1903,

THE BALch both Engast 8 second
For particuSt. Armant
1259 tf

R PUBLIC aties to com-given to one tating salary ox 6, Mark-

R WANTED

RNIA

N YORK

ntic Express' llman car to to Niagara

necting with and dining car

at 640 p.m., nto: Puliman er Toronto to

m T. A; C. E.

4. London. rsday of eyery all, on Arbion O'Meara, Pres-

tures.

framing, vings

Years.

Come Unto Me,

etail square), Child. Salem. Sea.

FFEY

onden, Canada

Clergy

ANTS,

CIFIXES

ATED

Altar Vessels

or one half the

anada where a

ork. The under-

years practical

ating Works

K.D.C.

YSPEPSIA

. LONDON

CANADA.

HEAD OFFICE ONTO, ONTARIO

GEO. GILLIES, Vice-Pres. Managing Director

LER, Inspectors

T DEPOSIT

ARD

PS.

)R

TAWA

The Catholic Record.

LONDON, SATURDAY, MAY 2, 1903.

THE USELESS RICH.

A good many curious things happen in New York. But then, be it remem. bered, it shelters curious people from all climes, and, moreover, the denizens of the soil are subject to a disease yelept Newyorkitis. We have never read an exhaustive description of this illusions. What the world expects is ailment, but from what we know it is that when we are going down into the safe to say it is a virulent disease with valley we shall be able to bring to symptoms varying according to the the tasks of the present, powers mellowed temperament of the individual it by maturity and perfected by effort and object fastens upon. When the average struggle, and the total abstainer can do fastens upon. When the average fastens upon. When the average fasters upon. When the average struggle, and the total abstainer can do this better than the moderate drinker.

A DISHONORABLE BUSINESS.

A short time ago a wholesale liquor firm tried to induce a Catholic young man refused. He knew it was no business for a Catholic young man refused. He knew it was no business for a Catholic one's restoration to health. Occasionally the disease manifests itself in a bizarre imbeellity, such as giving a dinner to pug-dogs or having a monkey a guest at a social function. Lately we read of some fashionables tendering a dinner to horses at an up-town restaurant. It struck us as we have lived upon the dry ground seems to be the crocked and bent when half immersed to have when half immersed to have when half immersed to have when half immersed to colors. When water. A similar remark may be made with regard to colors. When viewed by galight they appear to be of titt, and of quite another when diply the kins inceredly and efficiency. A should be inconsistent not only with the known goodness and beviewed by galight. So, too, what is gight, will be obscure, or altogether invisible to one who is short-sighted, and the wished this sincerels, and the wished then when half immersed to colors. When of the tried to induce a Catholic young man refused. He knew it was no business for a Catholic young man refused. He knew it was no business for a Catholic one who is short-sighted, and the wished this sincerels, and the wished with some remark may be made with regard to colors. When of quite another when half immersed to colors. When the title grad to colors, when viewed by galight. So, too, what is gift, will be obscure, or altogether invisible to one who is short-sighted, and the wished this sincerels, and the catholic water. A similar remark may be witewed by galight. So, too, what is gift, will be obscure, or altogether invisible to one who tendering a dinner to horses at an uptown restaurant. It struck us as we saw the item, that the individuals who go questing for the "missing link" in Eastern lands would meet with greater success were they to confine their search to, in, and around the resorts of New York. But what can one expect from people who have nothing to do. With time heavy in their hands, and which they must pass somehow or other, they resort to de-vices which betray utter poverty of mind and heart. One knows of historic time-killers, who displayed a certain ingenuity and refinement in making the hours fly. They were, it is true, vicious and useless members of society, but they shrank from mere exhibitions of mindlessness. But these New Yorkers prefer, because, we take it, they are bankrupt in invention, to pose as upholders of the stupid and vulgar. Their wealth shuts out from them the

HAPPY WORKING PEOPLE.

rock bottom of assininity.

beauty of life and deadens their sense

of self-respect, and of their duty to

their neighbors. And as a result we

have seenes which gives one the sus-

picion that some persons with money

and social position have reached the

Our friends who have enough to come and go on, and who have to work for it, whose days are filled with labor, and who can take pleasure in the simple, yet wonderful things round simple, yet wonderful things round about them, should be happy. For after all, work is the source of content we may expect this side of the grave. Its saving waters keep us vigorous and unspoiled and enthusiastic. It opens up vistas which are never seen by the idle. Its rewards are peace, and the knowledge that to be, and not to have, is the thing to aim at. And it is the only thing that pays in this world and

OUR YOUNG MEN.

We are glad to hear that the ranks of the "boys" are growing thinner. They are beginning to realize that the solid men of the community have nothing but contempt for them as such, and the fact of their being friends with the saloon-keeper is not a passport to public favor. It is beginning to dawn upon them that the Catholic girl does not regard the beer-swilling individual as the ideal of a manly man.

We hope the "boy," that is the gentleman with the aromatic breath who frequents the "country hotel," who is a disgrace to his parents and whose only ambition in life is to wear a white collar and to be a low grade counter jumper, will disappear altogether from this community; and there are signs which indicate that this hope is not unfounded. Among them we may mention the growing aversion to give him employment. The man who desires to succeed must keep his head free from the fumes of liquor. This is the cry all along the line. The total abstainer is the vanguard of success. The moderate drinker may succeed for a time, but he is out of the race at fifty or thereabouts-just when he should be doing his best work. He has overdrawn his account at the bank of Nature. He is not, of course, a physical and mental wreck, but his facul-

greatness, but co-mingling with our kind, and wise Experience shatters these

We say these words advisedly. Most walks in life demand some skill, but this business requires nothing but liquor and a being who is supposed to have a soul to dish it out to customers. It calls no mental or moral force into action. It is destitute of any refining and uplifting element. Disgrace and shame hang over it. It makes for degradation of body and soul. It is burdened with maledictions from its

dupes and victims. The young man was right when he refused the offer. He will not have the saloon keepers' pleasure of replenishing his brandy bottles in the morning and of counting the contents of the till in the evening, but he will have peace of mind and an easy conscience. His wife may not be able to sport silks and satins, but she also will know, and take pride in knowing, that her attire, however poor, is honorable, because it does not come out of a business that is menace and a curse to the community. Say the Fathers of the Third Plenary Council of Baltimore :

"We admonish those Catholics who are engaged in the sale of intoxicating liquors, that they seriously consider how many and how great are the dangers and the occasions of sin which suprement their averaging, however, light surround their avocation, however licit in itself this avocation may be. Let them adopt if they can a more decent method of gaining a livelihood.

If by their fault or co-operation relig-

UNITY OF THE CHURCH.

TEACHINGS OF FAITH ARE ONE, ONLY AND INCONTROVERTIBLE.

In speaking of the great work which the speaking of the great work which ture and organize, Monsignor Vaughan says that the singleness of His purpose should form a unity of faith for all

peoples. He says:

Josus Christ came upon earth, and Jesus Christ came upon earth, and walked among men, to teach them the truths of eternal life, and to instruct them in all things necessary to salva-tion. And before quitting the world tinue this great work which He had begun, and to go forth over the face of He bade His apostles and disciples con the whole earth, and teach all nations. He furthermore added, that whosoever accepted His doctrine, and believed should be saved; whereas whosoever believed it not, should be condemned or, in plain English, should be damned

for all eternity.

The apostles were commissioned to teach others the truth which Christ had taught them and to make it known throughout every land. Now, truth is one and the same in all places and at one and the same of the properone and the same in all places and at all times. It has none of the proper-ties of the chameleon. It cannot change its form or complexion to suit the con-veniences of men. This may be as-serted of all truth, whether secular or religious.

Hence to say that Christ came to establish the reign of truth, is the same thing as to say that He came to bind all men together in one and the same belief — in a word, to found a Church, wide as the world, co-extensive with wide as the world, co-extensive with mankind, every member of which was to profess identically the same doctrine. Hence, according to the intention of God, every mind was to bow in humble acknowledgment of the same divine

To appreciate the gigantic difficulty of the task undertaken by Christ, it will be useful to take a brief carvey of the nature and character of men. the nature and character of men. Consider what an innate propensity there is to differ among themselves. What endless diversity of opinion exists upon every possible subject under Heaven. What a countless multiplicity of views are constantly appropriately appropriatel

early years gave promise, remains ungarnered. He may solace himself with his one-time triumphs and regale his friends with their recital. The world, however, has little memory, less reverence, and no time for such. Few men leave anything worth harking back to. said to resemble in some measure the We may mistake the cackle of our native burgh for the call of fame and endow each production with the elements of of the point of veiw. The sun and the moon appear to the spectator on earth to be about the same size, though one is many million times the bulk of the is many million times the bulk of the other; so, too, they appear to be pretty equally distant from the earth, although we know alimade that while one is tens of millions of miles away, the other is but tens of thousands. So, again, an object which looks perfectly straight when lying on the dry ground seems to be crooked and bent when half immersed in water. A similar remark may be

Let me illustrate my meaning. A trial is about to take place. Twelve jurymen are summoned. They are men of mature age, of average ability, of fair education, and with a reputation for sound sense. In neither of the contending parties are they particularly interested. And what is more, they honestly and conscientiously resolve to set aside all prejudice, personal feeling and bigotry, etc., and to be guided in their judgment simply and solely by the merits of the case as it is set before them. Yet, incredible as it may fore them. Yet, incredible as it may appear, it often turns out that this handful of men cannot agree upon a verdict. Consider the whole circumstances carefully. All twelve jurors have assisted at the trial; all have carefully watched the procedings from the ovening of the case; all have the opening of the case; all have listened to the pleadings of the coun-sel for the defendant; all have gazed on the countenance of the judge and heard his summing up and final instructions and remarks. Precisely the same words, sentences, intonations, looks and gestures have come under the notice of each of the twelve men. There is no information afforded to one which is not afforded to all, and yet which is not afforded to all, and yet they cannot agree. Here is a clear proof that the same evidence affects some in one way, and some in another. One juryman deems 'the prisoner inno-cent, another rests quite satisfied that he is guilty. One would pronounce the death sentence with perfect equan-icity the other would set the accused

imity, the other would set the accused forthwith at liberty.

Here, then, we have a dozen men of a like station in life, living in the same in the same are and amid the like station in Me, living in the same age, in the same city, and amid the same surroundings unable to agree upon one definite point concerning which all have had the same evidence. which all have had the same evidence. If this be true, what chance, let me ask, in all fairness, would there be in getting the entire world to agree upon any single article of faith! How practically the processing the same evidence of the same evidence of the same evidence. any single article of lath: How prac-tically impossible it would be, by mere argument, to persuade all men to agree upon the whole summary of truth which goes to make up Christian faith! It would certainly be wholly imposible by any force of mere reasoning and

Men split up and divide upon every subject. If we set aside mathematical and exiomatical truths we may safely and exiomatical truths we may safely say that there is hardly any one subject upon which they are absolutely agreed. On question of music, painting and architecture; of history, literature and postry; how extraordinarily man differs from man. Who will persuade all men to agree upon the best systems of covernment, the best methsystems of government, the best methods of education, the best means of forods of education, the best means of for-tifying a city, attacking a square, razing a redoubt, or prosecuting a campaign, or for the matter of that, even the best way of cooking an egg or boiling a potato? On almost every subject that can engage the mind of man, there is disagreement, opposition and constant dissension. So much so

and constant dissension. So much so, indeed, that "as many men, so many judgments," has become a common proverb in every language.

Innumerable other examples might be given; but I think enough has been sail to show how little men are disposed to agree, and how extremely posed to agree, and how extremely difficult it is to find, I will not say any one race, or even any one nation, but any one county, town or city, in which all the inhabitants are united upon

any one point.

Bearing this in mind, we shall be in a better position to estimate the the enormous difficulty of the task undertaken by Jesus Christ. For what did He propose to do? To efface all differences in matters of supernatural faith, and to draw together in a bond of perfect religious unity not one race or one country, but all races and all countries; and not merely all men living at one period or country, but all races, tongues, nationalities and peoples who should be born to the end of time. He resolved to make it praccally possible to reduce to harmony the religious beliefs of hundreds of millions-or if we include those still un born, of millions of millions of men of ties are dimmed, his physical vigor impaired, and the harvest of which his in society upon every topic, from the dition, education, race and color, and

and explain; such as the mysteries of the Blessed Trinity, the Incarnation, and the Holy Eucharist. Rich and poor, old and young, learned and ignor-ant, lords and laborers, masters and slaves, were to obtain eternal life by according the same revelation. The "Whosoever believeth not shall be con-demned."

apply.

This principle exists nowhere save in the Catholic Church and is no other than the principle of authority. The Church of God which is spread throughout the world, is held together by an infallible Head. In all matters of doctrine and morals the millions of the faithful are dependent on their pastors and priests; the thousands of priests are dependent apon their Bishops and archbishops; and the hundreds of Bishops and Archbishops are dependent on their sovereign lord, the Pope. The Pope, as Vicar of God, and Vicegerent of Christ upon earth, is the center of Pope, as Vicar of God, and Vicegreen's of Christ upon earth, is the center of a vast organism, which branches off in all directions as the spokes of a wheel branch off from the hub, and wheel branch off from the hub, and has its ramifications in every country, and extends to the further ends of the earth. As every one of the radii of a circle meets at and is connected with the center, so every member of the Church is kept in touch with the

center of authority at Rome.

The wisdom displayed in this wonderful contrivance is truly divine. No one considering it can fail to be im-pressed. Indeed, one hardly knows which to admire more—its marvelous simplicity or its extraordinary efficacy. It is at once the most practical method of obtaining the desired end, and the relation of the country of the easiest to work, and reminds us of some of those beautiful contrivances in nature which fulfills a most complicated purpose by the simplest possible

comment for a month, but a few years pass, he dies, and in a short time his name is forgotten; while the Church moves gloriously on, invulnerable, immutable, the bride of Christ,

and the glory of her children.

At the present moment the Catholic Church, though spread throughout the entire world, remains ever one integral organic whole. And why is this? Bethe self-same divine voice that spoke through Peter in the council shamber of Jerusalem nearly two thousand years ago, still speaks through Leo XIII. All Catholics recognize im as the mouthpiece of the infinite God, and when he pronounces a decree, r defines a doctrine, two hundred milions of loyal subjects bow in cheerful, grateful obedience before him, and ac-cept his ruling and his authority. He watches over the whole flock. He has vatches over the whole flock. watches over the whole hold. The holden appointed pastor by Christ Himself. All are bound to listen to him as to Christ in person, and who despises Him despises Christ. (Luke

While others are tossed about on the while others are tossed about of the pathless sea of error, and are carried in the rand thither by every wind of the rand the ran doctrine, we are at peace. What a contrast between the Church and the fail to distinguish the work of God from Now the work of man?

Monument to Pope Leo XIII.

Rome, March 20 .- The International Committee for the erection of a monu-ment in honor of the Holy Father has so far been successful in its efforts that the proposal is now practically certain to be carried into effect.

It consists of a pedestal, and will contain four bronze tablets with lengthy passages from Pope Leo's different encyclicals on the labor question and of encyclicals on the labor question and of a typical figure of a Christian workman holding aloft the Sign of the Redemption. The tablets have already been cast, and have succeeded admirably. About half the necessary funds have been subscribed.

CAMPAIGNING AMONG THE SHACKS.

SEARCHING FOR SOULS IN THE COTTON

FIELDS. -- "BUSHWHACKING." I was newly ordained, and my vaca-I was newly ordained, and my vacation was drawing to a close. The South was that part of the Lord's vine-yard to which I was appointed. Attending to twelve missions scattered over several counties, with but one church, was the field before me. As I had a few days leit, I decided to visit had a few days late, I declared to the missionary Fathers at R—, who are engaged in work similar to mine—in perspective. I found Father M— about to set out on one of his missionary trips ("bush-whacking," as some like to call it), and was accepted as a volun-

teer. Father M—— is a typical Southern missionary, and the Southern missionary is a picturesque figure. With coat to knee, crowned with a broad-brimmed hat, and United States knapsack on back, he strides over the narrow rural large per between his mission chapels. roadways between his mission chapels. His hands are free, and where his footms hands are free, and where his footing is sure he often squeezes in a little office, or makes his spiritual reading. The packing of that knapsack is a work of art. He contrives to get into it of art. He contrives to get into it every necessary altar fixture, together with cassock and berretta. He can un-pack, arrange, and begin Mass in ten minutes after reaching the chapel; and in seven minutes after his thanksgiving everything is back again in the knap-sack, and on his back.

I was given a knapsack too, but the sweeping coat, broad-brimmed hat, and

sweeping coat, broad-brimmed hat, and stride were wanting. The mission at A—is twelve miles. Luck was against our start; we met the 6 a.m. accomodation freight, instead of catching we. The next train, a freight, at 8; 12, we were allowed to board by special permit. Landing at A—we bought our breakfast, crackers and cheese, five cents worth of each, and two cans of sardines. Ten minutes walk brought us to the chapel. We served each other's Mass, and at 10.45 sat down to the

other's Mass, and at 10.45 sat down to the crackers, cheese, sardines, with a pot of smoking coffee, boiled on Mrs. Pinny's stove. Never were sardines sweeter, nor scarcer. While breakfast was settling we read some office.

Quarter after twelve found us rapping on Jimmie Jink's door. "How are you all?" addresses Father M—. "As good's common, thank ye, sir; and how'er you?" responds Jimmie Jinks. "I am well," responds Father M—. "We would like to have some dinner "We would like to have some dinner with you." "Come in," choruses the Jinkses: "you can have as good's we've got." In fifteen minutes we we've got." In inteen minutes we were seated to stewed squirrel, hot biscuits, strong coffee without milk, and the Southerner's matchless hospitality. For full half an hoar we cut, ity. For full half an bour we cut, forked, and elevated—and fought the persistent farm-house fly. All the while Father M— told his professional stories, sandwiched in with large, solid slices of Catholic doctrine.

nature which fulfills a most complicated purpose by the simplest possible means.

So long as a man has humility enough to obey the authority of the Vicar of Christ, which is no other than that of Christ, when disputes arise, when differences of opinion are expressed, no breach is formed, for the matter is referred to Rome, and the Pope decides the question, and puts an end to the dispute. For the disputant either accepts the decision or proudly resists. In the first hypothesis he remains a dutiful child of the Church, and in the second hypothesis he remains a dutiful child of the Church simply casts him out of her communion as a rebel. The unhappy man may be a cause of scandal for a week, and of comment for a month, but a few years pass, he dies, and in a short time his others are wrong. During the war, while my husband was fighting, I did the ploughing. When the plough got the ploughing. When the plough go out of the furrow I knew I wasn't plough ing; now the other religions are out of the furrow, that's all."

At A-there is one solitary Catholic grave which contains the remains of a man who for over fifty years—he died last winter at seventy-five—had waited, like the hely Simeon, "for the consolation of Israel." The church came at last, and this tried soul saw its salva-tion, received its Lord, and departed in

The evening was threatening, and, as we anticipated, the attendance was as we anatopated, the attendance was light. The "preachin" went on, however. Father M—, in cassock and surplice, kneeling at the altar, recited the Lord's Prayer, the Hail Mary, the the Lord's Frayer, on the Confiteer, and sang "Lead, Kindly Light." There was no audible response; but Father M—says, that since they listen well they are learning the Catholic prayers. He then took the little catechism, and for half an heavier tracted on the sacrament of " Lead, Kindly hour instructed on the sacran Penance. He had perfect attention. This was followed by the Universal Prayer, the Litany of t between the Church and the Who, but the stone-blind, can listinguish the work of God from k of man?

Prayer, the Litany of the Bressete Virgin, and the Apostles' Creed. Now came my turn, and I preached a short sermon on the value of the soul. Father M— closed the service by asking all to examine their conscience, and then to follow him in making a sincere act of contrition for their sins, which was followed by acts of faith, hope, and love,—a step towards the confession of sins. In the rear of the chapel there is a large confessional, without doors or curtain, that they may look in and examine.

One can scarcely attend such a meeting and not wanter a production of the control o and not venture a prediction that ten years hence these "dark night preachins" will be succeeded by the Saturday evening confessions. Bill Clark, the leading citizen of A-,

had his "platform wagon" at the door. We rattled a mile and a half door. We rattled a mile and a half down the road, between the tobacco,

corn, and cotton fields, to his comfortable dwelling. We were ushered into a spacious room, where two feather a spacious room, where two teams beds, broad enough to lie in crosswise, as well as lengthwise, were spread white to receive us. We sank into them, and never seemed to stir until the roosters and a pelting rain opened our ears on Sunday morning. Our host put a white canvas cover on the platform, and drove us to chapel. He returned home again, and came carrying back a basketul of breaktast,—chicken, "jell," biscuits, coffee, and real yellow butter. This we partook of in our combined dining-room and vaster. Since bined dining-room and vestry. Since the rain continued to pour, no one came out to "meetin'." But we got on other side of Bill Clark and talked Catholic Church to him for one hour and a half. He is at the church door; just a little more grace and he is in. He is looked up to and respected by all,

and many, no doubt, will follow him We returned home, tired from preachwe returned home, treat from the maning, but rejoiced in spirit. The material worked on is that of our Lord's—the pure and simple of heart. The rural south is poor and unlettered, but it is South is poor and well-mannered to an aston-ishing degree. No section of the country so needs the old faith, the true Church, Carist's pure doctrine. From the settlement of America to the present day, Protestantism has had the Southern people almost entirely to itself. In no part of this country is there so large a proportion of people— men and women of good hearts and clear minds—with no intelligent idea of Christ and His salvation. - The Missionary.

TENDEREST OF MOTHERS.

OLD SOLDIER UNCONSCIOUSLY IN KEEP-ING OF THE BLESSED VIRGIN.

And old soldier who for more than forty years had led a life of irreligion and dissipation, and who was not known by his companions or neighbors. ever to have been a Catholic, suddenly stopped the priest one day as he was passing the little cottage where he lived, and surprised the good man by telling him that he wanted to go

"But are you a Catholic?" inquired "Yes, Father," was the reply, "that

"Yes, Father," was the realy, "that is to say, I was once a Catholic" "Certainly you may come to confession whenever you wish," said the priest. "But I am curious to know what has impelled you to this step. It can hardly be fear of immediate death, for you look as well and hearty as ever I saw you."

as ever I saw you."

"I never was better in my life," replied the man. "For the last fortnight I have been feeling unusually well. But something has taken hold of me, Father; a vague unrest which I cannot describe. For several days I have been saying to myself that the next time I saw you I would ask if I might not be permitted to go to confession."

"And afterward?" queried the priest. "You intend to lead a good Christian life to the end of your days,

"Or the 'Han Mary?
"I have forgotten that also."
"Well, well! But you must have said some prayer now and then to have received the grace which Almighty God is working in your soul."
"No, I have never said any prayer,

because, as I told you, I do n any. But there are a couple of little verses my mother taught me more than fifty years ago. Often at night when I bed they come into my mindmatter of habit, you see, and frequently I have fallen asleep while murmuring them to myself."

"Will you say them for me now?" asked the priest, quietly. "I would like to hear them."

The old man began without the least

trace of self-consciousness:

O May pure, in thee!
Then show thyself a mother
And dally succor me.

"And when Death's hand shall touch me, Thy pity I implore; Oh. lead me, dearest Mother, To God-forever more!"

"My dear friend, don't you know," said the priest "that, though you may have been entirely unconscious of it yourself, the Blessed Mother of God, whom none have ever invoked in vain, has always had you in her keeping? You have great cause for gratitude. Come to me this evening; it will not take long to restore to your memory the 'Our Father,' the 'Hail Mary and the Act of Contrition."

As the priest pursued his homeward walk he said to himself; "I believe, in spite of his apparent good health, that the hand of Death has touched him.

And so it proved. The old man made a good confession, and received Holy Communion the next morning. The following day he was found dead in his bed .- Ave Maria.

The more we imitate the first Adam by our disobedience and gluttony the farther we separate ourselves from Jesus Christ, the second Adam.—St.

LASCINE.

BY AN OXFORD MAN. CHAPTER VIII.

THE COLLEGE HOME. " Build to-day, then strong and sure, With a firm and ample base; And ascending and secure Shall to morrow find its place.

