The Catholic Record.

LONDON, SATURDAY, MAY 14, 1904.

BIGOTRY STILL LIVES.

In reading from time to time an account of those who are credited with the moulding of public opinion one is surprised that the names of Catholics are rarely found among them.

This may be due to forgetfulness or ignorance. But we think that they who compile the lists delude themselves into believing that bigotry still lives and conquers.

TOLERANCE.

Bigotry is a hateful word. Individuals hereabouts have agreed to expunge it from their vocabulary and to put serious and contented generation. It tolerance into its place. Hence we are admonished to take some public utterances at their face value and to reward is certain, and its success perrejoice at the burial of senseless animosity. It is comforting albeit before the elections to hear that amity prevails among all classes, and the sounds of discord have been superseded by the music of fraternal concord. But it may be wise to not allow our enthusiasm and gratitude to prevent us from inspecting that tolerance. It may be but a decoy, or as we have discovered on previous occasions, but the same old bigotry with a veneer of kindliness to deceive the unsuspecting. The plain fact is that some of these gentlemen who make the saccharine address a specialty do so because they wish to capture the voter. It is good business, a wise policy, and one, moreover, that has not been uncrowned with success. of 100,000 ducats. An inner circle of this Grand Council, called the Council the value of all such utlerances and may be pardoned for viewing them with suspicion.

" HICKORY " CATHOLICS.

The very prudent ones among us discountenance anything that may tend to breed what they term as unpleasantness. To them the sky is serene; the storms are over because they are safe in the haven of a governmental berth or because their devotion to the cause of "concord" is vivified by the promise of a well-lined position. They forget that the many are not in the same conditions as themselves, and, with their eyes glued on their own interests, can see nothing else. Incidentally also they perform feats which are not indicative of self-respecting manhood. And these people talk as if we were living in this country in sufferance and as if our very

fairly by the hope that things will come as fabrications, even if they were, as right bye and bye, and so the politicians prepare us this buncombe: the Catholic who has "an axe to grind" dispenses it to the voter who is supposed dispenses it to the voter who is supposed to relish and thrive on it. There is, of course, a growl of discontent now and then, but the prudent and "safe" allay it with the soothing syrup of promises. Meanwhile we may be employed as menials. We may after much interviewing of politicans and paying court to the " prominent Catholic ' be granted a civil service position and be exploited forthwith as proof of the tolerance of our friends.

CATHOLIC PATRONAGE.

Time was when incompetence was assigned as the cause of our non-preferment. But we have no dearth of intelligence to day and we are able to bear with honor the burden of our just share of patronage. Instead, therefore, of being cajoled by the self-interested we should profit by our experience and begin to understand that union and organization are more potent factors in our advancement than platform humbug and honied compliments. Harmony is a good thing, but we are not inclined to grow enthusiastic when it is put forward as a substitute for backbone and self-respecting citizenship. The Rev. Dr. Wm. Barry's advice is to the point:

"Let us cast off the shreds and tatters or disabilities still hanging about us, and, instead of looking on ourselves as mere resident aliens, contribute a direct and deliberate share to the establishment of a social ethics with our beliefs. Non-Catholic organizations and the social ethics with social ethics. As Hallam is adduced as praising tions are heavily saturated with Catholics who have drifted thither because they found no such organization among their own. If all the men in these organizations were members of a Catholic organization we should become a much greater power in the land."

OUR NEIGHBOR.

That some Catholics are members of Protestant organizations is well-known. We do not refer to the secret society, but to that which has benevolent or educational aims. Nor are we going to essay the task of pointing out the possible causes which may account for this, any money out of the Crusades. save to say that the principal reason is an un-Catholic spirit. The members of the household who has either because of his attainments or family a standing ernment. in the community should consider it a duty to help his less forturate fellows -in a word, he should make them his neighbors. In helping them he contributes towards widening the in-

the work of hand and hand will never seek a following in vain. But the snob is a thing apart to be used on occasion. but despised and deservedly so. There are political wrecks hereabouts, which may serve as an illustration.

THE TERRIBLE FRIAR SARPI.

CONTINUED FROM PAGE FIVE. it abated its top-loftiness and inscrip tions in the Libro were sold at the rate this Grand-Council, called the Council of Ten, were the real rulers. Originally a sort of Vigilance Committee, it declared its own perpetuity and absorbed all administration of justice and all governing powers in itself. Sismondi (x 350) says "it established despotism and preserved pathing of linery but and preserved nothing of liberty but the name." Cantu (xvii, 613) adds "That the genius of the Ten was summed up in an abject espionage bent on crushing anything like strong virtue." Hallam is of the opinion (Middle Ages ciii, p. 2) that "their uncontrolled authority made them known chiefly as an arbitrary and in-quisitorial tribunal, the standing tyranny of Venice. They inquired, they judged, they punished according to what they called reasons of State. The public eye never penetrated the mystery of their proceedings; the hearing was often in the dark or behind a veil; the accused was sometimes not allowed to plead; he had no counsel; never confronted the witnesses; the punishment was as secret as the in-

The story of the prisons of the piombi and the pozzi may or may not be true. Probably they were no worse than, if as of our Protestant brethren.

We must be duly thankful for the scraps and leavings flung to us from the temple of national prosperity. Above all we must be resigned and quiet any suspicion that we are not dealt with fairly by the home that this case. story is black enough without them. The sanguinary character of the tribunal will be sufficiently seen from a letter of Sir Henry Wotten, the English Ambassador, mentioned by Mr. White as Sarpi's friend, writing home in 1618 with regard to a conspiracy that had been discovered: "No less than thirty have already suffered between men strangled in prison, drowned in the silence of the night and hanged in pubc." According to Muratori, quoted the Quarterly, (v. 137, p. 444.) The only thing clear is that several hundred were tortured and put to death." Even distinguished ambassadors were not spared, and we need only refer to the defeated Carmagnola, who

was received graciously by the Signoria, entertained in the great hall until darkness came on, then gagged by the sbirri, chained, tortured and finally beheaded between the columns of St. Mark's in full presence of the people, and all because he lost a battle. (Sismondi. History of Italian Republics,

Even if all these hideous records were blotted out, Mr. White himself furnishes an example of the savage character of the government he adusual Church service, the Senate sent an executioner to erect a gibbet before his door. Another having asked that he be allowed to await some intimation from the Holy Spirit, received answer that the Senate had already received directions from the Holy Spirit to hang any person resisting their decree."
We are thankful that our friend is not

Sarpi, it may be worth while hearing what Hallam thought of the govern-ment that Sarpi stood for: "It had all ment that Sarpi stood for: "It had all the pomp of a monarchy, and its commerce with the Mohammedans had deadened its sense of religious antipathy." We may interject here that,

amity and commerce with the Turk, and Europe charged her with compromising When an ambitious and disappointed the interests of civilization and jeopath.

zing the cause of the Church in her
selfish interests." Elsewhere he tells
selfish interests." Elsewhere he tells
Church but declares that "it wrought
Church but declares that "it wrought

Returning to Hallam, "it was a very common thing," he adds, "with political writers of the last century to descant upon the wisdom of this gov-ernment. If government is a means by which the laws of God and of man may

with the name of liberty; which was suspicious and perfidious in politics and sanguinary in revenge: which when the advantage of the republic was in question suppressed every human sentiment, and silenced every human duty (Ch. x.) which not only did not allow its colonists political rights, but denied them those of humanity (Ch. xi.) a suspicious cruel government which maintained itself by by the dagger, by poison, or the axe of the executioner than that of the terror of its rulers; a government execrated by its subjects and staining with the most odious tyranny the name of re-

iblic." (Oh. xvi.)
It will not be difficult to agree with the sentiments of the bard who said:

"Mourn not for Venice, though her fall Ba awful as if ocean's wave Swept over her—she deserves it all, And Justice triumphs o er her grave. Thus perish every kind and state. That run the guilty race she ran. Strong but in fear and only great, By outtage against God and Man."

The mourning should be for those who uphold her in her struggle against the Church, and claim her as fighting

the Church, and Chain let us against for humanity.

