

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.

"Yes do, Carrie," exclaimed Mary. "But let us sing a hymn instead of a song."

"All right," said Charlie. "Oh, I'll tell you what let's do!" broke in Frank, as they all walked toward the house.

"The suggestion was well received. Cora sang the canticle very sweetly and the others made the house echo with their loving tribute to the Virgin Mother."

"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 noticed a strange insect making a short flight from the window to Charlie's statue of St. Joseph. It lighted on his nose. I went to catch it and moved the statue a bit. But it escaped. It flew to the top of the wardrobe. Then I took hold of the statue and pushed 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 Frank. "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, 'Hallo, old sleepy!' Then he resumed reading: 2. I will study my lessons every evening, and look over them every morning before going to school. Why, he's quite a student, boys and girls," said mischievous Frank.

"Poor Charlie, afflicted with mortification, called out: 'Give me the paper!' Frank paying no attention, read on: 3. I will obey mother promptly at all times. 'He did not have to resolve to obey father," was the jeering comment.

"4. I will say my night prayers before I get to sleep. This caused a general laugh. Charlie could not stand this any longer but jumped to his feet over to where Frank was, and tried to snatch the paper from him. But Frank was too quick for him, and rushing around the centre table, continued: 5. I will do my duty when I pass a priest or a church. 'What a pious, polite youth we are,' shouted Frank, and the other applauded Edmund's epithet of 'Saint Charlie.' All but little tender-hearted Edna. She went over to Charlie and said: 'Never mind, Charlie.'"

But Charlie did mind and began to chase his brother around the table, over the lounge and around the rooms. At every chance he got, Frank would stop long enough to read a new resolution 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.

"Mary, who is responsible for this boisterous conduct?" inquired the mother. "Frank found Charlie's New Year's resolutions, and was reading them for us," answered Mary.

"Let me see them?" said Mrs. Miller. She glanced over the paper and then said to Charlie: "My I read them, Charlie?"

The poor boy gave a fearful consent. Whereupon Mrs. Miller read aloud Charlie's good intentions. When finished she added: "I can say that Charlie's conduct has improved on every one of the points, and I am proud to say that his mother has every reason to be satisfied with his conduct."

Charlie was crying again but this time from the fulness of his heart. "I shall not hide you, Frank, for exposing the secrets of your brother," Mrs. Miller went on to say, "nor you who shared in Frank's misbehavior in making a list of resolutions. But it is better to make good resolutions and keep them than for a time to make no resolutions at all."

"Sister, if it is," observed dear old Papa, "I am sure you are sorry for

CHATS WITH YOUNG MEN.

What is Success? BY ERNEST NEAL LYON.

It is to worship earthy, groveling Gold, And, dollar blinded, to look only down, To rake the muck-heap, and forget the crown.

Until Youth's bounding blood ceases strangely cold; To dwell with Egry, Arrogance and Dread, To harbor all Benevolence for dress lead.

To labor for the rainbow bubble, Fame, About so fairly in the morning air, A perfect jewel for a Prince to wear, Is it a recompense for all its claim?

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

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.

What a mysterious thing is that INFLUENCE—a thing to be feared, lest we give scandal, and contribute to 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!

There are on record reports of instances in which a look of encouragement has made a boy an artist, a kind word has prevented a youth in despair from committing suicide, a chapter of an autobiography has changed the conduct and career of a whole company, etc.

Two practical considerations should flow from a recognition of the tremendous power of influence: 1. A young man must be on his guard about the example he gives to younger members of the family, to his business, to his club, 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 vicious, whose principles are base, whose character is mean, goes about like a small pox patient scattering the seeds of his disease among all those with whom he comes in contact. His influence is maleficent. And it cannot be escaped by any one who habitually associates with him. So the young man, who is determined not to become vile as he is, will avoid him and all who are like him. He will choose for his friends those whose minds are bright, whose talk is clean and whose conduct is virtuous, for their influence will buoy him upward and onward.

He will have regard for his own influence upon others and for the influence of others upon himself!

They Make no Sign. A Hesperus at a painting bench was sitting talking by a reporter last summer, and the experience he related was at variance with common opinions on several points. "I am generally supposed," he said, "that persons struggling in the water call for assistance, but such is not the case. For some reason, which can hardly be explained, they never signal help. They simply throw up their hands—not both, mind

you—and under they go. I have noticed this particularly at the Washington Beach. In not a single instance has there been a call for help. I have pulled persons from the water within a few feet of the raft who were struggling for life, and yet who never uttered a single outcry. 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 float or swim on the back, and went under. As they sank one arm came up."

Now this is true of life, and it is true of a wider life than that of the seashore. 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 the 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.