Christmas-day was gleaming over St. Osmund's. A calm, strong light shone through the chapel—the first clear through the chapel—the first clear burst of daylight that hailed the joyus morn of the Nativity. At the side attars the Aurora masses were being celebrated. Within the Chapel of the Sacred Heart, serving Father Irving's Mass, Edward Laseine was kneeling. He was thinner than when we last saw him, but the face was brighter and him, but the face was brighter and more spiritual, with that indescribable glow of a convert's first fervor. Father Clare had warned him the winter was coming-as the winter must come over each spiritual life—and now he was gathering provision into the barn to last m over that trying period. And well

I see him now, his face flushing with joy, as he assisted at the midnight Mass; and Father Irving had given him the privilege of serving the Aurora mass and the last Mass of the Nativity at the early dawn. And, in the inter-val between, while others slept, he had been kneeling in his own room in silent watch. Later on, when the students came down to their meditation and Masses, Edward Lascine, calm and recollected, was kneeling in his place as though he had just come in with the

In the corridor, going to breakfast, the merry Christmas wishes echoed on every side, and discussions on the mid-Mass. Merriest of the merry were Edward Lascine and Paul Wright The whole refectory was joyous and gay at the breakfast table, for at midright they had all received the Food of the Strong. Edward Lascine's face glittered with joy. To him it was the Christmas he had longed for all his youth up—the right old medieval way of keeping Christmas. Different, inhis last Christmas at Treven Manor. He remembered the crowded country-house, the decorations, the elegant breakfast, the dinner, and the evening reception, followed by a ball. was sad without him, but he was not sad without Treven.

His place in the refectory was altered he now sat next Carley, on the Philosophers' table. His rooms of study were altered, too, and he was himself trans-ferred to the Philosophers' quarters, and had a room opposite Carley's.

His room was totally unlike Carley's Dark crimson-red curtains shrouded the windows, cocoanut matting covered the floor, the simple bed in one corner, a covered-in wash-hand stand, that made a desk in the day, a few chairs. On the mantel the figure we know already and the candlesticks. On the opposit side a figure of the Blessed Virgin, and a Gothic table covered with books— presents from the Duchess of Graham. Catholic herself, and interested in Edward Lascine by Father Ring.

Over the pricu-Dicu hung a large crucifix, and the only atom of luxury was a stand of magnificent flowers in the window-recess, which were regularly changed by the florist every weekwhose doing this was, no one knew, and the florist was too well paid to say. knew, and always imagined it was Mrs. Lascine, and I fancy Edward Lascine thought s too, and allowed this consolation to hi mother. At any rate, during the time St. Osmund claimed Edward Lascine, the altars of the Blessed Sacrament and Mary Immaculate were more beautiful than ever.

breakfast was over, and Paul Wright, with his arm linked in Lascine was pacing the ambulacrum.
"Did you like the midnight Mass,

"How can you ask? Do you know, Paul. I had been anticipating this, the reality was more than the anticipation? Gordan's voice in the Gradu-ate, ringing through the chapel, I can hear now, especially that duet, 'Ex utero ante luciferum genui te.'"
"I gave you my Communion last night, old boy."

And I gave mine to my mother

Paul, so you gave her yours. Well, she will need them to day."
"Do you feel wretched for her?"
"No, I trust in God! I have given

my life for hers.

'It is noble of you, Ed!" "But, Paul, it is my duty."

"Have you thought more of the subject we were speaking of the other day ?"
Have you?"

"Decidedly; the life here is too easy for me, and my vocation to religion is decided long ago. My three vows— poverty, chastity, and obedience—I took before the Blessed Sacrament years ago, and the time my confessor fixed for me to remain here will be up so envy you, Paul! I recog-

nize my vocation, too. I preceive that poverty, chastity and obedience, in the sternest degree, only are right. They are the pillars which support vaulted roof of the beauteous gospel of peace; and, through taking and close-following those vows, we are more

'I am glad we think alike on this

It is only one of the many, dear old Paul.

'You are right, and your stern way of looking at things has done me good.

"Why, yes; the nickname the Bounds" have given you prove that ounds" have given you proves that.
really have merited the name Father de Ravignan rejoiced in in his novitate, 'Iron Bar.'

novitate, 'Iron Bar.'

"Paul, you must not compare a wretched fellow like me to an apostolic man like Father de Ravignan.

"I don't see why not; you have the same drawing to the Jesuits."

"And you have a drawing to the Dominicans.

'Is that a mortal sin, Mr. Lascine?" "No, Mr. Wright, but 'people that live in glass houses shouldn't throw

Carley's joining the party stepped he conversation. In his usual merry way he managed to chime in, Paul, what are you doing? You You must Paul, what are you doing? You must be a strong man to bend an "Iron Bar' in this way every hour of your life. I shall christen you 'the Grett Gymnast,' 'the Unconquerable Iron Bar Bender.' Here have I for two days been trying to obtain the honor of a walk with the 'Iron Bar' is googleight and only not obtain it." estion, and could not obtain

My dear Carley, you knew I was engaged over my thesis, and the other time I was helping the Sacristans with you, and the time you asked me was the time of my private visit to the Blessed Sacrament. It was a decision between Carley and God — I chose God." Carley softened down.)

You are not to blame, I only meant chaff.'

"Will you two fellows join my tea-party to-night at Brill? Four o'clock precisely — permission from rector— only six others beside you—other populars.' Do please a fellow for once

"I will come, Carley, if Lascine will," said Paul. "Well, if you put it in that way, I

will go."
"Bravo! then I shall advertise special attractions, the 'Iron Bar' the 'Unconquerable Gymnast.' The banquet to night is not until 6; I will

get you back in time."
"By-the-way, Carley," said Lascine, are the letters in yet?"
"Yes. I saw the Prefect go to both

your rooms. The post was late this morning; that is the reason they were not given out in the refectory."
"Let us go, Paul. I give curiosity

free rein to-day."

Lying on the table in his room he found a bundle of letters. Father Ring and others of St. Augustine's Monastery, had remembered him, the Duchess f Graham, Ernest Trevyllian, Cecil de Grey, and his mother. Our business lies only with two of these letters— Ernest Trevyllian's and Mrs. Lascine's.

Ernest Trevyllian's and Mrs. Laschie's.

Treven Manor, December 24th.

My own Darling Hoy—How can I pass tomorrow without you! It will be the first
Xmas we have been apart since our birth.
Inink of the stately dinner here to morrow.
My heart will be breaking to see your place
vacant. Eddie, will you not have pity on your
sorrowing mother! It is useless your writing.
I shall not receive the letter. The only remedy
you can make is the abjuration of these pernicious Roman errors. Let us be as before.
Come to the glad home, the warm hearts, and

Reader, was he tempted? Yes; I believe on that Christmas-day he knelt in the garden of Gethsemane—knelt there and was strengthened.

Treven Manor, December 24th. Treven Manor, December 24th,

"Dear E1'—I came to Trevon yesterday for Christmas. The house is full as ever, as on other years. Every one is asking for you, but the Governor seems intensely dull. Mrs. Las cine is all life as usual, but I know her heart is breaking. Dear old Mr. Treven came and chatbed with me last evening about you. How I feel for him; the calm old face looking so sad, and the tears streaming out of his blue eyes, as as spoke of your absence to-morrow! Your brother John is lively and amusing as ever, and awfully spoony on Elia Northeaden Dear old Treven 1: gay as ever. How much I miss you, but I came nere only to endeavor to broak the ice for you. I had almost forgotten to tell you we have an early celebration to morrow, at St. Winefrides, at Holynton. You will ranember the difficulty you and my unworthy self had in getting this concession last year. Now your Uncle Richard is anxious for it. He is becoming a Churchman. I thought of the midnight celebration at St. Osmund's last night, and I knell in the cold one hour joining in spirit. I admire your resolution in nolding out. I wisn I had the courage to join the Roman Church. Pray for me. A merry, merry Christmas for you; and remember, I will let no one at Treven forgey you. In great haste, dear old boy.

"Ever lovingly yours in Him, Kinnest Trevylllian."

What wonder if the face of Edward

What wonder if the face of Edward Lascine was a shade paler than usual, and that, kneeling before the high altar, Paul Wright found him at 3 o'clock kneeling there calm as usual In after years Mrs. Lascine said, "Some invisible presence supported through that day."

I thought then of the old chapel of St. Osmond, and the worshipper before

the altar. Was his worship useless? Two years have passed away, and bright June weather is crowning, as of old, "Merrie England." From the Church of St. Osmund merry peals re-sound, echoing and re-echoing in among the hills. It is the jubilee of the college. The corridors are gay with festoons and potted plants, wraths banners, scrolls. Much company is stroll ing about, but the church seems the great attraction, although the High Mass and "Te Deum" are over, and the athletic sports have commenced.

Every one is asking, "Who is the sacristan?" "Who is the sacristan?"

Monsignore Witton, the president, omes to the rescue. "The sacristan omes to the rescue. s a young convert, an Oxford man." Let us hasten to the sacristy and see Sure enough, Edward Lascine. Now, though he wears the biretta, which gives a more priestly look to his priestly tace, he is taller, too, but even the cassock cannot hide the graceful figure as he stoops to open a vestment-drawer, and carefully puts away the rich vestments. The sacristy, as one may im-

agine is in disorder after a High Mass and procession with "Te Deu which six Bishops have assisted. The two under-sacristans are busy Lascine breaks the silence:

"You have friends here, John, have

'Yes, Mr. Lascine." "And you, Fred?"

Yes sir. "You may go; I will do the work." "Let us stay, sir; there is so much."
"Your friends wish you, doubtless."

"He was alone. Surely this is the same Edward Lascine of yore—the same generosity. But he has received a great grace in ordination, minor orders, for he has hard work to do now. An hour's work wrought a change in the sacristy. Another hour and the high altar was arranged for the evening benediction. The sanctuary was resplendent; choicest exotics, gracefully arranged, breathing out their sweet lives near the tabernacle; stately candelabra resting on the beautiful marble altar. The glimmer of the sanctuary lights reflected in the costly cloth-of-gold curtains falling around the walls. The silence seemed to speak and say, "Have est requies mea, hie and say, "Hace est requies mea, hic habitabo," as if anticipating the peace

that falls on a soul from communion with Christ. High in the roof of the old Gothic church floated banner and streamers, designs were placed on the walls, and festoons of dark holly-leaves gracefully entwined round the Gothic windows. The very sun itself seemed anxious to do something for so fair a

stained-glass windows, and tesselated the marble floor with myriad colors. A fair picture indeed, and a young Levite at the altar, with a mind as offerings already offered to the Divine Lord: in the eyes of God, that offering which was to be made "perfect through suffering," and "through much tributhe most beautiful.

As Lascine left the church to assist

picture, and threw its rays

at the athletic sports, he encountered the Bishop of Beverley, the Archbishop of Westminster, and Father Irving, pacing the corridor.

Father Irving stopped. "Mr. Lascine, I must congratulate you on the church to-day, and also the quiet way the functions have passed."
His Grace of Westminister sniffed, "Well, Edward, have you heard from

ome lately?"
"No, my lord."

The Bishop of Beverley laughingly said: "You heard of the fate of my letter, Edward?" "It is true; it arrived at Treven. but was consigned to the grate immedi-

"Probaby mine shared the same rejoined the Archbishop, " fate,"

have had no answer. "I am sorry for the disrespect shown to your Lordships. I would rather they had visited their displeasure on Allow me to apologize for the

His Grace of Westminister, in his kind way, linked his arm in that of Edward Lascine. "My child," said he, "you have yet much more of the cross to bear — deeper and deeper orrows must pass over you — for, through much tribulation, you shall through much tribulation' you shall enter into the kingdom of God. The crown of thorns will press upon your herd, but, in your agonies, do not dish t from you, for in heaven I know of a dazzling crown balance this: and I see a name traced n letters of light. That name, Edward Lascine, is yours if you will cross in the spirit of your Saviour. And never forget, my child, to pray much to the Mother of Sorrows." "I will try, my Lord, to be all you

would wish me. "Then I fear not for you, my son in Christ. I have known you at Oxford have your name and your family, ave known you as a Catholic, and know when a Lascine has given his

word he will conquer."
"Lascine! Lascine!" The name rang through the corridor. rang through the corridor.

"The sports are waiting for you,"
Father Irving said. "In St. Osmund's
honor you must relinquish St. Osmund's
son, my Lord!"

Lascine sank on his knees and re ceived the Archiepiscopal Blessing.
As he withdrew, the Archbishop ad-

dressed the Bishop of Beverley: gratulate you, my brother, on having such a man in your diocese." "I love him. Your Grace, as my own

he has rare qualities, and doubtless will "Never; he has the pride of humil-ity—he will be a religious."
"I anticipate great trials for him. I wear the mitre yet.'

know the spirit of the Lascines well. They will not leave one inch of ground untrodden to break his vocation.

"May I escort your Lordships to the grounds Yes, Father Irving. Let us hasten

to see my brother's champion.

How gay the grounds were! The flags flying, the sunbeams glinting over the green grass, the background of carriages of the neighboring gentry, the rope encircled arena, round crowded happy, youthful faces; the bright-blue sky above, with its fleecy, white cloudlets; the slight breeze rustling the leaves, and the merry ring of laughter, and the buzz of chat, without the slightest crackle of care, those merry, musical peals of college-laugh ter : without the slightest forced sound one detects in the drawing-rooms, and receptions, and home-circles, of this

nineteenth century. Lascine would only suffer his name to be entered for two things—the long jump and the two-mile race. As he came on the field in his cricketing suit of white flannel, with black edgings, and the college arms embroidered or the breast, with all the grace of old times, the ringing cheer that saluted him argued well for his coming success. A deep-crimson flush gave him just the color he wanted to look handsome, and many a compliment from the assembled visitors was heard as he passed into the rena to his place for the long jump.

What penance are you to get for being so late? I think, as I am master of ceremonies for the sports, I will nake you jump first.

'I couldn't help being late, old fellow. I was engaged in the sacristy for to-night; and, as the boys had friends, I let them come on the ground, so I

was detained longer." "Well, I'll let you off. You will

jump last. As Weed left him, the jumping com menced. Lascine, unconscious that he was remarked, was gracefully leaning was remarked, was gracetury teaming against a post, talking with Father Clare. The blue eyes were gleaming with vivacity; the broad shoulders seemed broader as the light costume showed the perfection of the figure, and the tiny cricketing boots were eliciting

many remarks.

As he laughingly answered Fathe Clare, the white teeth shone out, and one heard: "For the honor of St. Osmund and Father Clare I entered the lists; I must look on every thing around me as non-existing but the aforesaid St. Osmund and Father Clare, then I shall

jump well. Success to you in St. Osmund's name, not in mine!" rejoined Father Clare.

You promised to give me an hour to-day, Father Clare?"
"Yes, but in my room or yours that

is impossible, on account of visitors.

Lest we should lose the spirit of recollection to-day, let us give that hour to the Blessed Sacrament."

'With pleasure.' "What time

"Four till five."

"Oremus pro invicem."
"Then I get the benefit. I agree." "Mr. Lascine," Robert Weed called. In a moment he was at his place. silence reigned a few seconds.

neard a few steps; then a burst of 'hurrahs!" Edward Lascine was the victor by one foot. An eager group was around him now. onsignore Witton came up. The Monsignore rowd made way for the rector.

"Before your hand is quite shaken off, Mr. Lascine, let me rescue you, and conduct you to the Duchess of Graham. who has been asking for you for son time. She has home news for you. I must not forget to thank you, and congratulate you on your triumph."

"No need of that, Monsignore. It is a simple effort for St. Osmund and

tutor; no merit of mine in it; thank Oxford, though my

He was flushed with his triumph, and brimming over with hilarity, as he sat in the barouche of the Duchess of Graam, and watched the sports.

And the duchess was waiting her opportunity to unfold bad news to him waiting he but, by the advice of Monsignore Wit-ton, she waited until the two-mile heat

was over.
"Promise me, Mr. Lascine, to come to me here immediately after the race reserve your home-news until then."
He eagerly promised.
"I saw the Honorable Ernest Trevyl-

ian yesterday. He knew I was coming here, and sent you many messages and this note. I was to tell you the reason was insufferably dull to him without you, and the club-house unbearable; and his only consolation is in going to Farm Street to the Jesuits. Lord Cecil de Grey is under instruction to Dis-raeli's Monsignore Catesby, and the Marquis of Marle is making a retreat at the High Church Mission of Cowley St. John.

'Lascine! Lascine!" "I must go, Your Grace, but I promise to return. Your Ladyship will kindly

The good duchess bowed her head. I have to tell of another triumph, and the conqueror returning decked with blue ribbons, and followed by a perfect vation of hurrahs.

As the footman opened the door, and ne stepped into the barouche, he said, to the congratulations showered upon him:

showered upon him:

"I came only for the home-news, not the congratulations."

In every moment of triumph, the knell of misery is heard; could be not have one day of peace? No; thus we

have one day of peace? Not thus we learn to live truly our little life.

"I have" said Her Grace, "heard from the Countess of Castleton, who is staying with your mether. She writes me: Herbert Crowner is unwell, very unwell; in fact, in a consumption. Pinton has telegraphed for four London doctors; the consultation is to-day. I have written to know the result; but

fear we must anticipate the worst. Those thin, stern lips of Edward Lascine were closed tightly, the flush of triumph was gone; the blue eyes were moistened, but the iron soul would show

Perhaps Trevyllian tells me some thing," said he, after a lapse of ten minutes. "May 1 read his letter with-

out your thinking me rude?"
"Dy dear Mr. Lascine, do not stand

on ceremony. Hastily the coroneted envelope was torn open, and breathlessly he read:
"No hope, no hope!" the poor white

face told, but the iron will showed "Will Your Grace excuse me?" She had broken it to him as gently a she could; she saw the effort he made

and slightly bowed her head, ther

eaned forward, and whispered: 'I shall see you at the banquet?" He glided to the edge of the crowd of carriages, and, before those who were waiting for him knew it, he was gone hastily to his room, putting on his cassock. As he did so, the

more his cassock. As he did so, the clock struck 4, he remembered the rendezvous with Father Clare.

At the banquet that night, though not elated or gay, no effort was visible in his conversation. He heard hi health drank, and thanks returned to him for the pains taken with the chapel the sacristy, and the triumph of the sports. Being head sacristan, he was

obliged to respond for the others. A simple, modest words: few, simple, modest words:
"They had only done their duty. It was a pleasure to work in the church and they had not expected to be complimented for what was a simple ire, and was done ad majorem Dei glor

The Duchess of Graham drove hon

and told Ernest Trevyllian:
"He has borne it bravely, better than I expected.' A great deal had to be done in the

sacristy that evening; the enforced rule of silence reigned. How grateful for it Edward Lascine was! And, having left the keys at the prefect's room, walking along the moonlit corridors to his own gallery, he slowly muttered those grand words of St. Augustine:
"Our hearts were made for Thee, C
God! and they shall never rest until they rest in Thee."

The morrow was coming-a morrow of suffering.
TO BE CONTINUED.

DR HAMILTON'S PILLS STIMULATE THE

LIVER

A Capital Cure for Sore Throat
Is to use as a garge a few drops of Polson's
Nerviline in sweetened water, and be fore retiring rub the throat and chest vigorously with
Nerviline. By morning the soreness and inflammation will have disappeared entirely.
Nerviline drives away the pain and cures sore
throat and hoarseness quickly, simply because
that's what it s made for. Buy a 25c, bottle
from your druggist to day.

DR. Hamilton's Pills Stimulate The
Liver.

Liver.

How to Cleaner the System.—Parmelee's Vegetable Pills are the result of scientific study of the effects of extracts of certain roots and herbs upon the digestive organs. Their use has demonstrated in many instances that they regulate the action of the Liver and the Kidneys, purify the blood, and carry off all morbid accumulations from the system. They are easy to take, and their action is mild and beneficial.

IN THE ACCIDENT WORLD.

Dr. Jenkins rushed into the room Sister Placide, head nurse of the Great Western Railway Hospital, wa looking over the nurses' reports.
"There has been a bad wreck on the

line and three of the company's me were hurt; they will be here by special in half an hour. Dr. Smith has go the yard in the ambulance. Have everything ready, Sister," he cried, rushing out again toward the operating

With characteristic energy Sister Placide directed the preparations of th rooms for the injured men, and when the ambulance arrived everything was in readiness. One poor fellow was past help, the second, but slightly injured and the third, Joe Moylan, the popular engineer of 987, was so badly crushed that Dr. Jenkins found it necessary to

amputate both legs.
"I fear he has a very slim chance,
Sister, but we'll do our best for him.
The brave fellow might have saved himself by jumping, as the fireman did, but stuck to his engine and through the bridge with her. Give him

best nurse, Sister." your "I will take the case myself," she

answered, with ready sympathy. Don't overwork yourself, you know we can't spare you from the head of this establishment. But still But still. give him as much of your time as you

can; he can't last long."

It was May. The Sisters who were off duty and many of the patients who were convalescent attended the simple service of the Little Office every evening in the chapel. Two days after the accident Dr. Johnson looked into

Moylan's room. Not at chapel, Sister! I thought

missed your voice. "I cannot leave my patient, doctor."
"I will sit with him while you go to service. I know you do not like to miss

denediction."
Thanking the doctor, Sister Placide hurried to the chapel, slipped quietly into the choir and joined in the "Tantum Ergo.

After Benediction Sister Gertrude. the organist, asked Sister Placide to sing her favorite hymn:

Fading, still fading, the last beam is shining; Ave Maria, day is declining. Safety and innocence fly with the light, Temptation and Danger walk forch in the From the fall of the shade till the Matin shall shine. Shield us from danger and save us from crime, Ave Maria, Ave Marie. Ave Maria audinos.

The black-robed nurses bowed their eads reverently, and each heart voiced its own especial petitions. Even the flowers seemed to bow their heads prayerfully as the sweet voice filled the little chapel. Dr. Jenkins' patient noved his head uneasily from side to side, then opened his eyes.
"Who is singing, doctor?" he asked

weakly.
"The nuns are having their usual May devotions in the chapel. I re-lieved your nurse that she might go to

the Benediction."
"Ah, that dear hymn! It brings back my childhood, Doctor. I sang it

often when a boy.
When Sister Placide returned she found her patient sleeping quietly.

"Your hymning soothed him to sleep,
Sister. Poor fellow! Is he always so

patient?" Always patient and always grate-

ful for every little service."
"Sister," asked Joe the next day,
"who sang "Fading, Still Fading,
last evening?"
"I did. Why do you ask?" "Your singing had a more soothing effect on me than the medicine. When

am dying-for I know I will die-will you sing it for me?"
"I will sing it any time you wish."
That night Joe, growing delirious, lived over again the awful scene of the wreck, trying with all his might to stop his engine before they struck the bridge Then he was a boy, tramping through blackberries or nuts; again he was at school reciting his catechism or an acolyte going over the responses at Mass. Then he raved of the May day procession and little Saint Cecelia. He grew more and more rest-less, and Sister Placide at last sent for Dr. Jenkins. Before he arrived — guided by an impulse she could not understand—she began, in her full, sweet voice, to sing "Fading, Still

Fading. At the first lines he quieted, grow ing less restless as the voice s through the room. As the singer reached the end of the first verse own weak voice joined faintly in the singing. Sister Placide knelt beside the sick man, gently stroking his hand as she sang:

Ave Maria, oh, hear when we call!
Mother of Him who is Saviour of all.
Feeble and failing we trust in thy might:
In doubting and darkness, thy love be our
light,
Let us sleep on thy breast while the night

taper burns, And wake in thine arms when the morning

Dr. Jenkins stood at the door an in terested listener.
"He is asleep, Sister. I think he will rest now without an opiate. Send some one to watch to night, for you and you may be needed to-morro must rest. He cannot last much longer.

"Did you sing to me last night, Sister, or did I dream it?" Sister, or did I dream it?"

"Yes, my child. You were delirious for a while, and I sang to quiet you."