Who was Sarpi? A Servite friar who lived in Venice after the first wave of the Protestant reformation had sub-sided in Northern Europe, and who strove ineffectually to protestantize the republic, though he did not openly apostatize. His name was originally Peter, but when he became a friar he changed it to Paul. Robbing Peter to the explanation of his fury against the Pope, though Ranke and Cantu ascribe it to his intellectual, political bent; which is the same thing. Venice was just then at war with the Holy See. The Pope had put the city under inter-dict, and Sarpi sided with the city and defied the Pope. He maintained the very unrepublican doctrine that civil power came directly from God; that no one had the right to question the acts of a ruler, and that the State should regulate all ecclesiastical discipline; for which service he was made State Theologian, at a salary. He immediately adopted the abusive phraseology of the reformers, and Rome was henceforth the harlot, the beast, though Romanin rejects his Maxims for Governing Venice as spurious, Cantu who is also an Italian, and who ought to know, quotes the friar as advising tor ture both for his own monks and fo political purposes; counselling the abolition of the court of Quarantia, because the judges of that tribunal consulted before pronouncing sentence suggesting the cruellest oppression of the colonists of the Levant, filing their teeth and cutting their claws as he ex pressed it; corrupting political oppon ents or getting rid of them, recom ing poison as more economical, etc. If he counselled such measures he was asne counselled such measures he was as-suredly a monster; but, on the other hand, Romanin asserts that "whatever may be said of his orthodoxy nothing can be detracted from his merit as a man; he was one of the greatest geniuses of Italy, of austere and irreproachable life, an excellent citizen, zealous for

seduced by promises nor depressed by calumny. Not a word is said of his excellence as a priest or his zeal for the govern-ment of the Church; and the extravagance of the eulogy throws a strong side-light on Romanin's reliability in other matters. Romanin was a Catho-

the government of his country, not

according to Mr. McClellan (p. 144.) perfectly well that Sarpi's character "to the scandal of Christendom it was the first power to enter into a treaty of the scandal of Christendom it was sufficiently blackened by the other the first power to enter into a treaty of charges of which it is impossible to ac-

priest for political purposes not only deliberately falsifies the documents of the Christian name was first heard; (See the preface to his history of the Council) when his associates are such men as the Ap state Bishop de Domin-is, and Duplessis-Mornay the chief of the French Calvinists who hailed him which the laws of God and of man may at any moment be set aside, they were right, but if a man has learned the true attribute of wisdom in civil polity, he will not easily prostitute that word to a constitution framed without reference to property or to population: that intributes towards widening the influence of the Church. In placing true ideals before young men—in stimulating them to read and to think—he is doing his share in the fashioning of a terious and contented generation. It is hard work doubtless, demanding self-sacrifice, tact and patience; but its reward is certain, and its success permanent.

THE LOYAL CATHOLIC.

Even from a worldly standpoint it is to be commended. For the Catholic who is loyal to his own, giving them, the work of hand and hand will never to property or to population; that invested sovereign power, partly in a body of impoverished nobles, partly in a body of tyranny, and sought impunity for its own assassinations by encouraging dissoluteness in private life. In the ultimate crisis of Venetan mokery of statesmaship was exhibited to contempt; too blind to avert danger, too cowardly vol. 1. p. 463.)

Subsequent reading made Hallam "modify the severity of this remark about the nobles." His verdict on the government remains.

Sismondi says of it: (Ch V.)

"Only in the thirteenth century the people discovered that they were no more than a cipher in the republic whose government united some of the most odious practices of despotism with the name of liberty; which was substant of the very constant of the probably died impenitent, then even if the Maxims attributed to him are not his, it is simply mockery to describe him as a man of irreproachable life and an excellent citizen unless rebellion against the Church is a plenary indulgence for all

Tom Moore might well say in apos-trophizing Venice in his Rhymes on the

To this "unblushing Sarpi," Mr. White tells us the new Italian monarchy erected an imposing statue in 1892. "There it stands, the vigilance of spies, did not tolerate even a question in public affairs; deprived the accused of every protection before the tribunals, and allowed no other limit to the right of punishing solemnly constituted impostors, stood solemnly constituted impostors, stood in the constituted impostors, and constituted impostors, stood in the constitute of the constitution of the constitute of forth as a true man, the greatest of his time, one of the greatest of all times, an honor to Venice, to Italy and to humanity."

This is not sweet language, nor noble

or serene for an ambassador, nor usual in the Atlantic; nor has it the excuse of truth; nor does it say exactly what it proposes to say. He must have had someone else in his eye, for the Sarpi of history deserves all the abusive epithets which his eulogist heaps on those who were and are opposed to him. It is especially refreshing after the

dithyramb to hear Sismondi, who was no friend of the Papacy, say of the Popes whom White reviles: "After the whom White reviles: "After the Council of Trent Popes and Cardinals were sincerely and constantly animated by the spirit of their religion. A great improvement of morals, a redoubling of fervor in its zeal signalized the period which begins with the Council of have this singular interest: they show Trent." He admits their piety though he does not indorse their polities, but X. may bear comparison with that he says of the churchmen who preceded the Council: "The Popes started, that conquest of hearts for which lirected and annealed to public

did not the eulogist of Sarpi credit missed much of the breeziness, origin Paul IV. with the attempt at Sarpi's ality, and color tone, the public wil sassination.

In the first place Paul IV vigorously "The Gentleman from Indiania" has denounced it, and in the second place, Romanin, Sarpi's greatest apologist, indignantly denies that the Pope or the Roman court had anything to do with Roman court had anything to do with tt (VII, p. 75.) By a most extraordining The Catholic Standard and Times.

Ary illogism Mr. White attributes the I have read the article with a delight leed to Paul IV. because Pius V. his uccessor though not immediately so, ent some one to murder Queen Elizaeth. Like Mr. Puff, to the man who saw the white sails flapping in the wind," we may say: "The Spanish fleet thou canst not see because it is not in sight." It is curious reasoning to f "Lord Acton, a Roman Catholic, pointed out the text in the official ife of Pins V. in the Acta Sancthe of Plus V. in the Acta Sanctorum, published by the highest Chuchr authority." Lord Acton was not a Roman Catholic, but an Old Catholic, and a hater of the Pope; the Acta Sanctorum is a transfer of the Pope; the Acta Sanctorum is a transfer of the Pope. orum is not an official life, nor are the Bollandists the highest Church authority. To translate rebellione facta as assassination is to read one's own thoughts into the text. John Brown, Dr. Jamieson and the American Abolitionists were not assassins, even if they did foment a rebellion. Nor are the words ad perditionem Elizabetha, i. e. the ruin of Elizabeth, susceptible of such a sense in the context. Ut quid perditio hac? said Judas, but he referred to a loss of money. "Sir," said ferred to a loss of money. "Sir," said Shakespeare, who lived at that time, "his definement in you suffers no per-dition." The old Welsh bard's "per-dition seize thee ruthless king," did

addressed to a frenzied multitude were addressed to a trenzied mutitude and directly incited the negroes to re-bellion, yet he is not held up to poster-ity as an assassin. The strennous Eliza was herself deep in the work of fomenting insurrection, but no deduction was

necessary in her case.

Whether or not the Pope had a right whether or hos to rope had a right to foment insurrection is a question of what rights international law accorded him in those days; but, in any case, it is an outrage to describe as a crime in the principal ruler of Christendom, who was the acknowledged guardian of the liberties of the people and the saviour of modern civilization, what is the liberties of the people and the saviour of modern civilization, what is a "Billy Jackson," something which stands unexplained in his article. "Billy Jackson," he said, "was a real and sweet-tempered philanthropist is the same of the politicians of the property of th to-day are eagerly erecting monuments, at the public expense.

