The Catholic Record.

London, Saturday, April 6, 1901.

OUR BOYS.

Some time ago we had an opportunity of visiting a "boys' club" estab- "religious" literature the children lished for the purpose of giving the are left to their own devices for men gamins who are allowed to run wild a tal pabulum. It goes without saying chance for self-improvement, and now that they who, through the criminal and then for a full meal. The lads negligence of their guardians, are per ranged from nine to fifteen years of mitted to become apathetic in things age, and were, with few exceptions, in affecting the interests of the Church, the pusiness of newspaper seiling, and ignorant in things pertaining to Their quarters were clean and airy, its history and doctrines, will never and well supplied with games and give their co-religionists much cause juvenile fiction. To our amazement, for edification. however, we found that in a club which had not a few Catholic names on its membership roll, there was not a Catholic lady or gentleman connected judged by the standards that are appliin anyway with it. We suppose they cable to ordinary members of society. were not asked to participate either in We believe, too, that most of us can its establishment or direction. But the discuss any question dispassionately, fact that Catholic children are banded and if solved in a way conflicting to together by our non-separated breth- our interests and opinions to preserve ren would seem to indicate that some our equanimity. But the Orangeman Catholics want all their leisure for their is not so constituted. In matters affectcaprices and innocent diversions.

SOUPERS.

the methods of the "Soupers" in the eternal city. They are still there and a victim of hallucinations and an ob will we suppose continue to ply their ject lesson of what evil can be done by trade so long as visionaries in England and America are willing to supply them with money. One thing that requisites of an enlightened civiliza strikes the casual observer is the utter tion, but the Orangeman seems to lack of the most elementary knowledge imagine that to retreat from his childof the principles of common decency manifested by the men and women engaged in the business. With every desire to be courteous we say that the shameless pro paganda of vilification and calumny, of cajolery and bribery, must, to say the least, be viewed with sus picion by any believer in Christianity. Despite the fact that the first souper appeared somewhere around the garden of Eden, we do not think that anyone should make especial efforts to claim descent from him. If the his brethren in England. What they gentlemen of the attenuated and dis are can be imagined from a report incredited isms have any cause, they should state and defend it like gentlemen. If not, and their methods prove it beyond question, they should for very shame's sake search out some other way of turning a penny.

THE INDEX.

How long, says a U. S. Review, w the Roman Curia continue the rather bigot. futile process of placing books on the Index? We do not know. It depends upon the literary output. So long as books worthy of condemnation exist so reading an address by the President of teract its pernicious influence by their long also will there be the Index; and the American Catholic Historical lucubrations? Perhaps this latest mest of us will be grateful that in an Society of Philadelphia. The address, journalism is served up but to cater age of "log rolling" and championing as we said at the time, was an able of mediocrity, and worse, there is contribution to the forces that seek to may dissappear, though present indiat least one authoritative voice spur us to do all in our power towards warning us from much that is hurtful. the extension of God's kingdom on When the erudite editor goes on to say earth, by our example and by our that nowadays very good Catholics read what they please, and compares of what the Church teaches, and to the Index to any reputable literary diffuse that knowledge among our review, he is certainly not complimentary, and has, moreover, no inconsiderable idea of his own importance. A establishment of societies or reading more extended observation, however, circles for the study of history. We will convince him that very good Cath know that for years we have been the olics are not guilty of indiscriminate reading. A due regard for their mental and moral development will always save them from the influence of some current publications the most repulsive and unfounded aclishers and eulogized by dependent critics. As to the Index, very good Catholics will, mindful of the com mand: "Obey your prelates and be subject to them," give its regulations due reverence and obedience.

CATHOLIC LITERATURE.

have a place in their homes for reading enable them to form independent of a distinctly Catholic character. You opinions from the facts of the case and must endeavor to know the actual life not from the imaginings of novelists. and doings of the Catholic Church at Before a few newspapers called attenhome and abroad by the reading of tion to the glaring inaccuracies in Catholic periodical literature. You Crawford's latest production, we wonmust have at hand books of instruction der how many of us saw it for our in the Catholic faith, for at least occa selves. The fact that some critics exsional reading, so as to keep alive in hausted their vocabulary in praise of your minds the full teaching of the

There is no question that this advice, though oftimes repeated, is always timely. There are too many households into which a Catholic print never enters, and where with a gaudy sub

THE ORANGE POSITION.

Orangemen, as a rule, cannot be idg decency and justice, as for example the proposed modification of the Royal declaration, he prefers the catch words of bigotry to the discourse of sane Sometime ago we called attention to minded citizens. And we are very sorry for him, because we consider him a pernicious early training. Men, as ish attitude of protest and antipathy would be to metamorphose his haunting dream of Rome's terrible power into a hideous reality. Here in Canada he confines his resentment to murmuring in the lodge rooms, to petitions to political magnates, to the fashioning of methods by which he and his friends may obtain all the positions of dignity and emolument, because he is sagacious enough to see that Orange ends can, publicly at least, be better served by other tacties than those resorted to by forming us that in Manchester the Orangemen resolved "to fight the Vaughans if need be with their lives over the Coronation Cath, and preserve the Protestant religion and liberties."

CATHOLICS AND STUDY.

Last year we had the pleasure of efforts to obtain an accurate knowledge swashbuckling type, and believe, benon Catholic brethren.

One thing recommended was the nal." sport of irresponsible historians like Gibbon and Froude-of individuals who distort, misquote, garble and crystallize, betimes in beautiful prose, even when puffed by enterprising pub cusations against Catholicity. It has been said that the old figments are no longer pressed into service for the controversial arena, but still they appear occasionally in public prints softened down a little, but essentially the same. Now it would be a move in the right direction if our young people would meet now and then for the discussion of historical topics. Apart Church. It is not your duty to ab. equipment for critical work and to emstain from reading all the current phasize the fact that laudatory tributes

per range or grasp, and proper dignity or worthiness. And if a writer of Crawford's attainments allowed himself to dispense with study and research, in the drawing of a historical scription book as sole indication of picture, what can we expect from those without the fold, who, through their upbringing and inherited prejudices, are taimical to the Church.

If we were asked to suggest a course of study we would say : Take up the lives of the early Canadian missionaries. Their names are known to few, their labors are touched upon perfunctorily in our text books, and yet no men are more deserving of remembrance. The story of their careers is more facinating than the most enthralling romance, and the man who can read it without being incited to noble thought and endeavour is worthy of the sincerest pity.

THE "YELLOW" JOURNAL.

One hears occasionally criticism, adverse and otherwise, of what is styled the "yellow journal." To some it is columns bristling oftener with uneffect upon the untrained mind, we are

sents the latest phase of the journalism editorial page, which we should judge costs quite a penny, is conducted practically like the North American Review. Weekly we have dissertations on differ ent subjects from all sorts and condi tions of men from Richard le Galliene yclept "Dicky" to the platitudinous O'Rell and the loquacious Stead. Some of the contributors, such as Ian McLaren and Edgar Fawcett, not to mention greater names, have a certain prominence in the world of letters, and naturally are not looked upon as upholders of newspapers that tend to and morasses of tender susceptibilities. lower ideals and to debase character.

Now if the "yellow journal" deserves all that is said about it, why do men of This is, of course, as it should be, and reputation work for it? Why do minvery amusing, and goes to show that listers write it, eulogizing the sermon your genuine follower of King William that decks its pages every Sunis sometimes an idiot and always a day? Is it because they have graces, and destined to so great hap an over - fondness for the cheque they duly receive, or because, recognizing that the "yellow journal" has come to stay, they endeavor to coun to a passing mood of the public. It cations do not point that way. For our part we believe that the readers who can enthuse over fiction of the cause somecody told them, that David Harum is a great novel, will always look kindly upon the "yellow jour-

FAMILIAR TYPES.

There are a few individuals in every community who have a mania for the reformation of others. The best way to do it would be, as the Casket remarks, to first reform oneself : or, to use an idea of Thoreau's, to clean the quality and rights of children of God. street, we should begin by cleaning their fault, opens anew to them; more our own doorstep. This advice is efficacious and abundant means are wasted on the sweet-voiced individuals given them to reach it; and incapwhose lives are a libel of Christianity. They are, it is true, models of respectability, and in their own eyes paragons of perfection . But the many who are not afflicted with obliquity of moral vision are unable to see their manysided excellence. Take, for example, of Southwark exhorted his people to from the mental descipline, it would a specimen of the conscienceless tribe and should be, for the welfare of the common weal, shut up in a Raformatory. Even there they would find linguistic occupations, but we should have consolation in knowing their sphere of usefulness was restricted. The one great obstacle to the cure of this deplorable habit is that the professional gessip, known and avoided as such, never imagines that it is saying templation can attain the height of been the bone of contention in Balayrup or a cantharides blister in reply? anything not in accordance with the anything not in accordance with the rules of Christianity. Its innocent tongue may distill any amount of poison to infect reputations and to trouble the subject for praise and thanksgiving to infect reputations and to trouble the subject for praise and thanksgiving the late elections in England, they would have introduced similar legislation.

It being for the Catholic to determine which should be given, we think the blister the more appropriate antidote to make the more appropriate antidote to determine which should be given, we think the blister the more appropriate antidote for all eternity.

ABBE GROU, S. J.

ABBE GROU, S. J. literature of the day, but it is your are too often penned at the behest of rules of Christianity. Its innocent duty to nourish your Catholic mental life by purely Catholic literature. The publisher or inspired by those who sometime may distill any amount of policies by purely Catholic literature.

the peace of others: it can criticise, LEAGUE OF THE SACRED HEART. misinterpret motives and indulge in mean insinuations. Perched on the pedestal of self-complacency and armed with a big prayer-book, it can point out the dark spots to every passer by, and yet must be immune from contempt and condemnation. We do not know whether to account for it on the grounds of insufferable self-conceit or idiotic ignorance. But we do know that when the inveterate and malignant gossip sees itself as it really is-one of the most noxious things that squirm or crawl-the millenium will be at our

Take another case. We have doubt-

less met with the individuals who have elaborate schemes for the uplifting of their brethren. To listen to them, one would fancy they were veritable wellsprings of enthusiasm and self-sacrifice. We hear them at meetings of our societies-and by the way the gentlemen of oratorical proclivities are betimes the deadliest menance to the stability of an organization, and do a triumph of human ingenuity and more than anything else to alienate skill, whilst to others it is a potent the support of those who believe in weapon in the hands of evil. Whilst all work and not palaver-expatiating on admit that social chit chat and vulgar the necessity of each one contributing banalities anent private lives are not his quota to our progress and to the conducive to culture, and that editorial upbuilding of our fortunes in the community. But when it comes to a pracsound opinions must have a deleterious tical case, where are the gentlemen of the honied accent? They are apt to not so confidant that any amount of be busy with other projects, or perdenunciation will diminish its circula- chance, through fear of embarrassing the Government, preserve a decorous Take, for example, the New York silence. The struggling merchant Sunday Journal, which finds a ready and the young clientless lawyer are sale in Canada, and to our mind repre | not likely to be beseiged by the gentlamen who "like to hear themselves that claims to be "up to date." Its talk." In fact, many of our people who have made their mark have done so despite their brethren. We believe that some of the individuals who bugle us to the charge have a knife up their sleeves for those who obey the summons. And

we; are reminded once again of the necessity of being circumspect. that promises to be of advantage to the Thanks-awfully-we have bought a manual of parliamentary procedure. ways and means These little admonitions are of invaluspirit of initiative and enterprise. able assistance to us-beacon lights as

Too often, however, parents neglect their duty to their children at the most it were to steer us safely over the fens THE MIRACLE OF LOVE. A Father's Sacrifice for His Recreant

Man, although laden with so many piness, proved recreant from the very beginning. The first man and the first woman rebelled against their Creator and their Father, and through the most foolish pride they disobeyed His command, in the hope that this transgression would make them equal to Him. Behold them, with all their posterity fallen forever from the privi leges of their condition ! They have deservedly incurred forever the hatred of God and His chastisements. Their

only resource is in His mercy; but He had forseen the evil and prepared

the remedy. Eternally productive in Himself, this Father had an only son, equal to Himself. He sacrifices Him for the salvation of man; He sends Him on earth, clothes Him in our degraded and guilty nature, and by a counsel decreed from all eternity, in this nature He wills that He should be humbled, that He should suffer and die for us, and as a voluntary victim explate the first sin and all those that have followed from it. Adopted in the person of this son, the firstborn of creatures, all men are thus reinstated in the Heaven, which was closed through able of any merit as they are of themselves, they can hope and aspire to all through the merits of the Man God, which have become theirs. The Father has so loved these rebellious and ungrateful creatures as to deliver up and sacrifice for them the object of his eternal love. . . . Let us be silent; let us adore and love this best of Fathers and consecrate ourselves to His glory.

Father," call to mind all he owes to God. This thought alone is sufficient to fill us with wondering admiration, and make us fall into an ecstacy of love and gratitude at the mere recol-lection of such excessive charity. Yes, the simple word Father! is good competitors in the education of the enough for thought and love for a whole lifetime. No meditation can exhaust its deep meaning ; no con-

American Messenger of the Sacred Heart, What shall we do for our young How shall we help them to preserve their innocence, to shun dangerous associations to engage their activities, physical and moral, and satisfy prudently their awakening curiosity? These questions are constantly recurring in one form or an other to every serious man and wo man; and who of us would not, if it were possible, impart to our young friends or charges between the years of twelve and twenty all the benefit of our own experience, so as to save them from all that is harmful and help them to attain ideals which, perhaps, we

The Preservation of Youth,

Recommended to our prayers by His

Holiness Leo XIII.

have failed to attain ourselves? We cannot evade the question. Whether we are directly responsible for the welfare of the young or not, we are impelled by the best instincts of our nature to take an interest in them, and it takes but little wisdom to ob serve that the law which makes them dependent on us |now, will, in turn, and soon make us dependent on them. As there is no service to humanity comparable to a care of the young, so there is no compensation for human effort comparable to the gratitude of young people just growing into manhood and womanhood to those who have be friended and guided them in the years of transition and danger.

Parents are under the most sacred obligation to look after their children the Church has a mission to help parents to instruct them, and no society or individual may lawfully ignore their rights or overlook their needs. To the credit of our men and women generally, be it said, that there is a universal solicitude for the protection and training of our young people. In our own land, asylums, schools, reformatories are built up every where, the churches vying with civil society to found and control them. Libraries, clubs, societies and classes of instruction abound. Not content with what has been done the plea for more is made constantly in our pulpits, lecture rooms and magazines and the keenest interest is taken in all young, in organizations, games, enter-tainments, books, periodicals and in of ellciting their

critical age ; too many young boys and girls grow up weak or wilful in chacacter because of the mistaken indulg ence of father and mother, and, too many, alas! are corrupted by the exam-ple of their own homes. If parents may be so remiss and guilty in observing their most sacred obligation, it is not surprising that others with less interest in the welfare of the young should all too often be influenced by wrong motives in seeking to instruct them, or lightly adopt methods of deal ing with them which are far from moulding or strengthening their characters. A spirit of proselytism which impels some people either to entice young boys and girls away from their own churches and schools or to allure them to others, by methods which are, even in their eyes, mean and under hand, is scarcely calculated to make them honest or well principled citi-

There is one agency at work for the control of the training of our youth and that is the State, or, better, its rewelfare. presentatives in authority. In season and out of season, sometimes by foul as well as by fair means, they labor and scheme to bring every young boy and girl under the influence of the principles and teachings which they arbit-rarily inculcate as the basis of national or civiclife. Honest citizens are kept constantly on the alert watching some of our legislatures, whose members are forever advocating the extension of the compulsory education laws and tests for admission to state high schools and colleges which would put the pupils of private schools at a disadvantage. Lately we have heard the proposal to abolish the civil service system and require from candidates for municipal offices or situations certificates of their success as pupils in the common schools. Nay, not content with con-trolling the education of our youth, some of our legislatures have been contemplating the advisability of subjecting charitable institutions, such as those for the blind and deaf mutes, to the superintendent of education. The State would own its minors, body and Let each one as he says "Our children of the State than of their

This is the chief purpose of the legislation which is now agitating France and which may culminate in revoluyoung. It was the aim of the Kulturkampf; it has been for some tim) the after that sin against controversial fond delusion of united Italy; it has been the bone of contention in Belsyrup or a cautharides blister in reply?

Everything would seem then to con-GENERAL INTENTION FOR APRIL, 1901.

spire against many, if not all, of our young people, a foolish indulgence and sometimes scandal in the home, evil companions outdoors, unprincipled proselytism, a system of public education which ignores, and even in many places positively injures faith, trashy and filthy books, shameless theatres, vile newspapers and scenes of depravity in broad daylight. The growing boy and girl like novelty, gaiety, ex-citement and all that appears to expand their liberties; they dis-like what they consider stale, monotonous, sober and spiritless and all that restrains their freedom; they naturally sieze any pretext which may seem to justify their likes and dislikes and resent the caution of grave and experienced elders whom no protext can blind to the dangers surrounding vouth. Too often, as they grow in

in years they grow in self-conceit but not in wisdom, and for lack of this they forfeit the grace which alone can preserve them from sinful curiosity. rom the surprise of awakening passions, the allurements of vice confronting them on all sides in attractive but deceitful guise. There is one ill-fated class of young boys and girls for whom Directors can do little but pray and induce others to pray; we refer to those whose parents and guardians send them to schools which are decidely anti-Catholic, if not anti Christian also. Piaced beyond the pale of Catholic influence they soon fall victims to the deadly

ferentism or worse. Too young to know the truth they must listen to open denials of it until the suspicion grows on them that they may have been taught falsehoods in their early days. Too weak to brave the sneers of arrogant masters and conceited fellow pupils they must gradually acquiesce in the assumption that Catholics are necessarily backward and that the way of progress lies outside the Church. There might be some

atmosphere of Protestantism or indif-

remedy for all this were they destined to return to the bosom of a good Catholic family or to associate with companions of their own faith ; but what makes their condition hopeless, save for our prayers, is that the silly motive of putting them in these worldly, and too often sectarian and agnostic schools, is to fit them for a society formed for fashion and irreligion with which decent Catholics can have nothing to do.

We may well, therefore, pray most fervently for the needs of our young people and include in our prayer the parents. priests, religious brothers and sisters, as also the men and women of the laity who are nobly devoting themselves to the interests of the young. They need homes, schools, sodalities, societies, libraries, clubs, friends, patrons -everything that can engage their round them with good companions, enmeets of discouragement and trial. Of late years a great deal has been to souls inspired by zeal for His glory, advanced beyond the reformatory stage and begun to labor for our young people who fortunately do not need re-form. Much still remains to be accomplished, and Promoters and Associates of the League could undertake and encourage no more fruitful work than this, not content with promoting among our young people our own practices of piety and means of grace, but extending also the assistance of our zeal or our means to those who are nobly devoting themselves to their

"The Romish Church maintains itself in "The Romish Church maintains itself in such an assured position of impregnable self complacency, and is so touchy respecting the slightest criticism upon it, as to make argument almost impossible, and immediately exposes any critic of Rome, as we have had frequent opportunity to prove, to replies violently abusive," — New York Observer [Presbyterian].

It is not to argument or just criti-

cism that the Catholic objects, but to misstatements, sophistry. and contemptuous tone phraseology and When he meets these-and he meets them constantly in the sectarian press and literature-he is justified, by way of correction, in making rubifacient and epispastic reply. It is only by such treatment that some self-com placent people can be taught good manners.

In the above extract the Observer supplies an illustration of tone and phrase that inspires and justifies the reply that shocks the solar plexus. We refer to the phrase "Romish Church." Of the word Romish the Standard Dictionary says : " Used by Protestants and generally indicating disesteem." The Encyclopælic Dictionary says of it: "Used with a slightly contemptuous force." says of it: "Frequently used in a disparaging sense." We assume that the Opserver is familiar with all this, and that in using the word it in tended the contempt, disesteem and disparagement it implies. Does it

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From Hodges to Lansing is a great descent, and a very disagreeable one. Yet it appears to be necessary to re-vert to Lansing, for, unhappily, him style of controversy is much me than that of the Dean. Indeed Dr. Hodges can not well be called a controversialist at all. Slovenly and inexcusably negligent as he is so often is in his expositions of Roman Catholic history and doctrine, he honestly sets them forth, on the bright and the dark sides alike, as she really believes them Heis not seeking points against Rome. He grieves over evil, and rejoices over good, rising into animated oquence when he can set it forth.

Lansing is utterly different. In his private character, indeed, I understand that he is a man of sincere piety and of active benevolence. Nor is he, personally, of an evil temper. He has written to me a very mild letter of remonstrance against my severe handling of him, with which I am sorry that I cannot comply. But as a man pub-licly deals with others, so he must ex et that others will publicly deal with pect that others will publicly deal with him. Now his public character has been well described by Mr. Cleveland as compounded of extreme credulity and unbounded love of notoriety. think it highly probable that he takes even more comfort in slandering a president than a Pope. Yet he is a good Republican, I judge, and opportunities of slaudering presidents of the other party have been rare for the last forty years. On the other hand, the Pope like the poor, we have always with us, and whenever we will we can do him Well meditated attacks on him easily take the place of knowledge, of cuitivation, of good manners, of delibation in statement, of justice, of charity, and of all other requirements usu ally supposed to beseem a minister of

Why have not Lansing, Townsend, Vernon, and some other men of their level (with whom a man like Dr. Lor imer stands in dignified contrast joined their means and sent to the Pope some handsome testimonial of his extreme usefulness to their reputations? That they have not, I am afraid, shows a touch of human ungratefulness.