"I thought I was a boy again, that we were having May devotions, and Celia Norton was singing, 'Fading, Still Fading.' I love that hymn, Sister, and Lelivage against it, with Celier, and I always associate it with Celia— little Saint Cecelia we called her. She vas such an angelic little creature, and he sang be utifully. Father Varight always had her sing that hymn after Benediction. Sweet little Saint Cecelia! When I was fourteen and she was about twelve I carried her books to school, brought her the first violets the first wild strawberries and May apples. I remember when I bought my first valentine she showed it to me wondering who could have sent it, and was too bashful to let her guess that I had. How often I walked out to the Norton home and turned back times from the very door without going

in. When I was about twenty I detered to become an engineer. I cided, before going to the city, to tell Celia of my love and ask her to wait for me. In fancy I rehearsed again and again what I would say to her and how I would plead my cause, but when I found myself in her presence my courage failed. How well I remember that We sat on the porch—I in evening! rustic chair, she on the top slight figure outlined against the vine dress was blue as her eyes, and as she talked to me as she drew her heavy braids over her shoulder, idly plaiting and unplaiting the golden strands. discussed the weather, the chickens, the prospect for fruit and other com-monplace matters. At last I blurted

know you have been wanting to go. am going away, too."
'Where?' I asked.

" 'I am going to the Ursuline con-

You are going to be an Uran-

our Lord. Will you pray our Lord. Will you pray for me, Joe? I shall say a prayer every day for your

such a one! An overpowering sense of How had I dared to think such an angel could care for me? Before I finished my trade my mother died, and I have never been back to the old home.
"For about five years, Sister, I had

a run in Texas, where there was nechurch. As I had grown indifferent, found that a good excuse for neglecting my religious duties. One May, having received a leave of absence, I went to Dallas, intent on having a good time. In passing the cathedral one lovely evening I heard singing and went in. A chorus of children's voices was sing ing the sweet May hymns, 'Snow and Rain Have Vanished, and Daily, Daily, Sing to Mary. When a boy I was devoted to Our Lady, and the old love blazed up anew. I fell on knees and promised to receive the raments before leaving Dallas. I ized how wicked and ungrateful I had been, and I resolved to become a practical Catholic again.

"After Benediction the children ang my old favorite, 'Fading, Still Fading.' I felt comforted, for I knew Fading. that our Blessed Mother would inter-cede with her Divine Son for me. have tried ever since to put my faith i daily practice. Do you know, Sister, I often think that my little Saint Cecelia -wherever she may be—has kept her promise to say a prayer for me every

nuns always remember in our prayers It is certain that our evening service he passed away. as Sister Placide sang the sweet hymn to Our Lady :

line, the soul of Joe Moylan appeared before its Maker. The tears which Sister Placide

SAVE THE BABY. "I can truly say that had it not been for Baby's Own Tablets, I do not believe my baby would have been alive to-day." So writes Mrs. Albert Luddington, of St. Mary's River, N. S., and she adds: "He is now growing nicely; is adds: "He is now growing fat." It is good natured and is getting fat. gratifying to know that in all parts of gratifying to know that in all parts of Canada, Baby's Own Tablets are prov-ing a real blessing to children and a boon to mothers. These Tablets are a speedy relief and prompt cure for constipation, sour stomach, wind, colic, diarrhea, worms, and simple fevers. They break up cold, prevent croup and allay the irritation accompanying the cutting of teeth. Baby's Own Tablets re good for children of all ages from birth upwards, and are guaranteed to contain no opiate or harmful drugsold by medicine dealers or sent by

DEVOTION TO MARY.

We honor Mary because she was chosen by God to be the mother of His Divine Son. The devotion to the Blessed Virgin is one of the most beautiful in the Church, and Mary's devotees are always blessed with great fervor and strong faith. It is one of the devotions which is always rewarded

For those to whom the church service is not convenient or practical, there can be nothing better than family prayers in honor of the Blessed Virgin during the month. It need not be long or tiresome. A recitation of the rosary and of the Litany of the Blessed Virgin is enough, and surely it is little enough to offer to one who can do so much for those who ask her inter-

These two desirable qualifications, pleasant to the taste and at the same time effectual, are to be found in Mother Graves' Worm Exterminator. Children like it.

out: 'Celia, I am going to the city earn engineering."
"Are you? I am so glad, Joe, for I

vent for two years, and then—it is a secret, Joe—I am going to be a Sister, if our dear Lord will accept me.'

line?"

"I don't know yet what order I shall join. I will decide that later.

At present it is nappiness enough to know that I am to belong entirely to

"Too dazed to think clearly, I left her. I had feared a rival, but not

Dr. Jenkins, who had come into the room while Joe was talking, imagined that he saw a faint tinge of pink creep over Sister Placide's serene face and a great joy shining in her blue eyes as she answered:
"I have no doubt of it, Joe. We

those of our old friends who are dear to Mother has always remembered you.

Just as the bells were ringing for ter Gertrude, kneeling beside the cot, held the crucifix in his nerveless fingers

Let us sleep on thy breast while the night taper burns, And awake in thine arms when the morning

As her voice died away on the last

dropped upon the upturned face of the brave engineer were a tribute to the memory of the boy who had brought the memory of the boy who had brought first May apple to sweet Celia Nor-

mail, post paid, at 25 cents a box, b writing direct to the Dr. William Medicine Co., Brockville, Ont.

with an increase of faith, and is, therefore, one to be devoutly practised.

cession.

"Let the flawers spend the On our Lady's own dear While we claim her gracic Near her Son Divine. "Strew b-fore our Lady's Gentle flowers, fair and Hope and fear and joy and Place, too, at her feet.

EVENING CI

Strew before our Lady's I Rosee—flushing like the s where the lingering wester Watch the daylight die.

"Violets steeped in dream Humble as the Mother m Blue as were her eyes whe O'er her sleeping Child.

"Strew the lilies, pure and Bending on their stalk of Bending down with tender Like our Holy Queen.

"Hark! the Angelus is ri Ringing through the fa In the heart of every blos Leave a prayer to-night "All night long will Mar While our pleadings, fo On their scented breath a For us—while we sleep

" Scarcely through the st Shall one trembling pet While they breathe toeir And our prayers to her " Peace to every heart th All her children shall b While she prays and wat We will trust and rest.

MARY'S MONTH -TIC The month of May Church for the prac

ion to the Blessed

few thoughts on t which may serve to struct Catholies wh gent grasp of their There is no prac the Church more standpoint of senting Church or out and reasonable from reason. Yet there devotion of Catho greater fury by tho stand than this gra Mother of God. devotion lies in t love of a mother for children for their Christ's brethren, and because we so love her. What c lowing out in the love of mother that natural order. If sweet and noble in the order of gra

Mary, it is also reasonable ground ciples that men li that acts as a uman actions, a Upon th nerit. the Blessed V We honor Mary sons why she sho honor her becaus honor her because which we wish to To Mary was g When we conside

love is urged to m

Besides the bear

that we honor M: one preserved fro sin. The soul o because she was God, and this pr Immaculate Cor was honored by privilege, we, that we do right naught but giv It is a doctri Mary passed thi mitting even a we also honor people honor a and memory of for the America cherishes the n

her deeds in b

indeed, every n

We pay tribute great battle. battle of life:

flesh and the d

the conflict un

heroic act we

are honored while they live long in the hear

entire human far stain of sin, what

If it be right : to pay tribut just, right and te to superna Mary is the is another re The mother of always the rec respect and counted great of a king, a prothing be the Moth that Mary was millions of wo one to hold th Mother of Go nonor her so l

> position and to be honored cause we beli has power w cause of the has seen fit privileges on merit, and H quests for merit. We great desire action at the mentioned in self said, "

in honoring he

among creatu

above all cre

for working He changed that she is i eager to gr give help to We never God Himsel enty I deterineer. I dee city, to tell er to wait for ed again and her and how but when I nce my cour-emember that porch—I in a top step her inst the vine-

. 1903.

mpie muslin s, and as she w her heavy idly plaiting strands. We the chickens, ad other com-ast I blurted to the city to ad, Joe, for I

Ursuline con-then—it is a

be an Ursu-

what order I de that later. ng entirely to for me, Joe? y day for your

vering sense of erwhelmed me. hink such an Before I k to the old there was

indifferent, l

for neglecting e May, having nce, I went to a good time. and went in. oices was sing-ns. Snow and When a boy ly, and the old I fell on my Dallas. I real ngrateful I had

the children 'Fading, Still ted, for I knew er would inter-Son for me. I put my faith in know, Sister, I le Saint Cecelia e—has kept her r for me every

come into the lking, imagined ge of pink creep erene face and a ier blue eyes as

of it, Joe. We in our prayers who are dear to at our Blessed membered you. ssed away. Sis beside the cot, nerveless fingers the sweet hymn

when the morning

away on the last Moylan appeared

Sister Placide raed face of the a tribute to the weet Celia Nor-

BABY.

t had it not been s, I do not believe Albert Ludding er. N. S., and she rowing nicely; is etting fat." It is at in all parts of Tablets are provo children and a ese Tablets are a npt cure for con-ach, wind, colic, d simple fevers. ccompanying the by's Own Tablets of all ages from re guaranteed to r harmful drug.
ealers or sent by
cents a box, by
he Dr. Williams' rille, Ont.

O MARY.

because she was the mother of His devotion to the irch, and Mary's blessed with grea s always rewarded ith, and is, there-itly practised. the church service

r practical, there better than family of the Blessed onth. It need not A recitation of the Litany of the ough, and surely it

fer to one who can who ask her inter-

EVENING CHANT. "Strew before our Lady's picture Roser—flushing like the sky. Where the lingering western cloudlets Watch the daylight die.

"Violets steeped in dreamy odors, Humble as the Mother mild, Blue as were her eyes when watching O'er her sleeping Child.

"Strew the lilies, pure and spotless, Bending on their stalk of green, Bending down with tender pity— Like our Holy Queen.

"Let the flowers spend their fragrance On our Lady's own dear strine. While we claim her gracious helping Near her Son Divine. "Strew b-fore our Lady's picture Gentle flywers, fair and sweet; Hope and fear and joy and sorrow Place, too, at her feet.

Hark! the Angelus is ringing-Ringing through the last In the heart of every blossom Leaves prayer to-night.

"All night long will Mary listen.
While our pleadings, fond and deep,
On their scented breath are rising
For us—while we sleep.

"Sparcely through the starry silence Shall one trembling patal stir, While they breathe toeir own sweet fragrance And our prayers to her, " Peace to every heart that loves her! All her children shall be blest; While shaprays and watches for us We will trust and rest."

-ADELAIDE PROCTOR.

MARY'S MONTH - AN EXPLANA-TION.

The month of May, set aside by the Church for the practice of special devo-tion to the Blessed Virgin, suggests a few thoughts on this great devotion, which may serve to enlighten and in-struct Catholics who desire an intelligent grasp of their religion.

There is no practice or devotion in the Church more beautiful from a standpoint of sentiment, and nothing in the Church or out of it more sensible and reasonable from a standpoint of reason. Yet there is no doctrine or devotion of Catholics assailed with greater fury by those who do not understand than this grand devotion to the Mother of God. The beauty of the devotion lies in the beautiful human love of a mother for her children and of children for their mother. If we are children for their mother. If we are Christ's brethren, Mary is our mother, and because we so feel and believe, we love her. What can be wrong in fol-lowing out in the spiritual order that love of mother that is so exalted in the love of mother that is so exacted in the natural order. If the love of mother be so sweet and noble of nature, why not in the order of grace, where the same love is urged to make us virtuous?

Besides the beauty of the devotion to Mary, it is also founded on the most reasonable grounds. Among the principles that men live by, there is one ciples that men live by, there is one that acts as a mainspring to many human actions, and it is the "recognition of worth"—"giving honor to merit." Upon this principle devotion to the Blessed Virgin partially rests. We honor Mary because there are reasons why she should be honored. We honor her because she has merit. We honor her because she has worth to which we wish to pay tribute.

To Mary was given the great privilege of an Immaculate Conception. When we consider the fact that the entire human family is born with the stain of sin, what wonder can there be that we honor Mary and exalt herabove all creatures, because she is the only one preserved from the taint of original The soul of the Blessed Virgin was preserved free from original sin because she was to be the Mother of because she was to be the Mother of God, and this preservation we call her Immaculate Conception. Because she was honored by God with this great privilege, we, too, honor her and know that we do right because we are doing naught but giving honor where God gave honor and where honor is due.

It is a doctrine of the Church that Mary passed through life without com-

It is a doctrine of the Church that Mary passed through life without committing even a venial sin, and for this we also honor her. The American people honor and venerate the name and memory of Washington, who fought for the American freedom, and France cherishes the name of Joan of Arc for the first the American freedom, and France cherishes the name of Joan of Arc for the first the first the first the manular than the Holy Eucharist is, says all those reflections, who sees that the Holy Eucharist is, says all those reflections, who sees the sum of planets, who builds and directs his telescope towards them, who observes their orbits and rotations, who calculates in the calculates innumerable numbers of miles and determines the planetary distances, who forms the negative idea of the infinite space, who grasps it and writes for the other scientific astonomical through the first planets and millions of planets, who builds and the Pope, for a firmly believing faithful the Pope, for a f her deeds in behalf of that indeed, every nation has its heroes who are honored and fairly worshipped while they live, and whose names live long in the hearts of their countrymen. We pay tribute to Mary because of her great battle. She fought the great battle of life: she fought the world, the flesh and the devil, and went through the conflict unmarked. For this great heroic act we honor her, just as any herois honored for his deeds of valor. If it be right and just and reasonable to pay tribute of honor to natural heroism and bravery much more so is it just, right and reasonable to pay tribute to supernatural heroism.

Mary is the Mother of God, and this

is another reason why we honor her. The mother of any great or good man is always the recipient of marks of honor, always the recipient of marks of honor, respect and veneration. It is even counted great by men, to be a mother of a king, a priest, Bishop or Pope. If this be true how much greater is it to be the Mother of God? Remember that Mary was selected from appear the that Mary was selected from among the millions of women of the race to be the one to hold that great high office of the Mother of God; if then God wished to honor her so highly, wherein do we err in honoring her because of her position among creatures. We pay her tribute above all creatures only because her position and deeds and privileges place

her above her fellow-creatures as one to be honored in a special manner.

We pray to the Blessed Virgin because we believe she can help us. She has power with her divine Son, because of the merits she possesses. He

honor and veneration we give her will never equal the honor He bestowed on her when He made her His Mother. We know she is only a creature, and that she is far, far below Him who is above all things. But we consider her related the Church destrine about the above all things. But we consider her the greatest creature and we honor her as such. In doing so we honor God, for we honor a work of His Almighty power, and we proclaim Him her Creat-

or and God.
We do not make a mediator of the We do not make a mediator of the Blessed Virgin by praying to her. St. Paul said "One mediator between God and men, the man Christ Jesus," and Catholic doctrine teaches the same thing. We were saved by the mediation of Christ Jesus; His mediating act of sacrifice was the act that saved act of sacrince was the act that saves all men, and in this sense "there is but one mediator, the man Christ Jesus." Still by saying that He allows His Mother to participate in the work of redemption in a secondary sense we do not deny that He is the only mediator. Neither do we matntain the out-rageous doctrine that Mary was the rageous doctrine that Mary was the Mother of God in His divine nature. As the Son of God He existed from all eternity, but in His human nature He was born of Mary, and she is His Mother in His human nature; but none the less His Mother, because He was one person and Mary was the Mother

you," I answered. "Why?"

worlds.

"Because you did not prove first

atom, and all men living on it are com-paratively smaller than the invisible microbes on the surface of an apple.

"Are you through, sir?" I asked

suspended in the infinite space; you speak of the greatness of the Creator and the smallness of the creatures;

and the smallness of the creatures; you compare them, you arrive at the conclusion that there is an m zing disproportion between the high dignity of the Almighty God and the insignificant

entity of created things; you find that our earth if compared with the

His Divine Majesty that a reasonable

President would go there personally, work and suffer for them, he would leave the splendors of the city of Paris, and samilaring himself for the president of the city of Paris,

and, sacrificing himself for the sake of

and, sacrificing number for the sake of the miserable crowd, would go among the degenerated and would accomplish the work of their restoration; more-over, knowing that his presence would,

be beneficial to them and to their children, he would establish there his resi-

and Eucharist

of that person.
God frequently makes use of crea-God frequently makes use of creatures in His works, and we only do what He has so often done when we ask Mary to intercede for us; we make her an intercessory helper in the work of salvation. We only believe her to be one of the instruments through which He sayes souls.

He saves souls. He saves souls.

This great devotion to the Blessed Virgin has had a wonderful influence upon human society. It has led to the right idea of true womanhood, and has given woman her sweet and tender digities. It has revoyed the alevation of nity. It has proved the elevation of woman to a position in the world that makes her a strong factor in shaping the lives of men. The devotion to the Blessed Virgin Mary need only be known and felt to be recognized as one of God's ways to save souls.

THE HOLY EUCHARIST.

REV. DR. M. B. AT QUARTERLY CONFER-

ENCE AT ST. MARY'S SEMINARY. It is the source of great satisfaction for me that it became my share to lecfor me that it became my share to rec-ture on such an important and cheerful theme, as the Holy Eucharist, and at the same time to comment upon the latest Papal Encyclical "Mirae carita-tis," wherefrom the subjects for our conferences of this year are so happily

The feeling of my happiness grow The feeling of my napphiess given intensified with pride in thinking that our beloved Metropolitan anticipated the ideas of the Supreme Pontifi, and the opportunity of reminding them to the faithful, when eighteen months before the Papal Encyclical appeared, he had already instructed his elergy to preach the jubilee sermons on the very

preach the jubilee sermons on the very same matter.

Owing to that precious suggestion long ago, I have been extolling before my humble flock the great work and the supreme dominion of Our Lord over the individual, the family and the nations — the dominion, benevolence and munificence of Him, who controls and endows us with all possible good. and munificence of Him, who controls and endows us with all possible good, as well from His heavenly throne as from beneath the shadows of the modest tabernacle of our altars. To-day it happens to me to lecture on the same theme before this distinguished anditheme before this distinguished audi-

ence.

Sanctissimae Eucharistiae virtutem Sanctissimae Eucharistiae vertutem integra fide nosse qualis sit, idem est ac nosse quale sit opus quod humani generis causa, Deus homo fuctus potenti misericordia perfecti Eucharistia siquidem Incarnationis continuatio quaedam et amplificatio censenda est. (Toknow what the Holy Eucharistis, says

His divine condescension.)

This is true and worthy to be reical books; who contains the infinite space writes for the other This is true and worthy to be reminded all the time, but especially in this age, with its naturalistic and rationalistic tendencies. Now-a-days there are many so-called "intelligent," learned men, who miserably live either in the darkness of incredulity or in the in the darkness of incredulity or in the misty atmosphere of Protestant religinisty atmosphere of Frotestant religious preachings, and not knowing what the Holy Eucharist is for the faithful of the Catholic Church, very often permit themselves to assail and somepermit themselves to assail and sometimes to ridicule this august sacrament of sacraments. "Quia ignorant blasphemant," (because of their ignorance they blaspheme,) says, rightly, the Pope, repeating in his encyclical letter the sacred words of the Apostle Jude.

Law convinced that every one of this

I am convinced that every one of this distinguished gathering had a chance to verify the fact, that ignorance above all other reasons shall be credited with all other reasons shall be credited with the fanatic attacks, which are being directed daily on our dogmas, and especially on the Sacrament of the Altar. Since it became my privilege to treat this important matter, let me speak of one of my personal experiences which will undoubtedly confirm the assertion that ignurance and blasphemy are two that ignorance and blasphemy are two

inseparable sisters.

It was in the year 1890. Frequenting It was in the year 1890. Frequenting then the medical school in Paris from time to time, I was visiting the St. Stanislaus Home in a neighboring town, Jufijy sur Orge, where Mr. Camille Flammarion, a popular French astronomer, has his summer residence and astronomical observatory.

has power with her divine Son, because of the great favors and privileges on her because of her great morit, and He will also listen to her requests for us, because of her great favors and merit. We have an example of His great desire to listen to her, in His action at the wedding feast of Canamention and the desire to listen to her, in His action at the wedding feast of Canamention and the desire to listen to her considerably small soil the end of the considerably small soil two to work that she is in heaven the will be move eager to grant her request, that He give help to poor sinners who ask it.

We never can honor Mary more than God Himself has honored her. All the

there are a great many other inhabited worlds, he assailed the unity of the human race as originating from Adam and Eve, and consequently ridiculed the Church doctrine about the descent of the Son of God on this earth for the sake of the sake thing as the control of the sake of the

afar from them? Is M. Carnot, according to your ideas, more dignified when he bestows a gold medal on a poor, heroic Sister of Charity, or would he be a mere ideal character if he were so charitably active himself?

"And now, in view of all this, what do you think about Christ, this most ideal Chief Execative, from the will of Our Heavenly Father in His divine Republic, and the degenerated citizens restored by Him on this "miserable," as you say, "grain of dust?"

To this Mr. Flammarion did not answer, and I do not think he will ever intelligently answer, unless he underfor the sake of the salvation of men.
Several days later I met again the author as usual in his garden, and walking up and down we started to diswalking up and down we started to discuss various questions.

"Did you read my book, by the way?" he asked.

"Yes, sir, I did," was my reply.

"Well, is it convincing?"

"Not for me, sir, to be candid with

intelligently answer, unless he understands the noblest of sentiments, the sentiment of love, which made Our Lord come, suffer and remain here for the sake of our salvation. Quia ignor-

the Because you did not prove first that there actually are human beings living on the other planets, and second, you did not demonstrate that they have sinned, and needed, thereant, blusphemant.

To know what the Holy Eucharist is for a firmly believing Catholic is the same as to know Jesus Himself, to know His cheerful love and the noblest chartable acts of the Incarnation and Redemption, to know that He actually dwells among us for the sake of our fore, some one who would reconcile them with God." But even had you established these two points, yet you would not be justified in drawing any conclusion against the dogma of the Incarnation and Redemption, for the infinite merits of Christian where souls created to be happy with Him all the time in this world and happy in the Church teaches, no matter where He would assume human flesh and suffer, either on this earth or on any other of the planets, would be sufficient to re-deem all men of all existing and possible worlds."

Heaven forever.

The Holy Eucharist leads the human mind to the most ideal conception of God, and while Protestants, after having banished Christ from their altars are living for Him, without Him, we know that He is present all the time know that He is present all the time among His people, waiting to receive, to console, to cheer up, to endow all who shall approach His modest accessible tabernacle. His permanent Presence among men makes us to see in Him Superior Christ than the Christ of those Christians who believe in His candiworlds."
"Oh, pshaw!" exclaimed Mr. Flammarion to this, "don't you really see absurdity in all this talking of the descent of God, of His suffering and His permanent dwelling among men on this miserable earth? What is this earth? There are millions and millions of planets, considerably larger than our globe. This earth, if compared with the universe, is a mere grain of dust suspended in the infinite space, an atom and all men living on it are com-Christians who believe in His cruci-fixion and death but deny His ulterior

fixion and death but deny His ulterior manifestation of love—His real and continual dwelling among the human beings. The Holy Eucharist is the mystery which appeals to every good soul seeking the real Christ—not the spiritual Protestant Jesus, who can not satisfy the human heart naturally looking for the reality rather than for the spiritual symbolism. To illustrate this truth at the end of my dissertation, let me relate here the beautiful and touching story told by Cardinal Vaughan, which not long ago appeared in the Catholic Now, what would make the Creator pay his special attention to this insignificant particle of planetary matter, nificant particle of planetary matter, and to these microbes—men—disseminated and searcely moving on its surface? Is it not foolish to think that story told by Cardinal Vaughan, which not long ago appeared in the Catholic press. A little girl, daughter of a Protestant clergyman, was taken one day by her father to a Catholic church in London. Noticing the lamp of the sanctuary, she said:

"What is that lamp for?"

"The Father replied: "It is to show that Jesus is there behind that little golden door."

"I would like to see Jesus." she the Almighty would come and suffer here for their sake, and would go in His humiliation so far as to establish Himself among them forever? Think of the high dignity of the Creator, and of the high dignity of the Creator, and and so insignificant, almost nonentity of a man, and you will readily see how extravagant it is to entertain such ideas as the Incarnation, Redemption

"I would like to see Jesus," she

Mr. Flammarion when he pronounced his last sentence, seeming to be de-lighted with his own words and "My child, you cannot. The door is shut and besides Jesus is hid by a said.

covering."
"Oh, I should like to see Jesus," she continued.

After that they went into a Protest-

philosophy.

"Yes, sir," he replied abruptly.