It has been said that no one can escape the bondage of good manners. His fetters may be silken, but they are as strong as those that wheel the earth along in its orbit. And, while all must obey its laws, those laws furnish a curb-rein with which, if the fugger 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 exhibited his goods as if he were doing a personal favor. He was economical, and at the same time liberal, in his style of doing things, throwing in the odd quarter of a yard of cloth, the odd 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 yard. On returning home and measuring the goods, he found one piece to be short a quarter of a yard.

He was almost afraid to speak of so small a matter to so courtly a merchant. 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 fell short a quarter of a yard."

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

Thousands of well-meaning young men have been failures largely from gruff, coarse, rude manners. A courteous disposition counts in the world to-day. Take two persons, possessing equal advantages in every other respect, but let one be kind, obliging, and conciliating, the other disobliging, rude, harsh and insolent, and the one will become rich while the other will starve. Those who throw their good words to the wind, and who are not courteous, are not only losing their good words, but they are also losing their money.

There is no policy like politeness, and courtesy is profitable advertising.

To a Young Man Wishing to Become a Newspaper Writer. 1. Don't begin by asking a busy editor for a place on his paper, without showing him samples of your work. 2. Don't expect him to read them if he does not need an assistant. 3. Don't invite sudden death by asking him for an opinion or criticism of your prose or poetry. He has a thousand other things to do. 4. Don't forget that journalism is a trade and requires at least as much apprenticeship as any other trade. You wouldn't ask an Atlantic liner's captain to give you a mate's berth just because you had a taste for yachting. 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 Etiquette 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 day—especially when I write "Advice to Young Writers," which, Ladies Do! I do not do every day or every year. 1. Be brief. When you have bottled down your article to the smallest dimensions, bottle it tight. 2. Avoid "fine writing" and equally, hackneyed phrases, and, above all, slang which is language in its shirt sleeves and soaking wet and vulgar beyond—a gas not "beyond expression."

3. Say whatever you have to say plainly, succinctly and with every essential detail of date, place and person. 4. Don't take it for granted that your reader knows all about any of the matter until you have briefly recapitulated it. Then if you must turn your pen loose and burst in on your readers and other fireworks, do so. The editor will cross it all out, and advise you not to do it for giving him the trouble. 5. Always respect your reader's intellect. You are in no danger of overwriting so long as you humbly endeavor to write after the manner of the best masters. Shakespeare is not

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 I have disobeyed my own injunction; but I have this excuse: That I have not had time to "bottle it down" twice or even once. Therefore, you may take me for an awful example, if not a wise model. Finally, if you "contemplate embarking on the sea of literature," and if that is the way that you are tempted to express your intention—DON'T! The ocean is crowded with polypsyliabie devils; out there is room enough still for a few little one-masted shallops, which may grow up to be full rigged ships if they sail prudently on their early voyages.—James Jeffrey Roche, in Holy Cross Purlo.

Bigotry has been rampant in New Zealand during the past year, a part of the programme being several separate attempts to smother 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 remarkable case of a French priest who was sentenced to penal servitude for life for a crime of which he was afterwards 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 the other day and returned to France. He was the Abbe Dunoillon, a priest of the Archdiocese of Aix, who, three years ago, was convicted of the murder 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. Dunoillon 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 connected. The time was midday. In approaching and returning from the presbytery Madame Blanchard had passed 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 return home that day. Four days afterwards her dead body was discovered in one of the cells of the old monastery. The remains bore several stabs of a knife, and there was no money upon the person of the murdered lady. A table knife stained with human blood and a pocket handkerchief which had belonged to Madame Dunoillon were found in the presbytery. The Abbe 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. Dunoillon's church, a man named Kloser, confessed that he lay in wait and murdered Madame Blanchard, and that on the day her body was discovered he went to confession to the Abbe and acknowledged his crimes. When, however, the priest was arrested and condemned, Kloser had not the courage to publicly acknowledge his guilt. Upon Kloser avowing his crime to the authorities, the Supreme Court ordered a new trial of the Abbe by way of atonement for his crime. He was acquitted, where he was received by his people with great rejoicing."

ST ANTHONY'S PURITY. Among all the glorious virtues of St. Anthony of Padua his virginal purity holds a foremost place. That is the reason why he is usually represented with a lily 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" three 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 St. Anthony when, by the way, he himself recommended to others as a means of preserving their purity until the Holy Father has enriched it by the grant of an indulgence of 100 days, to be gained once a day. This favor was accorded on May 20 1893. It is important to have the indulgence attached to the practice of St. Anthony, consequently, in order, before the birth, pray for us! Hail Mary! must be preceded by invocations which are as follows: 1. Virgins before the birth pray for us! Hail Mary, etc. 2. Virgin at the moment of the birth pray for us! Hail Mary, etc. 3. Virgin after the birth, pray for us! Hail Mary, etc.