In conclusion, we may say that the fight of the " terrible friar fight of the "terrible friar" was not a from Paris, and he gave them to me, saying, You are a young fellow, and you'd like them. He gave up all the pleasant perdition made its peace with the Pope in spite of him. Bedell, the secretary of the English Ambassador, and aftereverything he ever had, lived a celiof the English Ambassador, and atterwards an English Bishop, who was in
league with him to separate Venice
from the Church, said "his heart
broke." That is to say, he no longer
declaimed against the Pope. No more,
"deep, loud and long the thunder bel"deep, loud and long the thunder beldeep, loud and long the thunder belowed." There was danger now. lowed." There was danger now, and Sarpi was not cast in a heroic mould. Romanin describes his death as peaceful and pious, which is doubtful, for consecrated ground never received his remains. His bones are reported as having frequently been exhumed and treated with indignity, which may or may not be true, but it is a greater indiscription discription. And in spite of that, of his humor, of his sense are reported as gratitude, but he did want a fellow to get better. And all the time the Pope produced that impression. And in spite of that, of his humor, of his sense are reported as having frequently been exhumed and treated want a fellow to get better. dignity to dig up his memory at this late day to perpetuate the hatred for the Church which he, poor deluded friar, should have died to defend. We who, although always ready for a chance to extol the enemies of the Church; were compelled to reveal those enormities of the Pope's enemies; nor need we accept the statutes as true, even though Daru stakes much of his glory on them, any more than we are com-pelled to admit what the amiable Wordspelled to admit what the amiable Wordsworth said of the English clergy of his day: "He knew not when he had been to church in his own country. 'All our ministers are so vile.'" (Crabbe Robinson Diary, I, 389, ed. 1869, Atheneum, January 23, 1904.) As Ranke says, in some histories, "There lurks a poet." But, making all possible deductions, if Venice is an example of the governments that come into collision with the Holy See, it will not be hard for eyen the man on the street to make for even the man on the street to make his choice and to understand that the

statues erected are not popular monuments, but political proclamations. T. J. CAMPBELL, S. J.

EXERCISES A FASCINATION LIKE UNTO THAT WIELDED BY LEO XIII. AND Philadelphia Catholic Standard and Times,

THE MAGNETISM OF POPE PIUS X

Rome, March 28.
While the public is still being informed merrily about the career of His Holiness prior to August 4, 1904, there is yet gradually accumulating a set of descriptions, impressions, sketches about him which for the present writer I suspect the Pope is that. was famous. I am opinion; protected letters and phil- pleased to be able to add another to opinion; protected letters and phil-osophy; proclaimed the spirit of liberty and safeguarded the re-publics." (History of the Italian Republics, X.367.) There is no choice tween Sismondi and Mr. White as which is as enthusiastic as any of its We might let the matter drop here Booth Tarkington. If my pen

In the Catholic Standard and Times.

I have read the article with a delight which will—I know—be renewed when it appears, as it will either in the monthly or weekly publication. There is splendidly and veiledly analytic study of the Pope, much description of him and intense enthusiasm. "My wind," we may say: "The Spanish is et thou canst not see because it is not a sight." It is curious reasoning to onclude that a king is guilty of murder ecause his successor was. Nor is Pius the assessin of Occord Elizabeth can be assessed of Occord Elizabeth can be a study of the Pope, much description of him and intense enthusiasm. "My opinion of him," says Mr. Tarkington, "was one of superlative goodness. As I said in the article, I can think only high praises of him. Pius X. seemed because his successor was. Nor is Pius high praises of him. Pius X. seemed to be the best man I had ever beheld. He appeared to sum up in himself all the goodness I could conceive of in man, from peasant up to prince. His being Pope did not affect us at all. We looked simply at the man as a man. "There was his sanctity as a man.

I'd accept him as infallible—that is, if he told me I was wrong about some thing I would be sure I was. "Then a man that raises enthusi-

asm? "Oh, immensely; so much more than the oratorical magnetic, than the dram-atic magnetic or any other of the sort You don't hesitate. Looking at him you know that he's a man you can hang

Mr. Tarkington said he hoped that this phrase was not disrespectful, and came to confess that the sight of the He explained these:

inis dennement in you suffers no perdition." The old Welsh bard's "perdition seize thee ruthless king," did not import any attempt to kill. Our great American, Wendell Phillips, is reported to have uttered a frightful imprecation, calling on God to damn the Constitution, and though his words "He explained these:

"It thought of him as a person. I here came a man who was great in goodness. He is utter goodness, and utter goodness always means a lot of good sense. A sweet, fine fellow.

"A Catholic would'nt like my speaking of him in that way, but I can't see King, Pope or Emperor, but only man. pendently of his position or lack of its. His being Pope would have been interesting, but just as a man's being President or Vice President. I know how they get there, and, to my mind, while this is a religious election, it is still an election. I hope I don't say anything wrong." We talked about the human and spiritual elements telling in a con-clave, and then the author of "Cherry" explained his reference to the Pope as

who lived to ninety. His purpose all was not a from Paris, and he gave them to me, say

"Every town in America has a Billy Jackson and decent fellow, and people get more than advice from them. Billy Jackson said he never met gratitude and he didn't want it. He didn't wan spite of that, of his humor, of his sense of unfitness, I got the impression that he was equal to his office, and that he the Church which he, poor deluded triar, should have died to defend. We are not bound to believe all that is said of him or Venice, even on the authority of Sismondi, Hallam, Daru, and others, days. Seeing a man like that I felt I could be an orthodox Presbyterian and believe a lot such as a man like that does. A creed that could make a man as good as that must be better than mere belief; it must have a spur in it.

Good men believe good things.
"Yes, the Pope is a man you believe a Catholic, I'd do what he said was right, because I'd be sure he'd know better than I did. He looks not simply good, but capable of telling you in a friendly way the best thing to do, and help you make a sacrifice of your own.

"And capable of seeing through humbugs, you believe?'

"He has a sense of humor. No man could be holy and at the same time large and great without possessing a romping humor, not like a hobbledehoy, but mentally romping. You remember how Dumouriez said 'All is lost' when Roland appeared as Minister before Louis XVI, wrong as to the buckles of his shoes: that's what the Pope would say, 'Every great man is a tease;' I think it's Bernard Shaw says that, and

CATHOLIC NOTES.

Right Rev. Mgr. Allen, rector of the

It is reported that the Countess de Castellane, formerly Anna Gould, has become a Catholic. Right Rev. Bishop Hartley has

eration of Catholic Societies A marble bust of the late Archbishop

Croke has just been completed and erected in the mortuary chapel of the Cathedral, Thurles. Montreal, May, 4. — Rev. Pierre Cyrille Beaudry, superior of the St. Viator College at Joliette, died at that

place last night of pueumonia. The Right Rev. Thomas F. Cusack, D. D., auxiliary Bishop of New York, was consecrated in St. Patrick's Cathe-

dral, that city, on Monday last, by Archbishop Farley. The Rev. John P. Chidwick, well known as navy chaplain of the unfortunate United States ship "Maine," has been appointed pastor of St Ambrose's church, New York city.

church, New York city.

His Grace Archbishop Langevin, and Father Lacombe left Montreal for St. John on Wednesday, 27th inst. After a few days sojourn in that city they will take the boat for Marseilles, where they will join a body of pilgrims on their way to the Holy Land. Their first stopping point will be Alexandria. Here they will remain for some days religious memories. From Alexandria they will go by boat to Jaffa, thence by

It was only the other day that all literary France arose to acclaim and honor the morning star of Franch-Canadian letters, — Mr. William Chapman. His success, which culminated in honors from the French academy and decora-tions from the French Government as his magnificent volume "Les Aspirations" appeared in Paris, is the most astounding in this century. With his English name, his Catholic principles, and his Canadian genius, he landed amongst the infidel literateurs of France and forced them to bow down in acknowledgment of his superiority. Nor did he lose aught on account of his glorious songs in honor of Christ.

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ostpaid, 50c. D OFFICE,

MARY LEE

or The Yankee in Ireland BY PAUL PEPPERGRASS, ESQ.

CHAPTER XIX.

UNCLE JERRY AND THE "THREE TWINS."