An eminent Protestant clergyman acknowledging the justice of my stric tures on Lansing, has asked me if I did not think that he was rather small ne. In himself, unquestionably He knows almost nothing that an edu d man ought to know. Illiterate ness is written all over his treatment o things. He is ignorant of general history, and doubly ignorant of church Of Catholicism, like " Booby Bettesworth, " of law, he knows " nor text nor margent," It is more than doubtful if he knows whether Innocen XI. reigned in the seventeenth century or the sixth. The question whether even good men can be evoked out of their graves has been settled by him, for he has conjured the good Belmischlef against Pope Clement XIV And while he flourishes his expositious of the Constitution with a confidence which would abash the modesty of a knows of the provisions or meaning of the canons of the council of Trent. I have given some proofs of both these forms of ignorance, and have some yet

Nevertheless, I cannot forbear recognizing in him the instinct of geni us, which makes him typical of the lowest, and therefore the heaviest, mass of hostility to Rome. The lowest, that is, as the Casket remarks, which is any way mentionable. In a democracy w must not forget the masses.

Besides, Dr. Vernon, who is an educated man, has thought his book worthy of an elaborate preface, fuller knowledge and deeper in malice than the book itself, and highly extolling this. Vernon's preface will deserve separate treatment.

I have discussed at full the main points of "Romanism and the Republic," but find a pretty ample remnant left, which I will pass through as rap idly as I can. I may dwell somewhat longer upon them because they do not mean Lausing, but a whole vast tribe of Lansings, spreading almost

" | rom Indus to the pole." Some felicities, nowever, are individu him that I have noted his second nec romantic exhibit, when he raises good orthodox Benedict VIII., a pope of un-questioned title, out of his tomb and brings him, four hundred years after his death, before the Council of Constance, to be excommunicated and de posed, as a sch'smatic and heretic. Indeed, he does this at least twice. dare say there are other ornaments of the book of which he may claim sole title, but I do not remember them just His general significance, however, raising him above his personal unimportance, is his thoroughly representative character. Luther's declaration that "there are edifying and sal utary lies," and his oral admonition

our Lutheran brethren.

Mr. Lansing tells us that he attacks
"Romanism" because Rome is not
willing that Christians should be any willing that Christians should be any-thing but Roman Catholics. On the other hand, he says, Presbyterians, Congregationalists, Methodists, Episco-palians, and all Christians of a bibli-cal faith (among whom beyond ques-tion he includes Baptists) are willing that any Christians should belong to any one of these bodies. Indeed! Do any one of these bodies. Indeed! Do not all High Churchmen, and Low Churchmen, hold that the episcopal succession is divinely instituted, that those who forsake this line have not a certainly valid ministry and that certainly valid ministry, and that therefore they are, objectively at least. at variance with the order of Christ This is not my opinion, but it is that of most Churchmen. Then can Episcopalians be willing that other Chris-In tians should remain non episcopalian eloquence when he can set it forth. In brief, the Thirteenth Chapter of the First Corinthians forms an integral part of his gospel

Lansing is utterly different. In his Belgium, Bavaria, Austria, Hungry, Belgium, Bavaria, Austria, Hungry, Chapter and Chapter even Spain), but they are not relig iously willing. If they were, they would contradict themselves. Then again, how is it with the Bap

tists? Almost all the Southern Bapmaintain (where they get the facts I do not know) that there has been a uninterrupted succession of regularly ordained Baptist ministers since the apostles, and that none but these can give a valid baptism. Even those who do not go so far are commonly willing to re-baptize immersed Christians who join them, and very largely deny that Paedobaptist societies are validly churches at all, although they hold precisely like the Catholics, that their members, if living in good faith, may accepted Christians. Scotch Baptists, of the old order, as described by Rober Hall, will not even own this. They refuse all religious fellowship what ever with the unimmersed.

How then can Lansing say that the Baptists are willing that Paedobaptist, or even non immersing Antipaedo baptist churches, should continue to be? Civilly, they have always been willing, but religiously they stigma-tize Paedobaptists as "God's disobedient children." In other words, they speak of them precisely as Rome speaks of baptized Protestants presumably living in good faith.

Lat us next week take up the other denominations mentioned CHARLES C. STARBUCK.

Andover, Mass.

HEROISM OF CHINESE CATHOLIC MARTYHS

Touching Details of Their Constancy

Some touching details are given by various Chinese missionaries in the Missions Catholiques, of Lyons, of the heroic constancy of the native Cath olies under torture and martyrdom during the recent persecution. catechist of Lienchow, after being scourged and offered the choice apostasy or death, thus replied : Four and sixty years I have serve the Lord of heaven. At any age apos-tasy is cowardice, but in my case it larmine out of his one hundred and would be still more cdious. I must selemn, most certain and most in fifty two years after his death, so that show my Christians how to die. Do contestible proof that the grave will we find him actively ready for Jesuit I will never apostatize!" Two Chris tian girls followed his example and all died with heroic fortitude. At Tsingho, in southeast Chili, a Christian Marshall or a Fuller, he knows no more of its provision or meaning than he "Big Knives" and invited to aposta "I will not apostatize," was his tiza reply, " and you may not only behead but cut up my body in pieces Every portion, if you should ask it would answer that it was Christian He was at once put to death.

Another Christian, U-Wen-Yin, who was tifang or manager of his vil lage, was arrested and summoned be fore the mandarin. Before leaving he threw himself on his knees before hi aged mother to bid her a last farewell. The heroic mother exclaimed: thou diest for the faith. God will take care of us ; do not trouble about me or thy children. If thou deniest thy faith, I will no longer recognize thee for my son. "Mother," he replied,
"be at ease; by God's grace I will
never apostatize." On his being summoned to deny his faith and refusing do so, the mandarin ordered him to b hastinadoed till he lost consciousness On his coming to himself the mandarin again offered him the same choice. with the same result and the sam cruel punishment. He was then hung up in a wooden cage, upon which he said to the judge: "When I shall be no longer able to speak on account of ally his. I have never seen elsewhere the pain and you see my lips moving, his extraordinary description of the don't think I am pronouncing the words of apostasy; they will be pray ers " A few minutes later his feature altered, he was cut down and found to be already dead. Are these not scene worthy of the days of the early Chris tians !

DANGEROUS READING.

In hie Lenten pastoral the Bishop of Southwark, England, dwells, upon the great volume of printed matter at the present day, which has created a situ ation fraught with immense possibilit ies for good, but no less exposed to distinct occasions of evil and of sin.

"You are bound, dear children in Jesus Christ." he writer, "to guard yourselves against all those not to shrink from good plump lies for which may be a source of danger to the benefit of the true religion, are not your faith or purity of heart. You much known in our Reformed wing of have no right to tamper with the one Protestautism ; yet I think we may or the other. Therefore, in the first plead that we act pretty well up to the place, it is the duty of Catholies to abspirit of them. Indeed, perhaps we stain from reading all such books as

ed with inconvenient scholarship than our Lutheran brothron.

Mr. Lansing tells us that he attacks "Romanism" because Rome is not willing that Christians should be any thing but Roman Catholics. On the with the fear of God before their eyes. They must fortify themselves by prayer and spiritual reading, even as men protect themselves from contagion where they have to enter a polson where they have to enter a poisonous atmosphere. Mere curiosity, still less the desire to pass as well informed in every newest theory, will not suffice to justify us in exposing ourselves to so grave a risk. Again, there are many books, especially works of fiction, in which false principles are often indirectly conveyed and by which the directly conveyed, and by which the imagination may be dangerously excited. With regard to such reading, it is very hard to give one definite rule, for its effect on different charac ters varies so much. A book most dangerous to one may be almost without harm to another, on account of the latter's want of vivid imagination Again, a book full of danger to the youth or girl may be absolutely without effect on one of maturer years. The one and only rule is to b lutely loyal and true to our conscience and if the voice of conscience is no sufficiently distinct, to seek guidance and advice from those upon whom we can rely, and, above all, from the director of our souls.

FIVE . MINUTES' SERMON.

Easter Sunday.

RESURRECTION OF OUR LORD, THE PEDGE AND TYPE OF THE RESUR RECTION OF EACH OF US.

Alleluia ! is the joyous song to day The Church in her divine service tires not to salute her Divine Bridge groom, the glorious Victor over death and hell, with this salutation, and joyfully her childre a join with heart and voice in this hymn of praise.

Truly, my dearly beloved Caristians, the joy which fills our hearts to-day is in every way a just one : we rejoice with our beloved Saviour for to day His sacred humanity receives that glory which He has purchased with so painful a price and we rejoice also for our our own sakes, for the resurrection of our Divine Saviour-one of the most stupendous of all His miracles—is no only the seal of our religion and the most glorious proof of the divinity of Our Lord, but it is the most solemn and incontestible attestation of the resur rection of each of us.

There is nothing so deeply grounded in our nature as the desire of future existence, hence every one feels abhor rence for the grave, and at the wor death all humanity trembles. If we had no other idea of the future life than merely the desire to live long, how sad, indeed, would be our lot How often would not the dread thought come to our minds, is there really a hereafter, a better future, or does everything end with death? Alleluia to our Divine Saviour, Alleluia to our The great miracle we are commemorating to-day has dispelled darkness which hid from our minds the prospect of eternity. It gives us the not retain its victim. Oar Lord's hu-manity was like unto curs. He has lived, as we live ; He died, as we must lie, but He arose from the grave, and. therefore, oh consoling consequence we, too, shall at the sound of the angel's trumpet arise gloriously from

he night of the grave to life eternal. This is the solemn and oft repeated promise of our Divine Savieur, and what He has promised by words He substantiates to day by His own resurrection. St Paul is so firmly convinced of our resurrection that he exclaims : " For if the dead rise not again, neither is Christ risen again." (Cor. 15, 16 He wishes to say: if we shall not rise, then Christ has not risen; if however, Christ has risen from the grave, then there must be a resurrection for us, for

He is the model and type of mankind How consoling and cheering is no this truth for us especially in the sorrows and difficulties of life! That pious servant of God, Job, retained during the most painful trials, a patience and resignation to the will of God which even to-day excites our admira-What was it that infused into him this courage? It was the reflec tion "I know that my Redeemer liveth and in the last day I shall rise out of

up in my bosom. (Job 19, 25.) This living faith in the resurrection it was which, in the darkest hour of trials and persecutions, consoled the holy apostles, martyrs and so many Chris tians of every age, sex and condition It is true, they felt the bitterness of their sufferings, but they also knew that these trials would end in a glor-ious resurrection, in an eternal felicity; Christ is risen, this is our hope. Depart, therefore, ye earthly goods an joys, honors and reputation and life. Dapart, Christ is risen and we also shall rise with Him and reign

with Him in Heaven. This hope will also be our consoling companion on the thorny path in this valley of tears, for how can we be inconsolable in sickness and sorrows, in the loss of temporal goods, when we know that these short sufferings find their reward in an infinite and everlasting glory. Why should we so disconsolately mourn at the death of our relatives; as those who have no hope when we are convinced that we shall

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as

to claim us, can we, as devout Christians, be filled with fear and terror? Do we not know that the grave is the field, wherein, according to the saying of St. Paul, something corruptible and dishonorable is sown, which however, will arise spiritual and glorious namely, a body which in beauty and glory will darken the splendor of the For, these hands that now work sun. For, these hands that now well for Heaven, these feet that walk with out intermission in the path of virtue, these eyes that are elevated to Heaven these ears that gladly receive the word of God, this tongue that announce His praises; all these members which we use as implements to do good, all shall rise from the grave and partake of the glory of our Lord Jesus Christ for all eternity. Amen.

EDUCATION.

Father Dalgairns of the Oratory; of the Tractarian Converts on Holy Communion Chap. p. 330 3rd. ed. 1868.

Father Dalairns of the Oratory : one of the tracterian converts on Holy Com munion. Chap. p. 330 3rd. ed. 1868 "A thing exists which is the des truction of optimism, and which I confess, inclines me naturally to take gloomy views of the world and of its

The morality of England! I could laugh, if it did not move me to bitter tears, when I hear the self complacent foily which is talked about it. We have nothing to do with natura remedies; indeed. I disbelteve in their efficacy except auxiliaries I have thorough secepticism as to the moral progress of man. I quite allow that we

have made great intellectual advance since the middle ages, I am even prepared to admit that mediaeval men were, in many respects very like savages, yet I do not think that we are more mortal than they. As far as we can see by experience, the tendency of merely secular civiliz ation is to produce disbelief in hell. Now, without the doctrine of eternal punishment, the belief in the Christian notion of sin as an infinite evil, neces sarily disappears, and with it the doc trine of redemption. The atonemen wrought by Christ and everlasting punishment are correlatives, if you take one out of the creed, the other necessarily shares its fate. Now, the tendency of civilization is evidently to substitute respectability, decency, and honour for the horror of sin, and there are wild passions in the human heart which laugh such frail barriers to scorn. It may even be doubted whether a high education has any tendency to diminish sin. It may men less noisy, less brutal: does it make them less sinful? The over-stay with men; while, in unbroken pheiming interest of intellectual pur suits may, in a few rare instances, lull the passions to sleep for a time; but there are only a few gifted minds who can thus be absorbed in thought. The generality of the educated will be always bad. Certainly English and German universities are not famous for their morals. Then, as to the masses who must ever toil and labor, whose life must be even material, it is a mere mockery to tall o them of the blessings of education You will fill your museums with grace-tul statues, by way of making them more moral. You give them a drop from the cup of knowledge, enough to excite their curiosity, and to raise in them a thirst which, like eating olives,

only creates a greater capacity for sensual intoxication. In infinitesimal oses, knowledge is not an anodyne. It is in vain to try to make them better by rousing in them the lust of the eye and the pride of life. . . . Would you have us, then, return to the dark ness of the Middle Ages? Nay, God has placed us all in the nineteenth century, and we must work there our appointed work. . . Butforgive ne if I take no interest in mere edu cation, and regret the simplicity of our ancestors. . . Is it gone forever, then, the spontaneous outgoing of the soul to God, so much a part of self, that it was unreasoning and un-conscious? I hope not, provided with

ful and devout. Statistics of regular succession crime. . . Dreadful arithme tic, each unit of which represents a tragedy, where cruel lust, or the love of gain, or hatred, or revenge, play their awful part

all cur education, we are loving, faith

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now outdo them, as being less cumber are written directly with the object of And when death and the grave come The history of the Church is filled

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with the names of men and women of

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The Tower of Calais Church.

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THE FAITH OF OUR FATHERS, BY Cardinal Gibbons. Price (paper) 50 cents and (cloth) \$1.00. its desert of brickwork full of bolts, and holes, and ugly fissures, and yet strong, like a bare brown rock; its carelessness of what anyone thinks or feels about it, putting forth no claim, having no beauty nor desirableness, pride, nor grace : yet neither asking for pity; not, as ruins are, useless and piteous and feebly or fondly garrulous of better days ; but useful still, going through its own daily work-as some old fisherman beaten grey by storm, yet drawing his daily nets : so it stands, with no complaint about its past youth, in blanched and meagre massiveness and serviceableness, gath ering human soul together underneath it; the sound of its bell for prayer still rolling through its rents; and the grey peak of it seen far across the sea, principal of the three that rise above the waste of surfy sand and hillocked shore—the lighthouse for life and the beifry for labor, and this for patience and praise.

"I cannot tell the half of the strange pleasures and thoughts that come about me at the sight of that old tower, for, in some sort, it is the epitome of all that make the Continent of Europe in teresting as opposed to new countries ; and, above all, it completely express that agedness in the midst of active life which binds the old and the new into harmony. We, in England, have cur new street, our new inn, cur green shaven-lawn, and our piece of ruin emergent from it .- a mere specimen of the middle ages put on a bit of velvet carpet to be shown, which, but for its size, might as well be on a museum shelf at once, under cover. But, on the Continent, the links are unbroken between the past and present, and in such use as they can serve for, the stay with men; while, in unbroken line, the generations of spare ings are seen succeeding each in its place. And thus in its largeness, in its permitted evidence of show decline, in its poverty, in its absence of all pre tence of all show and care for outside aspect, that Calais tower has an infinite ing because usually seen in contrast with English scenes expressive of feeling the exact reverse of these.

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OUR BOYS CHARLIE'S RI On the evening ter, eight children

APRIL 6, 1900

There were Mary, Miller; their cousi Carrie Evans; and Joe White, Cora Edna Hayes. They splendid time "—to ing, playing "tag, and otherwise enj Their elders were dining room, for o'clock, and the y cided that they wor for a second table the meal with their and mothers, so th more free to chatte

"A song! a son when all had tired us go in the house Carrie sing for us. " Yes do. Carrie. "But let us sing "All right," sai

"Oh, I'll tell y broke in Frank, toward the hou 'There Were Th will play the plane Carrie, Cora and parts, and all of us frain. What do y And immediatel return promptly.

said Mary, "supp Bright Star of Ose as a chorus." The suggestion Cora sang the ca with their loving They were fini

While we are

the third time, wi his violin and t paper in the other "Stop your not listen to this! in my room I not making a short fl lighted on his no it and moved the escaped It flow Then I to to put it straight chance I turned there, ladies and this document Meanwhile Ch

troubled look. what the 'docum "Let me read Frank. 'My res At this Frank Charlie, exclai I will stu evening, and lo

morning before fi said mischievous tion, called out : Frank paying I 3. I will obe all times. to obey father,"

4. I will say fore I get sleepy caused Charite could not but jamped to h Frank was, and paper from him quick for him. the centre table 5. I will doff priest or a cht

and the other epithet of "Sal little tender-h a over to Charli mind, Charite But Charlie d chase his broth At every chauce stop long enou lution from the Suddenly the

polite youth we

opened, and M " What is the settled on the r Mary, who boisterous con "Frank four

resolutions, and "Let me s She glanced said to Caarli Charlie ?"

The poor boy Charlie's good ished she add Charite's cond to say that bis o call him Charlle was time from the exposing the

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, 1901.

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THE HOLY BIBLE

OUR BOYS AND GIRLS CHARLIE'S RESOLUTIONS.

On the evening of the feast of Easter, eight children were playing on the lawn in front of the Miller home. The lawn in Front of the Miller home.
There were Mary, Charlie and Frank
Miller; their cousins—Edmund and
Carrie Evans; and their neighbors—
Joe White, Cora Hewitt, and little
Edna Hayes. They were having "a
splendid time"—talking and laugh splendid time "—talking and laughing, playing "tag," riding bicycles,
and otherwise enjoying themselves.
Their elders were at dinner in the
dining "room, for it was after 5
o'clock, and the young folk had decided that they would prefer to wait
for a second table rather than go to
the meal with their respective fathers
and mothers, so that they might be
covered to chatter while they afte. more free to chatter while they ate.

"A song! a song!" cried Charlie, when all had tired of games. "Let us go in the house and sing. Please Carrie sing for us." "Yes do, Carrie," exclaimed Mary.
"But let us sing a hymn instead of a

"All right," said Charlie. "Oh, I'll tell you what let's do!" broke in Frank, as they all walked toward the house. "Let's have 'There Were Three Kings." Mary will play the piano, I'll get my violin, Carrie, Cora and Joe will sing the parts, and all of us will join in the refrain. What do you say!"

And immediately he ran up to his room for his violin. But he did not

rount promptly.
"While we are waiting for Frank," said Mary, "suppose we sing 'Hail, Bright Star of Osean!" Cora will sing the solo, and we will use the first verse as a chorus." The suggestion was well received.

Core sang the canticle very sweetly and the others made the house echo with their loving tribute to the Virgin They were finishing the chorus for the third time, when Frank appeared,

his violin and bow in one hand, a paper in the other.
"Stop your noise," he cried, "and listen to this! While I was upstairs in my room I notised a strange insect making a short flight from the wind w to Charlie's statue of St. Joseph. It lighted on his nose. I went to catch it and moved the statute a bit But it escaped It flow to the top of the ward. Then I took hold of the statue

to put it straight on its bracket. By chance I turned it upside down, and there, ladies and gentlemen, I found this document Meanwhile Charlie's face wore a

troubled look. He was wondering what the 'document' could be "Let me read it to you," continued 'My resolutions for this year: 1. I will get up in the morning as soon as I am called."

At this Frank cast a roguish look at Charlie, exclaiming, "Helio, old sleepy!" Then he resumed reading: I will study my lessons every evening, and look over them every morning before fioing to school. Why,

he's quite a student, boys and girls,' said mischievous Frank. Poor Charile, aflame with mortification, called out : "Give me that paper!

Frank paying no attention, read on : 3. I will obey mother promptly at "He did not have to resolve to obey father," was the jeering com

4. I will say my night prayers be

fore I get sleepy.

This caused a general laugh.

Charite could not stand this any longer but jamped to his feet over to where Frank was, and tried to snatch th paper from him. But Frank was too quick for him, and rushing around the centre table. continued :

5. I will doff my hat when I pass a priest or a church. "What a pious, polite youth we are," should Frank, and the other applauded Edmund's epithet of "Saiot Charite." All but little tender-h arted Edna. She went over to Charlie and said: "Never

mind, Charlie "
But Charlie did mind and began to chase his prother around the table, over the lounge and around the rooms. At every chance he got, Frank would stop long enough to read a new reso lution from the paper.

Suddenly the dining room door was opened, and Mrs Miller stood before the excited children.
"What is the meaning of this loud

noise?" she asked. A hush at once settled on the room

resolutions, and was reading them for ?" answered Mary.
"Let me see them?" said Mrs

Miller She glanced over the paper and then

CHATS WITH YOUNG MEN.

WHAT IS SUCCESS? BY ERNOST NEAL LYON.

Is it to worship earthy, groveling Gold, And, dollar blinded, to lock only down, To rake the muck-heap, and forget the Until Youth's bounding blood creeps strange-Ditt Found & Boandard
ly cold;
To dwell with Envy, Arrogance and Dread,
To barter all Benevolence for dross,
To lose Companionship—and feel it loss,
Because the flower of Sympathy is dead,
Is that Success?