We therefore extremely recommend this practice to every virtuous child of St. Anthony. It will help to preserve in the most delicate and tender of the human system tempers and dangers of the new world. St. Anthony's Massenger.

One man's word is no man's word; we should quietly hear both sides—G. O. P.

THE ROSARY.

How many days' indulgence on each Hall Mary of a Rosary blessed by a Dominican Father? Two hundred days, one hundred of which are known as the Bridgettine Indulgences.

Is their any indulgence of the Rosary 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 lending our Rosary? No, if we lend merely to accommodate another person. Yes, if we lend for the purpose of allowing the other to gain indulgences. In such a case the indulgences are forfeited.—Dominicans.

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 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.—Ocell.

A FATHER'S STORY.

He Tells How His Son Regained Health and Strength.

HAD HIS SPINE INJURED AND FOR 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 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 Pills—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. He suffered considerably from pains in the back; his legs were weak; and he had frequent headaches. At different times he was attended by two doctors, but got no benefit from the treatment. Then I procured an electric belt for him, but it was simply money wasted as it did not do him a particle of good. One day while my son 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 condition. He continued the use of the pills until he had taken eight boxes, and they have restored him to health. His appetite has returned; the pain has left his back; he has gained flesh; is able to ride a bicycle, enjoys life and is able to do a day's work as well as any boy of his age. This letter is given gladly so that others may learn the merits of Dr. Williams' Pink Pills, and find a cure for ailing.

Dr. Williams' Pink Pills cure such cases as the one noted above because they create new, rich, red blood, thus strengthening 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 paid at 50 cents a box or six boxes for \$2.50 by addressing Dr. Williams' Medicine Co., Brockville, Ont.

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

There is not a more dangerous class of disorders than those which affect the breathing organs. Nobby this danger with Dr. THOMAS' ELECTRIC OIL—a palatine oil of acknowledged efficacy. It cures influenza and soreness when applied externally, as well as swollen neck and crick in the back; and as an inward specific, possesses most substantial claims to public confidence.

We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhoea, cholera and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

Mr. T. J. Hayes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaints, and had Parson's Pills the best medicine for those diseases. These Pills do not cause pain or griping, and should be used when sea-battle is required. They are taken in Canada, and called in the State of Louisiana the 'Purifier of the Blood of Louisiana' to preserve their purity, and give them a pleasant, agreeable taste.

Dyspepsia and Indigestion.—C. W. S. & Co., Syracuse, N. Y., writes: "Pills used in the great of Pills. We are selling more of Parson's Pills than any other Pills we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaints." Mr. Chas. A. Smith, London, writes: "Parson's Pills are an excellent medicine. My sister has been afflicted with severe headache, but these Pills have cured her."

Mother Graves' Worm Expeller is pleasant to take; sure and effectual in curing worms. Many have tried it with best results.

The best should be your aim when buying medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.



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 is a pure hard Soap.

CARLING

When Ale is thoroughly matured it is not only palatable but wholesome. Carling's Ale is fully aged before it is put on the market. Both in wood and in cask it is allowed by the touch of time, a store's' reaches the public. People who wish to see the best Ale should see to it that they receive Carling's. Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ale and Porter.

CARLING LONDON.

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A slight ailment from an exhausted system is not necessarily a permanent one, quality, although being awarded to only such articles as the proprietors choose to exhibit as a model of advertising their goods. O'Keefe's Liquid Extract of Malt was not manufactured at the time of the War of 1812 and was not exhibited there. We have, however, submitted samples to leading medical men and chemists in nearly every city and town in Canada, and all who have looked into the matter candidly say O'Keefe's is the best Liquid Extract of Malt made.

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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 faithful.
Believe me, to remain,
Yours faithfully in Jesus Christ,
+ D. FALCONIO, Apost. Deleg.

London, Saturday, April 6, 1901.

JOHN KENSIT ONCE MORE.

The irrepressible 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 of Romanism which will arise out of the appointment of a Ritualistic Bishop of London must be energetically counteracted. It remains to be seen whether the appeal of the venter 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 resurrection from the dead on Easter Sunday morning is undoubtedly the most marvellous and striking.
All miracles are beyond the power of man, as they consist in a dereliction or departure from the ordinary laws of nature. These laws are established by God's creative will, and are universal 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 works, which had been witnessed by multitudes in Jerusalem and throughout 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 was reserved for Him to do this by His own power, and when He had been for part of three days dead and buried He arose glorious and immortal from the sepulchre or grave to which He had 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 had declared Himself to be while 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 whereby the truth of Christianity is made manifest. It was foretold by Jesus Himself when He said (St. Mark x, 33; 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 our Lord Jesus Christ. The two apostles

who 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 every opportunity to know the truth of 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 and all the apostles.

