy, prosperous, and contented. For the attainment of this end, however, Home Rule should be obtained also, such as we possess in Canada, but he expected that this boon will soon be obtained also. King Edward VII, he said believes to be in favor of remedying the grievances under which Ireland has so long suffered, and this fact gives us reason to hope that he

DIOCESE OF LONDON.

ST. JOSEPH'S DAY IN ST. THOMAS. St. Thomas Times, March 19.

In the Parish Hall, adjoining the Catholic oburen at 1,39 a. m., Vicar-General Bayard received the congratulations of his congregation and the pupils attending the Separation and the business of the forty-fourth anni-

school on his attaining the forty-fourth anniversary of his priesthood. His Loudship Bishood McEvay, of London, who had intended to be present, but who was unfortunately prevented at the lastmoment by illness, was ably represented by Father Ayillness, and Father McKeon, P. P. of St. Mary's church London Father Quinlan of Jismarck, and Father Stanley, curate, were also present. The half was besutfully decorated with flags and butting for the occ. Vicus General, accompanied by the priests, was the signal for different priests, was the signal for the singing in chorus of several songs of welf-come by the children, little Miss Marguerite Peccok read, with nice expression, the following address:

Permit us, your devoted children, to effer

Permit us, your devoted children, to offer our heartfelt congratulations on this auspicious day—the anniversary of your elevation to the holy priesthood. We realize dear Reverend Father, that our childish lips but faintly echo that tribute of respect and love which we owe to one so deeply concerned in our spiritual welfare, but we trust you will accept our sentiments as coming from little ones whose hearts throb with feelings of gratitude and love. We ask you to accept our lowly offering—a gift of true affection. At the same time we pray that you may, long remain with us to gift of true affection. At the same time we bray that you may, long remain with us to be our guide, and when for you life's days work is done, may the angels with the glorious St. Joseph—your holy patron—lead you to your heavenly bome, near the Sacred Heart. Accept, dear Father, the earnest wishes of your humble children of Holy Angels school. The address was accompanied by a handsome leather covered couch. Then followed the reading of a congratulatory address on behalf of the congregation by Mr. W. B. Waterbury, which was as follows:

Very Rev. and Dear Father.—This being

which was as follows:

Very Rev. and Dear Father.—This being your feast day, as well as the ferty-fourth anniversary of your ordination to the holy priesthood, we, your parishioners, desire the privilege of felicitating you upon this auspictors occasion.

orivilege of relictating you upon this auspicloug occasion.

We realize that all good Catholics are expected to respect and even venerate their
pactors; but even so, there are in this religious
bearing of Catholics towards their spiritual
guides different degrees of intensity of the
laudable feeling of reverence, and although we
may be ever so poor spiritually, our holy faith
unstinctively leads us on to higher and stronger
sentiments of reverence, until it blossoms into
true affection—pure love, is if—for the pries ly
priest who is ever zealous, ever watchful, with
spiritual discernment and holy fear for the
sou of each one of those committed to his care.
It is thus we measure our tender regard for

priest who is ever zealous, ever watchful, with spiritual discerement and holy fear for the sou of each one of those committed to his care. It is thus we measure our tender regard for you. It is such love that has brought us here to-day to express and to mingle our personal tributes of affection with those of your good Bishop and your brother priests.

May food in His goodness extend your days here with us so that, at least, we may have the pleasure and happiness of assisting at your golden jubilee six years hence, is the earnest prayer of each and every one of us.

On bshalf of the congregation we respectfully request you to accept the accompanying office desk as a more tangible evidence than words of our great interest in your personal confort.

Signed, 3.B. Flock, D. J. Donkhe, K. C. C. W. Regan, J. D. King, W. B. Waterbury, James Egan, J. H., Price, W. Reath, John King, The H., Cray, James McManou, L. Ferritor, M. J. McCarthy, T. Hickey, and others.

The beautiful office desk here presented, was immediately supplemented by the presentation of an elegant office chair by Father Stanley, on behalf of the young ladies of the Sodality of the Blessed Virgin Mary.

It is hardly necessary to say that the Very Roy. Father Bayard, thus completely taken by surprise, was quite overcome and unable to utter more than a few touching words of the pleasure and gratitude he felt for so many manifestations of the love sun respect of his people. The Very Reverend Father also referred in most complimentary terms to his assistant. Rev. Father Sanley.

Rev. Father Aylward conveyed, in a few happy remarks, the congratulations of Bishop and clergy of the diocess. Father McKeon also spoke feelingly, complimenting the pupils on their appearance and the splendid manner in which they had sung their songs of welcome.

D. J. Donahue, K. C. A. Wing referred, amid loud applause, to the ever-increasing popularity won by the Vicar-General during his administration of this parish, the proceedings closed by all present kneeling whice the vener

ARCHDIOCESE OF KINGSTON.

The Separate School Board are making fit prepartions to erect in the spring a commodi-

preparations to erect in the spring a commodious building for the education of the Catholic children of the village. The Board is composed of the following members, Rev. J. S. Quinn chairman; Mr. Hugh Kearns, Secretary Treasurer; Trustees, Messrs. J. T. Kearns, James Gibbons, Patrick P. Coyne, Edward Gibbon and John Miller. His Grace Archbishop Gauthier has sent his episcopal blessing for the undertaking and has generously contributed \$100 towards the building of the new school.