To labor far the rainbow bubble, Fame,
Afloat so fairly in the morning air,
A perfect jewel for a Prince to wear,
Is it a recompense for all its claim?
Thro' careful night, and crowded, strenuou

hro careta man, day, Thro' iron rebuff, or flattery—like snow That leaves one thirsty—it is grasped, and, It vanishes in Nothingness away !
It vanishes in Nothingness away !
Is that Success ?

With comrade Duty, in the dark er day,
To follow Truth—wherever it may lead:
To hate all meanness, cowardice or greed;
To look for Beauty under common elay;
Our brothers' burdens sharing, when they

weep,
But, if we fall, to bear defeat alone;
To live in hearts that loved us, when we're Beyond the twilight (till the morning break!)
to sleep.

That is Success !

Our Influence, What a responsibility is the influence that we exert every day on every person we meet! For every person who sees us is impressed more or less by our carriage, our behavior, our looks and our dress; and every one who speaks to us, feels an effect from our manner, our tone, our words ; and fulness, fairness, purity and other

qualities. As others do to us. we do to them we affect their thoughts, we have some-thing to do with their choice of words, and we influence their actions.

INFLUENCE —— a thing to be feared, found one lest we give scandal, and contribute to of a yard. the ruin of souls; a thing to be desired, that we may lift up our brother and help him to walk uprightly in the way

that leads to good!

It is said of our Lord that virtue went out from Him to heal the people, so that the woman who touched only the edge of His garment was cured of an issue of blood. So virtue went out from Him in the higher order to fill His associates with high thoughts and to inspire them with kind deeds.

There are on record reports of instances in which a look of encourage ment has made a boy an artist, a kind work has prevented a youth in despair from committing suicide, a chapter of an autobiography has changed the con duct and career of a whole company,

But the number of these historical proofs of the power of influence are ike a bucket of water to the unbound ed ocean of the actual facts that take place every day, every day, every day, all over the word.

An ingenuous young girl, once comled to a conversion.

''On here's Mr. Plety, tied to his To a Young Man Wishing to Become a

mother's apron string and never goes to see the naughty girls!" That sneer helped to land a lad in hell, so far as can be known here, for, after a career of vice, he died apparently impenitent. Words, looks, actions which dreadful thing is INFLUENCE! what a

Two practical considerations should flow from a recognition of the tremendous power of influence:

A young man must be on his guard about the example he gives-to younger members of the family, to his business, to his chums, to the members of societies to which he belongs, and to inmates of homes that he visits

2 He will be particular about the

company that he himself keeps One bad apple in a barrel will rot the whole lot One young man, whose heart is corrupt, whose words are foul, whose actions are victous, whose principles settled on the room.

"Mary, who is responsible for this boisterous conduct?" inquired the mother.

"Frank found Charlie's New Y ar's among all those with whom he comes in contact. His influence is maiefl cent And it cannot be escaped by any one who habitually associates with him. So the young man, who is determined not become vite as he is, will avoid him and all who are like him

and keep them areas for a time, than gling is the water call for assistance, but such is not the case. For some but such is not the case. For some witting above it if you knowly endea of they never signal help. They stoppy they never signal help. They stoppy they never signal help. They stoppy the writing above it if you knowly endea of they never signal help. They stoppy them are not obtained to best masters. Shakespeare is not Goethal.

teasing Charlie, and I am equally certain that he will forgive you."

Charlie had the generosity to say, "I do, grandpa" and the others the good will to respond with one voice, "Thank you, Charlie!"

you—and under they go. I have above the understanding of the way-faring man; and the literary merits of the Bible are second only to its religious value.

I think I began this hasty essay by saying. "Be concise." You see that

within a few feet of the raft who were struggling for life, and yet who never uttered a single outery. I have been with fairly good swimmers who became exhausted, and who, without a word of warning, threw back the head as though about to foat or swim on the back, and went under. As they sank one arm came up."

As they sank one arm came up."

Saying.

S one arm came up."
Now this is true of life, and it is true

of a wider life than that of the seathe comfortable, well dressed throng, they may be passed on the street with no knowledge of their danger. Indeed, in your very office, or even in your home, may be one who is going down, and is making no sign.

Shall they be let go to destruction without an effort to rescue them? A friendly talk might touch them to the heart. A little interest in their spiritual life, might bring them back to the sacraments and to a good life. Will no one make an effort to save them? Or will they be permitted to go down without one sign of brotherhood, of care, and of love?

Good Manners. It has been said that no ene can escape the bondage of good manners. Its fetters may be silken, but they are as strong as those that wheel the earth was sentenced to penal servicude for along in its orbit. And, while all must life for a crime of which he was afteras strong as those that wheel the earth obey its laws, those laws furnish a cur rency with which, if the beggar provide himself therewith, he is better off in all the markets of the world than the prince who has it not.

It is said that Abbott Lawrence was

most courteous to his customers. He the other day and returned to France. exhibited his goods as if he were doing He was the Abbe Doumoulin, a priest actions, guesses at our motives, and passes opinions on our honesty, truth fulness, fairness, nurity and the same time liberal, in his style of doing things, throwing in the shilling in change When he gained a customer he kept him. The house of the Lawrences held a monopoly of heavy beavers and wide broadcloths A country trader bought a few yards of cloth at \$10 a vard. On returning What a mysterious thing is that home and measuring the goods, he found one piece to be short a quarter

> He was almost afraid to speak of so small a matter to so courtly a mer chant. On his next trip to Boston, however, he plucked up courage to say: "Mr. Lawrence, when I was here a few months ago, I bought a few yards of fine broad cloth at \$10 a yard According to my measurement it fel short a quarter of a yard."

"Fell short a quarter? That will never do; it should have overrun a Turning to his bookkeeper quarter. he said : "Credit this gentleman with a half yard of our best broadcloth. The bookkeeper did so, and the cus tomer was nailed for life.

men have been failures largely from gruff, coarse, rude manners. A cour teous disposition counts in the world to day. Take two persons, possessing equal advantages in every other re spect, but let one be kind, obliging, and conciliating, the other discolinging, rude, harsh and insolent, and the one will become rich while the other will starve. Those who throw their good deeds should not always expect them to be caught with a thankful smile. ing from confession, said to an acquaintance: "Now my soul is as ness," and courtesy is profitable adwhite as snow." That chance remark vertising.

Newspaper Writer.

1 Don't begin by asking a busy editor for a place on his paper, with out showing him samples of your work 2 Don't expect him to read them it he does not need an assistant

3 Don't invite sudgen death by ask ing him for an opinion or criticism of your prose or poetry. He has a thousand other things to do

trade and requires at least as much apprenticeship as any other trade. ou wouldn't ask an Atlantic liner's captain to give you a mate's berth just because you had a taste for yacht.

So much for the preliminary "Don'ts" If you aspire to succeed as a newspaper writer it is essential to bear in mind that the Rules of Ruetoric are the rules of all good writing, whether it be the editorial, reporting or any other branch. No doubt I violate several or all of them every dayespecially when I write "Advice to Young Writers," which, Laus Deo! I do not do every day or every year 1 Be oriet When you have boiled down your article to the smallest di-

mensions, boil it agai ... 2 Avoid "fine writing" and equally, hackneyed phrases, and, a rove all, slang which is language in its shirt

tellets. You are in no danger of ever writing above it if you humbly endeat vor to write after this manner of the country bear both sides.

One man's word is no man's word; best results.

One man's word is no man's word; best results.

The BEST should be your aim when buy and man street.

The BEST should be your aim when buy and man street.

Checkman is not Chicago; 211 213 Madison Sb have the best medicine MONEY CAN BUY.

saying. "Be concise." You see that I have disobeyed my own injunction; but I have this excuse: That I have you are tempted to express your intention—DON'T! The ocean is crowded shore. The men that are going down on the ocean of life are making no noise about it. They may wear a smile on their faces—when they are not alone. Indistinguishable among prudently on their early voyages.—

Indistinguishable among prudently on their early voyages.—

The bose in the cosan is crowned in the polysyliabic derelicts; out there is room enough still for m dest little one masted shallops, which may grow up to be full rigged ships if they sail prudently on their early voyages.—

The men that are going down with polysyliabic derelicts; out there is room enough still for m dest little one masted shallops, which may grow up to be full rigged ships if they sail prudently in their carry voyages.—

The men that are going down with polysyliabic derelicts; out there is room enough still for m dest little one masted shallops, which may grow up to be full rigged ships if they sail prudently in their carry to be full rigged ships if they sail prudently in the cosan is considered. prudently on their early voyages. - James Jeffrey Roche, in Holy Cross

STRANGER THAN FICTION.

Bemarkable Case of a Priest Who Was Sentenced to Penal Servitude for Life.

Bigotry has been rampant in New Z-saland during the past year, a part of the programme being several desperate attempts to smirch the reputations of priests and religious. Trials took place before Protestant Judges and juries exclusively made up of Protestants, but despite these favoring circumstances truth and right prevailed and the accused were not only acquitted, but exonerated These events have recalled the re-markable case of a French priest who wards proved innocent The following summary of the facts is taken from The Age, a non Catholic journal of Melbourne, issue of May 16, 1892:

"A 'convict' of an extraordinary
kind was liberated from New Caledonia

years ago, was convicted of the mur-der of a Madame Blanchard, a wealthy and benevolent lady. The Abbe was convicted upon purely circumstantial evidence. The facts were that Madame Blanchard had occasion to call at the presbytery occupied by M Doumoulin in order to receive from him a sum of £400 which lay in his hands to the credit of a religious society with which the lady was con nected. The time was midday. It approaching and returning from the presbytery Madame Blanchard had to pass through a ruined and deserted monastery. It was known that the lady saw the priest and received the money from him, but she did not re-turn home that day. Four days after-wards her dead body was discovered in one of the cel s of the old monastery The remains bore several stabs of s knite, and there was no money upor the person of the murdered lady. table knife stained with human blood and a pocket handkerchief which had belonged to Madame Doumoulin were found in the presbytery. The Abbe Thousands of well-meaning young was the last person known to have seen the unfortunate lady alive. He was arrested, convicted and sentenced to transportation for life Five months ago the sexton of M D umou lin's church, a man named Kloser, confessed that he waylaid and mur dered Madame Banchard, and that on the day her body was discovered he went to confession to the Abbe and acknowledged his crime. When, however, the priest was arrested and condemued, Kloser had not the courage His appetite has returned; the pair to publicly acknowledge his guil. to publicly acknowledge his guilt has left his back; e has gained flash; Upon Kloser avowing his crime to the is able to ride a bicycle, enjoys life authortites, the Supreme Court ordered and is able to do a day's work as well a new trial of the Abbe by way of sany one of his age. This letter is given glady so that others may learn form, when he was acquitted and returned to his cure in the Diocese of the merits of Dr. Williams' Pink Pills. Aix, where he was received by his people with great rejoicing."

ST ANTHONY'S PURITY.

Among all the glorious virtues of St. Authony of Padus his virginal purnd other things to do

4 Don't forget that journalism is a reason why he is usually represented with a tily in his hand; it was this particular virtue, too, which won for him the caresses of the Holy Child. Yet, like every other child of Adam, he had to fight and pray to defend it and preserve it inviolate. His first care was to place it under the protection of the Immaculate Mother Mary. One of his biographers tells us that he was in the habit of reciting the "Hail Mary" thrice every day, each Ave being preceded by a short invocation for obtaining, or rather for preserving,

spotless purity of soul and body.

To induce us to adopt the practice of To tudure us to adopt the practice of St Authony which, by the way, he himself recommended to others as a means of preserving their purity unsuited, the Hory Father has enriched it by the grant of an induigence of 100 days, to be gained once a day. This favor was accorded on May 20 standard results to public confidence.

We have no hesitation in saying that Dr. J. Kellogg's Dysentery Cordial is with intended to others as a means of preserving their purity unsuited, the Hory Father has enriched it by the grant of an induigence of 100 days, to be gained once a day. This favor was accorded on May 20 This favor was accorded on May 20 1893 It is important to note that the Charlie?"

The poor boy gave a tearful consent. Where upon Mrs. Milter read aloud Charlie's good untoutions. When flat ished she added: "I can say that Charlie's conduct has improved on every one of the points, and I am proud to say that him a good soo."

Charlie's conduct has improved on every one of the points, and I am proud to say that him a good soo."

Charlie's conduct has improved on every one of the points, and I am proud to say that him a good soo."

Charlie's conduct has improved on every one of the points, and I am proud to say that him a good soo."

They Make no Sign.

They Make no Sign.

A life saver at a bathing beach was get to taking by a reporter last sum may and the experisone be related was get to taking by a reporter last sum may, and the experisone he related was get to taking by a reporter last sum may and for a time such a flat proud of the every of the several points. "I is generally supposed," he said, "that persons strugting in one water call for asstrance, but sum is not the case. For some and keep room a val for a time, that not one keep room and whose conduct is viruous, for the influence with common opinions in two takes of the supposed." I such that persons strugting in one water call for asstrance, but sum is not the case. For some reason which can hardly be explained, the can hardly be explained.

They make no Sign.

A life saver at a bathing the will choose for his friends those whose cald the time stant in the same and stocking fest and vulgar is eleves and stocking fest and vulgar. The single white has language in its shirt sleaved and stocking fest and vulgar. The single white hat the server was alsocking fest and vulgar. The single white has language in its shirt leeves and stocking fest and vulgar. The should should also the spond explained to the practice of the bridgene is attached to the practice of the bridgene is attached to the practice prover, before the oirth, pray for us! I vigit have explained to the practice of the bridgene is attached to the practice prover, be

THE ROSARY.

How many days' indulgence on each Hail Mary of a Rosary blessed by a Dominican Father?

Two hundred days, one hundred of which are known as the Bridgettine Indulgence.
Is their any indulgence of the

Resary greater than that given by the blessing of a Dominican Father?
There is only one Rosary—The Dominican — but there are various kinds of beads attached to different devotions. The indulgences granted for the Rosary exceed, in value, those granted to any of the beads to which we refer.
Is it obligatory to say the Mysteries

on the days appointed, or may they be said at one's own choice?

It is obligatory, but the practice is recommended, because it harmonizes with the spirit of the Church, and insures a systematic recitation of the Rosary.

Do we lose the indulgence by lend-

ing our Rosary?
No, if we lend merely to accommo

date another person. Yes, if we lend for the purpose of allowing the other to gain induigences. In such a case the indulgences are forfeited .- Dom inicana.

Christian kindness to the poor and the working men and women, and the inculcation of patience in poverty after the example of our Lord, are the best securities against the communism and anarchy that that seem to threaten society. - Archbishop Ryan.

He has seen but little of life who does not discern everywhere the effect of early education in men's opinions and habits of thinking. Children bring out of the nursery that which displays itself throughout their lives.

A FATHER'S STORY.

He Tells How His Son Regained Health

HAD HIS SPINE INJURED AND POR TWO YEARS WAS UNABLE TO DO ANY WORK AND FOR MOST OF THE TIME WAS CONFINED TO THE HOUSE

Mr. M D'Entremont, a well known Liquid Extract of Malt farmer living at West Pubnico, N. S., writes: - "I believe it is only right that I should let you know the benefit your medicine- Dr. Williams' Pink Pilis-have been to my son, Constant, sixteen years of age. For several years he was almost a constant invalid, the result of an injury to his spine while working with his brothers on the farm. He grew weak and listless, had no appetite, and for two years was unable to work and was for the most of the time confined to the house, and for a part of the time to his bed suffered considerably from pains in the back; his legs were weak; and he had frequent headaches. At differ ent times he was attended by two doctors, but got no benefit from the treatment Then I procured an electric helt for him, but it was simply money wasted as it did not do him a particle of good. One day while my on was reading a newspaper he came across an article telling of a cure in a somewhat similar case through the use of Dr. Williams' Pink Pills, and he then decided to give them a trial After the second box was taken there was a marked improvement in his con dition. He continued the use of the pils uatil he had taken eight boxes and they have restored him to health

and find a cure if siling
Dr. Williams' Pink Pills cure such cases as the one noted above because they create new, rich, red blood, thus s rengthening weak and shattered nerves They do not purge and weaken like other medicines, but strengthen from the first dose to the last. Sold by all dealers in medicine or sent post peld at 50 cents a box or six boxes for \$2.50 by addressing be Dr. Williams, M. divino, Co. Post. Dr. Williams' M dicine Co, Brock viile. Oat

You should not feel tired all the time—healthy people don't—you won't if you take Hod's Sursaparilsa for a while.

There is not a more dangerous class of disorders than no - waten affect the breathing orders. Nullity this danger with DR. THOMAS'ECLEGTRICOIL—a pulmonic of acknowledged efficacy. It cures lameness and sorece-s when applied externally, as well as swelled as swelled each and crick in the back; and, as an inward specific, possesses most substantial claims to public conflience.

We have no hesitation in saying that Dr.

words and the state of the stat



Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not, a pure hard soap; the most satisfactory

soap and most economical. Those who try Surprise always continue to use it. SURPRISE to a pure hard Soap.

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When Ale is thoroughly matured it is not only palatable but wholesene. Carling's Ale is at "a fully ages before its put or the market. Both in wood and in a le it is nellowed by the touch of time, a sfore it reaches the public.

People who wish to use the best Ale should see to it that they receive Carling's.

CARLING LONDON.

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A diploma from an exhibition is not necessarily a guarantee of quality, diplomas being awarde to only such articles as the proprietors choose to exhibit as means of advertising their good O'Keefe's Liqui Ex tract of Malt was no manufactured at the time of the Wor d's Fair and so was not exhibited there. We have, however, submitted sample to leading medical men and chemis s in nearly every city and town in Carada, and all who have looked into the matter carefully, say O'Keefe's is the best Liquid Ex-tract of Main made.

W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO

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Mother Graves' Worm. Examinators in the selling and form the selling model of the Branch State.

But the selling the Branch State of the State Theorems and the State Theorems and the State Theorems and the State Theorems and the State Theorems are shaded by Mrs. All the State Theorems are shaded by Mrs. All the State Theorems are shaded by Mrs. All the State Theorems and the State Theorems and the State Theorems are shaded by Mrs. All Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

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Correspondence intended for publication, as Correspondence intended for publication, as well as that having reference to business, well as that having reference to not mass should be directed to the proprietor, and mass sech London not later than Tasaday morning.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past 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 truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the taithful.

e faithful.
sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa
Apost. Deleg.

Lendon, Saturday, April 6, 1901.

JOHN KENSIT ONCE MORE.

The irrepresible John Kensit, the leader of the English Church Evangelical or Low Church party, has announced his opinion on the appointment of Dr. Ingram as the Anglican Bishop of London. He regards Dr. Ingram as an extreme Ritualist, and he calls his appointment to the important See of London, "a thorough disaster," for he is "an out and out Romanizing Ritualist who will do no end of harm to the Church" Kensit admits the great ability of Dr. Ingram, but he thinks this makes the case all the worse, as he will thus be in a position to do greater mischief, and the appointment is one of the worst results of Lord Salisbury's policy in regard to the Church. He hopes, however, that there will be one good effect from Dr. Ingram's promotion, viz, that good Churchmen will be awakened thereby to understand that the perils for Romanism which will arise out of the appointment of a Ritualistic Bishop of London must be energetically counter. acted. It remains to be seen whether the appeal of the vender of obscene literature will have the effect of rousing the no Popery spirit of the London Evangelicals.

EASTER SUNDAY.

Among the many miracles performed by our Lord and Saviour Jesus Christ, during His stay on earth, His resur rection from the dead on Easter Sun day morning is undoubtedly the most marvellous and striking.

All miracles are beyond the power in their operation, and it is beyond the power of man or of any creature, even of angels, to derogate from them. When we know, therefore, that these laws are departed from, or even temporarily reversed, we know that the finger of God is there.

Jesus appealed to his miraculous work, which had been witnessed by multitudes in Jerusalem and through out Judee, to prove His divine mission to preach and teach the truths of salvation. He healed the sick by His word only, or even by an act of His will. The winds and the seas obeyed Him and were stilled at His command. The dead were raised to life ; but when He was Himself dead, having suffered by the ignominious death of the cross, who was to raise Him from the tomb? It own power, and when He had been for arose glorious and immortal from the been consigned; and as by His death He had proved Himself to be man, by raising Himself from the dead He showed Himself to be truly God, as He was living and teaching the divine truths of the Gospel.

The resurrection of Jesus is properly regarded by Christians as the most important of all the miraculous events made manifest. It was foretold by x, 83 : St. Matt. xx, 17):

"They (the chief priests and scribes and ancients) shall condemn Him (the Son of Man) and shall deliver Him to the Gentiles. And they shall mock Him, and kill Him; and the third day He shall rise again."

There is no fact in history better attested than the resurrection of cur Lord Jesus Christ. The two apostles pose to speak here, but rather of

the record it in the Gospels were eye witnesses of it, and the two evangelists who were not apostles were at least contemporaneous witnesses who had the modern Church of England. every opportunity to know the truth of said : the matter. But not only the evangelists have asserted the truth of this mystery. Saints Peter, James and Jude have also written epistles founded upon their faith in Jesus who was crucified and who rose again from the dead, and the apostle St. Paul declares that the truth of the resurrection of Jesus is the foundation of Christian faith, so that if Christ rose not, our faith is vain, and vain is the preaching of Himself

The sincerity of the apostles in teaching the fact of the resurrection is not to be doubted, for they endured all sufferings even to death itself in testimony to the firmness of their faith in this truth. Neither can it be supposed that they were deceived or mistaken concerning the fact, for they saw Him dead before, and when He was taken down from the cross, and they were witnesses to His burial. When He rose again, they not only saw Him, but they touched Him and conversed with Him for forty days while He taught them many things regarding the kingdom of heaven and what they were to teach the nations whom He sent them to con-

and all the apostles.