"Well, I think, sir," I said, "that you undervalue a man by calling him an insignificant microbe. You do not notice that by force of your own words you should be led to a different, far better opinion of a man. You affirm ant church, where there was neither lamp nor tabernacle.
"Father, why is there no lamp," she better opinion of a man. You affirm that there are millions and millions of planets larger than our terrestrial globe asked. "Because Jesus is not there," was

the reply.

After this the child spoke of nothing but the Catholic Church, persisting in saying that she "would go where Jesus

And when she grew up—she joined the Catholic Church!

OUR RELIGION.

As heretofore stated, one of the chief obstacles encountered by the honest non-Catholic searcher after religious truth is the doctrine of the Real Presence. For this reason we dwell upon it in such detail. Thus far we have briefly advanced the arguments in support of that doctrine and refuted the more common objections urged against it. But something further is necessary. that our earth if compared with the Universe proportionally is a mere grain of dust—an atom, and that all men living on it are relatively smaller than the invisible microbes on the surface of an apple. You discuss all this, you place in touch the infinite with the most limited. . . Now who does it? A microbe? Yes! a microbe, but mark it well that this, your microbe—man—who is capable of all those reflections, who sees millions and millions of planets, who builds and and millions of planets, who builds and directs his telescope towards them,

sary.

According to the Council of Trent we are required to confess belief in the substantial and essential change which takes place. There is a "change of the whole substance of the bread into the body, of the whole substance of the wine into the blood, only the appearances of bread and wine remaining: wintes for the other scientific astonomy to the blood, only the appearance of the care of bread and wine remaining; the Universe and the Universe with God, after all, this microbe is not so small as you describe him to be. This "microbe" participates to some extent in the attributes of God and some extent in the attributes "microbe" participates to some extent in the attributes of God, and this is a Lord deceived the world in announcing "This is My body," when He should have said My body is present sufficient reason to say why the Creator takes interest in him.
"But let me see the value of the second part of your argument.

"You seem to claim that the incomprehensibly high dignity of God would not permit Him to approach men, for His descent to this world and His dwelling among human beings would bring such an humiliation and derogation to His Diving Majosty that a grasspalle

should have said My body is present with the bread. This, however, means an admission that the author of all truth taught that which was not true. But it might be urged that when we have a change of essentials there is also a change of the non-essentials. Generally that is the case. But not so in the Holy Eucharist. We have already shown it to be a Sacrament. As such it must have a visible part. The accidentals remaining form that part and conceal the Body and Blood of our His Divine Majesty that a reasonable person cannot admit. Instead of entering into analysis of these, your assertions, let me ask you one question: "What would you think of the President of the French Republic (then M. Carnot) if he acted somewhat similar-line Suppose he knew that in France and conceal the Body and Blood of our Lord. Hence as long as they remain the Body and Blood of our Lord also Carnot) if he acted somewhat similarily. Suppose he knew that in France in France in one obscure village there was a crowd of degenerate citizens condemned to death, and knowing that they could be saved and become good citizens of the republic provided the President would go there personally.

remain. If one were to demand further proofs they may be multiplied almost indefi-nitely from the early writers and Fathers of the Church. We cannot hope to set them down here. A few must suffice. Tertullian tells us that "Taking bread, He MADE it His Body.'
St. Ambrose says: "It is calle ing bread, He MADE It is Body, St. Ambrose says: "It is called something else: after consecration it is named blood: and thou sayest, amenthat is—it is true." St. James writes, "From the point of time when He took bread and called it His Body, it was not bread but His Body."—Church Progress

In Time of Trial.

If you wish to be perfect, you will remain peacefully nailed to the cross. It would not be right to allow yourself to be overcome with your fears. Drive them away; they would wound the Heart of our Lord, who loves us so much and shows it by spading such as much, and shows it by sending such excruciating trials.

HOW TO GAIN HEALTH.

SIMPLE PLAN THAT SHOULD BE FOL-LOWED BY ALL WHO ARE SICK. If you could buy back your health

on the instalment plan—say 50 cents a week, for a limited number of weeks until cured—would you do it? Here is a plan worth trying: Taking into account their power to cure, Dr. Williams' Pink Pills, are the most economical medicine, without excep-tion. These pills have effected cures in cases of rheumatism, partial paralysis, St. Vitus dance, indigestion, kidney trouble, anaema, and other serious diseases of the blood and nerves. They have cured hundreds of cases where ordinary medicine had been tried and failed. They have restored helpless invalids to full use o limbs that had long been powerless. That is the best guarantee that these pills will not disappoint when used for simpler ailments. Taking one pill after each meal, (as required for minor troubles) a fifty-cents box of minor troubles) a fifty-cents box of pills gives nearly two weeks' treatment. For chronic diseases, when the larger dose is required, the cost of treatment does not usually exceed fifty cents a week. If you are sick or ailing, it is not worth your while to give so effective a medicine as Dr. Williams' Pink Pills a trial? What the pills have done for other people the pills have done for other people they can do for you. Every dose makes the new rich red blood that brings robust health and strength.

They are the best tonic medicine to take at this time of the year when the blood is sluggish and impoverished.

Do not waste money on ordinary medicines, or substitutes; see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. Sold by all medicine dealers or sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co. Brockville, Ont.

People With Bad Breath People With Bad Breath
Generally suffer from Catarrh and should use
Catarrhy zone Inhaler four times daily, and be
cured. The pleasant scented Catarrhozone
vapor spreads through every air passage of the
breathing organs, and reaches the very root of
the disease at once; it kills the germs, purifies
and cleanses the mucous surfaces, and erradicates every vestige of catarrh in a short time.
Pure, sweet breath, free from headache,
sneezing and discharge are quickly derived
from the use of Catarrhozone Inhaler. Complete outfit, guaranteed to cure, costs \$1.00,
trial siz., 25 cts. Druggists, or Polson & Co.,
Kingston, Ont
DR. HAMILTON'S PILLS STIMULATE THE

DR. HAMILTON'S PILLS STIMULATE THE

& Cents

Eight cents a pound is what a young woman paid for twelve pounds of flesh.

She was thin and weak and paid one dollar for a bottle of Scott's Emulsion, and by taking regular doses had gained twelve pounds in weight before the bottle was finished.

Eight cents a pound is cheap for such valuable ma-

SCOTT & BOWNE, CHEMISTS,

50c. and \$1.00; all druggists.

PRIESTS' NEW RITUAL

FOR THE GREATER CONVENIENCE OF THE REV. CLERGY IN THE ADMINISTRATION OF THE SACRAMENTS AND VARIOUS BLESSINGS.

Compiled from authentic sources. Published with the approbation of His Eminence Cardinal Gibbons Size 4[x22; j of an inch thick; 23 pages; large type; seal binding; printed on India paper; thumb index. Price 75 cts. Post Paid

For sale at THE CATHOLIC RECORD Office London, Ont.

FOR THE CLERGY

THE

Sour Stomach -Bad Breath.

The body depends on the bowels to carry off all waste and poisonous matters from the system - it is Nature's drainage. If the bowels don't perform their functions properly and become clogged up, the system gradually absorbs this poison. It is this which causes sick headache, biliousness, sour stomach, bad breath, inactive liver, lack of energy, heartburn, etc.

Abbey's Effervescent Salt will cure you by clearing away the obstruction and thoroughly cleansing the bowels. This brings healthy action to all the organs of the body and rids the system of the cause of illness.

In this way Abbey's Effervescent Salt permanently cures. A teaspoonful in half a glass of tepid water every morning.

Gducational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, As well as full shorthand course. Full civil service course, Full telegraphy course. Our graduates in every department are to-day filling the best positions.

Write for catalogue. Address

J. FRITH JEFFERS, M. &
Address: Belleville, Ont. PRINCIPAL,

ASSUMPTION . COLLEGE SANDWICH, ONT.

THE STUDIES EMERACE THE CLASS I ICAL and Commercial Courses. Terms including all ordinary expenses, 9150 per as num. For full particulars apply to REV. D. CUERING, C.E.E.

DO YOU KNOW that in our school we employ twelve leachers and use one hundred typewriting machines Inis a fact, and that is one reason why we produce the best results. We cannot beg'n to supply the demad for our raduates. Enter any time. Write for cata-

Central Business College of Toronto. W. H. SHAW, Principal Yonge & Gerrard Sts., Toronto.

SPRING TERM at the

Susiness College OWEN SOUND, ONT.,

Begins Monday, April 13, 1903, Begins Monday, April 13, 1903.

If you desire to secure a good business education and be ready for a good position you cannot afford to miss this opportunity.

Best college premises. Best courses of study. Our courses of study in both Business and Shorthand departments are up-to-date, practical and the same as used in the best business houses of the Dominion.

Full particulars cent to any address free, Address C. A: FLEMING, Principal.

Scott's Emulsion.

We will send you a little

STRATFORD ONT.

Our graduates secure good positions because our high grade training prepares them to render first-class services. Enter now for a course. Beautiful cardiogne free.

BOARDING SCHOOL AND ACADEMY CONGREGATION DE NOTRE DAME

Cor Bagot and Johnston Street KINGSTON, ONT.

Pupils prepared for Commercial Diplomas and Departmental Examinations. Special Classes in Music, Drawing, Painting, Shorthand and Typewriting. For terms, Etc., apply to MOTHER SUPERIOR

ST. JEROME'S COLLEGE BERLIN, ONT. CANADA. (G.T.R.) Commercial Course with Business College

features.

High School or Academic Course — Preparation for Professional Studies.

College or Arts Course — Preparation for Degrees and Seminaries.

Board and Tuition per Annum, \$140.00. For Catalogue Address-REV. JOHN FEHRENBACH, C.R., Pres.

The Royal City Painting and Decorating Co. of Guelph

ualifications, pleasant ame time effectual, are Fraves' Worm Exter-it.

The Catholic Record.

Published Weekly at 484 and 486 Richino street, London, Ontario. Price of subscription—\$2.00 per annum. EDITORS: REV. GEORGE R. NORTHGRAVES.

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey Messrs. Luke King, John Nigh and P. J.

Mesers. Luke Ring, need to receive subscriptions and transact all other business for The Catholic Record.
Agent for Newfoundland, Mr. T. J. Wall, St. Rates of Advertising—Ten cents per line each

Rates of Advertising—Ten cents per line each macrition, agate measurement.

Approved and recommended by the Archibishops of Toronto, Kicgston, Ottawa and St. Boniface, the Bishops of Hamilton, Peter borough, and Ogdensburg, N. Y., and the dergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

Agentor collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1900. Te 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

Its matter and form are both good: and a uly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend be the faithful.

sithful.

ig you, and wishing you success.

lieve me, to remain.

Yours faithfully in Jesus Christ.

† D. FALCONIO, Arch. of Larissa.

Apost. Deleg.

LONDON, SATURDAY, MAY 2, 1903.

ARCHBISHOP RYAN.

It is not often that a man of positive character is the recipient of such tributes of praise and love as are tendered to the Archbishop of Philadelphia. A man who believes in something with all his heart and soul and whose every effort tends to impress that something upon those around him must needs evoke criticism, if not enmity. They who understand him not, look doubtfully upon him, while others wedded to different views and brought up in an atmosphere surcharged with traditional antipathy are inclined to bar his progress. But Philadelphians, if one may judge from their public prints, regard Archbishop Ryan as a friend. They know him and they trust him. A scholar indeed and a prelate, but transmuting always the kindness of a noble heart into actions that men love and understand. And hence while those of the household look up to him as their Archbishop, non-Catholies acclaim him as a man who has rendered great services to his country. For nearly fifty years he has been an uncompromising champion of Catholicity. His wondrous eloquence has set orth and defended its dogmas and all the resources of his mind and heart have been devoted to its extension upon earth. He has fought battles for it, but always in knightly fashion-scorning the weapon of personality and seeking not self-glorification but the

He has tact it is said-to account for his influence. Politicians, many of them, have tact and are respected for it. But the Archbishop is both respected and loved. What is the reason? Because the tact which he possesses is not made up, but a part of his nature. It is the expression of a hearty hand clasp to a man, be he in fustion or in broadcloth, whose measure of courtesy is not graded according to social conditions. Well may we say of him what he said of the late Archbishop Corriganhe has been untiring in his solicitude. fervent in spirit, detesting pride, cherishing humility and truth, overcome neither by flattery nor fear.

triumph of truth.

In the correction of vices he has been lovingly severe, giving judgment without wrath, softening the minds of his hearers; whilst fostering virtues, of M. Combes. not neglecting strictness of discipline through love of tranquility. God has been his authority, his power, his strength.

THE MAFIA IN NEW YORK.

The Mafia Association, which is an Italian Society analagous to the Anarchists, is strongly suspected of being at the bottom of a number of murders in United States secret service, who gave time not to grant it. information against a band of twelve counterfeiters who are now under arrest, and who by means of their connection with the Mafia lured him from New Orleans to New York and there put him

On this gang, it is expected, will be fastened the guilt of blackmailing in scores of cases, as well as four or five murders and counterfeiting on a large scale.

to death with cruel tortures.

Police Inspector McClusky has stated that three of the men now under arrest know of the recent murder, and he will within a few days have the chain of Bishop Spalding.

evidence complete which will connect them with the crime. One of these men is said to have been the actual murderer, while the other two aided in its perpetration. A member of the gang is said to have made a confession which will bring this murder home to the guilty parties, and also the murder of Guiseppe Catania, who was killed in Brooklyn in July, 1902.

Two men among those arrested named Murillo and Supo, are alleged to be respectively the President and Treasurer of the Mafia Association, and among the papers found in their rooms are details of another murderous plot which was to be carried out at an early date. There is also evidence among these papers that blackmailing plots were hatched against hundreds of more or less prosperous residents of New York. Demands for money were to be made upon these persons, accompanied by threats to kill, and there is reason to believe that some of these plots have already been carried out. Among those against whom these plots were concocted was Meyer Weis bard, a jeweller who was killed because of his refusal to pay money to the gang.

The Mafia society is one of the results of the anti-Christian education which has been forced by the Government upon the people of Italy during the last thirty-three years' rule of an Infidel Government.

THE PERSECUTION IN FRANCE.

Mons. Combes, the French Premier, has taken another step in advance in his war upon the Catholic Church. He has addressed two circulars to the Bishops informing them that they must absolutely forbid the members of religious Congregations from preaching in the churches of their dioceses, and that disobedience to this injunction will result in the closing of those churches in which the law is infringed.

The other circular directs the immediate cessation of religious services in all establishments to which authorization has not been granted. These arbitrary measures indicate the most relentless war against religion which has been waged in France since 1792 and subsequent years, and it is a sur prise to us that M. Combes is sustained in these extreme measures by a decisive majority in the Chamber of Deputies. We are still of opinion that a day of reaction is not far off when the dormant spirit of religion will reassert itself and once more gain a decisive and permanent victory over the forces of atheism, as has been the case in Belgium.

Advices from Rome state that the Pope is greatly afflicted at the determined persecution carried on by the French Government against the Church, nevertheless he will be firm in refusing the last demand made upon him by Mon. Combes, that the right of appoint ing Bishops be vested in the Government. The Holy Father is loath to declare the Concordat of France at an end, but should the Government persist in the persecution which has been inaugurated, an open breach between it

and the Holy See is inevitable. The attempt of Premier Combes to precipitate a schism by the nomination of three Bishops to fill vacant Sees without consulting the Pope, has not so far been successful. The nominees of the Government have not accepted the appointment, and we believe will not accept it, and thus we are confident schism will be averted; though even if the priests who have been selected by people would accept the coercion at ters." tempted by M. Combes. Thus a schism would be averted by the fixed determination of the people to be steadfast to the faith, and not by the good-will

The Episcopate have not been cowed by the persecution to which they have been subjected, into yielding to M. Combes, but they continue to protest vigorously against his anti-Catholic and anti-Christian policy, with a courage which reminds us of St. Ambrose of Milan rebuking the Emperor Theodo sius. Thus at a recent meeting of prominent Catholics held at Orleans to New York State, and the recent mur- protest against the closing of the Conder of a victim whose body was found gregational schools, Mgr. Zouchet. packed in a barrel has been traced by Bishop of Orleans, declared that the the police to the same source, though closing of the schools is a prevaricathe name of the victim has not yet been | tion and a snare, as the Government. made publicly known. The police have when advising the Congregations to of opinion that the only ridiculous and ascertained that he was a spy in the ask for authorization, intended all the irreverent feature of the whole pro-

The Bishop added:

"As Bishop of Orleans, assuming the responsibility of my words and being very glad if they involve me in a police court action, I proclaim aloud that the Government has broken Faith.

To cultivate the mind would really be a very unsatisfactory sort of thing unless we cultivate that which truly makes us men-that is, our moral char The character is manhood. Character, that is what makes us. Character is at the very essence of human life. It is that which gives human life its sacredness, its worth.

THE TORONTO STAR ON THE MASS, etc.

An esteemed correspondent directs our attention to a letter from a correspondent of the Toronto Star, which appeared in that journal in its issue of 13th April. In this correspondence there was a flippant and irreverent description of a religious service which was hold at the immigrant sheds at Winnipeg for the benefit of the Galician and Hungarian immigrants who are on their way to new homes in our North-West Territory.

The Star correspondent tells that these immigrants are devout worshippers, a fact of which we are fully aware from other sources of information. This fact of itself should have been sufficient to save these good people from the flippant ridicule of the Star's correspondent, who states that " for two hours, groups of these weird-looking fellows stood hat in hand, and with bowed head, while Mass was said."

We are informed that a Galicia Bishop from New York who had arrived on the previous day officiated, and we are given the following description of the sacred service:

"But for the earnestness of the wor shippers, one would fancy that a scene from a comic opera had been trans-planted to the hall. Up on a rough little dais stood the Bishop, his three assistant priests, and an choir. The Bishop brought along with him a comic opera outfit of shoulder capes and badges, relics, sacred pictures, and a score of candle dips.'

The uncouth description is thus continued:

"There was nothing quiet about these ceremonial garments, and five minutes after the service opened, the front of the hall resembled a couple of Grand Lodges in solemn conclave assembled Over along one side were ranged four young men with brilliant green collarettes and brass standards. was clad in a gaudy orange cape which nust have been manufactured for Goliath. The Bishop was a little fellow, but he lugged the big yellow garment around with apparent ease. It was loaded with brilliants of every hue and mysterious combination. He added to his slendor by donning at intervals fez-shaped caps. Now it was a blue cap he wore, but at appropriate intervals he adjusted a scintillating yellow speci scanty hair. sun peeped in through an uncurtained window, settling the little Bishop and his gaudy garments like the calcium upon the comic opera star. The Bishop was a queer little fellow with a tipnose, ferret-like eyes, and tilted bristling beard. a comical habit of sinking his chin into his breast and peering over the spec-tacles while he put in abrupt asides to his awkward assistants.

Concerning the choir which furnished the music, the correspondent writes:

"The choir was led by a weazened Galician with a voice like a fish pedler. He sang through his nose with an indescribable twang.'

The next sentence gives us the key to the whole description :

" Around the group of worshippers crowded curious English, German and Scandinavian immigrants who smoked and talked. The noise had not the slightest effect upon the worshippers. They bowed and crossed themselves in silence. Through the musty hall floated the odor of incense, and ove the crowd came the droning of the Bishop as he swung the censer to and

Our correspondent says that the writer of the article in the Star "is whose only ambition is to show how awfully clever he is at saying funny things. But one should think the managers of such a paper as the Star who look for patrons among all classes the Government were to accept, we of people should eliminate such matter no man put asunder." But it is treated cannot conceive that either priests or as this from its correspondent's let- as a heresy to wish to bring about the gret which were sent to show condol-

> The Star refused to insert a letter from our correspondent taking exception to the frivolous way in which a solemn religious service was described. and the reason given for the refusal was that the writer "did not intend any irreverence." It may be that he did not feel the inappropriateness of his language, but a person who has so little discrimination is not fit to be given space in a respectable journal for his lucubrations, and the very least thing which the responsible editor should have done was to mark out such descriptions with the blue pencil. If the editor had done this there would be no need of the lame apology he gives now for admitting the nauseous description into his columns. In fact, from reading over the letter carefully, we are ceeding was the ill conduct of the "Germon, Scandinavin, and English bystanders," "don't you know," who "smoked and talked" while the solemn service commemorative of Christ's sufferings and death was being celebrated. According to our notion the highly civilized spectators, one of whom appears to have been the Star's correspondent, did small honor to their civilization, while the Galician peasants who worshipped respectfully and "in silence," notwithstanding the boisterous conduct of the bystanders showed that they know at least how to conduct themselves as true Christians. | Armenia?

We have not the least doubt that the Star's correspondent has grossly exaggerated the whole scene in order to create a laugh at the expense of religion.

The Bishop he describes as "; little fellow with tip-tilted nose.' This is surely a flippant style to adopt regarding the minister of God in the act of discharging his duty. At all events the Bishop has such physical characteristics as God has endowed him with, and his mental endowments, and particularly his piety, may have surpassed those of the presumable Apollo

The vestments used by the Bishop in the celebration of Mass were certainly not frivolous or ridiculous; for they are those which the Catholic Church uses in divine service, and which express symbolically the sufferings and passion of Christ. There can be no greater irreverence than to compare these to "a comic opera outfit." They are similar to though not identical with the vestments of the Old Law, which were ordered by Almighty God

"And thou shalt make a holy vesture for Aaron thy brother for glory and for beauty." This sufficiently vindicates the use of liturgical vestments in the celebration of Mass; and we must add that we are not prepared to believe that they fitted the celebrant so badly as the Star's correspondent would have us believe. No doubt they were the Bishop's own vestments, which would have been made to fit himself whether he were small or large. At all events it is a petty ground on which to base an irreverent joke, even if they were not a perfect fit.

It was surely a most opportune time for the Galician immigrants to hold a divine service of thanksgiving to God Who had led them safely through the perils of a long journey till they were almost within sight of the promised land towards which their footsteps were directed.

MA STRANGE HERESY TRIAL. A despatch from New York states that the Rev. Paul James Francis, an American Episcopal monk, who is called "the Minister-General of the order of Atonement," with headquarters at Garrison, has been charged by Bishop Coleman of Delaware with Catholic Church and of the Pope as the Head of the whole Christian Church. He wishes that the Episcopal Church should ask pardon for the sin of having denied during several hundred years the Pope's spiritual supremacy over the whole Church.

Brother Francis is in the Diocese of Delaware, and Bishop Coleman is preparing the documents to try him on a formal charge of heresy.

Some friend presented a mountain at Garrison to the monk, which was valued at \$300, and he erected on it a monastery, under title of the Atonement, and a second religious house for women under the same title which is under charge of his sister as Lady Superior. It is surely not clear why the monk should be tried for heresy for the mere advocacy of a certain course which cannot be called unreasonable. Members of the Episcopal Church may advocate divorce and the remarriage of divorced persons, and the Church itself has endorsed this evidently heretical practice, which is directly subversive of the revealed law of God which says : 'What God hath joined together let unity of the Church of Christ, which Christ so ardently desired that He prayed that His disciples "may be one as thou, Father in Me and I in thee that they also may be one in us, that the world may believe that thou hast sent Me. And the glory which thou hast given Me I have given to them, that they may be one as we also are one.' (St. John xvii. 21-22.)

There is no doubt that Christ intended that His Church should be one. He built his Church-not Churches-or a rock, and against it the gates of hell shall not prevail. He commands us to hear the Church-not Churches: to the Church "the Lord added daily such as should be saved." and there is only which is called by the Apostle of try were known; have endeared him to Christ "the Church of the Living God, the members of this House, or to many the pillar and ground of truth."