The people readily recognizing the spirit of the Church and the want of Catholic education in their midst in the present day are to be congratulated on the neble, refined, Christian action they are about to inaugurate where they can safely send their children to be instructed as well in secular knowledge as in the tenets of their faith. The good parishioners in the outlying districts have shown an enviable record of brotherly love for their fellow members of the village by drawing with their splendid horses and wagons the necessary stone and sand for the foundation of the new school. All praise and thanks to those worthy sons of worthy sirce!

MARRIAGES. SHANNAHAN CARLING.

Shannahan Carling.

A very pretty wedding was solemnized at St. Coumban church by Rev. Albert McKeen, on Monday, Feb. 23-d, when Mr Daniel Shannahan, agent for the Frost & Wood Co., at Seaforth, was united in marriage to Miss Neille Louise, eldest daughter of Mr. Jas. Carling, Huron Road. At 9 30, as the wedding bells were chiming the bridal barry entered the church and marched up the aisle to the beautiful strains of the St. Columban orchestra. The bride was becomingly attired in a suit of the new mixed spring goods and wore a large black velvet hat trimmed with ostrich plumes and carried a bouquet of white carnations tied with white silk riboton. She was waited on by her sister. Miss Annie, of Detroit, who wore a suit of blue serve. The groomsman was Mr. P. O'Sullivan. After the ceremony the bridal party drove to the home of the bride. followed by a few intimate friends. That evening at 5 o'clock a large reception was given when one hundred and fifty friends sat down to a well-served dinner. The dining-room looked like fairyland decorabed with evergreens and chinese lanterns, the table with cut flowers and house plants and trailing myrtle. After the dinner was served, the young people amused themselves dancing till the small hours of the morning. The brida received many valuable presents, some coming from Detroit, London, West Superior and San Deigo. Cal. Mr. and Mrs. Shannshan left on the early train for eastern points. They will reside in Senforth after their return.

OBITUARY. MR. JOHN BURNS, LONDON

MR. JOHN BURNS, LONDON.
Mr. John Burns, one of the best known men in this city and the surrounding country, died at the family residence. Maple street, London, on Wednesday morning, March 18, fortified by the last rites of Holy Church.
The late Mr. Burns was born in Down County, Ireland, in 1833, and came bothis country with his parents in 1843, settling in the township of West Nissouri. His early years were spent in persistent efforts in clearing up the forest. His only schooling consisted in a

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few months' attendance at an old log school house on what is known as the Clipper on far on the 6th con of West Nissouri. Notwith standing his few chances of obtaining an eduction, Mr. Burns became a stump speaker, some prominence, and a writer of considered on the control of standing his few chances of obtaining an education, Mr. Burns became a stump speaker of
some prominence, and a writer of considerable
force. As the years progressed, the township
filled up, and the need of a post office became
evident. Mr. Burns succeeded, largely through
his own efforts, in naving the Evelyn post
office setablished, and he was appointed postmaster of the same—a position ne held for
some ten or twelve years, finally resigning to
accept the position of balliff of the First Division Court of Middlesex. About the same time
deceased was made a Justice of the Peace. It
was in connection with the Division Court that
Mr Burns was best known. He received the
appointment in 1882, and continued in
connection with the office for over twenty
years without a break or intermission.
The deceased gentleman was twice married,
his first wife being Miss Isabella Henry, of
Nissouri, She died about six years after her
marriage to the deceased. Subsequently he
was wedded to Mrs. Mary Wooiey, of St.
Louis, Mich., who now survives him, One
son, James, and a daughier. Mary, are the
only surviving children. They both live at the
family residence. A brother, James of low,
and a sister, Miss Anne Burns, of Adelaide,
also mourn his loss. To these we extend our
heartfelt sympathy.

The funeral took place to St Peter's cathadrail, London, on Friday morning, March 36,
where High Mass of Requirem was celebrated
by Rev. P. J. McKeon, The remains were
taken to Ingersol for interment.

May his soul rest in peace!

Miss Annie Stapletion, Cedar Dale.

MISS ANNIE STAPLETON, CEDAR DALE It is with feelings of deep regret we are called on to chronicle the death of Annie M Stapleton, who died in Toronto, at St. Michael's Hospital, on Feb. 11, 1993. Miss Stapleto: had been a patients ulferre for years, but until acout

Stapleton, who died in Toronto, at St. Michael's Hospital, on Feb. Il. 1993. Miss Stapleton had been a patient sufferer for years, but until such the provider of the provider

MISS PRENDERGAST, CHESTERVILLE The parish lost by death on the morning of the isth inst. a most refined Christian lady in the 18th inst. a most refined Christian lady in the person of Miss Catherine Prendergast. Afters integring Illness lasting over months borne with Christian fortitude and resignation, deceased passed to her reward on the feast of St. Gabriel.

High Mass of Requiem for the repose of her soul was celebrated on the 19th by Father Quinn assisted by Father Foley, after which the remains were consigned to mother earth R II. P.

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The Catholi

LONDON, SATURDAY MODELS OF TR

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