Easter is a festival of great joy to us because our Divine Master rises again glorious and triumphant from the death which He endured for our sins. As we should grieve for the sorrows and sufferings which He endured for our sake, so we should rejoice at His victory over sin and death, the more especially as His victory is also ours ; for, as the apostle St. Paul declares, by the resurrection of all from the dead we gain a victory over death, so also through our Lord Jesus Christ God hath given us the victory

Christ's resurrection is a type of the resurrection of the just when "we shall all be changed, for this corrupt ible (body) must put on incorruption, and this mortal must put on immortal ity." (1 Cor. xv, 51, 57.) The words of the prophet are therefore well ap plied by the Church to Easter, the feast of Christ's resurrection : "This is the day which the Lord hath made : Let us be glad and rejoice therein."

The Easter time, during which all Catholies who are sufficiently advanced in years to know what the Blessed Eucharist is, are strictly obliged to ap proach that holy Sacrament, will continue to Trinity Sunday, eight weeks after Easter. We hope that none of our readers will neglect this important duty.

ST. PATRICK AND ANGLICAN

The efforts of some Anglican di vines to prove the continuity of the modern Church of England from the days of the Apostles to the present of man, as they consist in a derogation | time are often very amusing, but they or departure from the ordinary laws of | are at the same time always contra nature. These laws are established by dictory to each other, and frequently

Thus, the Rev. Canon Hill of St. Thomas delivered a St. Patrick's sermon before the Irish Protestant Benev olent Society in Toronto, which is a branch of the Orange Association. We shall not make any comment here concerning the Rev. Canon's laudatory remarks on the loyalty of the I. P. B. S. If what the preacher said to the effect that this association "honors all men" and especially "the king," "fears God, loves the brotherhood," which the speaker in terprets to be "the brotherhood of of man," it must have improved greatly in its manners since the days when it joined in insulting King Edward VII. when he visited Toronto in 1860. as Prince of Wales, and when it was the customary thing for it to parade was reserved for Him to do this by His the streets of Toronto by night, playing insulting party tunes in those localipart of three days dead and buried He | ties where it was thought most likely that street rows or bloodshed would be sepulchre or grave to which He had the result, and when it took delight in attacking the Catholic orphan homes and asylums for the infirm and sickly. where they knew that there were none to resist except the children, the ladies had declared Himself to be while He in charge of the institution and some sickly old men.

It will be good news to the public to hear that this society has made some advance in the direction of civilization. law and order; though we fear that whereby the truth of Christianity is the Rev. Mr. Hill's statements will hardly be implicitly believed, in view Jesus Himself when He said (St. Mark of recent resolutions passed by the lodges in several Oatario cities. showing that their hatred of Catholics and of the Catholic Church is as intense as it ever was.

> But it is not of Orange love for the "brotherhood of man" that we pro-

Canon Hill's strange as amounts to this, that St. Patrick was, like the Canon himself, a mer

"if St. Patrick were on earth to-day, he would be more at home among the Protestants of the North of Ireland than among the Roman Catholics of the South."

We understand the Canon was paid handsomely enough for his discourse, and of course, he wished to say some thing which would be worth the money and pleasing to his audience. It would never do to tell them that St. Patrick planted the Catholic faith in Ireland, which would be an acknowledgment that the Catholic faith is the ancient faith of Christendom, a truth which would be very unpalatable to an Orange audience, so he informs them that St. Patrick was truly a Protestant, and in fact a Church of England missionary of the most modern type.

But the speaker evidently knew that he was saying something preposterous in making such an assertion, so he apologizes for speaking of St. Patrick at all, and for the fact that the I. P. B. S. celebrates St. Patrick's Day. He

"It might be thought strange that a may who was a monk, and a Bishop in the Churcl of Rome would be the one whose memory i revered and kept green by a Protestan society; but he reminded them that the Church of Rome was a very different bed from what it is to day. Mariolatry or the worship of the Virgin had only then begun the doctrine of transubstantiation had no been heard of, and his hearers needed not be told that Papal infallibility and the Immaculate Conception are creations of the

In connection with these assertions we may here mention another sermon which was preached on the same day in Ottawa Christ Church Cathedral by the Rev. W. M. Loucks who asserted that St. Patrick, having been educated in France, " received holy orders from that Church, and commenced his work of evangelization in Ireland A. D. 432 As far as his relationship to Rome was concerned, history is silent." But the Rev. Mr. Loucks, agrees with Canon Hill in regard to St. Patrick's Protestantism, and makes even more openly the assertion that he was an Anglican of the Irish brand! He

"The Church which St. Patrick founded was the Irish branch of the Catholic and Apostolic Church which is still in existence and known as the Church of Ireland. The Right Rev. Dr. Alexander, Archbishop of Armagh, is St. Patrick's successor in the Apostolic office; and the Roman Schism in Ireland began in the sixteenth century." Surely these two reverend gentle

men of the same Church ought at least to have some agreement between them selves thefore they propound their Church theories soldogmatically. According to one, St. Patrick is a " Bishop of the Church of Rome," which is clearly implied to be the ruling Church of Christendom at that period, but with doctrines differing much from the Cath. olic Church of to day, while according to the other, St. Patrick had no connection with the "Church of Rome" or the Pope, but went to Ire and by virtue of orders received from the independent Church of France, which according to history had no connection with the "Church of Rome."

Let us examine these two theories together, for they exhibit to us in a clear light the inconsistencies of the Angli can position, both in regard to the nature of the Church of Christ, and to its doctrines.

First, what was the relation of the Christian Church to the Pope in the year 432 and during St. Patrick's life? St. Patrick was born about A. D 372 or 387, and died in 464, at the earliest, though Usher puts the date of his death at 493 He lived and preached the faith, therefore, during the fourth and fifth centuries.

St. Optatus of Milevis, who lived during this time, wrote in his treatise against the Donatists:

"Thou canst not deny but thou knowest that in the city of Rome, on Peter first the episcopal chair was conferred, wherein Peter, the head of all the Apostles should sit, that in one chair unity should be preserved by all, that the other Apostles might not claim distinct (or independent) chairs, and that whever should set up another chair against the single chair should be a schismatic and a sinner... To Peter succeeded Linus, to Linus Clement."

Then he continues the succession of Popes to Siricius who was St. Peter's successor and Bishop of Rome in his time, and who died in A. D. 398.

St. Optatus adds: "Siricius is now our colleague with whom the whele world is in accord with us in one

fellowship of communion."
"Blessed Peter merited to be preferred before all the Apostles, and he alone received before all the Aposties, and he alone received the keys of the kingdom of heaven to be communicated to the others."

"The succession from St. Peter is given to Siricius whose chair is the centre of unity, as the only one of its kind in the world, with privileges not bestowed on the other Apostolic sees."

The great St. Augustine of Hippo said in Ep 43:

"The city [Carthage] had a Bishop of no slight authority who could despise the enem-ies conspiring against him whereas he was united with the Roman Church in which the

primacy of the Apostolic chair has always been in force, and with other lands."

was addressed by the Pope's legate Philip as follows:

"It is known to all ages that Ble prince and head of the Aposti "It is known to all ages that Blessed Peter the prince and head of the Apostles received the keys of the kingdom from Jesus Christ our Lord, etc. He lives and judges in his successors always and to the present time, and the most blessed Pope Celestine, the Bishop, canonical successor and vicegerent of Peter, has sent us as representatives of his person. He also thanked the Conneil for being united to and recognizing the authority and headship of the Pope and of Peter the head of the faith and of all the Apostles."

We might multiply quotations, bu we have here the testimony of Europe, Africa and Asia to the effect that the whole Christian world acknowledged the Pope's authority, and the Pope Celestine above mentioned is the same who sent St. Patrick to Ireland, giving him authority to preach the gospel there. In fact, no other Bishop could confer upon St. Patrick the Archiepiscopal jurisdiction which he exercised as Archbishop of Armagh and Primate of Ireland.

It is true that St. Patrick received his episcopal consecration in France, a fact of which Rev. Mr. Loucks is clearly ignorant, since he can say only that the Saint received holy orders in France. But a French Bishop, not having universal inrisdiction could not make him primate of Ireland. It was, therefore, from Pope Celestine alone that he received this office, and the French Bishop Germanus consecrated him Bishop, because he had his auth ority from the Pope. All this does not look as if St. Patrick belonged to the modern Anglican, or the misnamed Irish Church

We can easily show in detail that the doctrines of the Catholic Church which are attacked by Rev. Messrs. Hill and Loucks were all held by the universal Church in St. Patrick's time, but we have already drawn this article to greater length than we intended. We shall therefore postpone the full consideration of these matters to another issue. We will here, however, remark that the honor paid to the Blessed Virgin Mary, as held by the Catholic Church to be due to her, was unhesitatingly given to her in St. Patrick's time, as will be evident from a single passage which we will quote here from St. Ephran, a Syriac Father of the fourth century. Mary is

"immaculate and undefiled, incorrupt and thoroughly chaste, a virgin estranged from every defilement and stain of sin, the Spouse of God and our Lady . . . in violate, the pure Virgin Mother of God . . more holy than the Seraphim, and beyond comparison, more glorious than the rest of the Supernal hosts."

Mariolatry means the worship of Mary as a Divinity. Canon Hill's use of the word as applied to the honor given to Mary is a gross calumny and misrepresentation. We will not, however say more on this subject in this

issue. For the present we will add only that nothing can be more clear than that the church of St. Patrick's time was a uni versal Church which acknowledged the supreme authority of the Pope, the honor due to the Blessed Virgin as Mother of God, and her Immaculate Conception, just as the Catholic Church does to day, and that it had no affinity or likeness to the Anglican or any other Protestant sect: and that was the Church which the Saint planted in Ireland.

THE KING'S DECLARATION OATH.

A despatch from London to the New York Sun dated March 16th., states that on Thursday, 21st inst., King Edward VII. would admit to an audience Lord Horries, a Catholic Peer, who is to move in the House of Lords an inquiry whether the King's Protestantism cannot be sufficiently asserted without hurting the feelings of his Catholic subjects.

The despatch adds that the Government has agreed to grant the request, and the fact that the King himself desired it to be made known that he has granted the interview with Lord Horries, is understood to indicate that he is favorable to the proposed motion.

The high opinion we have entertained of the good sense of our new monarch has given us confidence that the proper moment has arrived for a united movement in favor of the repeal of the obnoxious clauses of the declaration oath, and the despatch they could plausibly say that it is not above referred to confirms us in our view. There is every prospect that the insulting words of the oath will be repealed, notwithstanding the fanatical resolutions of Canadian Orange Lodges in favor of their retention. The resolutions of Toronto and Lon-

don Lodges, to which we have already referred in our columns, have been supplemented by others to similar effeet passed by a Kingston Lodge, and by the Grand Lodge of Western On- here quote a couple of Lutheran authtario, which recently assembled at orities of the highest repute who de-Stratford. But the King has little clare in effect that they believe the The Council of Ephesus held in 431 reason to regard Canadian Orange- Real Presence of Christ, but that as re- many respects those which are enterg.

men's suggestions as anything more than the ravings of the fanaticism of a past age. We have good reason to believe that His Majesty remembers the brutal rudeness with which he was treated by the Orange societies at Brockville, Kingston, Peterborough, Milbrook and Toronto, in September,

There is another strong reason why King Edward VII. should desire the repeal of the insulting clause of the oath in question. His amiable Queen is a Dane and a Lutheran, and is said to be a firm believer in the Real Presence of Christ in the Eucharist, or, as many Protestants prefer to call it, the Lord's

1860, while he was visiting Canada.

It is readily understood that the declaration cath must have been as grossly offensive to Queen Alexandra as to the Catholic lords who assisted at the ceremony. Surely, even through affection and respect for his Queen, the King should desire that the insult which has been offered her should never be repeated, and the Queen herself, if she has any respect for her religion, should expect as the least reparation which could be offered for what has been done, that the oath should be repealed as a relic of barbar-

Here it will be said by some that the Lutherans do not believe in Transub. stantiation, and therefore their belief is not impugned in the oath, or stigmatized as superstitious and idolatrous. This is a mere evasion of the truth. It is the fact that Luther's doctrine was impanation as he called it. and not transubstantiation ; but it is also clear from the general sense of Lutherans of that day that the Real Presence was the real issue between Lutherans on one side and Calvinists and Zwinglians on the other. The manher of his presence was a second ary consideration, whether it took place by transubstantiation or the change from the substance of bread and wine to that of Christ's body and blood, or by impanation or consubstantiation, whereby the body and blood of Christ are supposed to unite themselves with the bread used in the cele bration of the Sacramental rite.

In England Calvinism was dominant, and the popular sentiment was against the Real Presence itself, for to this the ministers had educated the people, and the declaration was aimed more against the Real Presence itself than against the manner in which it is brought about.

Lutheranism was, in fact, almost if not entirely an unknown quantity in England when the declaration oath was instituted as a test of Protestant orthodoxy, and it was certainly never intended to save Lutheranism from being a target that Transubstantiation was condemned. The condemnation was directed against the Real Presence, and it was meant by that so that after all Protestantism is begincondemnation that the Real Presence, whether as held by Lutherans or trine of fasting which was rejected and Greeks, or by Catholics, is idelatrous and superstitious. Calvin himself had all the truth of God. The Methodists said that the Catholic doctrine of Transubstantiation is more reason. able and more in accordance with the words of Scripture than the Lutheran doctrine of impanation or consubstantiation, and we cannot suppose that the English colonists who framed the declaration oath intended to save the Lutheran doctrine while they condemned that of the Catholic has retained the Apostolic teaching on Church. It is simply a subterfuge recently invented as a cover for those Anglicans who have during the last fifty years come around to some Catho lic doctrines and practices, that they assert now that the declaration oath of the king, and the test oath which other officials, including Bishops and ecclesiastical dignitaries take, are aimed only against the strict Catholic doctrine of Transubstantion, and not against impanation, or consubtantiation. The Tractarians, now usually called Ritualists, found themselves between two fires. They must either re ject entirely the doctrine of the Real Presence which they had discovered to be the primitive doctrine of the Christian Church, or they must find some

called either impanation or consubstantion. In proof that we have taken the correct view of this subject, we will

middle doctrine concerning which

condemned by Act of Parliament.

which is undeniably the highest auth-

ority by which their religion is ruled.

This is, undoubtedly, the reason why

the Ritualists of to-day really favor

the Lutheran doctrine, though they

declare that their belief must not be

gards the manner of that Presence they do not pretend to say anything decisive, as the words of Christ leave us in darkness on this point.

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quote shall be Dr. Mosheim, who says : "The Holy Supper is an ordinance commanded by Christ, in which together with the consecrated bread and wine, the Body and Blood of Christ are truly. . . presented to (exhibentur) those who receive the rite . . What the nature of this Presence is we know not. The thing itself we know; but the mode of its truth is a mystery which we cannot comprehend."

[' Quoted in Rev. S. S. Schmucker's Manual published with the approbation of the American Lutheran Church.]"

Dr. Hazelius in his discipline of the Lutheran Synod of South Carolina BAVE :

"That Luther and the Reformers who labored with him entertained the idea of the Real Presence of Christ in the Eucharist is andeniable." (Ibid.) This author afterwards states that the

Lutherans of to-day believe with

"the other Protestant Churches on this subject." The Manual of the American Church, however, is inde. finite, stating that "On this subject great diversity of views has existed." From all we have said, if it be true, which we may readily believe to be the case, that Queen Alexandra believes in the Real Presence, the Orange opponents of the repeal of the declara. tion insuit are, by their clumsy and malicious obtrusiveness, simply aim. ing at annoying the Queen, whether wittingly or unwittingly, just as they annoyed the king forty-one years

ago. But if the Queen does not believe personally in the Real Presence, at least, through respect for her religion which still keeps the doctrine in its formularies of faith, and to Luther himself, who firmly believed in the Real Presence, the insulting oath should at all events be set aside once for all.

PROTESTANTS RECOMMEND. ING WORKS OF PENANCE.

The Boston Pilot calls attention to the fact that now even the Unitarians have begun to see the reasonableness of fasting or self denial in general. that we may propitiate God and become pleasing to Him. Thus the Christian Register, the most prominent Unitarian organ in the United States, said recently :

States, said recently:

"The essence of fasting is to deny yourself or to be denied the things you like and love. We say "or to be denied," because whether a man shall fast or not is always left for him to choose. Often he is obliged to fast, whether he will or no, and he is fortunate if his fast continue only forty days. There have been those whose fast has lasted forty years or more, their lives a constant giving up of sweet and pleasant things, a perpetual hunger for some 'better bread than can be made of wheat.' It is no hypocrisy for such to wear a sad countenance. The hypocritic thing is for them to smile and smile, as did the Spartan boy while secret wounds were eating 'neath his cloak.' This is a divine hypocrisy which good men and angels cannot approve too much."

Fasting is simuly a form of penance.

Fasting is simply a form of penance, and its usefulness is founded on the same basis as are all penitential works, ning to learn that the old Catholic docridiculed since the Reformation is after of the United States made a similar discovery not long ago, and instituted a Lent for themselves, evidently to make it appear that they were not converted to the Catholic doctrine on works of penance. These sects should not rest contented with this approach to Catholicism, but should embrace it in its entirety : for the Catholic Church

all points equally with this one. That our interpretation of the Register's statement of the case is correct is evident from the approval it expresses of a fond mother who by way of Lenten penance proposed that scientific whist should be given up during the Lenten season, saying: "What can be more solemn?"

ARCHBISHOP LAUD,

L. M. N. of Belleville, points out to us that the history used in the Public schools as a text-book states as a proof that Archbishop Laud, who occupied the see of Canterbury from 1633 till he was executed in 1644, was doing the work of the Pope in England and Scotland, and was offered a Cardinal's hat as a reward.

Our correspondent is satisfied that the statement in the history is incorrect; but he enquires on what circum. stances it is based, as usually such statements have some kind of basis which gives them at least an appearance of truth.

Our answer is that he is right in his belief that the statement is incorrect; and, further, there is no good ground for it beyond this, that Laud had a higher view of the authority of the Church than was commonly held by the people of England at that time.

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RECOMMEND. PENANCE.

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hat he is right in his tement is incorrect; re is no good ground s, that Laud had a the authority of the s commonly held by land at that time. s views resembled in ose which are entere party at the present day ; but it is not Knox's disciples. to be greatly wondered at that a man of learning, such as he undoubtedly of the present day have been ridiculous-

was, should hold the belief that many ly accused of wishing to reintroduce of the doctrines which Low-Churchmen and Presbyterians reject were really handed down from the Apostolic age. There is a series of writings still extant which comes down to us from the very days of the Apostles, and which, continuing throughout the succeeding ages, shows us how the Bible was understood from the very beginning

of the Christian Church, and there were other writing which, though not

new extant, were partly preserved through being quoted by other writers

whose works still exist. Among these writers we may mention the Clements of Rome and Alexandria, Polycarp, Ignatius, Papias, Justin, Irenaeus, Tertullian, Cyprian, Origen, and others, down to the Council of Nice, after which these Fathers of the Church become immediately very numerous, and include such great names as Athanasius, Basil, Ambrose, Optatus, Jerome, Augustine, etc.

The careful reading of these writers' works is sufficient to show that the Christian Church has always had the faith of the Catholic Church of to day on all the points of doctrine which were controverted by the Protestants of the sixteenth century.

Doctrines revealed by Christ are unchangeable; but special devotional practices founded upon doctrine may vary according to the changing dispositions of successive ages ; yet even in regard to such practices we find that many of them were identical or substantially the same in the early ages with the Catholic practices of the present day. Thus Tertuilian, speaking of the Sign of the Cross, tells us of its constant use under almost all imagin-

back to the Catholic faith, though he was accused by the Puritans of having this object in view in his determined efforts to bring all England, Ireland and Scotland to conform to the English Church and the Book of Common Church and the Book of Common

We may here remark that the Pur-

tained by the High Church Anglican strenuously as the most rabid of John

of the Sign of the Cross, tells us of its constant use under almost all imaginable circumstances at his date, about A. D. 200.

Laud was impressed with a high idea of the authority of the Church of God both from his knowledge of Scripture, and from the writings of the Fathers. He did not, however, admit the authority of the Pope, but applied what is said in Scripture and by the Fathers regarding the Church to the Church of England as by law established, and so he had altars erected, the Communion was ordered to be received with great reverence kneeling, crucifixes were used in the churches, candles were placed on the altars, and an elaborate ceremonial was employed in public worship; yet so strongly set was he against the authority of the Pope that he wrote a book for the express purpose of preventing the conversion of the Duke of Buckingham's mother to the Catholic Church. He did not succeed in preventing the conversion; but he became a staunch friend of the Duke owing to his zealous effort.

It may be seen from this that Laud had no thought of bringing England back to the Catholic faith, though he was accused by the Puritans of having head to be processed by the Puritans of having head to be proventing the conversion; but he became a staunch friend of the Duke owing to his zealous effort.

It may be seen from this that Laud had no thought of bringing England back to the Catholic faith, though he was accused by the Puritans of having "The devictions were largely attended". The control of the Blessed Sacrament followed by the Puritans of having "The devictions at St. Joseph's chancel devotions at St. Joseph's chancel the Litany. There was a grand procession of the Blessed Devarance at the Litany. There was a grand procession of the Blessed Devarance at the Litany. The color of the plant members of the Junior. The Scalary of the Sainte, The Scalary of the Sainte, The Scalary of

FROM STURGEON FALLS.

Church and the Book of Common Prayer.

We may here remark that the Puriant of the Carton of the Cart

strenuously as the most rabid of John
Knor's disciples.

The Tractarian or High Church party
of the present day have been ridiculousily accused of wishing to relatorduce
the Pope's authority and the Catholic
Mass, just as Laud was in the seventeenth contury, though they do all in
their power to prevent members of the
Anglican Church from becoming Catholics. We have an example of the
ridiculousness of the accusation in the
alarmist extement made not long ago
by the (Low Church) Bishop Ryle of
Liverpool, to the effect that he knew of
fifty clergymen of the Church of Engil and who were Jesuits in disgrisehaving been dispensed by the Pope
from the outward profession of the
Catholic faith in order to do the work
of the Pope in bringing the Church
and people of England back to Roman
Catholicism.