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 convert.

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 corruptible (body) must put on incorruption, and this mortal must put on immortality." (1 Cor. xv, 51, 52.) The words of the prophet are therefore well applied 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 Catholics who are sufficiently advanced in years to know what the Blessed Eucharist is, are strictly obliged to approach 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 ANGLICANISM.

The efforts of some Anglican divines to prove the continuity of the modern Church of England from the days of the Apostles to the present time are often very amusing, but they are at the same time always contradictory to each other, and frequently so in themselves.

Thus, the Rev. Canon Hill of St. Thomas delivered a St. Patrick's sermon before the Irish Protestant Benevolent 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 interprets to be "the brotherhood 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 the streets of Toronto by night, playing insulting party tunes in those localities where it was thought most likely that street rows or bloodshed would be 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 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 the Rev. Mr. Hill's statements will hardly be implicitly believed, in view of recent resolutions passed by the lodges in several Ontario cities, showing that their hatred of Catholics is as old as the Catholic Church is as intense as it ever was.

But it is not of Orange love for the "brotherhood of man" that we propose to speak here, but rather of

Canon Hill's strange assertion which amounts to this, that St. Patrick was, like the Canon himself, a member of the modern Church of England. He said:

"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 something 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, for the fact that the I. P. B. S. celebrates St. Patrick's Day. He says:

"It might be thought strange that a man who was a monk and a Bishop in the Church of Rome would be the one whose memory is revered and kept green by a Protestant society; but he reminded them that the Church of Rome was a very different body from what it is to-day. Mariolatry or the worship of the Virgin had only then begun, the doctrine of transubstantiation had not been heard of, and his hearers needed not to be told that Papal infallibility and the immaculate Conception are creations of the nineteenth century."

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 says:

"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 gentlemen of the same Church ought at least to have some agreement between themselves before they propound their Church theories so dogmatically. 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 Catholic 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 Ireland 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 Anglican 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 first sat, in one chair unity should be preserved by all, that the other Apostles might not claim distinct (or independent) chairs, and that whoever should set up another chair against the single chair should be a schismatic and a sinner against the Lord. To Peter succeeded James, to James 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 whole 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 the keys of the kingdom of heaven to be communicated to the others."

Again:

"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, the 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 enemies 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."

The Council of Ephesus held in 431

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

"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 viceregent of Peter, has sent us as representatives of his person. He also thanked the Council 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, but 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 Arch-episcopal 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 jurisdiction, 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 authority 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. Ephraim, a Syrian 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 . . . inviolate, 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 universal 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 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 London Lodges, to which we have already referred in our columns, have been supplemented by others to similar effect passed by a Kingston Lodge, and by the Grand Lodge of Western Ontario, which recently assembled at Stratford. But the King has little reason to regard Canadian Orange-

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, 1860, while he was visiting Canada.

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 Supper.

It is readily understood that the declaration oath 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 the 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 barbarism.

Here it will be said by some that the Lutherans do not believe in Transubstantiation, 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 manner of his presence was a secondary 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 celebration 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 condemnation that the Real Presence, whether as held by Lutherans or Greeks, or by Catholics, is idolatrous and superstitious. Calvin himself had said that the Catholic doctrine of Transubstantiation is more reasonable 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 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 Catholic 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 Transubstantiation, and not against impanation, or consubstantiation. The Tractarians, now usually called Ritualists, found themselves between two fires. They must either reject 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 middle doctrine concerning which they could plausibly say that it is not condemned by Act of Parliament, which is undeniably the highest authority 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 called either impanation or consubstantiation.

In proof that we have taken the correct view of this subject, we will here quote a couple of Lutheran authorities of the highest repute who declare in effect that they believe the Real Presence of Christ, but that as re-

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.

The first authority which we will 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 and substantially present (schwebend) 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. Schmuckler's Manual published with the approbation of the American Lutheran Church.

Dr. Hazellius in his discipline of the Lutheran Synod of South Carolina says:

"That Luther and the Reformers who labored with him entertained the idea of the Real Presence of Christ in the Eucharist is undeniable." (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 indefinite, 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 declaration insult her, by their clumsy and malicious obtrusiveness, simply aiming 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 RECOMMENDING 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:

"The essence of fasting is to deny yourself or to deny the things you like and love. We say 'or to deny,' 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 hypocritical thing is for them to smile and smile, as did the Spartan boy while secret wounds were eating 'leath his flesh. This is a divine hypocrisy which good men and angels cannot approve too much."