The reader will remember that Mr Motherly had a strong objection to Mr. Guirkie's carrying his purse with him, whenever she suspected him of going to the widow with the "three twins," at the widow with the "three twins," Ballymastocker. She insisted it was her duty to search his pockets on such occasions, and he permitted her to do so, with all the docility of a child, save and except when a third party hap-pened to be present; then he drew himpened to be present; then he drew him-self up, and proclaimed his independ-ence both by word and look, but so ostentatiously withal, that any one with the slightest discrimination might have seen it was only the advantage the coward takes, when he unexpectedly finds help at his back. Uncle Jerry we must admit, rather peculiar in the exercise of his benevolence, or, as Mrs. Motherly used to say, very odd Mrs. Motherly used to say, very out in his ways. It was not exactly because Batt Curley of the Cairn was destitute of the ordinary means of living, that he took such a kindly interest in him, for Batt always earned enough to eat and drink by his fiddle, hard as the times were; it was because he was old and blind, and only a fiddler at that. So also with respect to the widow and the "three twins," at Ballymastocker; there was nothing very lamentable in her case either; but the thought of a poor lone woman, with three children born at a birth to take care of, so fixed itself about his heart, that he found it ssible to banish it. And it was impossible to banish it. And it was only because the case of the negro had something peculiar in it, his sympathy was so suddenly excited in his favor. Had the doctor told him the negro's had been broken, he would have arms had been broken, no would as felt for the poor sufferer, no doubt, as he felt for everybody in distress; but have all his toes broken and disjointed. was something dreadful to think of. A door African wounded in this manner touched the tenderest symnathies of his generous soul.

The reader must not imagine for moment, notwithstanding all we have said, that Uncle Jerry's Fancy had more to do with his benevolence than his heart. No such thing; fancy was only the angel of light that stood by, while Charity, the first born of the Redeemer's love, drew the picture of human sorrow, and held it up before him. Christian Charity, loveliest of virtues! when the Saviour, who gave you in triumph to Saviour, who gave you in triumph to the world, first presented you on Cal-vary, how beautiful you were then! When, taking you by the hand, He led you up the hill, and pointing to the Sun of Christianity just beginning to rise, bade you go forth to bless and bind all beauts together, till the light of that hearts together, till the light of that Sun should again be absorbed in the source of its life forevermore — how modest your blushing face, and how timid your noiseless step, as you then came out from the darkness of pagarism, to weave your web of love round the great heart of regenerated humanity! You had worshippers in those vs to fall in millions at your feet; but where are they now? Alas, alas! like the deserted king of Greece, look-ing round the Bay of Salamis for his scattered ships-

"You counted them at break of day, But when the sun set where were they?"

The goddess of Charity whom mer worship now, how unlike thee she is! Bold and proud, she walks with stately step, and shuns the lowly cabin on her way to princely halis. She extends no friendly hand to the helpless and house-She extends no the darkness of night, but waits for the broad glare of noonday, to carry her gifts to the market place. She stalks along the public thoroughfares n wanton attire, surrounded by followwhom she attracts by the splendor of her garments and the stateliness of her mien. She sets horself up as thy rival, modest, blushing child of God. In the flaunting dress of the courtesan, she disputes thy empire over the hearts of men; and, alas that we must confess it! she gains the victory.

But, dear reader, fallen as the world is, there are some true hearts to be found in it still; some who, like Uncle Jerry, will steal away into obscure places to comfort the poor, and blush like him to be caught in the act. So

as it now. It appears that Mr. Guirkie, instead of going directly to Rathmullen, on his weekly visit to the old churchyard, as Mrs. Motherly had supposed, fell in with the priest, on his way to visit the widow with the "three twins," at Ballymastocker, who was taken suddendy ill, and instantly resolved to accompany him to the house.

As Captain Petersham, with his party. rode along, two horses, standing at the widow's door, attracted his attention; and on coming up, he recognized them as Father John's and Mr. Guirkie's. At once he made up his mind to invite the two friends to Castle Gregory, and accordingly dismounted for that pur-

On entering the humble dwelling of the widow, or rather as he stepped on the threshold, a sight met his view which caused him instantly to draw back. Uncle Jerry was sitting near the fireplace, with his back to the door, and so intent at his occupation, that he neither heard the captain's footstep, nor observed the shadow his person cast upon the wall as he came in. The latter, as the reader knows already, was a blunt, outspoken, honest hearted zollicking country gentleman of the old school, and Kate, knowing his ways so well, had been expecting every instant to hear his voice in high banter with Uncle Jerry; but, instead of that, she was rather out again on tiptoe, with his hands raised up in wonder, as if at something he had witnessed within. surprised to see him steal

What's the matter, captain?" she demanded; "is the widow dead?"
"Not that I know of; but such a sight as that I haven't seen for years come down and behold it with your own eyes;" and lifting her from the saddle,

he escorted her to the door of the

Mr. Weeks and the other gentleme of the party, hearing the captain' words, were instantly excited by natural curiosity to see what was go on, and alighted also.

Uncle Jerry was still intent on his york. He was rocking a cradle of more than ordinary proportions, made of coarse wicker-work, in which the three coarse wicker-work, in which the three twins were soundly sleeping. On a low stool beside him lay his pocket hand-kerchief, which he had been using when the captain first saw him, and had only laid down as the party came crowding

round the door.

"Gentlemen," said Kate, turning to her friends and whispering her words low, "I beg you'll retire. This is no fitting scene for profane eyes like yours Away, and leave the captain and

speak to him.

They did as directed; and then Kate, motioning the latter to keep his place, stepped across the earthen floor with the lightness of a bird, and stood be hind the watcher. She was about to touch him on the shoulder with her finger to make him aware of her pres-ence, but drew it suddenly back again,

and waited a minute longer.

In that short minute Uncle Jerry had laid open his whole heart to her. She could read it as plainly as a book. Inserting his hand into the lining of his great sealskin cap, he drew forth from a secret pocket, which Mrs. Motherly had failed to discover, a Bank of Ire-land note, and rolling it up into con-venient shape, took the hand of one of the orphans, and wove it in between its fingers. As he did so, a big tear dropped on the hand, and Uncle Jerry took up his handkerchief to wipe it off. "Hold!" said Kate; "let it remain

there, to consecrate the offering."
"God bless me!" exclaimed Mr.
Guirkie, looking up with his eyes still
full. "Why, I thought I was alone."

full. "Why, I thought I was alone."
"And if you were," replied Kate, hardly able to restrain her own tears, "the lesson had been lost."
"What lesson?" "That," said she, pointing to the child's hand holding the money, with

the mercy drop glistening on it. "Why, upon my word and honor, Kate," said Uncle Jerry, wiping his tears, "I don't know how it is, but the Kate, smoke of the peat fire affects my eyes more than ever-perhaps it's because

Kate took his hand and pressed it lovingly in hers. "God bless you," she said. "I never see you but I feel my heart growing better. If charity and faith ever dwell in human bosoms, they are surely to be found in yours. But tell me, where is Father John?"

Uncle Jerry pointed to the room. "Has he finished?"

"Yes-you may go in." Kate opened the door gently, but seeing Father John kneeling by the bedside of his penitent, closed it again.

Come in," said the priest, turning his head a little, and seeing her form as she opened the door; "come in, Miss Petersham; and as I administer the sacrament of the Body and Blood of the Redeemer to this poor dying creature, beg of Him, by the love He bore you in the institution of this aderable mystery of the Eucharist, to convert you to the true and living faith.

Kate fell upon her knees.
"God of love," said the priest, pros trate before the open pix, "if ever I have done aught to deserve a blessing at thy hands. I now implore thee to the heart of this erring child. Breathe into her soul the spirit that mickeneth unto life, that she may one lay feel how good thou art, and how inestimable a treasure she possesses in the Sacrament of Thy Love. And thou, O Mary, Mother of God, pray for her, that she may soon break asunder those earthly ties that hold her back from the arms of the Church of Christ stretched

out to embrace her." He then rose and administered the Viatioum to the dving woman, after wards the sacrament of Extreme Unction, and, kneeling once more by her bedside, recommended her soul fervently to the God Who gave it.

As he turned to quit the room, Kate looked up in his face, her cheeks flushed with the emotions of her heart. "Father," she cried, still kneeling before him, "Father, give me thy hand;" and kissing it, she placed it on her head, and asked his blessing.

He gave it from the depth of his

heart. Then Kate rose, and silently accompanied by her two friends to the door, where the party impatiently awaited their coming.