It is impossible that unity of faith and of purpose should be kept in the have endeared him more particularly to Church if it be not under one Head those of us who were his colleagues visible as well as under one invisible Head Who is Christ. There must be, therefore, a Head of the Church now, as God instituted one High Priest under the Old Law, and under the New Law, He also commissioned one Apostle to "confirm his brethren" (the other Apostles) and to feed His lambs and able executive officer. He will be re-

But who may that Head of the Church be? King Edward VII.? The Kaiser William? The Abysinian Negus? or the Gregorian Patriarch of sition attested that the Province of

Not one of these has ever claimed to be by divine appointment the Head of the Universal Church, though they do occupy that position in regard to the schismatical or heretical local Churches of their respective nations; but the Pope as successor of St. Peter has been universally acknowledged both by the East and West. All

others are merely of human appoint-Even those who now deny the right of the Pope to rule the Church of God, admit that the Church appointed him to the Supremacy tacitly if not ex-Belvidere who describes him in carica pressly. The fact of such an appointment would of itself constitute a right which only the same Church which (supposedly) conferred it could take away again. But it was never taken

away, and the rebellion of certain local

churches cannot deprive him of his

supremacy, even though it had been

instituted by the Church. But the passages of Scripture which we have quoted and others also show that the appointment of Peter was of divine and not ecclesiastical law. It has been so recognized by the many Fathers of the Church whose writings

have come to us from the earliest ages. Surely, then, there can be no wrong n a clergyman of the Church of Eng land advocating the reunion of the Church to that head who was divinely or even who was humanly appointed for the same authority which selected St. Peter as Head of the Church is requisite to set him aside. We should say that the Rev. Brother Francis deserves great credit for proposing to effect a reunion of Christianity in the only way in which reunion can be if in addition to my forgiveness, failed to offer you a piece of salut

THE LATE SIR OLIVER MOWAT.

the death of Sir Oliver Mowat, Premier of Ontario, on Sunday April 19th, and we have now to record the fact that from all sides, independently of party politics, the deepest regret for his loss and the keenest sympathy with his bereaved family were expressed.

Thousands of citizens of all grades and classes visited Government House during the time intervening between Sir Oliver's death and burial to pay their last tribute of respect to the deceased stateman as he lay there in state in a black casket dressed in his openly advocating recognition of the uniform of office, with the star denoting his rank on his breast.

Many beautiful floral tributes were sent by friends of the deceased and our columns, has aroused the greatest public bodies of the Dominion and its provinces to manifest their respect for the deceased as a Christian statesman who labored honestly and indefatigably during his long life for the welfare of the whole community; for it is the universal appreciation of all classes that the best interests of the country were always dear to his heart. Among these testimonials, one of the most touching was an offering by the Caithness society consisting of a very handsome anchor of lilies, white roses and heather, a portion of the heather being a bunch which was plucked a few weeks ago from a moor about a mile's distance from the church where Sir Oliver's parents worshipped in Scotland in their younger

The honorary pall-bearers at the funeral, which took place on Wednes day the 22nd inst., were Sir Wilfrid Laurier, Hon. Geo. W. Ross. Hon. J. M. Gibson, Chief Justice Moss, Chancellor Boyd and Sir William Mulock.

The general sentiment of the letters and expressions of sympathy and reence may be summed up by the following resolution which was passed by the Winnipeg City Council, and forwarded to Toronto :

"The Municipal Council of the City Winnipeg in Council assembled tender to the relatives of the late Si Oliver Mowat their sincere sympathy, and at the same time wish to bear testimony to the integrity of one who has long been one of Canada's states-men and citizens." In the Ontario Legislature, the Hon.

Premier G. W. Ross said :

"His (Sir Oliver's) ripe years and long services have endeared him to the whole people of Ontario, particularly; endeared him to the people of Canada, for he was a Canadian, and was known wherever the institutions of the of them who shared with him in a greater or less degree, the responsibilities as well as the pleasures of legislation; who knew his zeal in the public service, his great desire to maintain in its fullest integrity the honor and dignity of the Assembly, and his unremitting efforts to maintain at a high level the legislation of this House. Sir Oliver Mowat will be remembered by those who were closest to him in the work of His sheep, constituting His whole Church on earth.

But who may that Head of the Bet who may that Head of the Church on earth. a man whose walk a conversation were worthy of all imitation.

Mr. Whitney as leader of the Oppo-Ontario, and all Canada had experi- the days of Belshazzar? It looks so."

enced and to day deplore the loss they had sustained. He said:

"Sir Oliver Mowat was a great party leader and a great public and he was also a good man with all that these two expressions imply, and to arrive at a proper estimation of the character and service of Sir Oliver wa must remember that he desired to perpetuate British in titutions on the co tinent of North America. He and the Grand Old Man of Canada, Sir Macdonald, believed that British Empire is the great secular influence for good, ce, both men loved the British Empire and notwithstand-ing that the speaker (Mr. Whitney) and Sir Oliver had been in opposite political parties, he was glad to be able to say that he believed Sir Oliver had worked honestly for the advance of British institutions and of the Dominion of Canada."

Mr. Whitney concluded by stating that Sir Oliver Mowat's political friends will not be the only mourners on the present occasion. The Conservative Opposition are proud of his services to the country, deplore his death, and offer their earnest sympathy to the family he leaves behind him.

THE CARTHUSIAN MONKS AT GRENOBLE.

The Paris correspondent of the London Times says that Dom Baglin. Prior-General of the Carthusians, has written a letter to Monsieur Combes, President of the Council of Ministers in which he says :

"The delay which your agents have undertaken to fix for our sojourn in la Grande Chartreuse is about to expire. I would consider my self wanting in Christian charity advice and a serious warning, in order to induce you to reflect on the odiou and useless species of Our readers have already learned of | you are waging against the Church of God."

'You will appear with me before the Tribunal of God where, there will be no lackmailing, no meaningless rhetoric. no blatant eloquence, no parliamentary trickery, no false documents, no servile majorities, but a calm, just Judge, from se judgment there is no appear

"I am no longer young, and you have ne foct in the grave. Prepare your to tell you, will create in you emotions which you do not now forese

THE CINCINNATI OUTRAGE ON CATHOLIC SISTERHOODS.

The outrage against religion which was perpetrated at the house of Mr. Moses Goldsmith of Cincinnati, and which has already been mentioned in possible amount of indignation in that city, and Protestants equally with Catholics have expressed their condemnation in most vigorous language. It will be remembered that the outrage consisted in having ballet dancers garbed as nuns waiting at the doors of the reception room at an entertainment, and afterward dancing scandalous dances for the entertainment of the guests.

We already published the condemnation uttered by one Jewish Rabbi, who deemed it his duty to denounce the occurrence in his synagogue. Several Protestant ministers have also denounced it in terms equally energetic, among whom is the Rev. Mr. Blodgett of St. Paul's Methodist church, who said in his church:

'The press of this city has in the past week had much to say about a social gathering in one of the most elegant homes in this city. At their gathering a ballet girl personated a Sister of Mercy. The community has been more shocked than if a murder had been committed. Two things are demonstrated in this general indigna-

"First. That the slums are not all in the lower down-town districts. It is about time that we established mis sions in some of the most aristocratic quarters of this city. The slum artery is in the heart rather than in the tene ment house or mansion of the rich.

"Second. Sacred things and callings must not be caricatured. impersonation of the sacred work of a priest, rabbi or preacher, of a Sister of Mercy or deaconess, either in a play of a theatre or in a social gathering in a private home, is injurious to morals and an insult to God Almighty.

"Such an outrage on decency as has been described in the local press is but the logical result of dragging work and life of the Church behind the foot-lights.
"The Sister of Mercy in her robes

of office has ever commended the respect and admiration of Jew and Gentile, Pagan and Christian, Catholic and Protestant. There has never been a battlefield too red with blood to keep away her ministering hand of love. There has never been a contagion sufficiently destructive to blanch her cheek with fear. She loves her Church and believes in it, but the touch of he gentle hand and the smile of her Christ-like illuminated face has been for suffering humanity of all creeds and

color.
"What if a deaconess of the Methodist Church had been personated in-stead of a Sister of Mercy? You would have been outraged, and not less are the Methodists of this city with an exhibition of a low degraded taste that would drag from the ballet dance a woman to personate exalted womanhood and ridicule it and then descend to the indecency of the living nude in spectacular.

"Have we gone back to Babylon and

reaching effectin Cincinnati. ants alike, we man in the cit Sisterhood wh purity and sel who has tickle the ian he and his gu MODERN

MAY 2.

Rev. D. G

ORIGINAL BAS By Rev. Wil Critical st tures is turn pages to the the modern words Holy

not really a b Why were the ated from e time and mile by Catholics cause these v men may ha God. People ook as the cause some back or on are now askin right to put articular sides the luded between Bible, there Christianity the great he the Epistle he Acts of settle which ot? Who, Let us tal Constitution hawn up wi vet Americ ecessity of

pret it. It

stitutions, v

s a nation

significance

nan's powe

arise disput

entury to pute there watchful ca alse interp ne world, always easi erprets it In fact, the Bible, now olics, are Luther. T peded for dice or by t conclusions great Book he pleased, ciple, the drawing to

enemy of the new decei Protestant congregat must have THE Mission

olics giver

the 4th of

190 have

237 left 1

For four

that the C

The tw 82 and 40 from 2 to The im lies and of wander constantl

sistants.

Moines, I from 2 ba

struction

non Cath

the Apos Puritans man rac branches downwan ance. 1 general,

moveme hope of love of judgmer along th tue. It

leplore the loss they said:

owat was a great a great public man, good man with all pressions imply, and er estimation of the vice of Sir Oliver we at he desired to pertitutions on the con-merica. He and the of Canada, d, believed bire is the

fluence for good. and notwithstander (Mr. Whitney) and n in opposite politi s glad to be able to eved Sir Oliver had for the advancement da."

concluded by stating wat's political friends only mourners on the The Conservative oud of his services to The Conservative re his death, and offer pathy to the family he

SIAN MONKS AT NOBLE. rrespondent of the

ys that Dom Baglin. the Carthusians, has to Monsieur Combes. Council of Ministers, hich your agents have

fix for our sojourn Chartreuse is about Chartreuse is about would consider my-Christian charity, o my forgiveness, I ou a piece of salutary ious warning, in order reflect on the odious ries of warfare which against the Church of

where, there will be no meaningless rhetoric. ence, no parliamentary documents, no servile calm, just Judge, from there is no appeal. er young, and you have grave. Prepare your-ment which, I venture create in you emotions now foresee

ATI OUTRAGE ON SISTERHOODS. against religion which

at the house of Mr. th of Cincinnati, and dy been mentioned in s aroused the greatest of indignation in that testants equally with expressed their conmost vigorous lan-Il be remembered that sisted in having ballet as nuns waiting at the ception room at an ennd afterward dancing ces for the entertainsts.

ublished the condemnaone Jewish Rabbi, who duty to denounce the his synagogue. Several nisters have also deerms equally energetic, the Rev. Mr. Blodgett Methodist church, who ch:

of this city has in the much to say about a in one of the most elethis city. At their y. The community has cked than if a murder nitted. Two things are n this general indigna-

at the slums are not all wn-town districts. It is at we established mis of the most aristocratic city. The slum artery rather than in the tene-mansion of the rich. acred things and call-

be caricatured. of the sacred work of a preacher, of a Sister of coness, either in a play in a social gathering in , is injurious to morals o God Almighty. atrage on decency as has

result of dragging of Mercy in her robes

ver commended the re-miration of Jew and and Christian, Cathostant. There has never eld too red with blood t er ministering hand of as never been a contagion structive to blanch he it, but the touch of he d the smile of her Christ-ed face has been for nity of all creeds and

leaconess of the Methodad been personated in-er of Mercy? You would traged, and not less are sof this city with an exlow degraded taste that om the ballet dance a onate exalted womanhood and then descend to the ne living nude in specta-

one back to Babylon and elshazzar? It looks so.'

Rev. D. G. Latshaw, of Westwood,

"We are witnessing some of the far-reaching effects of a wide-open policy in Cincinnati. Catholics and Protestants alike, with every right thinking man in the city resent the insult to the Sisterhood which stands among us for purity and self-sacrificing service. The mask the garb of the ballet under the cloak of one of these Sisterhoods to tickle the iancy of a company of jaded revelers deserves the social reprobation he and his guests will receive."

MODERN BIBLE CRITICISM.

ORIGINAL BASIS OF THE PRESENT DAY

SKEPTICISM.

By Rev. William O'Brien Pardow, S. J. Critical study of the Sacred Scriptures is turning in our day from the pages to the covers. "Who," asks the modern student, "who puts the words Holy Bible on this particular collection of writings? The Bible is not really a book, it is a whole library. Why were the writings of men, separated from each other by centuries of time and miles of space, placed side by side?" The only answer, given alike by Catholics and Protestants, is, because these writings, whoever the penmen may have been, are the Word of God. People who have accepted the book as the Word of God merely because some one had printed on the back or on the covers "Holy Bible" are now asking themselves who had the are now asking themselves who had the right to put that mighty name on that particular collection of documents. Besides the actual writings now in-cluded between the two covers of the Bible, there were in the early days of Christianity many other claimants for the great honor of a place between the covers of so great a book. We hear of of St. Paul to the Laodithe Epistle of St. Paul to the Laod ceans, of the Gospels of St. Peter, the Acts of Barnabas and many other similar writings. Who, then, was to settle which were Bible, which were not? Who, I ask if not the Church?

Let us take an illustration from the Constitution of the United States. Drawn up with all possible care, and by level-headed men, it certainly was, and vet American common sense saw the ecessity of a Supreme Court to interpret it. It every individual could read his own meaning into our laws and constitutions, we would not hold together as a nation for ten years. Everyone knows that words in time change their significance and that it is not in any man's power to frame laws about the man's power to frame laws about the exact meaning of which there may not arise dispute. Hence the need of a final court of appeals. If God wanted us seen and women of the twentieth century to understand what He spoke, it was necessary that in cases of dis-pute there should be some supreme court, backed by His authority, to settle the question definitely. The settle the question definitely. The watchful care of the Church over the Bible safeguarded the Word of God from

false interpretations.

It is absolutely useless, at this age of the world, to say that the Bible is always easily understood, for the three nundred Protestant sects all claim to read the same Bible, and each one in-terprets it differently from all the rest. In fact, the blasphemous attacks on the Bible, now so common among non-Catholics, are all traceable to Martin Luther. The human mind may be impeded for a time in its action by preju dice or by the spirit of a particular age, diee or by the spirit of a particular age, but finally it is logical and draws true conclusions. When Luther tossed the great Book into the midst of the populace for everyone to find therein what he pleased, he was laying down a principle, the conclusions of which men are

drawing to day.

For four centuries Protestant peoples have been taught, from early childhood, that the Catholic Church is the sworn enemy of the Bible, and now they find how deceived they have been. One Protestant minister actually read from the pulpit to his fashionable Sunday congregation the Pope's Encyclical in reference to the Bible. Martin Luther must have turned in his grave.

THE MOVEMENT GROWS.

The Missionary. Missions to Catholics and non-Catholics given by the Paulist Fathers since the 4th of January, 1903, gained to the Church 427 converts, of which number 190 have been already baptized and 237 left under instruction, to be received within a short time.

The two missions of Kansas City,

Mo., and St. Paul the Apostle, New York City, scored the highest figures, 82 and 40, while sixteen others ranged

from 2 to 30.

The immediate results indicated by these figures of non-Catholic lecture fall below the real good done to Catholies and non-Catholies. Many, many fallen-aways return to the practice of the faith and the sacraments after years of wandering and unbelief. As to our separated brethren, the numbers left under instruction are on the increase constantly, especially if the inquiry class be kept up by the pastors or as sistants. Let one instance suffice: Des Moines, Iowa, Church of the Visitation, from 2 baptized and 35 left under instruction, in September last, has not 30 baptized and 30 under instruction.

Great interest is being evinced in our non Catholic missions on the opening of the Apostolic Mission House in Wash.

Religion is the Saving Salt.

Commenting upon the degeneracy Puritans have fallen the Catholic Transcript says: "The fact is, the human race is about the same in all its branches. Left to itself, it does tend downward along the line of least resistance. Nor will pure intellectual cul-ture, no matter how brilliant or how general, do much to check the sinking movement. Religion, inculcating the hope of heaven and the fear of hell, the ove of God and the terrors of His judgment, will alone suffice to lead men ong the steep and thorny road of vir-It is better than Puritan blood. It is infinitely better than ceaseless and rancid self-eulogy.

Over-Capitalization. People in haste to be rich buy stock

without stopping to look at the foundations of the enterprise in which their money is planted. Investors are often deceived by

solemn talk about the Principles of Finance, as exemplified in the aver-

shall it return. It originates and ends in a vacuum. For a while it is dignified with the name of a "security," and causes many innocent people to ex-change valuable money for experience which is not quite so valuable.—Toronto Telegram.

JEWELRY FOR CHALICES.

The Missionary. In the new Apostolic Mission House they will need fifteen new chalices. In-asmuch as all the students are priests the architects have made provision for their daily Mass. Besides the main chapel there will be twelve oratories where Mass may be said each morning. To provide a chalice for each of these altars will be a considerable item of expense. It is proposed that the converts of the country provide for these chalices by making donations of jewelry. The idea is a pretty one, and when broached to a number of prominent converts they agreed immediately and said surely it should be done and that there would be very little difficulty in getting jewelry enough to make a num-

ber of chalices.

It does seem fitting that they who have been especially blessed by the gift of faith, and have received some of the sweetest joys of their life at the altar in Holy Communion, should take on themselves the privilege of supply-ing the chalices for the celebration of Holy Mass in the new Apostolic Mis-

Hoty Mass in the new Apostone Mission House—where missionaries to non-Catholics are to be trained.

At the solicitation, therefore, of a number of converts we shall take up the project, and both invite and request that any pieces of jewelry that may be used in the making of chalices be sent to me. We can use gold or silver ornaments; we can use precious stones of all kinds. We can use, in fact, any material that is commonly

fact, any material that is commonly used in jewelry. Almost every one has some bit of jewelry about which some of the tender-est associations of their lives are gathest associations of them by be-loved parents or devoted friends, and they wore it for years and now they can wear it no longer. They would not sell it for all the world. They prize it not for its intrinsic value so much as

for its associations. What higher and holier purpose can such a precious thing be consecrated to than the chalice on the altar? To have another wear it or to sell it in the market would be a desecration, but to give it to God and for ever afterwards have it used in the celebration of the divine mysteries-this is the highest

and holiest use.

Send the parcels, registered, to Rev. Doyle, 120 West 60th Street, New York, and as soon as enough is gathered we shall turn it into chalices.

FOR UNION PRINCIPLES.

Upon his return to his home in Upon his return to his home in Peoria Bishop Spalding gave out an interview in regard to the question at present of paramount interest—the relation of the employer and the employe—in the course of which he spoke informingly of industrial problems. He said at one point: We need not so much new measures, but a new heart. In our labor difficulties the moralization of both employers and employers an indispensable condition in the bringing about of a better state the bringing about of a better state of things.

And since the employers are fewer in number and presumably more intelli-gent than are the laborers, the chief effort should be to give them new minds and new hearts, that they may understand that they are trustees not less of public interest than of private interests, and that the rights of workers, to say the least, are as sacred as are the

rights of owners.

Labor and capital are allied forces and workers and owners therefore should live at peace and work in co-operation. When disagreements arise they should be settled by systematized arbitration, in accordance with joint agreements between the employers and the employed, involving the recognition of unions. For the union movement has been for good always; here and there it has destroyed the individual in his marked capacity above other men but in the equilibrium established by union forces the best interests of the greatest number have been conserved. Therefore, I believe that anything which will work to the fuller recognition of the union principle on the part of the capital of the country will be of far more significance than will the mere more significance than will the mere patching up of a forced agreement for a fixed period. Just as the union is recognized, just to that extent it is forced into responsibilities which it could not shirk if it would. The time may come when it will be advisable to incorporate unions, but it is not yet incorporate unions, but it is not yet hers; it is enough that union labor is recognizing that the union which repudiates its contracts literally kills

America should take the lead in this coming understanding and mutual recognition of rights between labor and recognition of rights between hard and capital. As a people we should be more in sympathy with labor than almost any other people on earth. Our ancestors worked with their hands, They came here young, active, vigor-ous and progressive, and they were the literal builders of the new country.

We should not have a class so out of touch with the man who labors with his hands. With a logical understanding between capital and labor it that is resolved to listen.

might seem on the face of the situation that the public would need to protect itself. With competition more nearly obliterated, however, the prices of com-

modities may be more nearly subject to the regulation established by demand. There is no necessity in society for that condition described as prosperity. At the best it is a season in which the

age flotation, has no principles, one a whole lot of practices.

One of these practices is to issue bonds and preferred stock above the cost and up to the probable earning power of the plant and then start the printing press and run off common stock and if the press breaks down.

There is an immense difference between the idea of a general welfare existing in society and in the dream of the Socialist of the time when man shall exist on the flat levels of sloven ease, devoid of ideals and insensate to the devoid of ideals and insensate to the finer impulses of his nature. American laborers are not Socialists,

much less are they Anarchists; they are for the most part religious, lawabiding men, and unionism as it exists to-day in the United States is a bene-ficent and conservative force, and where the unions are strongest their influence is most helpful.

The Church should do what it is

possible for it to do to improve the civil and economic condition of the people, but it will work more effectively

eral leper hospitals. In Madagascar the zealous sons of St. Ignatius have been entrusted with two hospitals for lepers. In the Vicariate Ap Northern Zanzibar (East Africa) the Fathers of the Holy Ghost have opened a large leper hospital, and for many years the same missionaries have been charge of the Government leper in charge of the Government leper hospital in the Isle of Reunion. So also the isles of Belep, north of New Caledonia, were transferred into an immense hospital for lepers, attended to by the Marist Fathers and the Sisters of the Third Order of Mary. by the Marist Fathers and the There are leper hospitals under the care of various Catholic Sisterhoods in Trinidad, in China, on the Mississippi, in Tonquin, at Gotemba in Japan, and

Intention for May. The general intention for the month of May is a very appropriate one—love for the Blessed Mother of Christ. Devotion to the Blessed Virgin is very dear to the hearts of all League members, who know that they can do no greater honor to the Sacred Heart than by loving the Mother whose place in Heaven is very near to the Great White Throne. As He loved and honored His Throne. As He loved and honored His own Mother, so we, her children here on earth, must pay to her, especially in the month of May, the homage of rever ent hearts and deep affection. can do so should attend Mass daily during this month, and never fail in the daily recitation of the rosary. Thus by your example you will help to spread this love for the Blessed Virgin which is one of the most beautiful things in the world.

Unreflective minds possess thoughts only as a jug does water, by containing them. In a disciplined mind, knowledge exists like vital force in the physical frame, ready to be directed to tongue, or hand or foot, hither, thither, anywhere, and for any use desired.

Once give your mind to suspicion and there is sure to be food enough for it. In the stillest night the air is filled with sounds for the wakeful ears

GUELPH SEPARATE SCHOOLS

HOLD ANNUAL FETE IN HONOR OF REV. GEO.

B. KENNY, S. J.

The pupils of St. Agnes and St. Stanislaus schools beld their annual fete this morning in honor of Rev. Father Geo. B. Kenny, whose festal day it is. After assembling at the usual time, the scholars at 930 marched into the basement of the church, and took scats provided for them. The basement was prettilly decorated with flowering and foliage plants, flage and bunting. On the blatform at the end were scated key Fathers Kenny, O'L'ane and Hottos, the Mother Superior and several of the trustees and their wives, while others of the Sisters were scated on chairs at the side of the platform. After the 'Hymn to St. George' had been sung by the children, the presentation of the addresses to Father Kenny by the children took place. The address from the girls was read by Miss Nattle Sceller, and was as follows: Dear Reverend Father Kenny:

Into the occan of time another year, freighted with the joys and sorrows of our school life, has passed, oringing us once more to that anniversary so dear to the hearts of the pupils of St. Agnes, our reverend pastor's paronal feast day. Would that our voices could give utter HOLD ANNUAL FETE IN HONOR OF REV. GEO.

ans passed, origing us once more to that aomiversary so dear to the hearts of the pupils of St. Agnes, our reverend pastor's paronal feast day. Would that our voices could give utter ance to the feelings of our hearts as we gather around you to day, dear Rev. Father, to express our loving gratitude for your many and of repeated kindnesses, also to thank our Father in Heaven for sparing you to make glad our hearts as we utter "Many Happy Returns of the Day," laden each recurring year with choisest graces. That the happiness which is ours of gathering around you on this occasion, to express our loving gratitude may be our privilege on many a feast of St. George is our heartfelt prayer, and when the eternal festival dawns may the brightest gems in the crawn awaiting you who have guided and instructed us with so much tenderness and zeal be.

Your Devoted Children of St. Aones

OBITUARY.