It is needless to add that when called
to account for his absurd statement,
he was totally unable to substantiate
it by naming even one such clergyman. The statement of the Public
shool history of England referred to
by our correspondent that a Cardinal's
hat was offered by the Pope to Archbishop Luud, is equally gratuitous and
mendacious. In fact that Public
shool history is greatly in need of revision before it can be an acceptable
or reliable school text-book for use by
Catholic children.

We congratulate our friend, Dr.
Thos. O'Hagan has reason to be pleased
at his having secured in the great
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or reliable school text-book for use by
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We congratulate our friend, Dr.
Thos. O'Hagan has reason to be pleased
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Toronto Daily Star.

One of the most popular members of the Government is Hon. Mr. Latchford, Minister of Public Works. He is, so to speak, the grenadier of the Cabinet, having the advantage of Mr. Harcourt by a couple of inches in height. Mr. Latchford is over the six foot mark, and is a fine, upstanding broad shouldered, straight as an arrow figure of a man. He has a sort of defant tilt to his chin and a twinkle in his eye which indicate that he looks the future in the face with confidence, and even with cheerfulness. It's not every Cabinet Minister that can take his burdens so guily as Mr. Latchford. His smile is always near the surface ready to beam out on the slightest provocation, and the habitual jauntiness of his disposition blossome out in the red rose he frequently wears in his button hole. Without doubt Mr. Latchford has one of those easy going, optimistic natures, which smooth the pathway of life for the fortunate possessor.

BUMILIATION. BY CARDINAL NEWMAN.

I have been honored and obeyed,
I have met scorn and slight;
And my heart loves earth's sober shade,
More than her laughing light.

For what is rule but a sad weight Of duty and a snare? What meanness, but with happier fate The Saviour's Cross to share?

This my hid choice, if not from heaven, Moves on the heavenward line; Cleanse it, good Lord, from earthly leaven, And make it simply Thine.

NEW BOOKS

The Rosary, the Crown of Mary, by a Dominican Father. Published by Benziger Bros. Paper, 10 cents.

DIRECT PATESTY. DEAD.

So March And Tong and State Control of the Control of the

promote the secrements for years. The only thing worth having is God's friendship and for year and towe. Yet our conduct in our every-day lives would seem that we have no higher ambition than to stand well in this world, without any reference to the world to come. There are men who never take a Catholic paper—men who never take the words of the Master." Watch and provided the catholic paper take the words of the Master." Watch and provided the catholic paper take the words of the Master." Watch and provided the catholic paper take the words of the Master." Watch and provided the catholic paper take the words of the Master. Watch and provided the catholic paper take the upper paper and content. In the life of our Lord. He should be a the world of the life should be a perfect paradiace. It should be a perfect paper take the upper paper and content. In the life of the Children and to engret into their hearts heavenly thoughts and

LINDON SEPARATE SCHOOLS.

The following are the names of the pupils in order of ments, who obtained the highest marks, during the month of March.

Sen. IV-Annie Jenkins, Nellie Irwin, Eva Traher.
Jun. IV—Dan Sullivan, Eva Garceau, Dan
McInnis.
Sr. III—James Harding, Annie Fitzpatriek,
Ella McKenna. St. Peter's school.

Holy Angels' school.

Senior IV—Joseph Dwyer, Nora Brennan, Nellie Boyle. Nellie Boyle,
Junior IV—Tillman Corcoran, Mary Connolly, Eddie Coilins,
Jun, Eddie Coilins,
Jun, III—Girls—Madeleine Burns, Mary
Mites, Heien Leech, Boys—Chester Brennan,
Vincent Dowyer, Joseph Cortese,
Sen, III—Girls—Alice Moore, Josephlae
Beiglia, Josephine Cusolito, Boys—Alfred
Thessereault, Fred Donegan, Cam Gleeson.

C M. B. A. Resolution of Condolence.

At a regular meeting of Branch 37.C.M. B.
A. held in their hall, the following resolution
of condolence was unanimously adopted:
Whereas, it has pleased Almighty God in His
indults wisdom to remove from his earthly
abode Patrick Doyle, brother of our highly esteemed Bro, Cornelius Doyle, we the members of this branch do hereby tender our deep
set sympathy to our beloved brother in his sad
bereavement.
Resolved, that a copy of this resolution be
forwarded to Bro, Doyle, also to the Cathogue
RECORD and to the official organ for publication.
Vaura fraternally.

Yours fraternally, THOS. LAWLOR, Rec. Sec., Branch 37,C. M. B. A.

But a couple of days, Dutton! How

"But a couple of days, but and to couple of days?"

Dyke's white lips parted again into a smile The color had not yet returned to his face, but no suspicion of his suffering entered into the mind of the impatient man beside him.

man beside him.

He resumed:

"Since you think it the better course,
Dutton, I consent to it. But you will
come with me. We will go to Ned together."

Dake shook his head.

"Your meeting will be better with as
few witnesses as possible. And Ned
will understand when you tell her how
much I rejoice in her happiness."

Something in the tone of the speaker,
and an instant after, something in the
expression of his grave, pallid face caused
for the first time a suspicion of Dyke's
real regard for Ned to enter Carnew's
mind; but with it came also, as it had
never quite come before, the realisation
of Dake's true noblity. It forced him to
compare him with himself, and the comparison shamed him. He rose, a little
unsteadily still, and, grasping Dyke's
hand, said tremulously:

"Datter was are a noble fallow. May

"Datton, you are a noble fellow. May God forigve me for my treatment of you; but if the future can make amends, it shall do so And now—"he hesitated, as if with sudden diffidence.

"What is it?" asked Dyke, reassurlocks, and returning the warm pressure

"What is it?" asked Dyke, reassur-ingly, and returning the warm pressure of Carnew's hand of Carnew's hand
"When you write, I would rather that
you refrain from telling Ned what we
have learned of her relationship to Mr.

I want nothing to come her thoughts of me."

And he looked with a sort of pitiful And he looked with a sort of pitiful wistfulness into Dyke's face.

"It shall be as you wish," answered the latter, the smile still about his lips. That proposition accorded with his own thoughts just then. It was better that for the present Ned should have nothing to think of but her husband.

They marked Career, to return the still be the

They parted, Carnew to return to Ordotte, who decided to go to Weewald Place, where Carnew would also repair after he had rejoined his wife, and Dyke to write to Note the Note that the

He wrote immediately, so that the let ter would be certain to reach her in time ter would be certain to reach her in time a long, full, clear letter that stated nothing obscurely, and omitted nothing save what he had been requested to omit. At the end he said simply of his own feelings:

"I thank God in my heart for you, dear Ned, that the day of your happiness has

"Your brother, "DYKE."

He took pains to place in addition to the direction "in haste," knowing that would facilitate its carriage to Ned should there be no one in Saugerties from the immediate vicinity of the mountain home at the time of the arrival of the letter; the mail master, to whom Dyke was well and favorably known, seeing those words upon it, would find means of forwarding it imit, would find means of torwarding it this mediately. And so it happened. The letter was brought up by one of the residents of Saugerties, and reached Ned shortly after mid-day. Catching sight of the words "in haste," her heart leaped to her mouth. Could the letter be a summous to her husband, that he was ill, or daying? See could scarcely steady her dying? She could scarcely steady her trembling hand to open it; but when she did so, and read it, and realized fully its glad contents, a scream of joy burst from her, and, rushing to Mag, she put her arms around her and cried like a very

mid from joy.

Meg laughed, and petted her darling witabut comprehending or questioning the cause of ner lears, and Anne McCabe ventured to sek when Mrs Carnew's buret of emotion had spent itself a little:

"Was there any trouble in the letter?"
"Trouble, Anne? On. no! but such j.y.
How shall I contain mysaid, Now shall I
wate? My husband is coming; he will
be here this very day."

Then Anne goessed a little to herself of what might have been the secret trouble which seemed to press so upon young Mrs. Carnew—that it had reference to the husband who was coming so speedily— but she forebore to ask any further ques tion, feeling that perhaps in time she would be made acquainted with everything, and she began to busy herself in preparation for the visitor. Red took up her station at the window—it was too

was quite as good.

There was no one to pass by their isolated place, Dutton's being the highest abode on the mountain, so that when it was almost evening, and she could just discern some vehicle coming along the discern s She rushed to the door, opened it

A FATAL RESEMBLANCE.

BY CHRISTIAN PARRE.

LIV.—CONTINUED.

But he bent forward, and answered in his grave, kindly way:

"You have always had her love. It needs but one syllable from you to tell her that your heart is still hern, to bring her to your arms again."

"Then we shall go to her this minute, Dyke gently forced him back into his seat.

"Wait a moment," he said, "I have a little advice to give."

"Anything, Dutton: I shall do anything you say, as long as yell the that I may win my wife again."

And he looked up with the submission of a child.

Dyke smiled.

"I think it would be better to wait a couple of days. In the meantime, with your permission, I shall write to her of these wonderful tidings, and tell her you will be with her almost immediately. That will be better, perhaps, as it will prepare her for your visit, and for her new found happiness."

"But a couple of days, Dutton! How can I wait a couple of days, Dutton! How can I wait a couple of days, Dutton! How can I wait a couple of days, Dutton! How can I wait a couple of days, Dutton! How can I wait a couple of days, Dutton! How can I wait a couple of days, Dutton! How can I wait a couple of days, Dutton! How can I wait a couple of days?"

Dute with her almost immediately. The will be better, perhaps, as it will prepare her for your visit, and for her new found happiness."

"But a couple of days, Dutton! How can I wait a couple of days, Dutton! How can I wait a couple of days?"

The definition of the cally percent be took the whom is gradency. When the called the that the rich, culture from a law the that the rich, culture factor whose offspring, like his course of the stay to the man felt a sort secret sympathy with this good, dather whose offspring, like his converted to him that the couple of the help of Rahandabed extended itself to the help of other course full not to reveal any of the facts that he had heard of young Mackay's secret marriage, it never occurred to him that the story might be carried to the help of the help of the help of th

"You say he was married," he said a last; "married to Miss Ned Edgar, and that she's married again, and that

his child is living. I must do something about it. I must see Mr. Edgar." And straightway he went to the grand house, in his bewilderment ascending to the great, grand entrance, and asking to see Mr Edgar.

That gentleman, being near the entrance of the grand that the second that

trance hall at the time, he and, much surprised, came to him immediately.

"Come in here, Mackay," he said, see

ing that the gardener was laboring under some strong agitation, and he opened the door of one of the reception chambers.

"You seem to be in trouble," he said as kindly as the exceedingly stern gravity which his manner had recently assumed would allow him to speak; "what is it?"

is it?"

"It's about me boy, Mr. Edgar, me boy that killed himself," his lips quivered, and for an instant he paused to pass his sleeve over his sunken eyes. "I was told to-night by one of the help in your kitchen that he married the lady who used to live here—miss Ned Edgar they called her—and married the lady who used to live here—
Miss Ned Edgar they called her—and
that his child is in one of the villages
down the river. I have heered that Miss
Edgar was no flesh of yourn, that it was
only your kindness as kept her here, and
I didn't come to say anything to you
about that. I've only come to sak if
there wouldn't be some way of my getting
the child. I was told that the mother
left it, that she's married again, and
doesn't want to own it. But it's my flesh
and blood, it's the child of me poor, misgnided boy, and I'm an old man, Mr guided boy, and I'm an old man, Mr Edgar, and I might say a childless old man, for Annie, the doctors say, will never be better. Will you tell me some

of getting the little one?" way of getting the little one?"
His eagerness, and the emotion he tried to suppress were pitiful; even the cold, etern man who had imagined himself stern man who had imagined himself rapidly dying to every sympathy was touched. He was obliged to turn away for an instant before he could trust himself to speak with his ordinary voice Then he said:

" Perhaps I have been to blame, Mackay, in not letting you hear from my lips what you have heard to-night; but I re-frained from doing so in kindness to yourself, and "—he lowered his voice a little as if he were speaking only for his own ears—"perhaps, to spare a little my own feelings, that any one who had ever been of my household should have brought such sorrow upon you. But," raising his voice again, "I can still make raising his voice again, "I can still make amends. Leave the matter to me for a day or two, and I shall devise some means of getting your grandchild to of getting your grandchild to

Thank you, sir; may God bless you, lower entrance, but Edgar called him grand door by which he had entered.

Then he sent for the butler. back, and dismissed him through the

Sammon immediately all the servants to their dining hall. I wish to speak to

The order was obeyed with astonishment and consternation. Such a thing had never happened before; and while Eigar, because of his grave, stern manner and extreme reticence, was excessively feared by his help, his generous treatment of them prevented their fear being accompanied by its usual attendant—distinction.

He had adopted the English custom of a full set of servants, even though such a number seemed to be quite unnecessary, so that the large dining-hall contained quite an assembly of men and women when he entered it to speak to them. And, unconscious as they were of his object in thus gathering them, most of them quailed before the keen, stern look of his eyes, as he turned then upon every face

before he spoke.

"I desire to see the man or woman among you who recently told to old Mackay the cause of his son's suicide." His voice was so loud and distinct it fairly rang through the room, causing those who had quailed before to quail still more; but the female servant who

was the culprit was not deficient in somecold to remain at the door—but as the window commanded a full view of the wide, bare, snow covered road, her view better to face the matter bravely of her

Eigar turned his eyes upon her with a look that the rest of the help afterwards

with such irritating mysteriousness, and he felt somehow as if this interview would be an unpleasant repetition of the same. Still he could not decide on a refusal to accord him an interview, and so he de-scended to the reception chamber where Ordotte waited.

rdotte waited.

Bowing coldly and haughtily, he de-ired his visitor to be seated, which invi-ation the latter accepted immediately,

tation the latter acceptant immediately, saying as he did so:

"I have so long a story to tell you, Mr. Edgar, that I must request you also to take a chair, and to give me your closest

attention."

"If your story should be as pointless as the one to which I listened when I met you in Rahandabed, I doubt the propriety of giving it very close attention," answered Edgar, making no attempt to

answered Edgar, making no attempt to seat himself.

"I have come to explain that very pointless story," responded Ordotte, "and to supplement it by a still more extraordinary tale; but I must beg, Mr. Edgar, that you be seated. My tale is too long, and, as you will find before I have proceeded very far, too interesting, for you to hear it standing."

Edgar took a chair at some distance from his visitor, but without any relaxation of his cold, haughty manner.

Ordotte was not abashed; he felt too certain of his power to produce a speedy

certain of his power to produce a speedy change in that rigid countenance, and he

began at once:
"When your young wife died many
years ago, she left to you an infant daughter whom you dearly loved. When the
child was two weeks old the house was child was two weeks but the base was broken into, it was supposed by gypsies, and the babe was stolen. A fortnight after, your brother sent to you that your child was in his house. You found such to be the case, but found also that his own babe, of the same age, so exactly resurbled your own that you could not tell own babe, of the same age, so exactly resembled your own that you could not tell
them apart. Your brother swore that he
could do so, having put a secret mark
upon your child which would only reappear under the action of the Indian
essence that had been used to make it.
That secret mark comprised the capital
letters E. E on the child's left wrist."
A change had come into Mr. Edgar's
countenance; it was losing its pallor, and

countenance; it was losing its pallor, and becoming flushed and heated. But Or dotte did not seem to notice it. He con

tinued:
"In your dilemma, you proposed at last to tage both children, giving a large sum of money so as to have legal claim to your prother's child. Your brother then left England, taking his wife with him, and seven years afterward I met him in India."

The final had increased in Edgar's The flush had increased in Edgar's

face, and the perspiration stood in great drops upon his forehead, but he made no drops upon his forehead, but he made no motion to wipe it away, and Ordotte still seemed not to notice any change in his

"When I met Henry Edgar in Calcutta," he continued, "he was poor, having dissipated everything he had ever possessed; he was a widower also, and child less, having lost his wife and son a couple of recent hefers, and he was in somewhat of years before, and he was in somewhat failing health; but at times he was a genall companion, and having it in my power to better his position, he became attached to me. After we had been some time associated he gave me his confice : all that I have told you.

"Hating you for being your father's favorite, and for being the cause, as he imagined, of his own disinheritance, he heaght that nothing would stab your heart so keenly as to steal from you your motherless infant. It was a bold undermotherless infant. It was a well taking, but he knew the house so well that he felt he could venture it. He did so, and succeeded in stealing the sleeping babe from the nurse's arms. He brought babelrom the nurse's arms. He brought it home, intending to start with it almost immediately for the gypsy camp, which he knew was within a few miles of the neighborhood. He felt that he could dispose of it there. But when his wife saw the child, so like her own, the springs of pity in her maternal heart well begged her husband to forego his plan, to do anything he would, but not to give it to the terrible fate that might await it among the gypsies. He, too, noted and was surprised at the exact resemblance of the babes, and it caused another remembering as he re-entered the hall that was his place to descend to the before, one of his riotous companions had been affording amusement to his friends by experimenting with a little vial of ence that had been brought from India by a sailor uncle. This essence produced on human flesh, marks which only remained while they were subjected to it remained white they were subject to the action. Henry E'gar, much interested in it, begged from his friend what remained in the vial. He remembered that now, brought it forth, marked his brother's child as I have told you, disclosed to his wife how he intended to his wife how he intended to his wife how he intended to his brother's son! and as she harrow his brother's soul, and, as she was very much in awe of him, frightened

her into the most abject submission.

"Suspicion settling in some manner upon the gypsies, Henry Elgar was enbled to secrete the little stranger in his own home for a fortnight, during which time his wife nursed it with her own time his wife nursed it with her own child. He did that in order to make assurance doubly sure; that the very fact of nursing at the same breast might help to cement, in some way, the singular re-

"When he sent for you, Mr. Edgar, he was defiant of every consequence; he had gained his revenge in depriving you of the certain knowledge of which was your child, and he was equally satisfied, when you proposed as the last way out of the dilemma, to take both children. Knowing with what detestation you regarded the low woman he had married, he felt that in thus confounding her child with your own he had given you a lasting your own, he had given you a lasting

'His wife, apart from the submission which she was compelled to yield to her husband, was satisfied to resign her child when she knew it was going to your care. It would be better provided for than with

her.
"All this Mr. Henry Elgar told me, and after that I studied him with more interest, feeling that I understood the cause of his odd impulses

"The story I told you in Rahandahed, giving my here the name of Kito Kar-

and unushdul of the pieroing cold, darted down the path leading to the road.
On came the sleigh, but before it reached its destination, Carnew saw the slender, graceful, girlish figure.

'You need come no further," he said to the man who had driven him from to the man who had driven him from Samerties and springing out hefore yet to the buller. 'It hat is all.'' You need come no further, he said to the man who had driven him from Sangerties, and springing out before even the vehicle had quite stopped, he rushed to the figure on the path.

In another moment, she was folded in In another moment, she was folded in Sees.

You need come no further, he said you and you working Barnes, of a tiger away. I explained to make to the strange accept to get the cubs to the tiger who had lest her own, and his dishelp too dumb-founded to speak until they ceased to hear the last sound of his seem to know the difference, by thinking that it was a sort of experiment to assert that it was a sort of experiment to asthe steps.

The next day brought Ordotte to Weswald Place, and Edgar, when he received
wald Place, and Edgar, when he received
his card, was in little mood to see him.

Edgar had become so much of a recluse
hat he was never seen beyond his own
an who in Rahandabed had spoken know your own child at last. But when room.

I ventured to speak to him about it, to suggest the propriety of his return to you, and to venture to predict your forgive-nees in consideration of the atonement he would make, by proving to you which was

would make, by proving to you which was your child, he would not listen to me.

"His hatred of you at such times seemed to come up with as much vigor as it could ever have done. O.c.; when he thought he was dying, he said to me that if he should die, I might, if I ever met you, disclose the confidence he had given me. He could not help me in the matter of the essence, for there had been none of it left after he had marked your child, but he and I both knew that if it had been once obtained from India, it could surely be obtained again.

"He did not die then, however, and

tained again.
"He did not die then, however, and when I was about to leave India for Eng-

when I was about to leave india for Eugland in order to take possession of a
wealthy bequest, he said to me the last
night we passed together:
"Should anything ever occur in your
future life, should you ever make any acquaintance that might cause you to wish to
reveal my story, you may do so, if you will
ascertain first the fact of my death; or, if

scertain first the fact or my death; or, in you cannot get an absolute certainty of that, but still can discover nothing to tell that I am alive, you may consider yourself released from your promise."

"We parted then, and though we corresponded infrequently for a time, before a year had passed I ceased to hear anything from him.

a year had passed I ceased to hear anything from him.

"In Rahandabed I met Miss Ned Elgar, and as I heard her name from her own lips, I thought of Henry Eigar. There was a family likeness between them, and I was satisfied in my own mind that she was one of the children of whom he had spoken. Later, I met the other Miss Edgar, and shortly afterwards, you. Your likeness to your brother was startling, and knowing so much of your secret history from his lips, I could not resist the temptation of probing you a little.

"I did so, as you have admitted remembering, with the story of Klip Kargarton, and the result convinced me that the wound given by your brother rankled still. Much as you fancied you loved the beautiful being whom you called your

still. Much as you rained you need the beautiful being whom you called your daughter, there were moments when you feared that you might be mistaken.

"I was not at liberty to settle your doubts, because I had made no effort to in-

doubts, because I had made no effort to inform myself of your brother's death; nor did I have with me the essence without which I could not prove which was your child. In order toget that, I should have to journey to India, and I was enjoying myself so well in Rahandabed, that I could not bring myself to leave the place, also, there esemed to be no very good reason why I should disturb the existing order of things

son why I should district the desired of things
"Miss Ned Eigar, from my close observation, bade fair to become in time Mrs.
Carnew, though she was too modest and too humble to dream of such a thing for herself then, and in that case she would be quite as well off as if she were acknowle

elged to be your daughter.