The captain, who had been a silent

witness of the whole scene, touched his cap respectfully as the priest appeared, and silently mounting his horse, rode off with his friends to Castle Gregory.

CHAPTER XX.

MR. WEEKS PROFESSES WASHINGTONIAN PRINCIPLES, BUT IS INDUCED, NOT WITHSTANDING, TO TASTE WHISKEY PUNCH .-- ITS WONDERFUL EFFECTS.

"Mr. Weeks," said Captain Petersham, after dinner was over and the cloth removed, "I'm delighted to see you at Castle Gregory; and now, as the ladies have left us, we must drink a glass of stout Innishowen together. Mr. Johnson, shove down the decanter to our American friend.'

"Excuse me, captain," said Weeks; "Nonsense! you must drink. By George, that's a pretty thing! not drink, indeed! why, you're not a teeto-

taler, are you ?" 'Well, pretty much. I'm a Wash ingtonian.

"Of course you are-I know all that. But you don't mean to say that every Washingtonian's a temperance man?"
"You mistake, I reckon," said
Weeks. "A Washingtonian don't

Weeks. ean an American, exactly, but a mem ber of a certain temperance society. "O, I see-that's the meaning of it then! Well, 'pon my honor, friend Weeks, I had formed a better opinion

Don't think it wrong to take

pledge against liquor, do you?"
"No-not perhaps for the working classes — but I think no gentleman

should take it. If a sense of his posi-tion, and respect for his honor, don't restrain a gentleman from brutalizing himself, then I say he's no gentleman and no pledge or oath can bind him. What think you, Father John?"

You're right, captain; except in those rare instances when gentlemen regard excess as a sin against God; in such cases a pledge may restrain them when their honor can't. Perhaps Mr. Weeks is one of this class.'

"How-regard intoxication as a sin against God?" Yes-for which He, one day, will

bring you to account."
"Well, as to that," replied Weeks,
"I reckon it depends materially on the kinder notions one has formed on that ere point. Folks differ, you know, considerable about the sorter being God is: and, as for myself, I can't say I ever got well posted up on the subject. But I always maintained that the abuse

"Of course — there never was a second opinion about that." "And I always set my face against it on that account."

"Precisely; you adopted the pre-vailing sentiment—for I can call it by no other name - that the abuse of liquor should be discouraged, not be-cause it's offensive to God and injurious to the soul, but because it's offensive to society—to modest eyes and ears polite.

"Father John, take my advice, and drop the argument," said the captain, "or you'll be head and ears into one of your long sermons directly. Mr. Weeks, don't mind him — he's forever moralizing. Come, fill your glass like an honest man, and drink your national toast - 'Success to the stars and

stripes." Don't drink, I assure you, captain. Should be most happy to oblige you, but it's against my principles."

"Against the—! against a man's principles to drink a glass of punch at a friend's table !" " Don't urge the gentleman," said

two or three of the company—" don't, sir; he has scruples about it. Every best.

"Nonsense! I can't bear to look at a guest sitting at my table as dry as a

"Well, to please you, I'll taste somewell, to please you, I it taste some-thing," said Weeks, at last; "though it's against my principles to drink. Mr. Johnson, have the goodness to make me a spoonful or two of sangaree." "Sangaree. Ha, ha,!" laughed the

eaptain. "Not a drop of it, Johnson—not a drop; make him a glass of whiskey punch. Or, stop—send it up to me; I'll make it myseli." No, no-hold on, captain; excuse me," said Weeks, intercepting the decanter on its way to the head of the table; "excuse me; I'd rather not; Mr. Johnson will make it."

Why, it seems so strange—Whately, could you have imagined it? a freeman, a citizen of the model republic, and neither Presbyterian nor Quaker, to belong to a temperance society. Ha, ha! it's monstrous!—it shocks all my

American prepossessions."
Weeks smiled in his usual cold way, and assured the captain the "Sons of Temperance" were very numerous in the States; and that, for his part, he

had been strictly temperate since he was fifteen years old.

"And, pray, Mr. Weeks," said the captain, filling his glass from the tumbler, "what pleasure or advantage can you derive from this self denial you practise-it's not for your sins, I sus pect-eh? "No, sir; don't believe in that doc-

trine. "And why the mischief do you ab-

"Why, because it suits my constitution best, and saves my pocket besides."
"O, that indeed; I understand you

"Two excellent motives-ain't they, captain ?' "You must ask Father Brennan, sir that question involves a knowledge of morals of which I profess to be entirely

ignorant. What say you, Father John, will his motives stand the test of your Father John shook his head, but said

Father John shook his head, but said nothing in reply.

"Well, look here," pursued Wecks, turning to the priest. "I ain't a-goin to dispute the matter now; but just multiply fourteen years (the time I've been temperate) by three hundred and sixty-five dollars saved each year,—and that a about the lowest estimate I are pulse, and you have precisely five can make—and you have precisely five thousand one hundred and ten dollars, exclusive of interest. Now I call that I may be mistaken, but I

call it a saving."
"Not a doubt of it," replied the priest, smiling—"not a doubt of it; you calculate very closely, though—

no, sir; I merely follow

"Well, no, sir; I merely follow Cousin Nathan's advice, and don't waste my powder. I had a cousin once called Nathan Bigelow—"
"There," ejaculated Uncle Jerry, laying down his glass untasted, and rising from the table; "there! he's at Nathan again. I vow and declare can't stand it—this is the fifth time. What's the matter, Mr. Guirkie?

inquired the captain.

Nothing very particular," replied Uncle Jerry, making his way out; "I'll return presently."

"Well, this cousin of mine," con-Weeks, "this cousin called Nathan-"O, he's the man used to preside at

town meetings, direct the minister what to preach, and so forth. Yes, yes, you needn't mind; we have heard of

"Have, eh?" "Yes; he's quite familiar to us."

"Well, I was only going to say that I merely followed his advice. And now with regard to my second motive, I found, when about fifteen years of age, or thereaways, that liquor proved a cetle too exciting for my constitution

both mentally and physically."

"Ah, indeed," said the said the priest : how so, pray ?' "Well, it softened my heart a leetle

more than I found convenient."
"You drank too freely, perhaps, for

a boy of your age?"
"Well, guess I did—rather; can't say I got drunk, though—got tight once in a while. But the darned thing used

to draw a sorter skin over my eyes, that I couldn't see clearly what I was "Hence you gave it up?"
"Yes. You'd like to know, perhaps,

"Certainly — let's hear it, by all means."
"Well, it was kinder funny, too. Father sent me one morning, when I was about fifteen or a little over, to a place called Meriden, with chickens and squash for the market. It hap-pened I took a young colt with me father bought short time before, and

father bought short time before, and he was a smasher of his age, I tell you—only rising five, and as pretty a piece of horse fiesh as you could scare up in the hull county. After selling the provisions and putting the proceeds in my wallet, I dropped into a bar room to have a drink before I'd start for hum. Just as I took a cigar after the brandy, a long-legged, gr looking chap—Vermonter, guess he was
—comes up to the counter, and says he, -comes up to the counter, and says ne,
'Youngster, that horse of yourn's
pretty smart horse, I reckon.' 'Well,
yes,' I said, 'considerable smart for a
colt.' 'What time does he make?'

""" he 'No. Three and a half.' Says he, 'No can't do it.' 'Can't?' says I. Says he, 'No, hain't got the points for three and a half nor four neither.' says I, quite coolly, as I lit my ciga you can bet, if you've a mind to.' Agreed, says he: 'what'll it be?' I ain't particular, said I. 'Well,'

got no objection.' 'None,' says I I'm quite agreeable.' "Well, having got the lend of a sulky from a doctor in the neighborhood, we marked the course, appointed a time-keeper, and off I started. Crackie how that colt did put that day! Well, he went it slick, I tell yer. The critter knew just's well as I did myself what he'd got to do, and he struck out

like a good fellow. Won the bet, of course?'

"Won it! Yees; and twenty seconds to spare besides. 'Well,' said the tall fellow, coming up to me, as I stepped from the sulky, and clapped the colt on the back—'well,' said he, 'he did his prettiest, I reckin?'