Fasting is simply a form of penance, and its usefulness is founded on the same basis as are all penitential works, so that after all Protestantism is beginning to learn that the old Catholic doctrine of fasting which was rejected and ridiculed since the Reformation is after all the truth of God. The Methodists 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 has retained the Apostolic teaching on 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 whilst 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 circumstances 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.

Laud's religious views resembled in many respects those which are enter-

tained by the High party at the present time to be greatly won of learning, such was, should hold of the doctrines which and Presbyterian handed down from

There is a serious taint which comes very days of the continuing through ages, shows us understood from of the Christian were other writing new extant, we through being qu whose works still

Among these vition the Clements andria, Polycarp, Justin, Irenaeus, Origen, and the cil of Nice, after of the Church very numerous, names as Athanas, Optatus, Jerome, The careful ers' works is suffi Christian Church faith of the Cath on all the point were controvert of the sixteenth

Doctrines reve changeable; b practices founde vary according positions of succe in regard to suc many of them v stantly the se with the Catholi sent day. Thus of the Sign of the constant use un able circumstan A. D. 200.

Laud was im idea of the auth God both from h ture, and from Fathers. He did the authority of what is said in Fathers regard Church of Engli lished, and so the Communion ceived with g ing, crucifixes churches, cand altars, and was employed so strongly set authority of the book for the e venting the cor Buckingham's Church. He d venting the co came a staunch ing to his zeal

It may be se had no thought back to the Ca was accused by this object in efforts to bring and Scotland t Church and Prayer.

We may her itanical Parli the existing po ics sufficien lished Laud ur artifice to de ty, or to do ally as it wa under those le the Pope's a therefore, not pass a special of the aged p him, as was England, cha

"The grou though belie h was continuo and every erro this imputatio ply the height man," said Ser long speech a the Syrian, a

The charg any underst any Oxford divi half centuri Church of K trines and Church, wit least notio They have olle doctri others, few

THE EASTERN LILIES.

"Young ladies," began Miss Sanders. 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 compliment; 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 lilies, the class would be well represented.

"I have a lovely pot of lilies 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 Miss Sanders. "Bring it early. If it is so pretty you shall have a good place for it."

Esther went home with springing feet. She had watched and tended that lily so carefully all winter. How 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 rewarded for her work.

The next morning Esther had an errand to do before school. "I can't wait, she said hastily, when two of the girls stopped her to ask about the church decorations. "Yes, my lily is splendid! I'll tell you at recess!"

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 aprons to-day?"

Mrs. Morgan, a thin woman in black, rose from the bed beside which she was sitting. "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."

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. "But yet it did not seem right to take it to church," she said, in a slightly puzzled tone. "Eddie, 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."

Esther's cheeks flushed. "You see, girly, the flowers in church mean something more 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 admire its beauty. You can make your gift still more beautiful if you decide to give it to a little child who has no other flower to make his Easter happy."

"Yes," responded Esther. "She did spend a few more sighs over the matter. Esther was only a little girl. But, after all, it is braver to do what one thinks is right, when it is hard work, than when one is excited 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 Easter, if my lily 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 flowers 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. Morgan," she said. "I will," answered Freddy, nodding. "Mother will give me the water."

Decartes, Galileo, Leibnitz, Pascal, Bossuet, Gerde, Malebranche. In oratory what a galaxy of French and Italian geniuses! In science, three-fourths of the world's inventions sprang from the children of the Church—from the discovery of gunpowder to the discovery of dynamic electricity.

All the world's sacred orators were Catholics. We conquer the world and bow before its idols; we lead the world and suffer ourselves to be harassed to its triumphal car; we give the world the example of our genius, our self-sacrifice, our zeal, and then cry 'I triumph!' when it parades its own little deities."

THE DOVE OF THE CHURCH. Work of St. Columba in Ireland and Scotland. St. Columba, popularly known as St. Columcille, or "Dove of the Church," was one of the most illustrious 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 Gartry in the present county of Donegal, is said by the best authorities to have been the 7th of December, A. D. 521, says the Irish World.

Being of the royal house of Niall, which then held sway over the northern half of the island and not infrequently furnished monarchs to the entire country, his education, from the beginning, was an object of special solicitude. 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 country to teach and preach the truths of Christianity. This he did with such marvelous success that before he had attained the age of twenty-five years he had founded no less than thirty-seven monasteries in various parts of the island and formed them into a regular order under his personal government.

At the age of forty-two he, with twelve companions, set sail from Derry in a coriack, 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 barrenness and gloomy aspect, was found to be uninhabited, and here St. Columba undertook to establish the base of operations for his mission—the conversion of Scotland.