"As I told you during the conversation we had in Rahandabed, I have been enabled from early boyhood to divine characteristics." acter, sometimes with a sharpness sur-prising to myself. And having this power I exerted it fully in reading the characters of the Misses Edgar, discovering that while one—she who has since become Mrs. Carnew—had a rigid principle of rectitude, and a most unusua for self-sacrifice, the other had a marve for self-sacrifice, the other had a marvei-lous power for sacrificing her friends whenever they opposed her own interests, and an utter disregard for all the little ways of honor. This discovery, however, I kept quite to myself, not even acting upon it in any way, until Mrs. Carnew was accused of that of which I felt her her consin, Mrs. Brekbellew, had been

guilty."

He was obliged to pause, for Edgar had risen to his feet, as if he were about to utter some angry, interruption. But he only sat down again, and for the first time wiped the perspiration from his face.
"Shall I proceed?" asked Ordotte.

Then," resumed Ordotte, "it seemed to be my duty to exert myself to go abroad for three reasons: the first, to ob-tain what proofs I could of Henry E igar's death, if indeed he had died, as, remembering the feeble state in which I left him. second, to get the Indian essence of which he had spoken, and the third, to extort from Mr. Brekbellew a confession that would clear her calumniated cousin.

R-garding the first object of my jour nev, I succeeded in tracing Henry E igan only to the time that he too left India, eight months after my own departure thence, intending to enter some European hospital, but, with that, my clew ended; I could ascertain nothing further about him. I considered myself released from my promise to him, and having, after much travel through India, obtained the essence, or what, from Eigar's description

of it, seemed to be such, I went to Paris, and called upon Mrs Brekbellew.

"Without letting her her know my object, I, in the presence of her company, tried the essence upon her wrist. It failed to bring forth any letters Saortly after, in a private interview with her, I told her much of the story I have now told you, revealing the real object of my experiment upon her wrist, and convincing her that it had proved she was not your danghter. But I did not say to her what dangher. But I did not say to her what I shall now say to you; that it may be the essence will not work upon Mrs. Carnew's wrist. Not knowing the name of the drug, I have nothing to assure me that I have really obtained the right article, save as it tallies with the description that Henry Edgar gave of it. But its respection that me to obtain that which possession helped me to obtain that which was even of more importance than what it was expected to prove-the innocence of a cruelly wronged woman.'

of a cruelly wronged woman.

He stopped for a moment to take from
his breast Mrs. Brekbellew's statement
Placing it in Edgar's hand, he resumed: "Read, in the words of her whom you have regarded as your daughter, a con-fession that fully exonerates Mrs. Car-

Eigar mechanically opened the paper, but again he had to wipe his perspiring face before he could read it. When he

had read it, he arose.
"I must retire for a little, Mr. Ordotte,"
he said with a sort of strange, sad eutreaty in his voice, that was in pitiful contrast to the manner with whad first addressed his visitor the manner with whi you excuse me?"
"Certainly," raplied Ordotte, rising also

and bowing; "but permit me to give you this letter from Mrs. Brekbellew," and he drew from his breast the letter that he had also extorted from her.

Eigar took it, and retaining the statement, he turned with both from the

The bowed, broken, blighted man ascended, not to his own apartment, nor yet to his private study, but to the room that contained the painting of his wifs. Flinging saide the silten curtain that hung before it, and placing loosely in his breast the papers given him by Ordotte, he dropped on his knees, and covering his face with his hands, leaned the latter on the base of the frame of the easel on which the picture rested.

All the anguish that he had ever suffered since he had looked last on the fair, deed face of the original of that portrait, now swept across his soul anew; he experienced again every harrowing doubt, every fear which he had so often felt during those long twenty-four years. His pride in, and his love for Edna, so frequently—despite the assurance that he

price in, and his love for Edna, so frequently—despite the assurance that he endeavored to give himself—disturbed by the thought that after all he might be deceived; his studied coldness to Ned, his deceived; his studied coldness to Ned, his satisfaction at hearing anything of her which might justify that coldness, and put down the gentle, reproachful face that occasionally visited him in his fevered dreams; the ungrateful return which Edna had made for his love and lavish indulgance; the positive heartleanness dreams; the ungrateral return which Edna had made for his love and lavish indulgence; the positive heartleseness she had shown regarding his feelings; the lack of womanliness in her choice of a husband, and now, the discovery of her dreadful deceit, all came before him with a sickening vividness and horror. But that which harrowed him more than all the others was the thought that he had been giving his love and tender, fatherly care to her who had proved herself so miserably undeserving, and who after all was not his child; while to the one who had actually made the very marriage he had sought for Edna, and in other things, according to the recent account, had comported herself in a way worthy of his affection, he had given coldness and contempt. He buried his face deeper in his hands and groaned aloud.

Still, the next instant he felt that he could not be sure of what Ordotte had stated, for had not Ordotte had stated, for had not Ordotte had

Still, the next instant he felt that he could not be sure of what Ordotte had stated; for had not Ordotte himself said that the test might fail when it should be applied to Mrs. Carnew? And in that case he would be in the same horrid doubt as ever.

An involuntary motion that he at that instant made, disturbed the latter he had.

An involuntary motion that he at that instant made, disturbed the letter he had placed in his bosom; it fell in a rustling manner to the floor. He was attracted by the sound, and uncovering his face he oked down at it. The superscription was uppermost, and he recognized Edna's penmanship with a sort of shrinking horror. Sill, he lifted the letter, and rising, seated himself directly in front of the picture. Then he heads the seal and read.

"This is to certify that the statement "This is to certify that the statement I have written to-night, and given to Mr. Ordotte, is correct. I became Richard Mackay's wife after I had deceived him into believing that I was Ned Edgar. I met him for the first time when Ned and I were out riding on horseback. He gave me a drink of water from a cup, which he formed of a leaf, and I was struck with his hearty as I know he was struck with his beauty, as I knew he was

with mine. "I contrived to see him afterward many times, allowing him at first to think that I was Miss E gar the heiress, but afterward duping him into believing that I was Ned. I did that, when I found my affections involved, to save myself, and

to test his attachment.

"He, glad to find that I was only a
friend, dependent upon Mr. Elgar's
bounty, urged me to marry him, saving would do so he would go to N and endeavor to make a living by which in the future he could support me; that the very fact of being my husband would give him ambition and courage. TO BE CONTINUED.

ORIGIN OF THE EASTER EGG.

What is the origin and what is the signification of the Easter egg?
The custom, prevalent among Chris

tians, of presenting Easter eggs can be the third century ; at the birth of Emperor Marcus Severus, the sick mother was given an egg of blood red color, which, according to a soothsignified, that Marcus Severus notwith standing his humble origin would on day don the vestures of an emperor The future emperor's mother kept this with the limits of secrecy until the cor onation of her son as ruler of Rome. then, fearless of public opinion, she told her story. The Romans, much pleased with their new emperor, con ratulated themselves on so competent a ruler and expressed their joys by presenting one another eggs stained with red. Thus, those afterwards conwith red. nected to the Cross of Christ, retained this custom of showing their gratitude on Easter at having received a new and powerful King in the person of

An egg does not only possess life, but gives life. It contains more nourshment that any kind of meat. Thus it is that physicians recommend eggs o be given to sick and convalescent. Thus also. Christ the risen King, the Emperor, does not only contain life, but also gives His own flash and blood to the soul hungry and thirsty after truth and instice

But as the egg contains life and gives life, thus also we must be Christians not only as to the exterior, but also as to the interior - we must be Christians in the real sense of the word -followers of Christ; thus we can exul: with the Church on the day of joy, on the day of triumph, the "day made by the Lord."

JOIN THE CHURCH.

An interesting ceremony took place Sunday afternoon at 5 o'clock at the Catholic Church of the Immaculate Conception, Bultimore, when Mr. and Mrs. William Bandel and their nine children were baptized and received into the Catholic Church. mony, which was performed by Rav. J. F. Hartnett, the rector of the church, was witnessed by a large number of the congregation.

"I was formerly a member of the Protestant Episcopal Church," said "and my husband had Mrs Bandel, a leaning toward Presbyterianism, although he was not connected with

any congregation. For a number of years my husband had been attracted by the Sisters of Charity, and began by the describes of the Catholic and the Catholic an

THE LESSON OF BASTER

Life's Fairest Vistas Disclosed Only to Grief-Taught Eyes.

The story of Easter is the story of The story of Easter is the story or humanity It is the growth of ages, born in primitive times, "weighted with memorials of successive generations; a heritage which knits us to the forefathers who sleep, and to the shadowy outlines of those who shall yet

ome after us !" It is a good idea, that of coming to church on Easter morning in new garments, unstained by contact with the world. It fits in with the pure white radience of the picture, with the mean-ing of the mighty organ peal, "Res-surezit, sicut dixit!" and the swelling chorus which upiffts the awed soul. But to rejoice in Easter means to have suffered in Lent. Unless one has gone down into the dimners and the dark how shall be fully enjoy the light? The meaning of Easter is lost, where there has been no Lenten work, prayer, penance or self dental. To enjoy best and most, one must have suffered. To be happiest one must have tested To be content must have suf fered deprivation.

It is an eternal law. Greatest beauty greatest joy, greatest love springs from sufferings. A strong-souled man said once that to him the "sheltered flower" theory for a girl was all wrong. That "sweet simplicity" was pretty to look at, but dazing. That the woman who most merited love and who won and kept and held it firm was the woman who had been in the world, though perhaps not of it. A woman in whom ignorance did not typify innocence, but who looked out on existence with frank eyes, and whose sympathies were large because she, too, had known struggle and stress. It is quite an upsetting of old theories. It is the latter-day philosophy of life. Richard Le Gallienne, otten carnal and flippant still hides many a golden truth in his prose, poems, and amorous " quest " he says, after leav-ing " Nicolete : " There was, indeed, only one qual-

ity of womanhood in which she was lacking, and in which, after much serious self-examination, I discovered the reason of my instinctive self sacrifice of her-she had never suffered! As my heart warned me at the beginning, she was hoping too much from life to spend one's days with.' She lacked all that a pretty wrinkle or two might have given. There was no shadowy melancholy in her aky - clear eyes. She was gay, indeed, and had certain childish humor, but she had none of that humor which comes of the resigned perception that the world is out of joint and that you were never born to set it right. These characteristics I had yet to find in woman. There was still, therefore, an object to my quest. Indeed, my experience had provided me with a formula. search of a weman who, in addition to every other feminine charm and vir-

tue, was a woman who had suffered!"
"With this prayer I turned once more to the genius of my pilgrimage.
'Grant me,' I asked, 'but this—a woman who had suffered !'

Well, they are easy to find, the women who have suffered - who have had their Lent days. It is life's heritage; but, after all, comes Easter, in the full tide of its joyousness and jubiliation of the Risen King, and who shall measure feast brings to earth's exiled children?

ONE LEGGED PRAYER.

When you see a man on one kneethe other making a right-angle with the floor—and his head buried in his hands on the pew in front of him, don't conclude at once that he is weighed down with devotion. We have noticed a number of such cases and have often found the individual to be wrapped in slumber.

The impropriety of the position needs condemnation, not comment. God requires homage. This is mockery. He exacts honor. This is insult. It is a sham, hence deserving of censure. It is hypocrisy, because a pre-tense at prayer It is deception, not

devotion.

It is a sin two fold in character. The first because the mind, being elsewhere, the individual does not comply with the obligation of hearing Mass. The second because he gives scandal to Had he remained away the others. sin could scarely be greater.

Something more than getting one's self into church is required to fulfill the obligatian. Mental presence is the chief requisite. There must also be a full appreciation of all that is going on at the altar. There must also be a mental participation in the Sacrifice. This is the great essential. And by virtue of it, persons prevented by physical causes from being present the only exception-are still permitted

to participate in its benefits. It follows, therefore, that in the abnce of these conditions the obligation s not complied with. People, then, who come to church to sleep, had better remain away By doing so, they avoid offering insult to God and scandal to their neighbor. But when they do come let them get down on both knees and pray. One legged prayer is first cousin to a left handed compliment. Neither have merit.

A loving heart incloses within itself anjunfailing and eternal Eden. - Rich-

THE EASTER LILIE

"Young ladies," began M Several of the younger girls giggled when their Sunday teacher began this way. P

cause the humor of being young ladies" struck them because they were pleased by pliment; partly because th young and couldn't help it. Miss Sanders went on to ex the "young ladies" that the the Easter celebration, and th pupil brought a pot of lilles,

"I have a lovely pot of home, Miss Sanders," said Esth eagerly, when the class was of It has six lilies on it, and it -taller than any in the floris "That is very nice, Esther Miss Sanders. "Bring it easis so pretty you shall have

She had watched an that lily so carefully all win glad she was now! Mr. Le florist, had none prettier t Mrs. Shaw had always en Esther in her love for fi seemed as if the little girl we warded for her work. The next morning Esther rand to do before school.

Esther went home with

'I can't wait, she said has two of the girls stopped about the church decoration my lily is splendid ! I'll tell She knocked at Mrs. Mor -ap one flight, back-and scarcely waiting for a "Con

"I'm in such a hurry, Mrs. "but mother she began, know if you can't let her aprons to-day? Mrs. Morgan, a thin wome was sitting. 'I'm sorry, Miss Esther "I wanted to let your m them, but Freddy's been

and they're not done yet." A wasted looking boy lay with a crutch beside him. feverish-looking eyes me 'Is he very sick, Mrs. M 'No worse than he had be replied the woman, turn "But he wants to be amus

things to look at, and I c Esther had two or three hand. Noticing that the b them eagerly, the kind-h

approached the bed. Will you have them, F The sick boy reached of quietly, without speaking laid the flowers in it.

"Thank you, Miss Esth

mother, gratefully. "loved flowers so But something at this time of t Like a flash a thought da Esther's brain-"my lilies "He may have those," s hastily. I meant them for

he always has lote

matter !' She ran down the sta hearing Mrs. Morgan's mother I will finish the She walked rapidly dos

which came again and ag she rejected it.
"To give Freddy my take it to church ! Oh, that !" There was little tim

School was beginning. when the girls talked ov for flowers, Esther ran a lively game. She want talk nor think. When it that night her one though I can't do it! I cannot Mother, do you this very sick?" she asked th

"I don't suppose he w fectly well again," an Shaw. " His mother says he flowers "—began Esther
"I don't suppose she
much beyond bread and can take him some jelly

like, Esther."
The little boy was sti when Esther came in The pinks stood in a 'I believe those flowe good than anything e Mrs. Morgan, who sate window. "He always window. "He always of flowers?" It was g

think of giving them to Esther sighed. 'Cot thought. She watched spoonful of jelly and languidly.
"Is he very sick, she asked again.
"Oh, he'll be all rig
run out and see the roo and the daisies." His mother came a

pillow and then she me

a little nearer and took Esther walked home she stood before the lile "I suppose Freddy was beautiful, and it bloom a long time if his it. And I know he's suppose I really our

give it to him, if I dear, it would be the prettier than any one' to put it with the othe After all, it wasn't for a little girl to s pretty big to Esther little salt water than

THE EASTER LILIES.

"Young ladies," began Miss San-

Several of the younger girls, always giggled when their Sunday school teacher began this way. Partly because the humor of being called "young ladies" struck them; partly because they were pleased by the combecause they were pleased by the com-pliment; partly because they were young and couldn't help it.

Miss Sanders went on to explain to the "young ladies" that the church would be decorated next Saturday for the Easter celebration, and that if each pupil brought a pot of lilles, the class would be well represented.

"I have a lovely pot of lilles at home, Miss Sanders," said Esther Shaw,

eagerly, when the class was dismissed.
"It has six lilies on it, and it is so tall

-taller than any in the florist's." "That is very nice, Esther," smiled is Sanders. "Bring it early. If it

Esther went home with springing hat flip so carefully all williams, the glad she was now! Mr. Leamer, the florist, had none prettier than that.
Mrs. Shaw had always encouraged Esther in her love for flowers. It seemed as if the little girl was to be resembled to be remarked by a feeling of one's goodness. She carried the flowers to Freddy the next day. "Cause, you see, mamma," she exclaimed, "he might as well begin right away to keep Esster, if my are sure,"

two of the girls stopped her to ask about the church decorations. "Yes,

my lily is splendid ! I'll tell you at re-She knocked at Mrs. Morgan's door

-up one flight, back-and opened it, scarcely waiting for a "Come in." "I'm in such a hurry, Mrs. Morgan," she began, "but mother wants to know if you can't let her have the

Mrs. Morgan, a thin weman in black, rose from the bed beside which she

'I'm sorry, Miss Esther," she said, "I wanted to let your mother have them, but Freddy's been sick again,

and they're not done yet."

A wasted looking boy lay on the bed with a crutch beside him. His big, feverish-looking eyes made Esther

"Is he very sick, Mrs. Morgan?" "No worse than he had been before," replied the woman, turning away. "But he wants to be amused and have things to look at, and I can't always

Esther had two or three pinks in her hand. Noticing that the boy looked at them eagerly, the kind-hearted child approached the bed.
.. Will you have them, Freddy?"

The sick boy reached out his hand quietly, without speaking, and Esther laid the flowers in it.
"Thank you, Miss Esther," said the

mother, gratefully. "He always loved flowers so But flowers cost something at this time of the year."
Like a flash a thought darted through

Esther's brain—"my lilies!"
"He may have those," she answered hastily. I meant them for the teacher, but she always has lots. It doesn'

matter !' She ran down the stairs, scarcely hearing Mrs. Morgan's "Tell your mother I will finish the work to mor-

She walked rapidly down the street, which came again and again as fast as

she rejected it.
"To give Freddy my lily?" Not to take it to church! Oh, I couldn't do his hand to heaven.

There was little time for talk. School was beginning. At recess, when the girls talked over their plane for flowers, Esther ran away to play a lively game. She wanted neither to talk nor think. When she was alone that night her one thought was, "No,

I can't do it! I cannot!"
"Mother, do you think Freddy is very sick?" she asked the next day. "I don't suppose he will ever be per-fectly well again," answered Mrs.

Shaw.

"His mother says he likes things—
flowers"—began Esther slowly.

"I don't suprose she can give him
much beyond bread and butter. You can take him some jelly to day, if you

like, Esther. The little boy was still upon the bed when Esther came in with the jelly. The pinks stood in a cup beside his

I believe those flowers did him more good than anything else, miss," said Mrs. Morgan, who sat sewing near the window. "He always was that fond of flowers?" It was good of you to think of giving them to him."

Esther sighed. "Could I do it?" she thought. She arched the hour takes.

pillow and then she moved the flowers little nearer and took the jelly away. Esther walked home with the question unanswered in her heart. Then she stood before the illy and considered

"I suppose Freddy would think it "I suppose Freddy would think it demigofis of science; what of Suarez was beautiful, and it would keep in demigofis of science; what of Suarez was beautiful, and it would keep in demigofis of science; what of Suarez was beautiful, and it would keep in demigofis of science; what of Suarez was beautiful, and it would keep in demigofis of science; what of Suarez was beautiful, and it would think it bloom a long time if his mother watched it. And I know he's pretty sick, and suppose I really ought to be glad to give it to him, if I can. But-oh, dear, it would be the tallest one, and prettier than any one's, and I did want to put it with the other girl's!"

After all, it wasn't an easy problem for a little girl to solve. It seemed

and by Mrs. Shaw, coming in, found Esther still staring at the lily, with red cheeks and suspiciously bright eyes. "What is it, little girl?"

So she told her mother all about it, and somehow the question seemed to clear as she talked it out.

it was a bigger illy than the others."
Esther's cheeks flushed.
"You see, girlie, the flowers in church mean something move than just a lovely flower growing out of the dark earth. They mean life coming out of death and good out of evil.'

'Yes, mamma-I know." "You mean to give your flower in church because every one would ad mire its beausy. You can make your gift still more beautiful if you decide is so pretty you shall have a good to give it to a little child who has no place for it."

"Ye es," responded Esther.
She did spend a few more sighs over feet. She had watched and tended that lily so carefully all winter. How glad she was now! Mr. Leamer, the

gin right away to keep Easter, it my illy is going to help him do it." "It is very good of you, I am sure," said the tired mother, when Esther presented the flower. "Your other lowers have done him much good."

The sick boy was propped up in a chair. He smiled and brightened, looking at the wonderful white flowers. and put out his fingers to touch the waxen leaves. Esther stood and looked at him, and

as she saw his admiration for her lily, a little feeling of satisfaction that she had decided rightly began to grow in her heart. "I hope you will water it, Mrs. Mor-

gan," she said.
"I will," answered Freddy, nod ding. "Mother will give me the ding.

water

"There! It's made me feel better already," exclaimed the mother, look-ing fondly from the lily to the boy. I do not think the Easter lilies looked less lovely to Esther because her own was not among them. Sometimes there

are lilies that grow in cur hearts. THE SIGN OF THE CROSS.

The day of the famous battle of Bull Run, during the Civil War, General Smith with his division arrived too late to know the password. Forseeing that if he advanced he would be exposed to the fire of his own party, he asked if any man was willing to exertice his

A youth left the ranks.
"You will be killed."
"Yes, General."
Thereupon Smith wrote on a bit of paper: "Send me the password, Genpaper:

eral Smith." He then gave the note to the soldier, saying to himself at the same time, "Should this messenger be killed they

will find this paper upon him."

Having reached the outposts the young soldier was challenged :

"Who goes there?"
"A friend!"

being pointed at him. Quickly he makes the Sign of the Cross and lifts

Instantly the guns were raised! The sign of the Catholic soldier, recommending himself to God, was the sign that the Catholic General Beauregard had given in the morning to his army.