Geth has visited time in less than one year, death has visited the one family, the last time on Wednesday. April 15th, taking the mother, the subject of this sketch. Mary Judge, wife of the late Patrick McGuire departed this life on Jane the 6th last, She was born in the County of Roscommon, Ireland, in 1856, and in 1853, with her parents and one sister Mrs. E. Curran, who resides in Mulbery, Kansas, came to this country and settled in Percy, where she has since resided. They were among the first settlers and helped to make the country whas it is to day. On June 13th, 1859, she was married to Patrick McGuire and the union was blessed with eight children, four of whom are living to testify to the many good qualities of a kind and affectionate mother, viz. Mrs. Jas Smyth, Misses Kate and Nellie and Frank McGuire, all of Percy Another son, John, died recently on March 21st.

The deceased has been suffering for eight.

Kate and Neille and Frank McGuire, all of Percy Another son, John, died recently on March 21st.

The deceased has been suffering for eight years with paralysis, which she bore with Christian patience. She was an earnest faithful and devoted Catholic and quietly and peacefully passed away, for lined by the rites of Holy Mother Church. During the past fifty years she has been a resident of Percy, and for over thirty-four years has resided on the one farm. She was of an amiable diposition and her kind word and syndient where never wanting where sorrowned by all who had the pleasaft of St. Mary's church. High resident will be sincedly for scued by all who had the pleasaft of St. Mary's church. High resident Mass was celebrated by the pastor. Rev. Father McGuire, after which the remains were intered in the Hastings cemetery. May her soul rest in peace!

MRS WILLIAM SHEHIY, DUNDAS

One of the oldest residents of Dundas passed away on Good Friday, in the person of Margaret Kelly, wife of the late William Sheeby, beloved by all who knew her. Deceased was born in County Kilkenny, Ireland, seventy years ago, and came to this country when a girl of fourteen years, living in Dundas ever since with the exception of three years spent in the western States. She was a devout Catholic and fond mother and received the last rites of the Church on Holy Taursday.

She leaves to mourn her loss five daughters and two sons, William and Joseph; Teresa and Mary at home, Mrs. Thome Sheppard and Mrs Michael J. Dunne in Dundas and Mrs. Patrick J. Halioran in Terre Haute, Indian.

The funeral took place to Se. Augustine's church on Monday, April 18th, at 9 o'clock where High Mess of Requiem was celebrated by Very Rev. Mr. Heaan, V. G. The remains were laid in the new St. Augustine's cemetery. May her soul rest in peace!

THE EXPULSION OF THE ACAD-IANS.

The above was the subject of a lecture given in the spacious music hall of the Gloue-ster street convent of la Congregation de Noire Dame, which was crowded to the doors by a highly appreciative audience—those of Acadian birth or descent forming a considerable portion thereof. The lecturer was the Rev. Father Gill, O. P., of the Dominican Friary, and when it is said that he completely filled the role, it gives only a faint idea of the manner in which he discharged his duty. At times pathetic, at others indignant, at the treatment dealt out to the unfortunate Acadians, he also at times threw in a warry remark. able portion thereof The lecturer was the Ray. Father Gill, O. P., of the Dominican Frisry, and when it is said that he completely filled the role, it gives only a faint idea of the manner in which he discharged his day. At times pathetic, at others indignant, at the treatment dealt out to the unfortunate Acidians, he also at times threw in a writy remark which relieved the sombreness of the sendence depicted and the recital of the brutal conduct of Governor Lawrence. On a screen placed on the platform sime-light views were given, first of the happy homes and the beautiful and wellstocked farms of Grande Pre, succeeded by the harrowing scenes of the deportation of the people: wives separated from husbands, fathers and mothers from children, as they were driven at the point of the bayonet to the beach there to means on the bears and mothers from children, as they were driven at the point of the bayonet to the beach there to means on the control of the shore, to go where they did not know, but eventually to find their families scattered along the Atlantic coast from Massachusetts to Georgia. All this is vividly depicted in

Longfellow's Evangeline, and during the lecture selections from the poem were remarkably well rendered by a number of the young lady pupils. Selections of choice music were also given in artistic style on the violin by Rav. Father Couture. O. P., to plane accompaniment. During the scene depicting a weedling scene in the happier days, old Acadian dance music was well rendered on the violin by Mr. Thomas Graig. The lime-light was under the skifful management or Mr. John P. Dunne, white the views themselves — of which there were several—were of a high class of the arc. Among the distinguished visitors were Honorable Senator Poirier, who in well chosen faminguage introduced the lecturer: Honor Schator Moswent, Honorable Senator Poirier, who in well chosen faminguisted rows were the strength of the Senator Moswent, Honorable Senator Moswent, Honorable Senator Moswent, Honorable Senator Poirier, who in well chosen faminguisted introduced the lecturer; Honor Schator Moswent, Honorable Senator Moswent, Honorable Senator Poirier, who in well chosen faminguisted in the second of the Acadian and the Irish people. The infamous Cromwell, in the seventeenth century deported many thousanes of the young beys and girls to the West Indies, there to be sold as slaves. The qually infamous Lawrence was his worthy imitator in the eighteenth century. Surely this should be a bond of friendship between their descerdants!

On motion of Senator Poirier, seconded by Senator Ceffey, thanks were voted to the reverend lecturer, to the violinists, to the young ladies to Mr. Danne and to the Rev. Mo.her Superior for the use of the hall.

This was supplemented by Rev. Father Gill who returned his thanks end the thanks of all present to Miss Katherine Hughes, (10 whom her Indian projectes have keyen the tribal-name.' She does things well.') who, he said, was practically the originator and organizer of the entertainment.

THE ROMAN CATACOMBS.

blood vases; sculptures chierly on collins and a variety of miscellaneous things, all of which were referred to in a very interesting manner by Dr. Spetz.

In conclusion the lecturer said:

A good many take a great interest in the holy land and spend much time and perhaps money to get acquainted with the holy places in Palestine, Of course no one can find fault with them. Many follow the excavations of the great cities of Niniveh and Babylon with keen interest, and well they may, because the discoveries there throw more or less light on the Bible and confirm its teachings.

But the Catacombs seem to many to be of little or no interest, and they are studied but little. And yet they reveal to us more of the early Christians than Palestine and all the old cities of Aria and Africa together. While in Palestine, wars and the tooth of time have left few traces of the time of Christ and His immediate followers, here in the Roman Catacombs, many works of art and literature are preserved, thanks to the oblivion to which the Catacombs were reduced during the Middle Ages.

Why should such a wealthy mine of knewledge and information liefallow and untouched, while others of far less intrinsic value receive great attention and study? This is a question that has often pressed itself on me for an answer. What is the real answer? Is it because people do not want to know anything about the Christians of olden times? or is it perhaps because they are afraid that they might learn something that would force them to give up many, perhaps all the prejudices and false notions they have been imbued with from their childhood against Mother Church? For my part I will not judge. I leave that to a higher authority. But it is my firm conviction that a closer rand unbiased study of the Od Tarters of the Church, would give a flood of new light to a higher a work of the oldest and grandest Church among Christian communities on earth.

This study, I venture to say, would aid materially in bringing about the realization of that that desirable co

Fold."
At the close, Dr. Spetz gave some excellent views of Vienna, Rome, Barlin and London, as well as likenesses of Pope Lao, King Edward,

Miss Dorothy Smart, U.S. A., surgeon-general in the Philippine Leands, was received on April It in as a novice into the Convent of the Ledies of the Sacred Heart at Kenwood, Athany, Father John Burke, the young Paulistorator, went to Albany to perto in the ceremony of giving the veil and to preach the sermon of the day.

Miss Smarts retirement from the world was a great surprise to society. Her devotion to the Catholic faith has always been marked, but her beauty and accomplishments made

RESOLUTIONS OF CONDOLENCE.

RESOLUTIONS OF CONDOLENCE.

Kinkora April 18th, 1933.

At a regular meeting of Branen No. 175, Kinkora, held April 6th 1903, the following resolution was usanimously adopt of:

That whereas it has pleased Almighty God to remove by death Mass Honors, Enright of Dundalk, Oat., aunt of our worthy and nighly respected Bro., Pattick J Finnegan, past Chancellor and Maishal of our branch.

Resolved, that we, the members of Branch No. 175, hereby express our heartfelt syrrow for the loss sustained by Bro. Finnegan and family, and exema to them our most sincere sympathy and condolence in their sad affliction; also, and exema to the second of the biasetted in the minutes of this resolution be inserted in the minutes of this meeting, and sent to Bro. Patrick J. Finnegan and also published in the official organ and Carliblio Record. James McDonnell, President, Francis Joiddan, secretary.

Downeyville, April 20th, 1903.

At a regular meeting hald April 20th, 1903.

Downeyville, April 20th, 1903.
At a regular meeting held April 20th, 19 3, in heir rooms the following resolutions were donted:

which is will work some effectively be one privilege on many and the committee could be considered to the control of the contr

Toronto Globe, April 27,
His Excellency Moneignore Sbarretti, the
Papal Ablegate to Canada, is at present making his first visit to Toronto. He is here in
connection with the ceremonies attending the
Golden Jubilen of St. Michael's College, and
is the guest of His Grace Archbishop O'Connor., Mons. Sbarretti arrived in the city on
Saturday evening at 7:30 from Ottawa.
Yesterday morning he celebrated the 9
o'clock Mass in St. Michael's cath dral and in
the ofference at 3:30 a public recention was

Yesterday morning he celebrated the 9 o'ciock Mass in St. Michael's cath dral and in the afternoon at 33 a public reception was tendered him by the Roman Catholics of the city in the cathedral. Prompily as the half-hour was struck the procession of clergy left the palace on Church street and wended its way around Shuter and Bond streets to the main entrance to the cathedral. Rev. Father Murray of the palace was cross-bearer, and, accompanied by two acolytes, led the way; then the altar bors followed by the Christian Brothers, with Rev. Brother Odo Baldwin, Superior, the pricets of the service in their vestments, and Mons. Sbarretti, accompanied by Archbishop O Connor, in their purpler obes. Four little pages held the train of the Ablegate as he moved along between the guard of honor, compised of many prominent Roman Catholic citizsus. At the door of the Cathedral Vicar-General McCann received the Ablegate and after the latter had blessed the incess the procession moved up the centre sile of the church, which was crowded to the doors and beyond. The church was beauffully decreased with the Papal colors—yellow and white—and the high altar was a blaze of light. Many rich flowers were also used in the decorated when the sanctuary was reached Mons.

Many rich flowers were also used in the decoration
When the sanctuary was reached Mons.
Sharretti bestowed the Papal benediction on
the congregation. The rubrical prayers for
such an occasion to St. Michael and for the
Pope were then said, after which the Archbishop, on behalf of the clergyland laity of the
city and diocese, welcomed the Ablegate in a
very warm and hearty manner. He mentioned the great love and veneration held by
the Catholics of Toronto for the Holy Father,
and instanced the great device hown by
the people during the recent jubilee year of
the Pope.

Mons. Sbarretti, in his reply, thanked the
Catholics of Toronto for their hearty welcome,

jayed full liberty, the Pope looked with eyes of Mone. Mone Sbarretti gave the Benediction of the Blessed Sacrament, the musical numbers of which were "O Salubaris," sung by Miss Foley and Wigand's Tantum Ergo," chorus. Rev. Fathers Brennan and Hand acted as descon and sub deacon, with Rev Dr. Tracey as master of ceremonies. Vicar General McCann assisted the Archbishop at the throne. The following priests were present in the sanotuary: Frs O'Donnell Williams, O'Leary, Teefy, Gallagher, Walsh, McKotee, Canning, Wu. McCann, Minchan, L. Minchan, Rohleder, Lamarche, Barrett and Dering.

BY A PROTESTANT THEOLOGIAN. CCXXXVIII.

Before Professor Foster takes leave of the Papai claims, especially concern-ing the control of temporal matters, he extols free schools, evidently meaning those of our American model, as the breaking up a betief in these claims. Now in view of the gathering misgivings of religious Proestants, and of serious men generally, concerning the moral results of our school system, Dr. Foster appears a little precipitate in giving such confi-

dent praise to it. Goldwin Smith stands at the antipodes of Catholicism. Yet, as I see from the Spectator, he expresses con-siderable doubt whether popular education without definite religious teaching will prove a benefit. His misgivings, we know, are shared by great numbers of extreme Protestants, who

numbers of extreme Protestants, who nevertheless are thinking men. In the face of such authorities Dr. Foster's talk sounds a little bit like clap-trap.

Be this as it may, I think that his eulogy on our Public school needs mature reconsideration, and a very decided revision. As it stands, it sounds to me very much like a commendation of them as an instrument of Protestant proselytism. This can hardly have proselytism. This can hardly have been Foster's intention, for I take him to be a very much better friend of reto be a very much better Friend of Feligious liberty than the Rev. Mr. Dickinson, late our Massachusetts Superintendent of Schools, who, in an address which I heard here at Andover, ed that children ought to be com pelled to attend the Public schools, in pened to attend the Public sensols, in order, among other reasons, to educate them in "uniformity of belief." The clerical standing of the speaker, and of his principal hearers, and the fact that the meeting was ecclesiastical, not edu-cational, and that in a constitute word. cational, and that, in a carefully worded address he had given no defining limitation of uniformity, made it reasonably clear that his mind was principally fixed on religious uniformity, as some-thing to be secured by our Public

As my readers will remember, I have wice expressed this interpretation in the Review, against which neither time has Mr. Dickinson reclaimed, or any of has Mr. Dickinson retained, their silence may merely express contempt, but in view of the sensitiveness of the American mind to such a charge, I think we may reasonably presume that here silnce means assent.

However, I reserve further remarks

on Dr. Foster's praise of our free schools to a later occasion, and fuller reflection.

We pass next to the chapter we pass next to the enapter on Scripture and Tradition. I have little to say about this, not finding much with which I disagree essentially. However, at the end there are two remarks of his which call for comment.
One is, that the Roman Church claims
immediate inspiration. This she asly does not. Perrone emphati-affirms that it has never been taught in the Church that the gift of doctrinal infallibility has been com-municated in the way of inspiration. That heated French writer who de-clares that "when the Pope thinks, the Ghost is thinking with him, spoke wholly without warrant from the Church. The Holy Ghost, in an excathedra definition of the Pope, is viewed as acting solely in the way of restraint from doctrinal error, not in the way of the communication of new truth, previously unknown to the Church. Such a new revelation the Church. Such a new revelation is expressly denied by the Vaticanum. Nor, says Bellarmine, does the infallibility of a cathedratic definition mean anything except dogmatic infallibility. does not, he remarks, means an infallible apprehension or allegation of nondogmatic facts, or infallibility reasoning in support of the definition, or perfection of expression or arrange-ment. The inspiration of Scripture, says the Cardinal, imports all these excellences, but the infallibility of a definition of the Church does not necessarily involve any of them. It simply involves exemption, in every point, from a misstatement of the faith of the

The second point concerns the obligation of observing the Sunday. Dr. Foster allows that there is no New Testament injunction for this, but triumphantly asks, as if there could be answer, whether apostolic example is not of as much force as aposto-

lic precept.

The Catholic answer would be Neither example nor disciplinary precept of the apostles absolutely binds the Church, but only apostolic revelation.

That which Christ communicates to the apostles as divine truth or per-petual ordinance, is held by the Church to be something from which she not depart to the end of days All other public acts or injunctions of the apostles are held to be simply an exercise of the power of the keys, and this power of the Church claims as having descended in its fullness to her self. She can, therefore, on mature advisement, depart from any apostolic way of acting among primitive believers, or abrogate any disciplinary precept of the apostles. Only what they make known as the voice of Christ speaking through them, is perpetually binding on

For instance, it is perhaps a rash but it is not an heretical opinion, that the apostles instituted the Order of Deacons, not by divine revelation, but as commended by a godly expediency. If, which is highly improbable, the Church should ever after this view. she would then hold herself authorized to deal with the diaconate as with the inferior and non-sacramental orders.

to vary and dispense in this matter according to due regard of time, place persons and circumstances, to go be youd this apostolic ordinance or to stop short of it, as she has thought fit.

In like manner, Catholics hold that the Sabbatical principle, of setting anies: apart one day of the week for worship of our J and abstinence from servile labor, is divinely revealed in the decalogue, and is of perpetual obligation, but that he variation from the seventh day of week to the first, tion of the Lord, as the consummation of creation, is not of divine, nor even of apostolic precept, but as being simply apostolic example, and of unvarying songruity with the scheme of redemp tion, binds Christians now, not at all as of divine injunction, or immediately of apostolic use, but as having been per-petuated by the Church through the same power of the keys by which it was first introduced. The Church will doubtless never change it, not, how-ever, as being restrained by divine command, directly or indirectly, but because the reason for continuing the observance of the Sunday instead of he Sabbath remains always the same. There would be no " just cause " for a

econd variation. When Dr. Foster is so triumphant in declaring apostolic example to be equal to apostolic precept, I should like to ask him what he says to the fact that, as we see from Acts xx: 7, the apostles were accustomed to celebrate the Communication with the helicary the Communion with the believers at least every Lord's Day. In our time the Plymouth Brethren, the Disciples, and several other Protestant bodies, hold this apostolic example to be an unvarying law to the Church. Why not, if Dr. Foster's affirmation holds Yet assuredly he neither practices nor enjoins a weekly Communion. So also Dr. Foster will hardly dispute that, where circumstances were not decidedly against it, the apostles baptized by mmersion. Yet Professor Foster has probably not baptized by immersion twenty times since he has ordained. His exultant inquiry is defeated by his

oractice. Foster's next chapter, treating of Justification, Faith, and Works, we let stand over until we have taken, however disgustedly, another turn with

CHARLES C. STARBUCK. Andover, Mass.

THOUGHTS ON OUR LADY.

Now is the time to offer your gifts to Mary. Gather a bouquet as it were. Let it consist of all the virtues, the lily of purity, the violet of penance, and, above all, the rose of love, and your heavenly Mother will weave for you a bouquet of forget-me-nots when she beholds your May flowers blooming at her feet, "fragrant, filling the air with a strange and wonderful sweet-

But the garden has done its work. It has been a refuge from the world's stinging gnats and bitter sorrow; and, tending and loving and watching it, its owner has once more learned to thank Him who makes a portion of ground something to cheer and strengthen and console. A garden was His first gift to man; expulsion from it, the punish ment for his grievous sin. And of all the regrets which beset the aching hearts of our first mother that must have been the most poignant which was woven with the longing for the garden in which the days of her innocence were passed. Dante, it is said, hungered in his exile not for the heaps of stone and marble which art had reared in his native city, but for a tiny garden there, where Arum lilies grew. -Louisa May Dalton.

Ah yes! Spotless and immaculate, Ah yes! Spotless and immaculate, and with all the purity of a fire-tried soul, she had passed under the mighty yoke of Christ, who had put His own stole of suffering around her. But strange to say, though now enrolled in the classical band of virgins, who follow the glorious band of virgins, who follow the Lamb wherever He goeth, and sing the canticles none other can sing, that are they worth? I will not say that they are worth nothing; that there were hours and days when the thought haunted her with a sense of pain and fear, that perhaps after all the day of trial was sweeter than that of victory; and like that of Alexis of old it would have been better, or more glorious, to have died a reputed Magdalen. For saintly souls, like this are ambitious. They want the highest and the noblest. The martyrdom must continue till the last breath, nor do they care to yield up their souls but in a sigh of pain, and the agony of derelic-tion. — Rev. P. A. Sheehan — Luke

Childlike confidence is the chief thing eeded for devotion to Our Lady and this is not easy to acquire in later life without proper direction and diligence, or even in earlier years without a thorough religious training at home and at school. It is not enough to respect Mary as mother of Jesus, or to con-ceive a high regard for her sanctity and prerogatives. Confidence implies trust in another's fidelity, belief in the ower and reliance on the readiness of another to help us by granting or obtaining what we need. Confidence in the mother of God implies a disposition to make known to her the most secret needs and wishes of our hearts, to in roke her aid, to obtain the favor of her powerful intercession. It is the highest expression of our filial love for her to whom we become sons by our brother-hood with Jesus Christ. She loves us with a tenderness no words can ex-press, with a love that is not less for each one personally because our number is multiplied, and her love is so constant that neither time nor absence, nor our own indifference or ingratitude can turn her from us. She is all-power-ful with God, "full of grace," worthy She would doubtless ever then retained the would then do so not as divinely, but, so to speak, as historically obliged.

In like manner, Catholic divines commonly, at a levents very frequently, view at least prosbyters and bishops as apostolically restrained from marrying after ordination. Yet as Christ has expressed no such prohibition, and the apostles have alleged none from Him. The Church has always held herselffree were given to us by God to inspire us the Church has always held herselffree.

Hearts Thatlare Diseased method to startle other to face any oblige's crises. The child will not live it. The child will not live it. The child will not live its quickness in puncturing the bubble of your pretended knowledge; instinctively precing the handmaid of theft. But in the life death of the child or the adult the symptom obtains apostolically restrained from marrying after ordination. Yet as Christ has expressed no such prohibition, and the apostles have alleged none from Him.

The parent must live truth or the child will not live it. The child will not live it. The child will not live it. The child will not live its quickness in puncturing the bubble of your pretended knowledge; instinctively precing the handmaid of theft. But in the life handmaid of the child do win attention and to startle others by wonderful stories. It may be merely carelessness in speech, the reckless use of words. It may be merely carelessness in speech, the reckless use of words. It may be merely carelessness in speech, the reckless use of words. It may be merely carelessness in speech, the reckless use of words. It may be merely carelessness in speech, the reckless use of words. It may be merely carelessness in speech, the reckles use of words. It may be merely carelessness in speech, the reckl

with confidence in Him. We need this confidence in hours of desolation and temptation, when disposed to take gloomy or pessimistic views of the world about us. We need to have on our lips the familiar cry of her Litanies: Virgin most Powerful! Cause of our Joy! Gate of Heaven! Help of the Werk! Consoler of the Afflicted! Weak! Consoler of the Afflicted and all the tender expressions of love with which, as true children, we can confidently invoke her motherly inter-

FIVE-MINUTES SERMON.

Third Sunday after Easter. HOW TO WORK FOR SALVATION.

"The God of all grace, Who hash called us to His eternal glory in Christ Jesus, after you have suffered a luttle will himself perfect you, and confirm you, and establish you."

The time in which the Easter Comnunion should be made is now drawing towards its close. To-day is the third Sunday after Easter, and Trinity Sun-day, the last day for fulfilling the pre-cept, is only five weeks off. All, therefore, who have not yet performed their should begin to think seriously

about it.

There is a very weighty consideration which I wish to lay before those who are still negligent. Indeed, what I have to say concerns all who remain for any length of time in the state of sin. This consideration is not merely diving in this state, and the danger of dying in this state, and of consequently being lost for ever. This, of course, is a point which no prudent man will neglect. What I wish specially to point out, however, is that, even supposing that those who are in the state of sin could be certain that they would before the end recover the state of grace, and should actually do so, and so secure eternal happiness, yet for all that, the whole of the time yet, for all that, the whole of the spent in the state of sin would have been lost. Now, that this loss is no trifling one, will appear from what I am going to say.

As you well know, my dear brethren, Almighty God requires of each of us that we shall work out our own salvation. The happiness which we shall obtain, if we obtain it, will be the just reward of our labor. This reward must earned. The crown of glory is not ne earned. The crown of giory is not an alms thrown to a beggar; it is the payment due in justice for work done. But this is only a part of the truth. We have, indeed, to earn, to deserve the eternal recompense which God has promised; but that we may be able to do so God's grace is necessary. necessary merely in the sense God's actually help must go before us and accompany us in all our good actions, but necessary in the sense that he who merits must be in the state of

Now, given that a man is in the state Now, given that a man is in the sace of grace, every supernatural work at least—that is to say, every work which springs from faith and hope—is a meritorious action, and deserves for him who performs it an increase of neverending joy and happiness. We may, perhaps, go even farther than this for there seems to be good reason for thinking that not merely every supernatural action, but every good action, even though it springs from merely naturally good motives, is meritorious in God's sight. And not only are the actions of a man who is in the state of grace meritorious, but the greater part of them have also another fruit of great The temporal punishment which, there is reason to think, the larger number of men are liable must be satisfied for, before we can enter into the kingdom of heaven. Now, almost all the actions which are performed in the state of grace satisfy for the temporal punishment which other wise we should have to undergo. So that the works done in the state of grace have a two-fold value: they are meritorious of reward, and they satisfy for temporal punishment.