"Said I, 'No; not by a long chalk."
Darr the matter, said he, 'he won the bet, any way; so come in and have a drink. As the chap spoke, he becken-ed to two or three other hard-looking customers, that seemed to be loafing about the corner, and then drove into an oyster cellar. 'Brandy smashes and cigars for five,' said he, passing the bar-keeper. 'You'll go that, youngster, won't you?' 'Well, don't care if I do,' said I, 'though I ain't much accustomed

"So yo drank too much on that occasion?" observed one of the company interrupting the details, for he thought

"You'd better believe it, friend Well, to cut the story short, before I left the cellar that afternoon, I lost the price of the squash and chickens, and swapped the colt besides for a Canadian pony, a gold watch, and \$37 in cash. Next morning came, though, and O scissors! if I din't feel like suicide."

"Conscience stricken," said the priest, "for the night's debauch?" "Conscience stricken! Why, po: but letting that green chap come it over me so smooth. Well, I swow, never felt so cheap in my life—that's a

"He cheated you, then?"

"Yes-guess he did cheat me. n a bit, though; you'll hear. About o'clock next morning, father came into the kitchen swearing like fifty. I was lying abed at the time, just think-

was lying and up."
""Where's the young scamp? he cried: 'by thunder, I'll cowhide him this winute within an inch of his life.' "'Good gracious!' exclaimed mother.
'Why, Amasa Weeks! Ain't you ashamed?'

ashamed?'
"'No, I ain't.'

"'You oughter then.'
"'Stand aside,' shouted father, 'and let me pass."

'Amasa, ain't you crazy?' "'Shut up, I say. The young scoundrel! I'll teach him how to trade!

" 'Poor child,' said mother, 'it was his first trade; and what could you expect of a boy of fifteen? Why, gracious, if he was taken in about that watch, it ain't agoin to ruin you...is it?'
"'But the horse! the horse! But

shouted father. "'The horse! why, what's the mat-

"'The matter!—thunderation's the matter!—the critter's blind!' ter with the horse?'

'Blind!-why, you don't say!' "'And lame! lame! the tarnation villain !

Pheugh,' said I, jumping out of bed and bolting through the open win-dow with my jacket under my arm; 'it's time I warn't here, I reckon; without waiting for further information

on the subject, I cleared."

After the suppressed titter, which accompanied Weeks's story all through, had at last broken out into a broad laugh, and then subsided, Father John quietly observed that the gentleman's first lesson was rather an expensive

"Should think so," said Weeks in reply: "it cost me, or father rather, omewhere in the neighborhood of

\$200. "And so, after that, you concluded to drink no more?"
"Gave it up, sir, right straight off

I saw it wouldn't pay."

"And that, I suppose, was your only motive for becoming temperate? "Why, yes-of course it was."

"Well," said the priest, "I can' admire it much. Had you only united that motive, selfish as it was, with a desire to please God, and save your

"Whew!" ejaculated Weeks, in-terrupting the priest; "that's quite another affair. My principle is, to leave Christianity and religion, and all that sorter lying, to those whose duty it is to look after it. I'm a business

man, squire, and my object is trade, and nothing else."
"Good!" cried the captain, return-

ing and clapping Weeks on the shoulder as he passed him on his way to the head of the table. "Good, sir; that's honest speaking. By George, Weeks,

you're a trump."
"Well, them's my sentiments, and I Weeks, taking courage from the captain and the poteen together. "I'm a business man, and make no pretensions

to piety, nor nothing else."
"Certainly not, sir; that's as much as you can attend to.'

as you can attend to.

"Of course it is—no doubt of it."

"And see here," said Weeks, after finishing the last glass, and making the spoon ring in the empty tumbler—"see here, captain; I may as well say what I think. I never saw a pious business man yet worth a copper to the country. onnie I never did.

"Ha, ha!" laughed the captain; listen to that, Father John." "And I tell you what, sir," con-tinued Weeks, turning to the priest— who now kept his head down to hide a smile, while he toyed with his watch chain for an excuse—"I tell you what, sir, ministers may say what they please, but they're a darned set of humbugs; that hull amount of it."

"Hah! take that, my reverend friend," chuckled the captain again. "The truth occasionally, you know, will do you good."
"I'm quite surprised, Mr. Weeks," gravely observed the priest, while the smile still kept playing about the corn-ers of his mouth—"I'm really surprised

to hear you speak so irreverently.
"Well, hold on a bit—hold on here : I know as many as fifty ministers in New England alone, and more too abandoned their pulpits last year, and went off to speculate in this, that, and t'other thing, to make money. Some went into the fish business, some into the lumber trade, two on 'em from my own town turned to the law, and the majority managed to squeeze themselves into the legislature. Now, if these men had, what they pretended to have a vocation to the ministry before their ordination, where in thunder did it go after? I'd like to know."

"It's no doubt a melancholy fact," said the priest, "that your Protestant clergy of New England, especially those with limited revenues, in very many instances have renounced their sacre calling for more lucrative trades and professions, thereby disgracing themselves and their religion. Such instances are very rare in this country, however. Are ?-how's that?"

"Why, we don't love money here, perhaps, so much as you do in the States; and besides, we haven't the

same opportunities to speculate."
"Well, that may be all very true but it's my opinion ministers, in gen-eral, make a trade of religion every where, one way or other. I have had a pretty good chance myself to see how works, and I reckon I can tell Been a class-leader once in my time.

"What !" exclaimed the captain, leaning his folded arms on the table and gazing at the Yankee, bedizened all over as he was with chains and brooches. "What, a class-leaderyou?

Yes." "A Methodist class-leader?"
"Why, certainly."

"A canting Methodist class-leader. Of course. May the Lord forgive you, sir."

(The reader is already aware of the captain's special contempt for that parcicular sect.) "Why, you must have ost your senses."
"Well, they are a kinder scraggy, I

allow.' "And you made such a spoony of yourself as to snivel away with this psalm-singing set. By the Lord Harry,

Weeks, I thought you were a different man altogether.

that's a fact. But wait a bit; let me tell you how it happened. I had an object in view." O, confound your object !"

"Wait a minute; you'll say it warn't a bad one, if the thing had been pro-perly managed. Well, there was a gal in our neighborhood, named Brown— Zepherina Brown, or Zeph, as she was

called for shortness' sake."
"Pardon me, Mr. Weeks—your glass is empty," said the captain. "Whately, said up the bottle.'

ou'll excuse me, captain." "Hang your excuses; make a glass of punch, sir, like a man."
"Well, I'd rather not, just at pres-

ent.' ' Nonsense!"

"I'm not used to it, you know." "Used to it! used to Innishower whiskey twenty years old? Are you used to new milk? 'Pon my honor, sir, I'm ashamed of you. If you don' drink, by the Lord Harry I'll think you're a Methodist still!"

you're a Methodist still?"
"Well, I rather think I'll be ashamed of myself before long, if I hold on at this rate. It begins to wake me up al-

ready. I swonnie it does."
"Psaugh! My dear sir, you might drink a puncheon of it. Irish whiskey's meat, drink, washing, and lodging for meat, drink, washing, and longing to every human being under the sun. Come, send up your tumbler; i'll mix it for you. There's Madeira and Claret on the sideboard, and I wouldn't give a brass button for oceans of it, while there's a drop of this real old Irish whiskey here to soften my heart. By George, sir, if you only drank it for six months, it would make a man of

"Humph! guess it would-the wrong "No, sir, but the right way. It would cure you of that passion you have for speculating and money-making. It would make your heart grow twice as

would make your heart grow twice as big as it is—ay, big enough, by George to take the whole human race into it.' "Well, it's a fact," said Weeks, "it does make a feller feel kind of good

but guess it's not to be trusted too far, either, for all that."

"Never fear, Weeks, never fear; you go on with the story, and I'll mix the punch."

TO BE CONTINUED.

A PAINTING OF CHRIST.