Here is snother proof that the Sign of the Cross is protecting.

A SPLENDID REBUKE.

There is "many a gem of purest ray serene" in the writings of Father Sheehan, the gifted parish priest of Doneraile. Here is one, from his "Triumph of Failure"—a splendid re buke to those spineless, and by no means rare, Catholics who are ever ready to decry any new discovery, if it should happen to be the work of a Catholic, or to minimize its value until it has received the hall-mark of the non-Catholic world: "There is a good deal of what is

good and pure and holy amongst the Catholics of to day, but we want the trumpet blast of a Tertullian to awaken us to higher things. For the old cry, 'Can anything good come out of Naz areth?' is in the hearts of the worldly Catholics to day, though it is not on Esther sighed. 'Could I do trake a thought. She watched the boy take a spoonful of jelly and lie back again languidly. 'Is he very sick, Mrs. Morgan?" Church's sanction. In philosophy you Church's sanction. In philosophy you she asked again.

"Oh, he'll be all right when he can

"Oh, he'll be all right when he can

to slide upon to admire Plato, but

are called upon to admire Plato, but

to slide upon to Porphyry and Plontinus run out and see the roses and the lilies and the daisies."

His mother came and shook up his hybrid Greek of Lucian we admire, but what of Clement and Origen? We are told of the hidden beauties in Plautus and Tibullus, Bion and Mosebus; but who ever heard of Ephrem the Syrian? We all know about Giordano Brune, but what of St. Thomas? We call Kant and Fichte and Spinoza the has heard of apologists like the Abbe Motgno, there are a hundred who have heard of great iconoclasts like Spencer and Darwin. We are ashamed of our

Descartes, Galileo, Leibnitz, Pascal, Bossuet, Gerdie, Malebranche. In or-atory what a galaxy of French and It alian genuises! In science, three-fourths of the world's inventions sprang from the children of the Church from the discovery of gunpowder to "But yet it did not seem right to the discovery of dynamic electricity.

All the world's sacred orators were "Well, you see, Essie, that depends!

Perhaps it wasn't so much taking it to church that you liked, as the fact that it was a bigger lily than the others." the world the example of our genius, our self sacrifice, our zeal, and then cry 'Io triumphe!' when it parades its

own little deities THE DOVE OF THE CHURCH.

Work of St. Columba in Ir land and Scotland

St. Columba, popularly known as St. Columb cille, or "Dove of the Church," was one of the most i lustrious and zealous missionaries whom Ireland in the sixth century sent forth to preach the gospel in heathen lands and to spread broadcast a knowledge of the faith transmitted to them by the great apostle, St. Patrick. The date of his birth, which took place in Gartian in the present county of Donegal, is said by the best authorities to have been the 6th of December, A. D. 521,

says the Irish World
Being of the royal house of Niall, which then held sway over the north-ern half of the island and not infreuently furnished monarchs to the entire country, his education, from the beginning, was an object of special so licitude. He was, therefore, at an early age sent to the celebrated school of Clonard and placed under the care of St. Finnian. Here he distinguished himself for his great application to study, intense devotion and wonderful

powers of divination. Having arrived at the proper canonical age, he was ordained priest and was forthwith sent through the coun try to teach and preach the truths of Christianity. This is he did with such marvelous success that before he had attained the age of twenty five years he had founded no less than thirtyseven monasteries in various parts of the island and formed them into a regu'ar order under his personal govern

At the age of forty two he, with twelve companions, set sail from Derry in a corriach, or open boat made of wickerwork covered with leather, and landed at Iona, an island on the west coast of Scotland. This island, which has ever been remarkable for its bar renness and gloomy aspect, was found to be uninhabited, and here St. Co um bia resolved to establish the base of op erations for his mission-the conver-

sion of Scotland.

He therefore erected huts of boughs for the shelter of himself and compan ions and commenced that series of acts of devotion, study and discipline which were to make his name so famous in all succeeding generations and his community so efficient in imparting to the barbarians of North Britain the beauti-

ful truths of Catholicity.

But this did not satisfy the ardent spirit of St. Columba. As soon as he had established his spiritual colony on Iona he passed to the other islands of the Hebridean group and to the mainland, everywhere attracting the atten tion of natives, everywhere making converts and breaking down the super-He advanced in silence, all the guns stitions of the Druidish religion Wherever he went he gained souls to God and left behind him plous and trusted men to continue his good work.

After eleven years spent in convert ing the Scots St. Columba turned hi attention to the original inhabitants of Caledonia. In his time, as for centuries previous, the people of Scotland were divided into two classes, or races. The primitive inhabitants occupying the north and east, known as Picts, were a fierce, warlike and uncouth race, utterly ignorant of the arts of civilization and thoroughly pagan. Though not acquainted at first with the Pictish language, he contrived to make imself understood by the rude mountaineers and in every instance gained

them over to the faith. In this manner our saint victoriously carried out the object of his mission to Caledonia, shedding the blessings of civilization and the light of the go wherever he went. About one hun-dred churches, with monastic institu-tions attached, were founded by him, of which the ruins of fifty three still

remain.

But he soon returned to Iona and the scenes of his early labors, organ izing new institutions, making converts everywhere and consolidating and perfecting the work he had for merly initiated. He died there June 9. 597.

In person St. Columba was remarkably tall and possessed, it is said, of great maculine beauty. In mind he was farseeing, comprehensive and highly poetical. But it is in the great-ness of his soul, purified and chastened by prayer, discipline and mortification, that we must look for the secret of his success as a valiant servant of his Divine Master and no unworthy compeer of the saints of the early ages of the Church.

THE CATHOLIC CHURCH.

The ignorant contempt with which, not very long ago, it was the custom of English Protestants to speak of the theology of the Romish (sie) Church, and of the intellectual power of those who submit to her claims, is passing

away, How it could ever have been forgot-

E 30

genius and the wealthiest learning, the keenest logical acuteness, incom-parable sagacity, and the loftiest elo-quence, is unintelligible. And no one who has any acquaintance with the writings of that stately succession of scholars and theologians who have gradually built up the vast and won derful structure of Romish belief [? de finition will ever dream that the diffusion of education, or a general in-crease of intellectual activity, will render hearty faith in the creed of the Church of Rome impossible.

FRIVOLOUS WOMEN.

We kept, last week, two feasts of the Bessed Virgin, whom the Church holds up to women as their example in their service of their Divine Redeemer Those feasts are the Annunciation on Monday, and that of the Seven Dolors on Friday. Their lessons are evident, perfect submission to God's holy will, and the patient bearing of sorrows and trials as part of our daily life, in union with Christ's cross. "Behold the with Christ's cross. "Behold the handmaid of the Lord: be it done to

me according to Thy word.' How are the women of to-day following the example given them by this perfect handmaid of the Lord? His-torians tell us that, through her example and the reverence offered to her, the condition of women has been, we may say, radically altered from that in other days ; from a slave and chattel she has become a queen, man's equal, revered, honored, crowned. Will these conditions last? Are the women of to day following their pattern? Very distinct indications of unhealthy social conditions in this regard are only too patent in our country and, this Lent, from a non-Catholic source, and from an unsensational preacher, there have come, in the form of some very searching questions, such

remarks as these:

"Is it true that young women, reputed to be of good family and honest bringing up, exhibit with pride the jewels bought out of the profits of the gaming-table? Is it true that hostesses are found in fashionable life who will let young men, whose honesty is their apital, depart impoverished, by closses at cards, out of drawing rooms into which they have been invited as guests? Of what avail, then, is a crusade against policy shops and pool rooms, whether by five, fifteen, or fifty?"

Commenting on this metter. remarks as these:

Commenting on this matter, a very well known New York daily remarks, "We hear of young men who have lest hundreds and even thousands of dollars at the game, as provided by hostesses of social distinction; and some of them are put to dire straits to raise the money, and save themselves from the social ruin which would be the pensity of their default."

This is only one indication of a dark side of society and of fashionable women's life to day, a side that tulminates in the darkest shades of family dishonor, social corruption, and ntricate depths of frequent divorce and so-called re-marriages, that are a

disgrace to civilization. From it-of course - Catholic women shrink back aghast. But do they?
The old saying is that a man is known by the company he keeps; and the company we keep is not always precisely of flesh and blood. Our minds keep company with the things we read; and are raised or lowered, refined or tainted, thereby. Into our Catholic households come the daily newspaper with its detailed, abhorrent accounts of scandals in high life and low life, and the Sunday newspaper (! with columns of social gosip, to attract the frivolous woman's eyes. The extravagant dresses of a mu aire bride, the engagement gifts of a city belle, the social triumphs of a young debutante or of a theatrical star, possess a fascination for the frivolous woman that is absolutely appalling, when one finds how little time there is also on Sunday for ennobling things. And oh! the contagion of it! the dis taste that follows for one's everyday, commonplace life, the aping of the rich, the living beyond one's means, the pitiful endeavor to appear like So-and So, instead of being one's true honest self, the failures that too often follow in business, the shame, the family skeleton discovered—perhaps the sui-cide. This frivolous reading, on Sun day especially, is no sign of strength of mind or elevation of soul. We

sound this little note of warning, simply to remind our Catholic women of the far better, brighter and more beautiful things that are their invalt able possession in their close tie with her who, while she was the Mother of Sorrows, was also the happiest and most favored of human beings. thought of her and the imitation of her, in the daily doing of God's holy will and the patient endurance of daily trials, are safeguards with which the children of Mary are snrrounded, to lift them out of the dangerous atmosphere of modern frivolous life. - Sacred

AN AWKWARD QUESTION.

Rev. Father Brannan, the famous Texas missionary, recently gave a course of lectures in Las Cruces, New Mexico, under the auspices of the local

Mexico, under the auspices of the local Catholic Truth Society.

The meetings were largely attended, standing room only being the order of the day. All of the local preachers were there, and Father Brannan courteously allowed them to state their objections. Most active among them was the Ray. Mr. Moody, of the Presupergrap mission, whose chief stock in byterian mission, whose chief stock in trade on these occasions was made up of old boomerang and worn out tales of the "chained Bible and bad priest

variety.

He stated that in the war with Spain the Spaniards at Manila were praying After all, it wasn't an easy problem for a little girl to solve. It seemed pretty big to Esther. The lity got a little salt water that afternoon. By may sing of Tycho Brahe, Copernicus, to all the saints in the calendar and

"What about the Boers?" This rather nettled the Ray. Presbyter, but collect. ing his rather dismantied thought he said: "Well -er - ah -the Boers pray to God and ah-er-they also the Bible, but-sh-they don't do it intelligently- (Don't you know?)

YOUR DAILY JOURNAL.

When preparing to go into town, do you not make a note of the pur chases and the visits you have to make? Do you not take pains with your toilet, and endeavor by gracious bearing to leave a good impression behind you? And all this you should do. Is it not St. Faancis de Sales who says he would have his devout people the most agree able, the best dressed, provided they were the least pompous and the least affected? Now, each day, as it opens before you with its d fferent hours, is the city through which you journey to execute your various commissions and visits. You are brought forcibly into relations with a variety of people ; you know their characters, their opinions their idiosyncrastes and whims; why not make a mental note of the attention such a person expects, of another's sensitive points, in order to avoid wounding him?

When evening comes you may be a title fatigued, as one is after a laborious day, but how happy you will be at the thought of the good you have done and the pleasure you have given! Your day is gone, but it is not lost. I think that one of the most essential duties, one in which we fail most because we do not understand its importance, is the duty of making those about us happy . - Golden Sands

AN AIM TO GRACE

The Apostleship of Prayer has so many helps to devotion that anyone who will observe them all will be kept in a good spiritual condition all the time. First, the morning consecration if well made, will sanctify the whole day, and will increase the love and devotion to the Sacred Heart. Second ly, the decade of the Rosary will in crease our devotion to our Biessed Mother and will obtain for us her assistance in our trials. Thirdly, the monthy confession and Communion, will cleanse us of all our sins and give us renewed strength so we can fight the good fight.

HUMORS, boils, pimples and all eruptions are due to impure blood, and by purifying the blood with Hood's Sarsaparilla they are CURED.

CURED.

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



uticura SOAP *

MILLIONS use CUTICURA SOAP, assisted by Cuticura Oietment, for beautifying the skin, for cleansing the scalp, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and irritations, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in baths for annoying irritations, inflammations, and excortations, or too free or offensive perspiration, in washes for ulcerative weaknesses, and for many sanative antiseptic purposes which readily suggest themselves to women, especially mothers. No other medicated soap is to be compared with it for preserving, purifying, and beautifying the skin, scalp, bair, and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with CUTICURA SOAP for all the purposes of the toilet, bath, and nursery. Thus it combines in ONE SOAP at ONE PRICE, the BEST skin and complexion soap, and the BEST toilet and baby soap in the world.

BEST toilet and baby soap in the world.

Complete Treatment for every Humour.
CUTICUTA SOAP, to cleanse the skin of crusts and scales, and soften the thickened cuticle, CUTICUTA ONTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICUTA RESOLVENT to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the most torturing, disfiguring, and humidating skin, scalp, and blood humours, with loss of hair, when all eise fails.

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not your mouth.

But there may be times when your catarrh is so bad you can't breathe through it. Breathing through the mouth is always bad for the lungs, and it is especially so when their delicate tissues have been weak-

Your Nose

That is what you should breathe through

when their delicate tissues have been weakened by the scrotulous condition of the
blood on which catarrh depends.

Alfred E. Yingse. Hoernerstown, Pa.,
suffered from catarrh for years. His head
felt bad, there was a ringing in his ears,
and he could not breathe through one of
his nostrils nor clear his head.

Atter trying several catarrh specifics
from which he derived no benefit, he was
completely cured, according to his ownstatement, by

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This great medicine radically and permanently cures catarrh by cleaning the blood and building up the whole system. Hoop's Pills are the favorite cathartic. 25c.

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from that date in one of the departments of
our School and thus prepare for a better position in life. Education opens the way to success. Try it. Our School with a staff of Ten
Teachers, and finest equipment in Canada is
worthy of your consideration. Write for
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April let.

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ged prayer

Lettera recently received from St. Augustas. Florida, state that His Grace Archishop lasthier is gradually improving in health and hat he hopes to return for Kaster unless the reacher should prove cold and unfavorable, a which case he would not return until the rarm weather sets in.

During the past year many very desirable provements have been made in St. Mary's smetery, and the committee have done everyting to beautify and adorn the last resting, lace of our beloved dead. A new tank and ill will be erected, having a capacity of two lousand five hundred gallons of water, and all her needed improvements will be made this ring.

the bousand five hundred gallons of water, and all other needed improvements will be made this pring.

Recently the Rev. Father Stanton pleaded the cause of the poor of the parish in St. Francis Xavier Church, Brockville, and took up a collection amounting to \$123.00.

Recently Mayor Kent and the Aldermen of the city sid an official visit to the Hotel Dieu Hespital and well and official visit to the Hotel Dieu Hespital and well and the Aldermen of the city sid an official visit to the Hotel Dieu Hespital and well and the Aldermen of the city sid an official visit to the Hotel Dieu Hespital and well and the assist ant. Tacy were shown all over the institution, and were much pleased with all they saw, and, as Mayor Kent expressed himself, it was a revelation to them. There are fifty Sisters attached to the hospital devoted to the alleviation of human suffering. For sixty years this noble institution has flourished in this city, and has conforred its benefits not only on patients from the city but the country, irrespective of nationality or religion. No case of suffering has everyet been refused within its walls, and the work that has been accomplished for so many years has but proved the neble work performed by the hospital Sisters of St. Joseph, who evote their lives to the leve of God and suffering humanity and who see but God in the sick and wounded one. With such a history in the past, and its present flourishing work and condition, we trust that the corporation of the city of Kingeton will give an adequate grant for the support of this noble institution.

The following timely letter has been addressed to the Believille Intelligencer by J. C. Hanley & Co., of Read, in reference to an article copied from the Toronto Telegram, purporting to give the oath of the Jesuita and stating that the Jesuits rule the Catholic Changeh.

Rome.

While noting with pleasure the increasing tolerance and faviness of the Protestant press as public, it is sometimes hard to repress our indignation at the absurd and untrue statements occasionally appearing in reference to Catholice and Catholic Orders.

Yours truly, Yours truly. J. C. HANLEY.

The movement in favor of expunging the objectionable clauses in the King's declaration at the coronation has been universal throughout the British Empire, and has been joined in by all enlightened and fair-minded Protestants who see the utter inconsistency of offering insult to millions of most loyal British subjects when such is not offered to Jew, Turk, Brahmin or Mohommedan within the confines of the Empire.

when such is not offered to Jew. Turk. Brahmin or Mohommedan within the confines of the Empire.

Many pairons and benefactors of the good Sisters of Charity of Ballaghaderin, Co. Mayo, Irviand. throughout the Archdiocese were kindly temembered by the good Sisters, who seni each an Irish Shamrock in time for St. Patrick day. The good and noble work done by the Sisters in Ballaghaderin and neighborhood is well known throughout the British Empire. And sill rish Catholics blessed with means can bestow a devotion on no more worthy objects and where the donor will have the benefit of the Masses and devotions of this noble and heroic community.

The indies of the compregation of St. Francis de Sales, Smith's Falls, are preparing for a baraar which the compregation of St. Francis de Sales, Smith's Falls, are preparing for a baraar which the direction of their devoted pastor, Rev. Father Kelly, the Catholics of Smith's Falls are very energetic, and when they undertake anything are sure to make it a success. Undertake anything are sure to make it a success. Undertake anything are sure to make it a success. Undertake anything are sure to make it a success. Undertake anything are sure to make it a success. Undertake anything are sure to make it a success. Undertake anything are sure to make it. A success. Undertake anything are sure to make it. A success. Undertake anything are sure to make it. A sure the sure of the sure Where is compassion
kindly remembered by the good Sisters, who sent each an Irish Shamrock in time for St.
Patrick's day. The good and noble work done
by the Sisters in Ballachaderth the British Embood as all Irish Catholics blessed with meas
sea bestow a devotion on no more worthy objecta and where the dotor will have the benenit of the Masses and devotions of this noble
as abstow a devotion on no more worthy objecta and where the dotor will have the benenit of the Masses and devotions of this noble
as heroic community.

The ladies of life Salis, are preparing for a
barbara which they intend holding next weekduring the Easter holidays. The good people
of Smith's Falls are very energetic, and when
they undertake any thing are sure to make it
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success. charge of their duties by the teachers and steady progress of the pupils in all branches. For many years the progress and flourishing condition of the parish of Perth have been well known, and the present active and energetic pastor steadily advances and enhances the good work done by the many and faithful priests who preceded him. The love and esteem of the Perth people for their pastor remind us forcibly of that of the faithful in the old land for thier "Soggarth Aroon,"

Rev. Father Grogan, C. S. S. R., Toronto, conducted the retreat of the Sisters of the House of Providence last week.

Rev. Father Grogan, C. S. S. R., preached in St. Mary's cathedral on Sunday, 24th ult.

ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA.

In order to accommodate the inhabitants of Stawa East, as mentioned in this column some time ago, His Grace the Archbishop has arranged for a chapel of ease in that quarter, and thus will be obviated a journey of considuable length to the nearest churches, St. Joseph and the Sacre Cosur. Muss was celebrated there for the first time on Passion Sunday, and sermons were preached in French and English by Rev. Fathers of Mary Immaculate, Charlebois and Cornell respectively.

It is to be regretted that such a harsh view has been taken by a correspondent in the Catholic Record of the Latender of the Catholic Record of

DIOCESE OF HAMILTON.

FORTY HOURS AT THE CATHEDRAL.

iendance during the hours of exposition was excellent.

Hu Lordship was present at the Solemn High Mass in the cathedral, Palm Sunday, and blessed and distributed palms.

On Menday evening the Rev. Father Wacchter, C. R., Berlin, gave an instruction to a large number of Italians, assembled in the cathedral chapel.

Mrs. O'Conneil, of Oakville, mother of Dean O'Conneil, Mount Forest and grandmother of Pather Coty, Hamilton, died in that town on the 28th inst. She was buried there on the 29th inst. a solemn Requiem Mass having been celebrated at St. Andrew's church, by Dean O'Conneil, assisted by Father Coty as deacon. Father Keily, Walkerton, subdescon. Father O'Reilly Oakville, was master of ceremonies. Father Brennan, C. S. B., Toronto, preached, Pathers Hinchy and Deyla, Hamilton, were also present.

DIOCESE OF ST. ALBERT.

Pincher Creek, a most flourishing parish in South Alberta, at the foot of the Rockies, and near the Crow's Nest Pass, will soon have a fine new church; the old one, built by the Oblate Fathers, being too small to accommodate the Catholic congregation there, k. F. Bianchet O. M. I., is in charge of the parish, R. F. Lucasse has been prevented from conducting the Jubilee Retreat, at Pincher Creek, at the appointed time, owing to the quarantine. Some cases of small-pox having been reported, the village was quarantined.

pointed time, owing to the dust and the cases of small-pox having been reported, the village was quarantined. The people of Saint Albert, in recognition of the able manner in which R. F. Lacasse has provided for their spiritual interests during the Jubilee Retreat, have presented him with an address and an offering.

R. F. Dom Benoit, Superior of the Regular Canons of the Immaculate Conception, is now raying a visit to His Lordship. Right Rev. Bishop Grandin.

A new Catholic school district has been erected at the Lake St. Ann Mission.

A most interesting Catholic paper is now being published monthly at the Lake St. Ann Mission by the Rev. Father Lizee, O. M. I. in charge of the Mission. This paper is intended for the Cree speaking people, and printed in syllabic characters. Amateurs would not lose their money and time in securing some cooles, besides contributing some five cents towards a good work. St. Albert, March 22nd, 1901.

MARY TO CHRIST ON THE CROSS.