But now suppose that these same works are done by a man not in the state of grace, but in the state of sin, would not be true. But this is certain -they are neither really meritorious nor satisfactory. They do not earn for us the recompense of eternal life, which must be earned. All the works done by a man in this state are lost, and the time is lost. It matters not how difficult or how good in other re spects these works and actions may be they do not deserve eternal life; do not satisfy for past sin. If this is so, is not this in itself a sufficient reason for at once fulfilling our duty, and thereby obtaining such a value for our ctions as to make our life really worth living.

PERE LE JEUNE.

("Thoughmy bed had not been made up since the creation of the world, it was not hard enough to keep me from sleeping."—Parkman's Jesuits of North America.)

The soldier of the Cross had kept The hours of vigil, fast and psalm, And still in evenings's holy calm, He thought of work undone; and wept.

Dieppe's old convent stern and grave Could boast of none like Pere Le Jeune-The soldier-priest—to leave it soon. And cross the Western Ocean's wave.

"Here am I, Lord! Ready to go, No matter what the task may be, My Master, on the accursed tree, At duty's call, has taught me so. "St. Lawrence's surging tide and shoal, With Thee, are terrors overcome.

My bed, upon the rocky steep,

Though not made up since earth Brings to the tired limbs repose Thou givest Thy beloved sleep. "Ready, to meet the martyr's doom, Ready. O Lord, the worst to brave. R. ady, Algorquin souls to save. Ready, when called, I come, I come."

It Nourishes Infants.

No other baby food is as nourishing

Nestlé's Food

LEEMING, MILES & CO., MONTREAL.

FATHERS AND SONS.

As boys grow up they very ofter show traits of character not at all lov-able or winning; they are a puzzie and a worry to their mothers, and to their a worry to their motors, and to their fathers they become, in too many cases, objects of annoyance, not to say dis-like. This is a very sad state of affairs in any household, when there arises an estrangement between father and son; when the boy's ways seem in the father's eyes highly unsatisfactory and when the father's ways seem to the boy tyrannical and intolerant.

To the father the boy cwes obedience, love and reverence. Does the father

owe his son anything? Most certainly he does. The duty is not all on one side. The father has not done his all when the son is fed and clothed. He owes him something more—love, friend-ship, tolerance for his faults, sympathy with his aims and aspirations. Does the father always give these things to his growing son? The cases are too nnmerous where, instead of these most important aids to the proper develop-ment of a boy's better nature, he receives from his father nothing but fault finding and nagging, arbitrary prohibition to sneer at the youthful self-asser-tion which is a feature of the boyish character.

At no period of life is a boy more a mystery to his parents and to himself than at the age of, say, fourteen or fitteen years. Then is his mind full of strange thoughts, his imagination teeming with strange fancies, his heart responsive to strange impulses. Apparently hard and unfeeling — having outgrown the gentleness of childhoodhe is, on the other hand, strangely sensitive and timid. This is a most delicate and dangerous time, when it requires not only all the strength and firmness but all the tact and sympathy of parents, to repress all that and draws out all that is fine, in a boy's nature, so that he may enter upon the years of manhood with a body undefiled and a mind and soul untainted.

Coldness, harshness, the part of a father at this period of a boy's life is a great misfortune to the boy, yet many fathers do not appreciate this; and, though with their daughters they may be models of kindness they are captious and critical when it comes to dealing with their sons.

There is one thing above all which

rankles in a boy's heart, and that is sarcasm. A father who uses sarcasm might almost as well use a poisoned arrow. A boy can endure out and out sternness and harshness, and be com-paratively unharmed by it; but to be sneered at by one whom he loves is in-tolerable. God pity the boy whose generous impulses are warped by the sarcasm of a father or mother!

Fathers of families, the food and clothes you provide for your children are not everything. They need to be cared for and fostered in spiritual things as well as in temporal. Your duty before God to your growing sons is that you be kind to them, that you endeavor to understand them, that you try to make them feel confidence in you. Their hearts' happiness, nay, their souls salvation, may depend of whether you win them by kindness or repel them by coldness. Many a boy who has gone wrong would not have continued in his wrong-doing if, after the first step downward, heartily re-pented of, he could turn to his father for comfort, or advice or assistance.

See the infinite kindness of God

See the infinite kindless of Gotz. We are His children. Young and old we are His children. And we all, like sheep, have gone astray. We all have sinned against Him, over and over again. Yet He does not treat us with corn or contempt when we turn to

Oh. earthly fathers! can you not in be like our Father in some measure be like our Father in Heaven? To Him the prodigal may Heaven? always return. Can you not copy in your dealings with your sons the kind-ness which He employs toward us all? -Catholic Columbian.

HOW PARENTS TEACH CHILDREN TO LIE.

Truth is the straight line in morals It is the shortest distance between a fact and the expression of it. The foundations of truth should ever be laid in childhood. It is then that par ents should instill into the young mind the instant, automatic turning to truth making it the constant atmosphere of the mind and life. Let the child kno that "Truth above all things" be the motto of its life.

Parents make a great mistake whe

they look upon a lie as a disease in morals. It is not always a disease in itself; it is but a symptom. Behind every untruth is some reason, some cause, and it is this cause that should be removed. The lie may be the result of fear, the attempt to cover fault and to escape punishment. It may be merely the evidence of an overmay be merely the evidence of an over-active imagination. It may reveal maliciousness or obstinacy. It may be the hunger for praise that leads the child to win attention and to startle

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDOUBTEDLY THE BEST OF BEVERAGES





The things we fail to do are the greatest tests of our lives."



By neglecting to insure his life a man neglects to secure the only asset which his death would automatically convert into cash. The continuous instalment policy issued by the

NORTH AMERICAN

provides the beneficiary, after insured's death, with an annual income for life, In securing such a contract, extending over a long period of years, care should be taken to obtain it from an institution of unquestionable stability. Five Million Dollars of Assets, together with the proportionately large net surplus, make the financial position of the North American unexcelled.

Home Office, Toronto, Canada

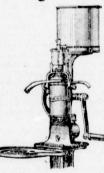
NORTH AMERICAN LIFE

L. GOLDMAN,

JOHN L. BLAIKIE.

WM. McCABE.

Figure the Matter Out for Yourself.



Steel is now worth from \$28.00 to \$30.00 per ton, or about 15 eents per pound, so that if a cream separator were made entirely of steel the cost of the material alone would be only a very fev dollars. Of course there is the further cost for foundry and machineshop work for tempering the steel, etc., and on top of all this a certain amount must be added to cover the expen This last item explains the difference between our prices and

what others ask. Our prices are amply large to provide for the very best materials, the very best design, the very best workmanship and a reasonable margin for selling expenses and probe We go on the principle of selling several hundred separators per year at a small profit per separator. An agent will sell from tento fifteen separators in a year, so he naturally has to have a profit of from \$3.00 upwards on each. We sell one hundred and fone other things in addition to separators while the agent makes his money entirely from the few separators he sells. This explains how we can sell a separator for \$48.75 which others want \$75.00 to \$80.00 for. We send all our separators out on Free Trial. Send for our catalogue and terms.

Windsor Supply Co., Windsor, Ont.

SOLID AND PROGRESSIVE Since its Organization in 1869

The Mutual Life of Canada

For Thirty Years THE ONTARIO MUTUAL LIFE

has paid to its Policy-holders in cash: For Death Claims \$2,424,521.63 For Endowments and Annuities..... 764,462.31 For Dividends to Policy-holders 1,177,061.77 For Cash Surrender Values to Policy-holders 859,570.51

naking \$5,225,616.22, and it holds in Surplus and Reserve for the security of its making \$5,429,516,22, and it holds in surplus and reserve for the security of the policy-holders on 4 and 3½ per cent. basis \$6,424,594.21, being a grand total paid to policy-holders and held for their security of \$11,650,210.43. This sum largely exceeds the total premiums paid to the Company — the result of thirty-three years' operations, and actual favorable results count in life insurance.

R. MELVIN. President. GEO. WEGENAST,

ie." The true method is to quicken own lapses from truth by appeal to the moral muscles from the positive side, urge the child to be honest, to be faithful, to be loyal, to be fearless to the truth. Tell him ever of the nobility of courage to speak the true, to live the right, to hold fast to principles of

honor in every trifle—then he need never fear to face any of life's crises. The parent must live truth or the

some white lie told to a visitor and unknown to be overheard by the little one, whose mental powers we ever under-estimate in theory though we may overpraise in words.—Home Journal

Hearts Thatlare Diseased

MAY 2, 1903

Addr

CHATS WIT

The Christian joy. It is the b well as his duty, joice all the tim s not rejoicing a disobeying God on Jesus Christ has any good ex But note the sp nd the object of in our circumsta always for our changing; but i can rejoice alwa same. It is onl power that this sible.—Rev. R. The Reward There are the

mediate succe pointments; the reward and a sc the world. The never theirs; and the long-daily experience iss the crown theirs to pluck ton Wright Ma

Fight your own ground. and you'll such better than one ng some one's No one will ev help yourself, l heartily intere but carve your and stand firm those who hav given them to ave started dollar or two. begged or paid speech. They own hands and Men who win and I never k who induced mother to spe Whether you for money, or with your han Say "I will," conquer. Ne say, I have dr riends someti none at all.

week a young and a Catho Frank B. B He fought h struggle tha antagonize a believed wro he was not teachings of life. He wo thing in orde horred trick With him t doubtful ex success. Wi

One

There died

tian was on There is a Catholic you ally for the enter the pupright Cat in the politi not do mean gain. Ther gogues in pl is stalwart (except to may not wir efines the widespread after all, ci such force.

that an upri

tain men, b ing the rearight thing come to be commercial moral idea machinery. call halt et merican

VERAGES

orna-

leat

rrow

es."

are the

insure his life a man

the only asset which

automatically convert

continuous instalment

ficiary, after insured's

nual income for life.

a contract, extending

d of years, care should

ain it from an institu-

nable stability. Five

of Assets, together

ortionately large net

e financial position of

Toronto, Canada

N LIFE

WM. McCABE,

Yourself.

\$30 00 per ton, or about 15

a would be only a very fev ther cost for foundry and he steel, etc., and on top of ded to cover the expense of

ply large to provide for the lesign, the very best work-r selling expenses and profit-eral hundred separators per

An agent will sell from ien he naturally has to have a h. We sell one hundred and reparators while the agent low soparators while the agent low soparators he sells. This tor for \$48.75 which others d all our separators out on and terms.

Canada

SSIVE

AL LIFE

.\$2,424,521.63

. 1.177.061.77

ers 859,570.5I

764,462.31

rve for the security of its

, being a grand total paid 210.43. This sum largely

e result of thirty-three life insurance.

W. H. RIDDELL,

om truth by appeal to

Secretary

AMERICAN

You Are to Be the Judge

We will send to every worthy sick and alliag person who writes us, mentioning The Carmota Record, and it is a street of the track of the street o

Address THEO. NOEL, Geologist, Dept. A. D., 101 York-st., Toronto, Ont. A Mineral Spring at Your Door.

The Christian life is a life of constant The Christian life is a life of constant joy. It is the believer's privilege, as well as his duty, to rejoice, and to rejoice all the time. The Christian who is not rejoicing all the time is not only disobeying God but bringing dishonor on Jesus Christ. No Christian ever has any good excuse for not rejoicing. But note the sphere of the believer's But note the sphere of the believer's oy "in the Lord." He is the source nd the object of our joy. If our joy is our circumstances, we cannot rejoice always for our circumstances are ever changing; but if our joy is in Him, we can rejoice always, for He is ever the same. It is only in the Holy Spirit's power that this constant joy is posible.-Rev. R. A. Tower.

The Reward of the Unsuccessful. There are thousands of men to whom mediate success rarely comes; they are met by constant failures and disappointments; they struggle with scant reward and a scantier recognition from The sweets of success are never theirs; the struggle, the labor and the long-deferred hope are their and the long deserred hope and the long deserred have a daily experience. Such men may not miss the crowning of life; it may be theirs to pluck from failure the immediate flower of noble character.—Hamilon Wright Mabie.

Say "I Will." Fight your own battles. Hoe your own ground. Ask no favors of anyone, and you'll succeed a thousand times better than one who is always beseeching some one's influence and patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will be a long one, perhaps, but carve your own way through life, and stand firm while you chop and cut. Men who have made fortunes are not Men who have made fortunes are not those who have had \$2,000 or \$3,000 given them to start with, but boys who have started fair with a well-earned dollar or two. Men who acquire fame have never been thrust into it by puffs begged or paid for, or given in friendly speech. They have outstretched their own hands and touched the public heart.

One Catholic Politician.

There died at Indianapolis during the week a young man who was a politician and a Catholic, and as a Catholic a credit to the Church, says the New World.

Frank B. Burke began his life humbly. He fought his way to the top in a struggle that would have appalled many. A Democrat, he did not fear to antagonize any party policy which he believed wrong. He was a born leader; not a man born to be led. A Catholic, he was not ashamed to observe the teachings of his faith in his political teachings of his fatth in his distinction of the life. He would not do a dishonest thing in order to gain place. He abhorred tricksters and time-servers. With him there was no resorting to doubtful expedients in order to win success. While he lay ill both Demo-cratic and Republican journals declared that an upright man and sincere Chris-

There is a lesson in such a career for Catholic young men everywhere, especially for those who have decided to enter the political field. Of earnest, which the political field of the political field of the political field. upright Catholics there is great need in the political arena-of men who will not do mean things either for fame or gain. There are tricksters and demagogues in plenty; the need of the hour s stalwart Christians who have no fear, except to do wrong. It is true they may not win high success, as the world defines the word, but they will exert a widespread influence for good, and, after all, civilization is best builded by

CHATS WITH YOUNG MEN, wrong in the forum of justice; or the priest of the poor checks the ruthless career of the mighty captain of indus-try. Again, in some political emergthere comes upon the Babel of many voices one clear, ringing note, which stirs the higher impulse and sets the nation marching to the music of a great issue.

All this is well, because it testifies to the power of soul over numbers and opulence. These great leaders are also teachers and apostles, when they awaken the masses to a sense that there is something worthier than gain or ease, more moving than hope or fear, and that is the eternal law of right and justice, which the world has still deep in her heart, and which her sons, gifted in speech or song or insight, can stir at the right time into a wave of emotional fervor.—Catholic Citizen.

Don't Wait for Opportunity.

Shakespeare's well-known saying about that tide in the affairs of men which, taken at the flood, leads on to fortune, is often understood in a quite different sense from that probably intended by the poet, for not a few imagine that because appropriate comes to every mancause opportunity comes to every man it is his duty to sit down and wait for it. Opportunity does not come to him who waits, or, if it does, it passes un recognized. What are called opporinventions were what we call the result in ventions were what we call the result is worth while to remember that these "accidents" occurred to men who for years had been thinking and working along a given line, and, while in a sense they may have been fortuitous, the apprehension of their significance was something more than coincidental. Opportunities are created by the men who are bent on achievement. As Lowell says:

"The busy world shoves argrily aside
The mon who stands with arms akimbo set
Until occ-sion tells him what to do;
And he who waits to have his task marked

Shall die and leave his errand untulfilled." The Men to Move the World.

own hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail as one who induced his affectionate grandmother to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, and heart, and brain. Say "I will," and some day you will conquer. Never let any man have it to say, I have dragged you up. Too many friends sometimes hurt man more than none at all.

One Catholic Politician.

There are wild passions in the human heart, which laugh such frail barriers to scorn. It is useless to such a being as man now is, with all the fire of concupiscence burning within his breast, merely to enlighten and to refine him. He wants something more than light: Father Sasia, S. J., to young Catholic laymen. He wants something more than light; he wants strength, interior strength. Now this power, which is at once light, health and life, is divine grace, and the fountain of grace is the sacramental system designed by the Almighty to apply to men the all-refreshing and to apply to men the air refreshing and vivilying stream of Christ's precious blood. Life is tumultuous and dissi-pating; temptations are numberless; the world, the devil and the flesh awfully strong, and heaven can be reached only by conquering them all; but let us be of good cheer—sacramental grace dispensed by the Church

will give us strength to achieve the victory and win the crown. In the face of the scornful infidelity of the age, it is a noble, consoling, sub-lime spectacle to see our Catholic young men rising up everywhere to proclaim openly, fearlessly, their whole-souled faith in the Roman Catholic Church, her tenets, her doctrines and her prac-

Give me the practical, earnest, sincere Catholic young men, the men of faith and deeds, give me the men that realize the existence of the better world beyond the grave, the men that love God above all things; men that fear sin more than all other evils; men who strengthen their weakness with power from above, and with such men, as with the lever of Archimedes, I could move the world .- The Monitor.

A MEDICINE FOR THE MINER'S PACK —Prospectors and others going into the mining regions where doctors are few and drug stores not at all, should provide themselves with a supply of Dr. Thomas' Eelectric Oil. It will off-set the effects of exposure, reduce sprain, and when taken internally will prevent colds and sore throat, and as a lubricant will keep the muscles in good condition.

OUR BOYS AND GIRLS. THE LITTLE MAID OF ISRAEL.

BY EMMA HOWARD WIGHT.

CHAPTER VI.

Upon leaving the caravan of Naaman, the servant of the king returned to the palace and sought his master. "What tidings dost thou bring?" ked Jehoram. "Hath Elisha healed asked Jehoram.

Naaman of his leprosy?"

"No, my lord," replied the servant,
"and I bring to thee a message from
Naaman who is greatly incensed," and
he repeated to the king Naaman's mes-

Jehoram's face grew pale.

The servant then proceeded to relate ow Elisha had received Naaman and

what he had bid him do.

"What meaneth Elisha?" cried
Jehoram, in fear and anger. "Does he
not know that he will bring destruction upon Israel?"

upon Israel?

"I did say unto Naaman of Syria that the ways of Elisha, the prophet, were not like unto the ways of other men." said the servant. "But Naaman would not give heed to my words, he augrily bade me be gone."
"Go. mount the fleetest horse in my
possession and make haste to the house

of Elisha," commanded the king. "Say to him that if Naaman of Syria return-eth in anger to Damascus, Benhadad,

An, this worshiper of a race god understandeth not the ways of a prophet of the true God of Israel," cried the king, scornfully. "But be that as it may Naaman must not return unhealed and in anger to Damascus. So go thou with all speed and deliver my message to Elisha. The caravan of Naaman can-not have proceeded far; thou canst still overtake it after thou hast seen Elisha.

Lose not a moment; go!"

After the departure of his servant Jehoram shut himself up alone in his chamber. He sought not the counsel of the wise men of his kingdom; he knew that no one could extricate him

from threatened disaster save Elisha.
Impatiently the king tossed aside the jeweled crown which rested so heavily

upon his aching brows.

"Ah, can all the glory of a king compensate for the cares that lie so heavily upon him? Jehoram, king of all Israel

often envyeth the humblest of his subjects. Time passed and the king, restless

with suspense, consumed with anxiety awaited the coming of his servant. At length, the servant returned. Speak; what tidings dost thou

bring?" cried the king.
"My lord," replied the servant, "I
did hasten, as thou commanded, to the
house of Elisha. His servant admitted

me to the presence of the prophet and I delivered to him thy message. Elisha heard me in silence, then he spoke. 'Jehoram, king of Israel, hath but little faith,' he said. 'Go to thy master and say unto him that Naaman will return to Damascus healed of his leprosy. A long sigh of relief broke from the

ilips of the king.
"Elisha be a prophet and a holy man of God," he said, "therefore, will I believe his words and have faith in him.

CHAPTER VII.

An hour before sunset, upon the day following his departure from Damascus, the caravan of Naaman reached the banks of the Jordan. The Jordan was very different from the beautiful Syrian rivers, Abaha and Pharpar. Its waters, muddy and discolored, flowed sluggishly between unshaded banks covered with coarse grass and rank weeks.

Naaman descended from his chariot and advanced to the banks of the river. He stood, for some moments, frowningly regarding the discolored water as it crept to his feet, then he threw aside

in the Jordan, but my brain doth whirl, my eyes are dim and blurred. Mas-rekah, faithful sorvant, 'tis for thee to speak — am I whole or am I still a leper?" and he threw his arms wide

In silent wonder and awe the servants of Naaman gazed upon their master. The loathsome, leprous spots had en-tirely disappeared, his flesh "was like unto the flesh of a little child.

But Naaman knew not that he was healed. Him eyes, dim and dazed, were fixed upon the old servant. One down-ward glance would have told him all, but Naaman, soldier and mighty man of valor, now knew a coward's fear.

Masiekah came forward, and falling

at his master's feet, covered his hands with kisses and tears of joy.
"Master! dearest master!" he cried,

"thou art healed! thou art clean! thou art no more a leper."

A great tremor shook Naaman's mas

ive limbs. He grew weak as a little child, his lips quivered and tears filled his eyes. His servants broke into shouts of joy and exultation. They threw themselves on their knees before Naman, kissing his hands and feet.

"Arise, my good and faithful servants," said Naaman. "Turn we our faces again towards Samaria. I go to

seek the prophet, Elisha."

Masrekah laid his hand upon Naa

man's arm.

"My lord," he said, "thou hast forgotten to render thanks to Rimmon, god of Syria, for the great good that tath been done unto thee. Masrekah thus presumeth to remind his lord lest the god, being angered, should send some calamity upon Naaman."

Naaman smiled.
"Naaman shall not render thanks to Rimmon, god of Syria," he said. "Nor doth Naaman fear the anger of Syria's god. Nay, be not troubled, my good Masrekah, all will be well with Naa-

Naaman then arrayed himself in his purple robe and passed on to his chariot. For a moment he stood gazing upon the waters of the Jordan to which the crimson glow from the setting sun lent fleeting beauty. His eyes were filled with a great joy, an immeasurable peace. Then he stepped into his char-iot and motioned for the caravan to proceed.

It was the same hour, upon the next day, that the caravan of Naaman again stood before the humble dwelling of

stood before the number dwelling of Elisha. Naaman, calling one of his servants to him, said:
"Go thou into the house of Elisha and say to him, 'Naaman of Syria, having done thy bidding, bathed seven times in the Jordan, has come forth whole. He most earnestly desireth speech with thee, that he may tell to thee how his heart has changed, also give unto thee the ten talents of silver, six thousand pieces of gold and ten changes of raiment which he brought

with him from Damascus."

The servant passed into the house of the prophet. In a short time he returned, saying:
"Elisha will come forth, my lord,

and speak with thee.' Naaman alighted from the chariot and awaited the coming of the prophet. After a little while a man stepped through the low doorway of the humble

through the low doorway of the humble dwelling and approached Naaman.

Tall and spare in figure, he wore a dark, coarse robe, over which flowed a long, gray beard. His face was pale and worn, his eyes gentle and calm.

Naaman sank upon his knees at the

feet of the prophet.
"Arise, Naaman of Syria," said
Elisha, in a voice of wonderful sweet-

Naaman pressed the coarse robe of the prophet to his lips ere he rose to his feet. Then, calling to his servants, he said:

"Bring hither the treasure which Naaman brought with him from Damas-cus to reward Elisha."

cus to reward Elisha."
"Nay, Naaman of Syria must take back with him to Damascus the treasure he did bring," said Elisha. "Elisha desireth not riches nor the praise of men. "Twas not for these things that he didst heal Naaman of his leprosy."

he didst heal Naaman of his leprosy.

Naaman, seeing that it would be
quite useless to endeavor to force reward upon the prophet, signed to his
servants to leave undisturbed the
treasure. Then, again kneeling at

Elisha's feet, he cried, aloud:
"Elisha, through thee it has been evealed to me that there is no god in all the earth but only in Israel. Henceforth, Naaman will offer sacrifice

only to the true God of Israel."

"Peace be with thee, Naaman of Syria," said the prophet, with his sweet, gentlesmile. "Tis indeed well with thee. A greater good has come to thee than the healing of thy body

from the foulness of leprosy. Go thou in peace."

Only One Gate.

The Catholic Church is a city to which avenues lead from every side, by the thorny and rugged ways of strict investigation, by the more flowing paths of sentiment and feeling; but paths of sentiment and feeling; but arrived at its precincts, all find that there is but one gate whereby they may enter, but one door to the sheepfold—narrow and low, perhaps, and causing flesh and blood to stoop in passing in. Men may wander about its cutching they may admire the goodlioutskirts, they may admire the goodliness of its edifices and of its bulwarks, but they cannot be denizens and chil-dren if they enter not by that one gate of absolute unconditional submission to the teachings of the Church.