A man who tottered as he walked, whose dress was so snappy that it was long past even the appearance of gentility, whose unkempt hair was but half concealed by a battered and greasy that were his content at the state of whose dress was so shabby that hat and who wore his coat collar turned up and tightly pinned beneath his chin o conceal the fact that his shirt was to conceal the last that his salts was collarless, paused before the entrance to one of the great uptown churches of York and, with bloodshot eyes, pered York and, with bloodshot eyes, pered through the doorway into the Several moments he hesitated. Then, with an unconscious gesture of la dignity, his form straightened and with

head erect, he passed into the church.

The chimes had long since ceased to ring, the priest was already midst of his sermon, and as the midst of his sermon, and as the human derelict drifted into the rearmost seat of that vast auditorium he heard from the pulpit, in stentorian tones, these words: "Christ being risen from the dead, dieth no more. Sin hath no more dominion over him." It seemed to the weary man as though

these words were addressed personally to him, and, as he knelt for a moment and with bowed head whispered a prayer that had not recurred to him in many years, something like a glow thrilled him so that presently he leaned back, and, fixing his tired eyes upon the preacher, he listened with concen-trated attention to every word of the sermon. So wrapped was he in what he heard and so intense were the emotions engendered by it that he was not conscious of the end of the discourse, and it was not until many moments later when almost the entire congregation had left the church, that he remembered

where he was. He started to his feet then with sudden energy, intent only upon leaving the church before he should be recognized, for there were many present who had known him in the past; but the throng of people in the aisles was too dense for him to penetrate, so he sank back upon the cushions again and with

bowed head waiting.

Presently he was startled by the touch of a hand upon his shoulder, and, looking up quickly, he started to his

feet, shamefaced and flushed. The hand that touched him was now stretched out, palm upward, for him to

take, but he pretended not to see it.
"I should have avoided you," he said drearily. "Believe me, Roderick, I did not mean that any one should recognize me. I do not know why I came here at all to-day." And then smiling bitterly and with irony in his voice, he added, "I did not even know that it was Easter until after I entered the church." "Will you go home with me, Philip?"

asked the other, still keeping his hand extended, as if determined that it should be seen and taken.

"Home with you? No, thank you all the same.' Then let me go with you.'

"Then let me go with you."
"I am sorry, Rod, but I have no place to take you," was the reply.
"It's so long since I held a brush or a palette in either hand. The only home that I know now I find in the back rooms of gin mills. Does not my appearance youth for the truth of this appearance vouch for the truth of this

"Then let us sit here for a little while, for I want to talk to you, Phil, For months I have tried in vain to find you. Here we will be quiet and undis-

Are you willing to be seen in the company of such as I, Roderick?" asked the artist tensely. "Do you remember what I was, and do you realize what I am ?' "Yet, both."
"I doubt it. Yet it was kind of you

to speak to me to day; kinder still to wish to help me, for that, I know, is your wish; but I am beyond help from others. The only chance left to me

now lies within myself.'

"Have you forgotten, Phil, that this is Easter Sunday?" "Why not leave the dead past behind you to-day and rise from this living death, as Christ rose 1900 years

ago ?"
" If I only could, if I only could !"

"You say you have lost your man-

"You can if you will."

hood? Have you also sacrificed your talents?" No; I can paint as well as ever No; I can paint as well as ever when my nerves are not unstrung, but I have prostituted them shamefully. Do you know how I keep body and soul together now? By decorating saloon mirrors and taking my pay in drinks and luncheons over the bars. You find

me in this condition because I have degenerated into a thing." "Nonsense, Phil. Did you ever have a better friend than I was in the

"Never."
"Will you put aside your false pride and let me be that same friend now?"
"If you wish to lend me money—

"That is not what I mean. I want to help you, just as you would help me if the conditions were reversed. If you will consent to what I have to pro-pose, you will confer the favor, not I.

Will you hear the proposition?'
"Yes. What is it?" "There has been a committee appointed, of which I am chairman, to have painted a life-size portrait of the Master. It is to hang yonder, over the chancel. Will you accept the commission? Will you paint the picture? I have the authority to give the order, and it is expected that I will make a advance. There is no one payment in advance. There is no one in all this city as competent as your

self to do the work. Will you do it?"

The artist was silent for a moment. and when he replied there was a dreamy, introspective expression in his eyes, and his voice was so low that the words he uttered were almost inaud-

ible.
"If you had asked those questions
"If you had asked those questions an hour ago," he said, "I should have answered no. Now I answer yes. Then I was aimless, hopeless, passionless. I drifted into this church as a chip drifts into an eddy of the stream it follows. I believed that I had lost all the ability to be emotional, but there was something in the sermon we

MAY 14, 1904. heard to-day which opened window that has been sh window that has been an barred since I was a ch cant, Roderick; so den's stand me. It was the logi sense, that your priest uttmanhood to which he are standing as somethow he are standing to the standing that the same that the same than the affected me. Somehow that for three years I have and that even I might ris new and better manhood. Will you try, Phil?" a

ick eagerly, placing his ha shoulders of his friend. 'shoulders of his friend. 'I will try, old man.'
'Will you let me help;
be a greater favor to me
Will you paint the picture The artist hesitated an head away, fixing his estained glass window over

for a life-size portrait w returned from Paris and ork here? Approxima was it not? Yes, at least that muc "Yes, at least that mue "Very well. For the this order, provided it and delivered to me on to-day, I will pay you \$1 ly payments of \$100 each Will you accept the order

Again the artist hesi last he raised his head an

"If you will accept a

Presently his friend conti

"How much, Phil, did

I will make, yes. It is the year you make no effort my work nor communic my work nor communic other than to forward th "Agreed, Phil," sai gladly, "if you will acpayment now." And wifer a reply he took the re for a reply he took the n pocket and thrust it in

They left the church went out upon the stree there the artist paused faced his friend. "We part here, Rode tentatively, "and we pa Tell me, shall I paint my the perfect man, or sha accepted models?"

" As you will, but I p ideal—your idea of wha should be in body, s strength. Do you not youthful ambition? He have I heard you say, will paint a Christ!' T portunity. Do it, my it the work of your heart, your best end whole soul in the work."
"I will paint it, Roo the artist slowly. "appoint you. Within t appoint you. Within send you my address.

bless you! You have d to-day than words ca Philip Sutherland when he walked away that he had so reluscarcely more than a There was no more attitude, no slouching

where in the country.

his gait. On the outskirts of a cut village, in the nort colonial mansion, the studio, and there, day after week and month studied and sketched sketched again, the man, and while h man, and while he sistently his eyes grew er and more glad, he round and glowed with touch became firm and

Once begun, the ta

as nothing else ever he those months of stud sketches of the boy vied the wise men sking them questions Man who had worked carpenter's trade, d muscle and sterling Man who as a fishe friends gave themselv the violence of a safely to shore; of the the mob threatened flinchingly, demanding without sin should stone; of the M stone; of the Mand without human money changers from street; of the Man w ing multitude, comp and to patience until be fed; of the Man ity that is engender mind and power of pl give Peter for his tre Man who possessed to courage and the mu

It was not until tray upon the canv task of all. Time af it out and began and the charity which is power, the forbe strength of mind an ity of purpose and which are born of th accomplish and the cess is certain, and plished it. That wa ning of Lent. en he realize

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was completed, he sheet and spent his our weeks or more look upon his work. could scarcely hav One week before contract was due, the Sunday before I the painting for the

friend: "Come on East painting is complete morning Roderick The early morni ing out merrily i

completion. He signed then with a signed

work was done he

"We part here, Roderick," he said tentatively, "and we part for a year. Tell me, shall I paint my own ideal of the perfect man, or shall I follow the accepted models?"

" As you will, but I prefer your own "As you will, but I prefer your own ideal—your idea of what a perfect man should be in body, soul, mind and strength. Do you not recall your own youthful ambition? How many times have I heard you say, 'Some day I will paint a Christ!' This is your opportunity. Do it, my friend. Make it the work of your life. Put your heart, your best energy and your whole soul in the work."

"I will paint it, Roderick,' replied the artist slowly. "I will rot disappoint you. Within the month I will

appoint you. Within the month I will send you my address. It will be somewhere in the country. Good-bye. God bless you! You have done more for me to-day than words can tell. Good-

EDUCATION IN IRELAND.

whole soul in the work."