THERE STOOD BY THE CROSS OF JESUS HIS MOTHER."

MOTHER."

Son of my gladness, Nailed to the tree! Son, King and Saviour Look upon me! Lamb! I have tended Dying forlorn. Head I have pillowed, Circled with thorn! Jesus, Son Jesus.
Once on my breast, Angels all gladly Sang Thee to rest! I saw Thy scourging, Saw Thy lins pale; Neath Thy Cross bearing Saw Thy limbs fail! Son I have loved so All through the years, Steep was the hill side, Salt were my tears! Through my heart, Jesus, Passes the sword, As the rude soldier Pierces his Lord! White are the holy Lips I have kissed: Lo, the Three Crosses Loom through a mist! Jesus, Son Jesus, Nailed to the Tree, Look on Thy Mother, Look upon me, Where is there anguish Like unto mine!

Nora Rylman in Catholic World.

pair, and at the last moment, and Dionysiu hough apparently relentlessly cruel is so fills with admiration at the conduct of Damon at Pythias, that he revokes his order and pardon

Pytnias, that he revokes his other and partons.
The part of Damon was filled by Mr. Hugh Hennessey, whose work was much superior to what we usually find in amateur companies, at dwhich would have done credit to any professional in the most difficult role played in the Twin City this season. His precision in tone and action and his attractive stage appearance and general propriety of his performance are the qualities that won for him universal admiration.

niration. Mr. Michael Weidner, as Pythias, the second

Mr. Michael Weidner, as Pythias, the second character in order of importance, brought out very ingeniously the respective influences that the love of the joys of life and the principles of true nonor had upon him. His performance required uncommon talent and Mr. Weidner acquitted himself nobly.

The impersonation of Dionysius by Mr. Frank Yousko could scarcely have been improved upon; his stage movements were good, and the expression of his countenance always corresponding with the drift of the play, give evidence that he had a clear conception of his difficult part.

corresponding with the drift of the play, give evidence that he had a clear conception of his difficult bart.

Mr. Thomas Mahony and Mr. O. Wernet, as Philistius and Damocles, leaders of the senate and courtiers of Dionysius, manifested very naturally that comportment compatible with the duty assigned them by the tyrant.

Mr. Ant. Cyran, as Procles, skiffully portrayed that haughtiness and cool indifference that alternately characterized the ancient Greek military officer. Mr. Jos. Schmidt, as Lucullus, was faithful to the character of a grateful freedman. Calantha, the bride of Pythia, was cleverly impersonated by Mr. Frank O'Drowski. His graceful carriage, his delicate sesticated and the graceful carriage, his delicate sesticated and the graceful carriage, his delicate sesting the graceful carriage, his delicate graceful carriage, h

THE TRANSVAAL WAR

The Boers are still showing considerable act The Boers are still showing considerable actify in both the Transvaal and the Urangeres State, notwithstanding that they still neet with great losses which must tell very criously upon their stability and must hasten he end of their continuance in arms. At so many as 21 points scattered over both colonies hey have within the past ten days wrecked he same number of railway trains. During Sebruary they lost an unusually large number of men, 190 being killed, 370 wounded, and 1600 captured or surrendered.

At Kaffirs Kraal General Babington gained a very decisive victory over 1500 Boerson March

ST. PATRICK'S DAY IN PERTH.

St. Patrick's day, falling on a Sunday, its proper celebration in Perth was deferred until Saturday. March 23. In the morning at 9 o'clock High Mase was celebrated by the zealous pastor, Rev. Father Davis, and in the evening in the Opera House the annual concert, under the auspices of the trustees of the Separate school, was held. As in the past, nothing was left undone by the committee in charge to ensure the success of the entertainment.

Heretofore it has been the custom to produce a programme composed mainly of local talent, but this was found to entail considerable work to the good Sisters of Charity who teach in the Separate school, and it also had the effect of breaking in upon the general routine of school work and consequently lessening the effect of the time at the disposal of the scholars, many of whom took part in the entertainment.

On this occasion the trustees, in their wis dom, extended an invitation to the Young Irishmen's L. & B. Association of Montreal, to put on a suitable entertainment. This invitation was accepted and the large audience assembled on that occasion were well repaid by having the beautiful five-act Irish Drama. My Geraldine "placed before them in a manner truly worthy of the performers and the grand Association they represented.

Mayor J. A. Siewart opened the entertainment in a few well-chosen remarks, and concluded his pithy address by extending to the audience on behalf of the trustees of the Separate school a hearty welcome and their thanks for the very large and representative attendance.

for the very large and representative attendance.

Then followed the drama replete with Irish
dances, Irish melodies and Irish humor. It
would be almost impossible to particularize
the performers, as he play on the whole was
such as would do creditto a professional troop,
and if the caste had not been heralded as amateurs it would have to the heralded as amateurs it would have been difficult to have realized the difference wan. Miss Tina Kitts, Miss
Alice Jones, Miss Gertie O'Brien and Miss E.
K. Peacote was of such a nature as to leave
no room or improvement, while Mr. J. J. McLean as "Teddy Cregan," a light hearted lad,
acting and looked his part to perfection.
The Opera House was packed to overflowing,
and many were turned away unable to gain
amission.

and many were turned away unable to gain admission.

The following was the caste:
"Squire Arden of Ardenmore," Mr. Jas. H. Reynolds; "Philip Carrol, a well to do farmer." Mr. M. A. Phelsin: "Teddy Cregan. a lighthearted lad," Mr. J. J. McLean; "Owen McShane, who plots to ruin," Mr. M. J. Power; "Maurice Arden, the Scuire's son (in love with Geraldine)." Mr. J. P. Cunningham; "Terence Cregan. Father to Teddy," Mr. John E. Slattery: "Law Money, the cripple." Mr. R. J. Love: "May Carroll, Phil's daughter (a wronged woman," Miss Annie Rowan; "Nora Maguire, Teddy's aweetheart." Miss Tina Kitts; "Mrs. Bebe, the Squire's housekeeper." Miss Alice Jones: "Geraldine" (2nd act), Miss Gertie O Brien; "Geraldine" (2nd act), Miss Gertie O Brien; "Geraldine" (2nd years after). Miss E. K. Pesacock; accompanist, Mrs. H. T. Noonan, Perth.

DR. O'HAGAN AND THE CANA-DIAN MAGAZINE

magazine stopped because it was pro Caunouc This is one: I can give you others if you stil believe that I am actuated by so base a motive as "malevolent antipathy to things Catholic." Assuring you that, though a Protestant, I am no hater of my brother, believe me Yours sincered.

Editor Canadian Magazine. GOOD FRIDAY.

Yes, it is fair, as other days are fair!
Woven clouds and purple sky, the wind's
soft lyre,
Bird-song and murmuring stream; all
things conspire
To shed a sweet enchantment on the air.

And yet, mescems, a spirit of sadness broods Over the earth—the shadow of a fear. This burdened spray doth bear its burnin tear. And in my heart an ancient grief intrudes.

Perchance 'twas such a day as this when He For utter Love toiled up that Way to gai Releasement for our souls from bonds of Season. Yea such a day all wrapt in ardent revelry, Till the great heart of Nature heaved wi

pain. And built itself a tomb to sorrow in. Anon in Catholic World.

A PLEASING CONTRAST.

o the Editor of the CATHOLIC RECORD: To the Editor of the CATHOLIC RECORD:

Dear Sir—We have frequently noticed in the
Province of Ontario the constant efforts of a
certain class of writers to belittle and vilify
the people of the neighboring Province of
Quebec. Even their zealous and devoted priest
hood come in for a fair shars of misrepresentation and abuse. A specimen of this sort of
venomous exudations was published in the
Toronto Mail not very long ago, as follows:
"Much has been said about the attitude of
Quebec. In Quebec as in Ireland the instructed and intelligent people are loyal and British
to the core, while the ignorant people are
under the control of the priests, the enemies of
the empire."

the empire."

It is to be regretted that any writer should so far forget himself or allow his bigotry to your ride his reason as to make this wholesal charge—for it is more than implied—ngainst people whose religion, far from making ther "enemies of the Empire," inculcates loy alty an obedience to all properly constituted authority.

"enemies of the Empue," inculcates loy alty and obedience to all properly constituted authority.

Let us now turn from such noxious specimens of baneful bigotry to the kindy Christian sentiments as expressed by Mr. Gilbert Parker, the eminent writer, in regard to the same priests and people.

In bis dedication of his new book, "The Lane That had no Turning" to Sir Wilfrid Laurier, Mr. Parker says, among other things:
"I have, as you know, traveiled far and wide during the past seventeen years, and, though I have seen people, as frugal and industrious as the French-Canadians, I have never seen frugality and industry associated with so much domestic virtue, so much education and intelligence, and so deep and simtle a religious life; nor have I ever seen a priesthood at once so devoted and high-minded in all that concerns the home life of their people as in French Canada. A land without poverty, and yet without riches, French Canada stands alone, too well educated to have a peasantry, too pect to have an aristocracy; as though in her the ancient prayer had been answered. "Give meneither poverty nor riches, but feed me with food convenient for me." And it is of the habitant of Quebec, before all men else, Ishould say: "Born with the golden spoon in his mouth,"
"Io you, sir, I come with this book, which and blesses and the form of the control of the cont

who has no fear for the unity, and no doubt as
to the splendid future of the nation, whose
fibre is got of the two great civilizing races of
Europe."

This outpouring of such a noble, generous
heart is very consoling indeed, and more than
compensatos for all the venom and abuse that
has been heaped upon the heads of the people
of Quebec and their beloved clergy as well as,
incidentally, upon a fair share of the people of
the other Provinces, who with the people of
of the Dominion.

Luke King.

March 29 1901.

BY CALVARY.

When Lord, Thy whip traced shoulders took that load.
Our saving wood.
What joy was mine, in chancing on the road
Where Simon stood,
To read what toundiess patience lit Thy face
And speed unto Thy side to share a place.

"Ah ! child, the cross owns no restricted path,
Nor certain years:
For yesterday, marked by Thy brother's
wrath

And stung by jeers.
Thy arm's reply went not, Thy curse wa stay'd, And, lo, my burden felt thy love's sweet aid." But love it were, O Lord, that veil to hold,
Whose cool embrace
So fair impressed within its gentle fold
Thy tender face,
And, like Veronica, again to greet
Thy look bathed from the noontide's dust and
heat.

E'en so, my child, thy hands were on that veil
When lone last night,
Upon thy errant past, sin's misry trail,
There shone a light;
Then in My name thy tears' resolve was said,
To leave thy soul's dead pastunto the dead."

Yet Lord, one kiss upon thy nail-bound feet,
One look of Thine,
Large freighted with forgiveness, spirit sweet
With love divine;
And then one prayer, e'en though a thief's it
be.

This day above, O Lord, remember me,' Then patience, child; thy head is near the

cross,
Thy kiss is made,
When gain beart-lifting, or despairing loss,
When light or shade
Upbuilds thy soul's perfection, calling Me,
Before My Father to remember thee.

-MICHAEL EARLE, in Catholic World.

REGINA ITEMS.

REGINA ITEMS.

Thursday morning, March 21st. Rev. Father Broens arrived in Regina from Winnipeg and commenced that day a retreat for the Catholic congregation. Thursday evening, the first sermon was preached, when the kifted Father, in both German and English, explained to a large congregation the meaning and grand aim of a mission. Each morning two Masses were said; at first Mass a German sermon was preached and at 9 o'clock Mass an English sermon, Man's crestion and the grand object of our sojourn here on earth. "Toursdorf of the most impressive and editying of Rev. Father Biven's discourses was given on the life and death of St. John Berchmans. The circumstances attending the death of this great saint were most descriptively dwelt upon. How, clasping the manual of rules of his Order, and crucifix, with his beads twined round his hands, those words, so full of meaning on his sainted lips; — "With these I die content,"—he delivered his pure soul to the keeping of His Almighty Father. The Rev Father explained; "By clasping the Book of Rules, he showed he had loved the rules of his order and faithfully followed them, with his crucifix clasped he showed how well he had loved the roes and tried to follow the footsteps of His Divine Redeemer, and the beads explained his pure soul to the keeping of His Almighty Father. The Rev Father explained; "By clasping the Book of Rules, he showed he had loved the rules of his order and faithfully followed them, with his crucifix clasped he showed how well he had loved the roes and tried to follow the footsteps of His Divine Redeemer, and the beads explained his bis hearers, that great and awful truth."

The many examples, did the rev. speaker impress on his hearers, that great and awful truth. The happy passage from time to a glorious eternity." And most emphatically, and with many examples, did the rev. speaker impress on his hearers, that great and awful truth. The happy passage from time to a glorious eternity." And most emphatically, and with his hearers that great and awf pleasant, forcible speaker. He thustrated at the principal points of his sermons from ex-amples known to himself personally, there-by carrying great effect. Regina Catholics wish him God speed in his noble work, with wish him God speed in his noble work, with the hope and prayer that God may long spare him in his sphere of usefulness. To our dear pastor for having carried out so successfully the arrangements for this great spiritual treat, S. Mary's congregation feel most heartily grateful. Gena MacFarlank.

For the CATHOLIC RECORD. THE FIRST EASTER.

Expectant-filled with trembling hope and holy joy.
They came—the holy women—to the sealed

holy joy.
They came—the holy women—to the sealed tomb—
On the first Easter morn.
But lo! the tomb was empty, and an angel clad in raiment bright.
Came forth, and "He is risen," said.—
"Give glory, sing 'Hosanna,' for He is risen Who has said, 'I am the Resurrection and the Life.'"
Even as the angel spoke, the flower—sweet air became resonant.
With the voice of waking birds;
And an awe—a music not of Earth—swelled of the World.
And filled with cadence all the firmament.
Nature, and a choir invisible, of seraphim and cherubim
Joined in the anthem—"I am the Rosurrection and the Life."
And while His enemies their faces hid and trembling said
"Tis God—the Son of Man—Whom we have crucified."
The sun rose o'er the world, resplendent—and

The sun rose o'er the world, resplendent—and the first Easter dawned. -BEATRICE MARIE LEGGE.

MARKET REPORTS.

LONDON.
London, April 4.—Grain, per cental—Wheat \$1.08 to \$1.10; coats, 86 to 85c.; peas, 90c to \$1.00; barley, 75 to 80; corn, 75 to 80c.; rye, 70c. to \$1.00; buck wheat, 85 to 90; beans, per bushel, 90c to \$1.15; timothy seed, per bushel, \$2.25 to \$2.00; clover, \$7 0.0 to \$7.25.
Poultry—Spring chickens, (dressed 65 to 89c; live chickens, 50 to 60c; geese, each, 60 to 75c.; turkeys, per 1b, 10 to 12c.

Meat—Pork, per cwt., \$8.00 to \$8.25; bed, 45 to 65.00; veal, by the carcass, \$6 to \$7; lamb, by the car

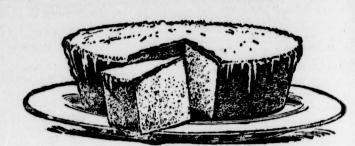
0c. Live Stock—Live hogs, \$6.00; pigs. pair 3.50 to \$5.50; expert eattle, \$4.25 to \$4.75. Farm Produce—Hay. \$7.00 to \$8.50; straw, er load, \$3.00 to \$3.50; straw, per ton, \$5.00 to 6.00.

Farm Produce—Hay, \$7.00 to \$8.50; straw, per load, \$3.00 to \$3.50; straw per ton, \$5.00 to \$6.00.

Dairy Produce —Eggs. freshlaid, 11 to 12c; butter, best roll, 19 to 21c; butter, best crock, 17 to 19c; butter, best crock, 17 to 19c; butter, best crock, 17 to 19c; butter, stere lots 16 to 18c; butter, creamery, 22 to 25c; cheese, pound, wholesale, 10 to 104c; cheese, pound, retail, 12 to 16c; hard, per pound, wholesale, 9 to 10c; lard, per pound, rotail, 10 to 11c.

TORONTO.

April 4.— Flour firm; 90 per cent, patents \$2.60 to \$2.65 in buyers' bags, middle freights and barrels at \$2.85; choice brands 15c to 20c more. Mani toba patents, \$4.20, and strong bakers \$3.90, bags included. Bran unchanged; cur lots, \$14.50 to \$15, west; shorts, \$15.50 to \$16, west. Wheat firm; white andred winter soid at 67c, middle freights, and 68s. low freight to New York; No. 2 goose 65lg to 67c low freight to New York; sporing, 90 to 69lc, east; No. 1 Manitoba hard, 96 to 96lc, Toronto and west, 98 to 98lc, g. t., 97c North Bay, and 81c. Fort William; No. 2 33c; Toronto, and west, and No. 3, 8bc. Oars firm; No. 1, white, 30c, to 31/2 cast; No. 2, 29/2c, middle freights, and 61c, middle freights, Corn higher; Canadian yellow, 41/2c, to 42c, west; American yellow, 48c to 49c, middle freights, No. 3 extra, 42c, middle freights, No. 3 extra, 42c, middle freights, No. 4 to 45c, west.



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IRISH BENEVOLENT SOCIETY. HOW TO MAKE THE JUBILEE.

A lecture with stereoptican views, "Glimpses of Ireland in 1900" will be given in the Auditorium on Monday evening, April 8, by Rev. George Gilmore. This will be one of the most interesting talks on Ireland ever given in this city, as the lecturer spent las's season making a complete tour of the Emeraid Isle. Appropriate songs and music, including selections given by an Irish piper, will be a feature of the entertainment. Plan at McPhillips' Music Store, 180 Dundas Street, on Thursday, April 4. Admission, 25 and 50 cents.

The Jubilee which His Holiness Leo XIII. extended to the whole Catholic world, for a period of six months, A. D. 1991. Papal Bacyclical, Instructions and prayers. Price 5 cents, postage one cent extra. Stamps will be accepted. This book bears the Imprimatur of Archbishop Kain. For sale at the CATHOLIC RECORD Office, London, Ont.



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\$3.35 in wood and \$3.25 in bags; small lots 20c additional. Buckwheat unchanged, 53c east, and 524c middle freights. MONTREAL.

MONTREAL

Montreal, April 4.—The grain market continues quiet. Ontario No. 1 spring wheat afloat, May, at 774c; peas, 724c; No. 1 oats, at 344c; No. 2 for, at 334c; buckwheat, 564c; rye, 55c; and No. 2, barley, 50c. Flour—Manitoba patents, \$4.39; strong bakers, \$3.30; to \$4.55; straight rollers, at \$3.10 to \$3.50, in bags at \$1.67\frac{1}{2}\$ to \$1.70; winter patents, \$4.35 to \$4.5 Feed is firm; Manitoba bran, \$18; shorts \$10; Ontario bran, in bulk, \$18; in bags, at \$19.90; shorts, in bulk, \$18; in bags, at \$29.50. Provisions are dull and unchanged; dressed hogs \$8 to \$3.35, according to weight and size of order; bacon, 14 to 16c; heavy Canadian short cut lead, 10 to 114c; per b; compound refined, 71 to 8c per lb. Butter is quiet and steady at 21\to 12c for choice, and 17 to 18 for roll dairy. Cheese is unchanged at 9\tau to 18 for roll dairy. Cheese is unchanged at 9\tau to 18 for roll dairy. Cheese in the firmer at 14 to 14\tau for single cases. Honey continues dull; white clover comb is quoted at \$9\time times.

Latest Live Stock Markets.

TORONTO.

Toronto, April 4.—Following is the range of quotations: at Western cattle market this Toronto, April 3.—Following is the range of quotations: at Western cattle market this morning:
Cattle — Shippers, per cwt., \$4.00 to \$5.00; butcher, choice, do., \$3.75 to \$4.50; butcher, ordinary to good, \$3.25 to \$3.75; butcher, inferior, \$2.75 to \$3.00; stockers, per cwt., \$2.75 to \$3.26; export bulls, per cwt., \$3.75 to \$4.50; Sheep and lambs—Export ewes, per cwt., \$3.00 to \$5.25; lambs, (grain fed), per cwt., \$4.50 to \$3.00.
Milkers and Calvas,—Cows, each, \$20 to \$45; calves, each, \$2 to \$8.00.
Hogs—Choice hogs, per cwt., \$6.50 to \$6.75 light hogs, per cwt., \$6.50 to \$6.75 light hogs, per cwt., \$6.50 stags, \$2.00.

EAST BUFFALO.

EAST BUFFALO.

Hast Buffalo, N. Y., April 4.—Cattle—Nom inally unchanged. Caives—Moderate demand and quotable at \$5.50 to \$6.75.

Sheep and lambs — About on yesterday's basis, with 30 loads total sale; lambs, choice to extra, \$5.9 to \$6; good to choice, \$5.50 to \$8.55; common to fair, \$5.10 \$5.50; most of the sales were at \$5.90 to \$6; sheep, choice to extra, \$5.25 to \$4.50; good to choice, \$5.50 to \$5.25; common to fair, \$8.25 to \$4.90. Hors — Offerings 189 loads opened stendy at yesterfay's close; heavy \$6.20 to \$6.35; Vorkers \$6.15 to \$5.20; pigns, \$6 to \$6.10; roughs, \$5.5 to \$5.75; stags, \$4.25; the close was easy. EAST BUFFALO.



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VOLUME XXIII

The Catholic London, Saturday, Apri

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"Games and othe says Bishop Spalding, their uses, especially and for all who are in mind, but when ing time, and so, a human advancement to condemn the apa ence to the meaning which makes possibl prevalence. They in the home, and ev reparable loss they in

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Amongst our ins ing there is none worthy of cur grati versity of Laval. has been the potent development of the tellectual home for hearted and truth-l are not going to but we may be pa that with its earner fessors it is an im listlessness, lack of ance, and gives its knowledge of reli conviction that Fa enemy, Science, c time. walk hand an towards ithe light. is of value is evide of its graduates ,v

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