He therefore erected huts of boughs for the shelter of himself and companions 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 country so fertile in imparting to the barbarians of North Britain the beautiful 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 attention of natives, everywhere making converts and breaking down the superstitions of the Druidish religion.

Whoever he went he gained souls to God and left behind him pious and trusted men to continue his good work. After eleven years spent in converting the Scots St. Columba turned his 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.

"What about the Boers?" This rather nettled the Rev. Presbyterian, but collecting his rather dismantled thought he said: "Well—er—ah—the Boers pray to God and ah—er—they also read the Bible, but—ah—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 purgatory 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?

FRIVOLOUS WOMEN. We kept, last week, two feasts of the Blessed 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 Dolours on Friday.

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.

WINTER WINDS CHAP TENDER SKINS. Preserve, Purify, and Beautify the Skin, Scalp, Hair, Hands, with Cuticura SOAP. MILLIONS use CUTICURA SOAP, assisted by Cuticura Ointment, for beautifying the skin, for clearing the scalp, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for itching, itching, and itching, and for all the purposes of the toilet, bath, and nursery.

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 Catholic Truth Society.

THE CATHOLIC CHURCH. The ignorant contempt with which, not very long ago, it was the custom of English Protestants to speak of the body of the British (sic) Church, and of the intellectual power of those who submit to her claims, is passing away.

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When preparing to go into town, do you not make a note of the purgatory 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. Faunels de Sales who says he would have his devout people the most agreeable, the best dressed, provided they were the least pompous and the least affected? Now, each day, as it opens before you with its d'fourent 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 idiosyncrasies and whims; why not make a mental note of another's sensitive points, in order to avoid wounding him?

When evening comes you may be a little 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.

HYMENS, boils, pimples and all eruptions are due to impure blood, and by purifying the blood with Hood's Sarsaparilla they are cured. You need not cough all night and disturb your friends; there is no occasion for your running the risk of contracting inflammation of the lungs or consumption, while you can medicine your cough, cold, 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.

Commenting on this matter, a very well known New York daily remarks, "We hear of young men who have lost 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 penalty 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 illuminates in the darkest shades of family dishonor, social corruption, and intricate 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 why?

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 gossip, to attract the frivolous woman's eye. The extravagant dresses of a multi-millionaire 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 distaste that follows for one's everyday, commonplace life, the aching of the rich, the living beyond one's means, the pitiful endeavor to appear like Solomon, instead of being one's true honest self, the failures that too often follow in business, the shame, the family skeleton discovered—perhaps the suicide. This frivolous reading, on Sunday 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 inalienable possession in the close tie with the Father who, while she was the Mother of Sorrows, was also the happiest and most favored of human beings. The 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 surrounded, to lift them out of the dangerous atmosphere of modern frivolous life.—Sacred Heart of Modern.

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Your Nose

That is what you should breathe through—not your mouth. But there may be times when your mouth 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 weakened by the scrofulous condition of the blood on which catarrh depends.

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ARCHDIOCESE OF KINGSTON.

Letters recently received from St. Augustin, Florida, via the Archdiocese of St. Augustine, inform that the weather is gradually improving in health and that he hopes to return to his native country...

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 new church; the old one, built by the Oblate Fathers, being too small to accommodate the Catholic congregation there...

MARY TO ORBIT ON THE CROSS.

"THESE STOOD BY THE CROSS OF JESUS HIS MOTHER."

Son of my gladness, Nailed to the tree of life, My mother, my mother, Look upon me!

ST. PATRICK'S DAY IN PERTE.

St. Patrick's day, falling on a Sunday, its proper celebration in Perth was deferred until Saturday, March 3rd. In the morning at 10 o'clock, High Mass was celebrated by the zealous pastor, Rev. Father Davis, and in the evening the Opera House presented a most interesting and successful performance...

DR. O'HAGAN AND THE CANADIAN MAGAZINE.

To the Editor of the RECORD: Sir—I am somewhat surprised at your comment upon the Canadian Magazine in your issue of March 30th. We were very frank and candid in our review, but I regret that you have not done so in your issue of April 1st...

GOOD FRIDAY.

Yes, it is fair, as other days are fair! Woven clouds and purple sky, the wind's bird-song and murmuring stream; all characters in order of precedence, brought to me, and I shed my enchantment on the air...

A PLEASING CONTRAST.