CATHOLIC MEN THE PIRST PRINT.

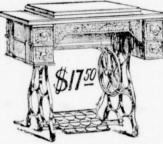
Livernool Catholic Times.

Dr. Zedler, the public librarian of Wiesbaden, has brought out of through Harrassowitz, of Leipzig, a volume on Gutenberg's labors, in which he maintains, as the result of a close investigation of the subject, that the first book printed by Gutenberg was not a Bible, but a Missal. It is well that Catholics should be duly informed with regard to such matters as this, fo the most erroneous ideas prevail amongst Protestants respecting the attitude of the Catholic Church towards printing and literature in the fifteenth century. It is a firm conviction of many of them who pretend to knowledge that the Catholic Church was utterly opposed to printing, and that were it not for Protestantism the development of the art would have been prevented, As a matter of fact the first printers





Sewing Machines Guaranteed for 20 Years.



Windsor Supply Co., Windsor, Ont.

were Catholies, the people who helped and encouraged them were Catholics. and the earliest printed books were Catholic works. When Gutenberg, after the dispute with Fust, was estabished in a printing office by Dr. Hum-ery, the chief work to which he de-voted his attention was the "Chroni-con," from the pen of a Genoese Dominican, and later on he published wo editions of the "Summa" of St.

IMITATION OF CHRIST.

THE REMEMBRANCE OF THE MANI-

FOLD BENEFITS OF GOD. Thou knowest what is fit to be given to every one : and why this person hath less, and the other more, is not our business to decide, but Thine, Who keepest an exact account of the merits

of each one.
Wherefore, O Lord God, I take it for a great benefit not to have much, which a great benefit not to have much, which outwardly and according to men might appear praiseworthy and glorious; so that a person, considering his own poverty and meanness, ought not upon that account to be weighed down or to be grieved and dejected, but rather to receive comfort and great pleasure.

Because thou, O God, hast chosen the poor and the humble, and those who are despised by this world, for Thy familiar friends and domestics.

INDIGESTION

besides the sense of discom-

fort in the stomach, often re-

sults in weakness of the heart,

palpitation and fluttering,

shortness of breath, pain in

the left side, and constipation.

The Best

Cure for Indigestion

IRON-OX

TABLETS

Fifty Tablets

25 Cents

PROFESSION AL.

The Standard Brews

of Canada are the ale,

porter and lager

HELLMUTH & IVEY, IVEY & DROMGOLD -Barristers. Over Bank of Commerce.

DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduate, Philadelphia Dental Collego. 189 Dundas St. Phone 1881.

DR. STEVENSON, 391 DUNDAS ST., London. Specialty—Anaesthetics and E. DR. WAUGH, 537 TALBOT ST., LONDON. Ont. Specialty—Nervous Diseases.

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

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street
Open Day and Night. Telephone 566

O'KEEFE'S Liquid Extract of Malt



sleep well, you need Extract of Malt The Diastase in the Malt aids digestion, and the Hops insures sound

> One bottle every bwo days in doses of a wine-glassful after each meal and at bed-time will re store your appetite, give build up your general

W. LLOYD WOOD, Wholesale Druggist General Agent. TORONTO

Free!

8888 who does not sell that English Home Dye of highest quality, Maypole Soap, but such cases are rare. If a woman can't get Maypole let her write to the Canadian Depot, 8 Place Royale, Montreal, and receive by return mall free book on successful home dyeing. We'll also tell you where you can get

Maypole Soap roc. for Colors. 15c. for Black.

NEBERERERERE

IT'S TOO BAD ... that your Plumbing is not working right. Telephone us at once and have us put it in first-class order. F. C. HUNT

PLUMBER. 521 Richmond St., Phone 1215 A DAUGHTER OF NEW FRANCE.

An intensely interesting and romantic novel—horoughly Catholic in tone—following closely the historical and biographical records of the early makers of Canadian history, with an account of the gallant Steur Cadillac and his colony on the Detroit. Beautifully illustrated by Clyde O. De Land. Price \$1.50.

BY MARY CATHERINE CROWLEY.

e told to a visitor and e overheard by the little ental powers we ever unn theory though we may such force. words,-Home Journal his purple robe, disclosing upon his broad chest awful, loathsome sores. He Leaders of Men. Under all forms of government, certain men, by reason of the gift of speaking the reasonable word, or doing the right thing at the opportune time, stepped into the water. siThatiare Diseased cured by the false, unnatural liquor. First increase your in the system, strengthen and i-then the heart will respond g. Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excreences, as many have testified who have tried it. In a few minutes he stood again upon the bank. His great muscular arms come to be acknowledged as the choice were crossed upon his breast, a gray commercial interests, these men of light and leading teach us that there are moral ideas mightier than money or machinery. The people's tribune, with neither funds nor arms at his back, can call halt effectual upon the trust magnate; the sling of some David of the Bar lays low the Goliath of vested pallor lay upon his face.
"I have done the bidding of Elisha,"
he cried, "I have bathed seven times 1-then the heart will represent the precisely what to take, it gives and a digestion that will look at that is eaten. Feroznein, makes rich vitalizing blood, y the most powerful restoraive er known to science; it improves regulates the heart's action, ble strong and the sick well, ble strong and the sick well, do you untold good and costs uggiste, or Polson & Co., King.

IN BUSINESS AS A SAVINGS BANK AND LOAN CO. SINCE 1854 78 CHURCH STREET

Assets, - - \$3,000,000.00.

310/ Interest Allowed on Deposits from Twenty Cents Upwards. WITHDRAWABLE BY CHEQUES. Upwards. WITHDRAWABLE BY CHEQUES.

9.00 o'clock

OFFICE HOURS: -9.00 a.m. to 4 p.m.

SATURDAYS: -9.00 a.m. to 1 p.m. JAMES MASON. Managing Director.

RECEPTION TO MGR. FALCONIO AT ST. JOSEPH'S COLLEGE.

Philadelphia Catholic Standard and Times.

ing and was given a reception in the auditorium of St. Joseph's College on Monday evening.

The labe Mess on Sunday was celebrated by Mgr. Marchetti, auditor of the Papal Delegation. Rev. Hector Papi, S. J., a former secretary of the delegation, who resigned to become a Josuit, was assistant pries? R. w. J. F. X. O'Conor, S. J., and Rev. M. A. Noel, S. J., were deacons of honor; Rev. M. Rabhael O'Connell 15. J., and Rev. Mr. James M. Cotter, S. J., deacons of the Mass. The sermon was de livered by Bishop-elect Rooker, of Nueva Caeres. Philippine Islands, who sooke on the Goepel of the day concerning the Resurrection. Rev. Cornelius Gillesple, S. J., made a brief address before the sermon, welcoming the prelates.

Previous to the reception Monday evening a large committee of well-known citizens, principally members of the Alumni Socality, method is the strains of a march played by the orchestra and took seats on the stage. The Apostolic Delegate, Archiebshop Ryan, Bishop Prondergast and Mgr. Loughlin were the prelate, while Very Rev. M. J. Zielenbach, C. S. Sp., and Very Rev. M. J. Geraghty, O. S. A., proviacials of their respective orders, were in attendance.

Rev. John J. O'Hara, S. J., Vice-President.

attendance.
Rev. John J. O'Hara, S. J., Vice-President
of the college, welcomed the Delegate on behaif of the faculty of St. Joseph's College, saying la part.

half of the faculty of St. Joseph's College, saying in part:
Your Excellency: The gratification the faculty of St. Joseph's College share in this greeting is not only commercine with their devoted attachment to His Holiness the Sovereign Pontiff, whose special representative you are, but it is also the more sincere and heartfelt because of your well-known sysmipathy for all who labor in the cause of Catholic education.

The spirit of heroic self sacrifice in the children of the Church, upon which the cause of Catholic education must draw in proportion to our lack of national resources, stands greatly

pathy for all who labor in the cause of Cathoic education.

The spirit of heroic self sacrifice in the children of the Church, upon which the cause of Catholic education must draw in proportion to our lack of national resources, stands greatly in need not only of the sympathetic approval but besides of the her rity and substantial encouragement of ecclesistical superiors.

There can scarcely be any one here present that can appreciate more keenly than Your Excellency how disas rous to the Catholic Cause would be any impairment of higher education among Catholics. We have made untold sacrifices for our parochial schools, No Catholic who understands the quasilon regrets the sacrifices or would wish to see them discontinued in the slightest. The spirit of the Church in America has yet to show any diminution in the fervor of its zayal in the cause of primary education. Yet, it is clear to many obseryant minds in the hierarchy of the Church that this qually, and to some it seems even more important, to extend the fostering care of religious influences beyond the tender years of childhood, if we would not see the work of the parochial schools undone in the High school and college.

The insidious influence of heresy and, worse still, of religious indifference, is nowhere else exerted with the same energetic activity.

The influence of an elucated laity is greater with us than under o her forms of government As our civilization advances the questions offered to the American public for solution grow more intricate and difficult. The solution must flushly rest with the general and talent, are for the most part men of inferior education. They must receive anlight.

after century and can point to an unbroken existence, an unbroken organization, an unbroken body of doctrine.

In the world of thought Rock of Peter is the soild, real, existing fact rising out of the troubled waters of doubt. From that rock diashes the beacon that has never failed for a moment in all the conturies. There is the linest successor of St. Peter, the Vicar of Chriss, guardian of the Scriptures, of the Apostolic traditions, guardian of the teachings of faith and of morals. In the light of that continuous teaching the great events of our Redemption are as of yesterday, and as one bright sunbeam routs the forces of night, so mental and moral darkness are dispelled by the brilliant clearness of that one truth, the fulfilment of our Lord's promise to be with His Church all days, even to the end of time.

The greetings of the parish were presented by Michael J. Ryan, E.g., who in the course of his remarks said:

by Michael J. Ryan, page, was a list remarks said:
To me has been assigned the distinguished honor of speaking in the name of the people of honor of speaking in the name of the people of the people

To me has been assigned the distinguished honor of speaking in the name of the people of the Gesu.

I might sing their song of triumph; tell of foundations laid deep and strong; of a genertion of sacrifice; and of the building of this centre from which has radiated blessings innumerable and so widesoread that the leaves of the Judgment Book alone can their shining glory unfold. But that would be the story in greater or less degree of ten thousand parishes—for in every village, town and city of our Republic the cross surmounting the spire of humble church or glistening in the sunlight upon the dome of mighty cathedral tells alike of battle, of suffering, yea, and victory.

Since first from out the womb of Night the land was snatched by the great Discoverer who planting the sign of Redemption dedicated these continents to the Virgin Mother, during all the years through trackiess wastes, by unknown rock and torrent, our soldiers carrying with them the light of Faith and the lamp of Knowledge have blazed the pathways for civilization. They gave the names of God's heroes to river, lake and soil. They stamped the New World with the seal of Catholicity. They fronted the Atlantic with St. Augustine and St. Lawrence and gave the Ke of the Golden Gate to St. Francis.

Tis true they died by Hudson's side and Plymoun Rock, in the Father of Waters they found unmarked graves, in the fires of hate their altars went down by Bunker Hill and within sound of the Liberty Bell—but from the asnes more and mightler temples arose—the blood of the martyrs again became the seed of the Church, the perseverance of our fathers conquered the pre-judices of their oppressors, education became more widespread, and let us thank God for it, due to the unfilleding courage of the people, there is no place on earth where the Catholic Church is more prosperous or more free than in this glorious country of ours.

or more free than in this glorious country or ours.

And between the Republic and the Church how intimate is the kinship. In each the highest office is elective, and the choice for Pope of President may fall upon the lowliost born.

In the Republic equal rights before the law are the heritage of every citizen; from Pentecost Day the Church has presented the Gospel unto all nations, and at her altars prince and reasant, white, black brown and yellow kneelas equals in the presence of Him Who, created in a stable, was alike component King of Kings and humble Toll r as a carpenter's banch in Nazaretts.

rearth and converted from paganism all the nations which claim to day the biestays of Christian civilization. If St. Patrick wond. 15 of Christian civilization

corded him by the distinguished garreing as-sembled to do him honor as the representative of Leo XIII.

After Rev. Cornelius J. Gillespie. S. J., president of the college had thanked, those participating in the reception, the Apostolic Delegate descended to a platform in front of the stage, where he received the audience in-dividually.

the stage, where he received the audience individually.

Among the clergymen present and not already named were Very Rev. L. A. Delurey,
O. S. A., president of Vilanova College; Very
Rev. Hugh A. Gallagher, O. S. A., prior;
Revs. Hector Paoi, S. J., Hugh T. Henry, P.
F. Burke, D. I. McGlinchey, Antonio Isoleri,
I. S. Weber, S. J., John Scully, S. J., Fidelis
Speidel, C. SS. R., James P. Turner,
John F. McQuade, Francis J. Spechan
Bernard Dornhege, George V. McKinney,
C. M., Thomas F. Shannon, Henry T. Drumgoole, William S. Healy, C. S. Sp., Denois A.
Corbett, Hubert Hammeke, Henry Stommel
James and Joseph Timmins, David C. Daly, S.
J., John E. Nugent, O. S. A., John H. O'Gorman, C. S. Sp., M. F. X., O'Conor,
S. J., W. W. Donovan, O. S. A., John H. O'Gorman, C. S. Sp., M. F. Syrne, S. J., M. A., Neel,
S. J., James A. Donovan, S. J., M. G. Doian,
S. J. Rev. Thomas Cryan S. J.
Rev. Brother Wolfred, president of La Sall
College, was also present on the stage, as well
as many well-known citizens distinguished in
the professional and commercial life of the
city.

Sault Ste. Marie, Ont., April, 20, 19.3.

A more beautiful or soul-haspiring Kaster than that which dawned on Sault St. Marie could not be desired. It seemed as though the whole town had risen again to new life. But more particularly was this remarkable in the Sarred Heart church, where the many recent improvements just finished for Easter made a striking and long to be remembered impression on the congregation.

The control of the co

ally packed with people, and the spectacle

MARKET REPORTS.

LORDON.

LORGON, April 30. — Dancy Produce — Eggpr dozen, 11½ to 12½c; butter, best roll, 19
to 21c; butter pest crocks, 18 to 20c; butter,
or amery, 22 to 24c; honey, strained, per lb. 10
to 11c; hency, h. coub. 12. — c 13c; maple
youp, per galon, 31.09 to \$1.10; maple sugar,
or 10, 8 to 10c. youb, per gation, \$1.00 to \$1.10; maple sugar, et lo, \$10 100.

Frain, Dec. USBREA: Whent new (good) \$1.30 \$1.20; mars per cental 90 to \$3.1, corp. \$1.00 to \$1.10; heriey, 92 to \$1.00, poss, \$1.50 to \$1.40, rye, 95 to \$9. buckwheet, \$1.00 to \$4.10.

reronto, April 36.— Wheat—The market today is steady, Ontario white being quoted at 70 to 71%; No. 20 mario mixed 67% No. 2 white and red quoted at 71% outside, and at 67% middle freights; No. 1 spring nominal at 70% east, and No. 2 goose, at 66%; Manitoba wheat steady; No. 1 hard, 86% North Bay; No. 1 northern 85% North Bay; K, 1. 1; No. 1 hard, 86% North Bay; No. 1 northern 85% North Bay; Ko. 1 northern 85% North Bay; Ko. 2 northern, 85% North Bay; No. 2 middle freights, Portland, Barley—Trade is quiet, with No. 3, extra quoted at 45% middle freights, Peas—No. 2 white is quoted at 67% outside. Corn— Market dull, with Canadian yellow, quoted at 41% used at 41%

TORONTO.

TORONT

Cwt.
The best description of butchers' cattle offered brought \$4.40 to \$4.70 per cwt. Choice loads of butchers, for home consumption, sold at \$4.35 to \$4.10 per cwt. Good butchers' brought \$4.05 to \$4.35 fair to medium, \$00 to 1,050 tts, \$3.55 to \$4; common cowr, \$3.40 to \$3.70; and rough and inferior, \$3 or \$3.25.

Aylor Commoner description and the same service was \$2 to \$10 each, or Veal calves—The price was \$2 to \$10 each, or Veal calves—Williams

For sale at the Catholic Record Office

ture upon the Cannot times. Paper...
cloth.

CHRISTIAN FATHER—What he should be and what he should do. With prayers. By Right Rev. W. Cramer, D.D. Paper...
Cloth...

Cloth...

CLEARING THE WAY—By Rev. Xavier Sutton. Passionist. This little book is not a learned work upon the doctrines of the Catholic Church, but a modest effort to "clear the way" in order that their truth and beauty may be seen. Paper...

CATHOLIC BELIEF—A short and simple explanation of Catholic decrine. By Very Rev. Joseph Faa di Bruno, D. D. Paper...

COBBETT S. HISTORY OF THE PROtestant Reformation in England and Ireland—Written in 1824-1827 by William Cobbett. Revised, with notes and preface by Francis Aldan Gasquet, D. D., O. S. B. Paper...

Cloth...

STEINWAY

(63 Years Established) 188 Dundas-st., LONDON 356 Taibot-st., ST. THOMAS 36 Quellette-ave., WINDSOR.

Cloth. ATHER RYAN'S POEM—Patriotic, re

Cloth

MITATION OF CHRIST—A Kempis.
With reflections at the end of the chapters. Royal 32mo. Cloth 35c; French morocco 70c; Persian merocco 50c; best call, ref edges, St 25; morocco, boards...
LUKE DELMKGE.—A new novel by Rev. P. A. Sheehan, P. Shall Juke Delmedge athain an equal popularity with the previous book of this author, My New Curate? In many respects it is a strenger bock. It has several dramatic incidents unmatched in force and elequent parration by aught that we recall in My New Curate. Baston Pilot. Price.

NORDHEIMER

HAINES

NORDHEIMER'S

ligious and miscellaneous. New edition, including Posthumous poems with portrait on steel. With an introductory essay by Rev. John Talbot Smith and an appreciation by John Moran.ev. PEOFREY AUSTIN—A tovel, By Rev. P. A. Sheeh-n. Eurhor of My New Curate,

and a most sympathetic spirit. Cloth GOLDEN BOOK OF THE COMMAND-MENTS AND SACRAMENTS OF THE CHURCH-By St. Alphoneus Liquit. Paper...

(diocese of Cloyor), Ireland. Price....

THE NEW TESTAMENT — Translated from the Latin Vulgate. Diligently compared with the original Greek and first published by ne forginsh College at Rheims. A. D. HS2. With annotations, references, and an historical and chronological index. Bearing the imprimatur of Cardinal Vaughan. Printed on good paper, with clear type. Cloth limp post paid.

paid.

NEW TESTAMENT — The only existing edition with large legible type, printed from new plates. Black satin cloth, round corners, red edges. Price, post PICTORIAL LIVES OF THE SAINTS-

WANTED—A TEACHER FOR THE BAL-hance of the year, while to teach both Eng-less and French, and having at least a second class certificate for the English. For particu-lars address Rev. Fatner J. C. St. Arman, Pine Wood Out.

TEACHERS WANTED.

WANTED A TEACHER FOR PUBLIC school at Markstav, Oat. Duties to commence on May 1st. Preference given to one who can teach French. Apply, stating salary wanted. Albert S. Lefebvre, Box 6, Mary

WANTED BY GOOD CATHOLIC YOUNG
man a position as barber; or would like
to hear of a good chance to open a shop in a
good country town or village. Can give bee
references as to character. Address Box E
CATHOLIC RECORD effice.

GRAND TRUNK SALLWAY \$42 to CALIFORNIA

Also low rates in effect until June 15th, 1903 to points in Montana, Colorado, Utah, Oregon Washington and British Columbia, BUFFALO AND NEW YORK Leave London at 12 35 or 3 32 a.m. daily arriving New York 4.33 p.m. and 8.38 p.m. Through coaches and Pullman sleeper to Nev York.
Leaving at 10.25a m. the "Atlantic Express"
daily carries coaches and Pullman car to
Buffalo; dining car Woodstock to Niagara Falls "New York Express" leaves 4 35 p.m. The "New York Express" leaves 4 35 p.m. daily; parlor car to Hamilton, connecting with Pullman sle-per to New York and dining car to Niagara Falls.

MONTREAL AND OTTAWA The "Eastern Flyer" leaves at 640 p.m., daily; caffe parlor car to Toronto; Pullman sleeper to Monireal and sleeper Toronto to Ottawa. Tickets, reservations, etc., from E. DE LA HOOKE, C. P. & T. A; C. E. HORNING, Depot Ticket Agent.

C. M. B. A. -Branch No. 4, London Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. T. J. O'Meara, Pres-ident; P. F. Boyle, Secretary.

Sacred Pictures.

Beautiful Artotypes for framing. superior to Steel Engravings in execution

Size 22x28. Post paid, SUBJECT. NO. SUBJECT.
455 Sacred Heart of Jesus.
456 Sacred Heart of Mary.
240 The Last Supper.
1717 Christ and the Rich Ruler.
2677 Christ Blessing Little Children,
1300 Christ Before Pilate.
450 Madonna di San Sisto,
55 St. Joseph Madonna di San Sisto,
St. Joseph.
The Good Shepherd.
Madonna.
Head of Christ,
Madonna.
Christ in Gethsemane.
The Holy Night.
He is Rison.
He is Rison.
He is Rison.
He do Christ at Twelve Years.
Mary Magdalen.
Immaculate Conception.
The Holy Night.
Christ in the Temple.

The Holy Night.
Christ in the Temple.
Christ on Calvary.
Immaculate Conception.
Suffer Little Children to Come Unto Me,
Glad Tidings of Great Joy.
Help, Lord, or I Perish,
Mater Dolorosa. PLEASE ORDER BY NUMBER.

THOMAS COFFEY Catholic Record Office, London, Canada

IS CAUSED BY INDICESTION.

K. D. C. Pills are guaranteed to CURE
Free Samples. N.S., G. CO., Ltd., New Classow
Boston, Mark

Notice to the Clergy

You can have your old CHALICES.

> CANDLESTICKS, CIBORIUMS, HOLY WATER FOUNTS. MONSTRANTS, TORCHES. LAMPS.

and all kinds of Church Altar Vessels

CRUCIFIXES

RE-GILT OR SILVER PLATED

to look equal to new, for one half the cost of new goods.

The only place in Canada where a specialty is made of this work. The undersigned has had thirty years practical experience in the business

C. H. WARD Gold and Silver Plating Works

3121 DUNDAS ST., LONDON SOUR STOMACH, FLATU-ND ALL OTHER FORMS OF DYSPEPSIA relieved and K.D.C. THE MIGHTY CURER curred by



Walton's Grand Opera Pharmacy.

The London Mutual Fire INSURANCE CO. OF CANADA.

ESTABLISHED HEAD OFFICE TORONTO, ONTARIO FULL GOVERNMENT DEPOSIT

Losses Paid Since Organization, \$3.250.000.10 gg,000.00 gg,000.00 gg,000.00 gg,000.10 hos. John Dryden, Geo. Gillis Vice-Pres. H. Waddington, Sec. and Managing Directiff, D. Wrismiller, Supt. John Killer,

VOLUME

The Cath LONDON, SATUR

" SCIENTISTS " It is diverting papers' estimates or less prominer there is an essay t but the estimates professions of the or prejudices. rosy or sombre cian who does no

them on any qu sarcasm or den fall in with their is awarded appro gorgeous superla the atmosphere spirit, and that standards of p worthy criteria. and an ingraine "tin gods" of sponsible for However, it is c estimates which newspapers indi cism goes, their dren groping in But they get

when dealing v their own op These opinions coterie, and ma to induce som them as "broad limit." We say 'its the limit,' put it on the e supernatural k through a tele this title.

> most narrow-n altogether too to heart the William: laughs with y for granted th

scientific men vince him th equipment o Furtherm ant to noti have a sus have stumb footed. The look askance

> which lie at to move cir a senseless And if a thinks tha Christianit offer him

> > Talleyrand of his day.

> > > " Sir, if

crucified

have a chas

his impatier

grow syn cies of a various w wet with 'boomed dividuals

> spare to lected wi But w side of t fair pres imagine, honors a gossamer

inclined