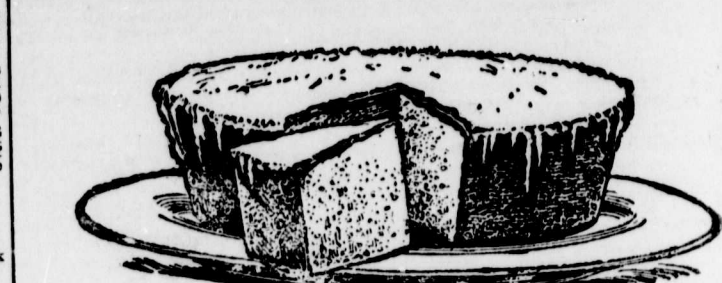
To the Editor of the CATHOLIC RECORD: Dear Sir—We have frequently noticed in the Province of Ontario the constant efforts of a certain class of writers to vilify and abuse the people of the neighboring Province of Quebec...

BY CALVAHY.

When Lord, Thy whip traced shoulders took that load, What joy was mine, in chasing on the road, To read what lonely patience lit Thy face And speed unto Thy side to share a place...

REGINA ITEMS.

Thursday morning, March 22nd, Rev. Father Broeze arrived in Regina from Winnipeg and commenced that day a retreat for the Catholic clergy of the diocese at the Hotel de Ville. In both German and English, explained to the brethren the meaning and grand aim of a mission. Each morning two Masses were said at 8:30 and 10:30 a.m. An English service at 9 o'clock Mass an English service. Man's creation and the grand object of our existence as an ordered community of God and His Church...



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IRISH BENEVOLENT SOCIETY. HOW TO MAKE THE JUBILEE.

A lecture with stereoscopic views, "Glimpses of Ireland in 1899" will be given in the Auditorium on Monday evening, April 8, by Rev. George Gilroy. This will be one of the most interesting talks on Ireland ever given in this city. As the lecturer spent last season making a complete tour of the Emerald Isle, he has seen and heard all that is going on in Ireland. Appropriate songs and music, including selections given by an Irish pipe band at McPhillips' Music Store, 188 Dundas Street, on Thursday, April 1st. Admission, 25 and 50 cents.

Easter Greetings OAK HALL

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We have a few of Benizer's Catholic Home Annuals for 1901 still in stock, and should be glad to mail one to any of our readers, for the sum of 25 cents in stamps. The boys and girls who have purchased copies of this little Annual are delighted with it. It is within the reach of all, as it costs only 5 cents. The stories are interesting and instructive, being written especially for the young readers of this little book. The illustrations are numerous and pretty. Write us in day where, we arrange our terms of payment. T. HURLEY & Co., Toronto, Ont.

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TEACHER WANTED FOR PRIMARY DEPARTMENT. Salary \$25 per month. Duties to begin April 15, 1901. Address Rev. J. A. PRINCE, S. J., 222 St. Marie, Ont.

ARCHDIOCESE OF OTTAWA.

In order to accommodate the inhabitants of Ottawa East, as mentioned in this column some time ago, a chapel of ease in that quarter, and thus will be obtained a journey of considerable length to the nearest church, the Rev. Fathers of Mary Immaculate, Charlebois and Cornwall, have undertaken to erect an "attract that never was made, and of an imposing 'classical' character, which was never intended, consulted our heads before 'rushing into print,' if nothing more, they would have undoubtedly carried the project to the appointment of a 'Spiritual Adviser' (in his capacity) and the collaboration of the most respectful towards his Ecclesiastical Superiors.

DIocese of Hamilton.

FOURTY HOURS AT THE CATHEDRAL. The devotion of the Forty Hours was begun in the cathedral, Friday morning, at 8 o'clock. Solemn High Mass was celebrated, after which the Blessed Sacrament was carried in procession. At Vespers Palm Sunday evening the devotion was continued in His Majesty's presence, gave the indulgence and carried the Blessed Sacrament in procession. The communion was very numerous, and the attendance during the hours of exposition was excellent.

THE TRANSVAL WAR.

The Boers are still showing considerable activity in both the Transvaal and the Orange Free State, notwithstanding that they still meet with great losses. His Majesty's troops have within the past ten days wrecked the same number of railway trains. During February they lost an unusually large number of men, 150 being killed, 30 wounded, and 100 captured or surrendered.

THE TRANSVAL WAR.

At Klerks Kraal General Bullington gained a very decisive victory over 1500 Boers on March 2nd and 3rd. Over 2000 were killed in this engagement. The British casualties were 2 killed and 10 wounded. The Boers were also killed in a fight at Lichtenburg on March 25, and a large force suffered a severe defeat at a point near the Orange River on March 26. In England, there is considerable dissatisfaction with the Boer war, and the demand is made that nothing under unconditional surrender be accepted. Strongly in this feeling manifested that Mr. Chamberlain has promised in Parliament that there will be no peace negotiations until the Boers have been completely and unconditionally defeated.

THE TRANSVAL WAR.

The Young Ladies' Reading Circle of St. Patrick's church held their regular meeting last Monday evening. The programme consisted of the roll call with quotations from Adelaide's poems. Recitation of the "Last Hymn" by Miss M. Donnelly. A short sketch of the life of A. Procter was read by Miss M. Knight. An essay on "The Trials and Sorrows of the Missionaries" was read by Miss E. Duffin. Rev. Father Coy gave a very interesting lecture on the "Progress of the World During the Past Century." Miss E. Radigan contributed a piano solo. The programme was concluded by a debate, resolved

THE TRANSVAL WAR.

that the Boer war is more beneficial to Mutual Improvement than Society. It resulted in favor of the affirmative. Misses E. Hennessey and L. Foster spoke for the affirmative. Miss T. Mosey spoke for the negative.

THE TRANSVAL WAR.

It is now asserted that the threatening aspect of affairs in China, which may possibly cause hostilities between Great Britain and Russia, has been averted. Mr. Bosh refused to accept Kitchener's peace terms.

THE TRANSVAL WAR.

St. Patrick's day, falling on a Sunday, its proper celebration in Perth was deferred until Saturday, March 3rd. In the morning at 10 o'clock, High Mass was celebrated by the zealous pastor, Rev. Father Davis, and in the evening the Opera House presented a most interesting and successful performance...

THE TRANSVAL WAR.

To the Editor of the RECORD: Sir—I am somewhat surprised at your comment upon the Canadian Magazine in your issue of March 30th. We were very frank and candid in our review, but I regret that you have not done so in your issue of April 1st...

THE TRANSVAL WAR.

Yes, it is fair, as other days are fair! Woven clouds and purple sky, the wind's bird-song and murmuring stream; all characters in order of precedence, brought to me, and I shed my enchantment on the air...

THE TRANSVAL WAR.

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 vilify and abuse the people of the neighboring Province of Quebec...

THE TRANSVAL WAR.

When Lord, Thy whip traced shoulders took that load, What joy was mine, in chasing on the road, To read what lonely patience lit Thy face And speed unto Thy side to share a place...

THE TRANSVAL WAR.

IRISH BENEVOLENT SOCIETY. HOW TO MAKE THE JUBILEE. A lecture with stereoscopic views, "Glimpses of Ireland in 1899" will be given in the Auditorium on Monday evening, April 8, by Rev. George Gilroy. This will be one of the most interesting talks on Ireland ever given in this city...

THE TRANSVAL WAR.

Easter Greetings OAK HALL. Our New Spring Styles have arrived. All ready for the Easter Trade. Be sure and see our BOYS' OVERCOATS. In either Fawn Color Venetian Finish, or Dark Gray Oxford, all Box Back with Full Facings; very Natty and UP-TO-DATE for the boys...

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ROSAHY Heads, Catholic Prayer books. Scapulars, Sacred Heart Pins and Badges, Catholic Story Books for Catholic people. Agents Wanted. Write us for list of prices. 62 Queen W. Toronto, Canada.

THE TRANSVAL WAR.

CATHOLIC HOME AND LITTLE FOLK'S ANNUALS. We have a few of Benizer's Catholic Home Annuals for 1901 still in stock, and should be glad to mail one to any of our readers, for the sum of 25 cents in stamps. The boys and girls who have purchased copies of this little Annual are delighted with it...

THE TRANSVAL WAR.

CLARKE & SMITH, Undertakers and Embalmers. 118 Adelaide Street West. Telephone 355. PETERBORO REAL ESTATE EXCHANGE. 50 farms for sale all sizes and prices. 20 garden lots from 1 to 20 acres. 100 building lots from \$50 up. 60 houses all classes from \$300 up. Business places. Write us in day where, we arrange our terms of payment. T. HURLEY & Co., Toronto, Ont.

THE TRANSVAL WAR.

TEACHER WANTED. TEACHER WANTED FOR PRIMARY DEPARTMENT. Salary \$25 per month. Duties to begin April 15, 1901. Address Rev. J. A. PRINCE, S. J., 222 St. Marie, Ont.

THE TRANSVAL WAR.

THE SOCIETY OF THE CATHOLIC RECORD. There are as yet some who think that the Jesuits are unscrupulous plotters to the heart of the novel, sensational type. However, a few books written by Catholics who do not support the learned journalists, we refer them for much information. The scribbled devices of prejudiced quated ignorance in order to discredit upon the magnificence that has done a little bit of humanity, and the vanguard of progress and contempt. He can, of course, the little tin gods that him as a heritage, but he conceals them from the public eye.

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