"I will paint it, Roderick," replied the artist slowly. "I will rot disappoint you. Within the month I will send you my address. It will be somewhere in the country. Good-bye. God bless you! You have done more for me to-day than words can tell. Good-by!"

Philip Sutherland did not totter when he walked away from the church that he had so reluctantly entered scarcely more than an hour before. There was no more cringing in his attitude, no slouching despondency in his gait.

Whose the responsibility? What did this Parliament give? Who built the schools? Again he asked where did that one inference only could be drawn therefrom, namely, that the Irish parent takes absolutely no interest in educational matters, does nothing to promote the best interests of his child, and that Ireland had one totter when he walked away from the country to disprove and remove so unfair and so unjust an accusation; but the whole history of Ireland was bound up with the love of the people for the best and highest education possible; and just in the olden days eminent scholars the responsibility? What did this Parliament give? Who built the schools? Again he asked where did this Parliament give? Who built the schools? Again he asked where did that one inference only could be drawn therefrom, namely, that the Irish parent takes absolutely not the responsibility? What did this Parliament give? Who built the schools? Again he asked where did the responsibility? What did this Parliament give? Who built the schools? Again he asked where did the responsibility? What did this Parliament give? Who built the schools? Again he asked where did the responsibility? What did this Parliament give? Who built the schools? Again he asked where did the responsibility? What did this Parliament give? Who built the schools? Again he asked where did the responsibility? What did this Parliament give? Who built the schools? Again he asked where did the responsibility? What did this parliament give? Who built the schools? Again he asked On the outskirts of a quiet Connecticut village, in the north wing of an old colonial mansion, the artist had his studio, and there, day after day, week after week and month after month he studied and sketched again. to day the Irish race had an inexting hashing to the first reveal and more glad, his choics were round all good with beath, and with the college of the street of the same of the first reveal and more glad, his choics were round all good with beath, and with the college of the street of the same of the first reveal and more glad, his choics were round all good with beath, and with the college of the same of the so to-day the Irish race had an inex-tinguishable love of knowledge and science—so much so that the Irish parent never counted the cost or the sacrifice where the interest of educathe convent schools were the work of the place of execution.

It was not until the new year had come and gone that he began to portray upon the canvast the features of this more than Man, the most difficult task of all. Time after time he painted it out and began anew. He wanted the humility of strength, not of weakness; the charity which is a part of conscious power, the forbearance of latent strength of mind and body, the intensity of purpose and tenacity of effort which are born of the determination to accomplish and the knowledge that a suacess is certain, and at last he accomplished it. That was about the beginning of Lent.

When he realized that the picture was completed, he covered it with a sheet and spent his days in long walls upon the country roads, so that during four weeks or more he did not again look upon his work, and those who had known Phillp Sutherland in the past could scarcely have recognized him now.

One week before the fulfilment of his contract was due, on the morning of the Sunday before Easter, he uncovered the painting for the first time since its completion. He studied it critically, and then with a sigh of regret that his secontract was due, on the morning of the Sunday before Easter, he uncovered the painting for the first time since its completion. He studied it critically, and then with a sigh of regret that his secontract was due, on the morning of the Sunday before Easter, he uncovered the painting for the first time since its completion. He studied it critically, and then with a sigh of regret that his secontract was due, on the morning of the Sunday before Easter, he uncovered the painting for the first time since its completion. He studied it critically, and then with a sigh of regret that his secontract was due, on the morning for the Sunday before Easter, he uncovered the painting for the first time since its completion. He studied it critically, and then with a sigh of regret that his second the painting for the first time since its completion. The studied it critically

heard to-day which opened within me a sundow that has been shuttered and harred since I was a child. I hate cant, Roderick; so don't minunder stand me, It was the logic, the first state of the sense, that your pick he speaked that manhood to Somehow he made feel that for three years I have been dead; and that even I might rise again to a new and better manhood. "Will you be me help you? It will now and better manhood." "Will you let me help you? It will be a greater favor to me than to you will be a greater favor to me than to you. Will you put me help you? It will be a greater favor to me than to you. Will you put me help you? It will be a greater favor to me than to you. Will you put me help you? It will be a greater favor to me than to you. Will you will the pick you will you paint the pickure? Will you have been compared to the continued: "How much, Pall, did you receive for a life-size portrait when you first returned from Paris and took up your work here? Approximately, \$3,000 was it not?".
"You have succeeded, for you have you was it not?".
"You have succeeded, for you have you want to have a succeeded, for you have you want to have a succeeded, for you have you will you part you will accept a condition that he raised his head and said slowly it if you will accept a condition that I will make, yes. It is that during the year you make no effort to see me or my work nor commandate with me other than to forward the monthly remittance."
"Agrid, Phit," said his friend gally if you will accept a condition that I will make, yes. It is that during the year you make no effort to see me or my work nor commandate with me other than to forward he monthly remittance."
"Agrid, Phit," you will accept a condition that I will make, yes. It is that during the year you make no effort to see me or my work nor commandate with me other than to forward he monthly remittance."

"Agrid, Phit," you will accept to condition that I will make, yes. It is that during the year you make no effort to see me or my work nor commandate wit

which Ireland had been converted.

Let it not be said that the Irish people take no interest in the cause of education. They had erected colleges everywhere. They had convents such as few lands possessed, and ordinary schools. He was not prepared to admit that by the prepared greenerly no inter-A discussion took place recently in the Eaglish House of Commons upon this interesting subject. Mr. Charles Devlin, M. P., member for Galway, made a capital speech, which was all the more effective as he made a comparison of the method pursued in his native Province of Quebec with that which prevailed in Ireland, to the great disadvantage of the latter. Speaking of a report on the condition of the Galway schools made by the inspector, Mr. have no University acceptable to the majority of the people. While the State most liberally helped education in every way in this country, it starved Ireland in this important matter, and he held that the cause of primary educa-

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naries minutes to straighten up again, and the pain was almost unbearable. I am now as strong in the back and vicerous and full of vim as I was at 16 years, and I give thanks to Vine Ore for the great change.

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from thee.

Learn, for the Creator's sake, to

overcome thyself in all things; and then thou shalt be able to attain to the How little seever it be, if a thing be inordinately loved and regarded, it keeps thee back from the Sovereign Good and corrupts the soul.

Never retort a sharp or angry word.

It is the second word that makes the quarrel. Learn to say kind and pleasant things whenever the opportunity

farther he withdrawern into carthy comfort.

So much the higher also he ascendeth into God, by how much the lower he descendeth into himself, and by how much the meaner he esteemeth himself, and the experimental data bearing upon it is intemporance die of some intectious disease than of the special alcoholic affection. Attention has repeatedly been called in this article to the lowering of the resistance of alcoholic patients to many infectious diseases, part the experimental data bearing upon So much the higher also he ascendeth into God, by how much the lower he descendeth into himself, and by how much the meaner he esteemeth himself. But he, who attributeth any thing of good to himself, stoppeth the grace of God from coming into him; for the grace of the Holy Ghost ever seeks a humble heart.

If thou couldst perfectly annihilate thyself, and cast out from thyself all created love, then would abundance of grace flow into then.

When thou lookest towards creatures, the sight of the Creator is withdrawn from thee.

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LETTER OF RECOMMENDATION.

Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD,
London, Ont:
London, Ont:
Dear Sir: For some time past I have read our estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manuer in which it is published.
Its matter and form are both good: and a truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend to bo the faithful.
Bleasing you, and wishing you.

seing you, and wishing you success. Believe me, to remain ig you, and wishing your ileve me, to remain,
Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larises
Apost. Deleg.

LONDON, SATURDAY, MAY 14, 1904.

DEATH OF FATHER TIERNAN

The sad news reached London on the first Friday of the month of May that Rev. M. J. Tiernan, parish priest of Mount Carmel, diocese of London, was no more. It is but simple truth to say that no death has occurred in this Western district for many years which has been so sincerely and so widely regretted. Over a quarter of a century ago Father Tiernan was ordained by the late Archbishop (then Bishop) Walsh, and from that time until a few years ago he was Rector of the Cathedral and Parish Priest of this city. To say that Father Tiernan was respected and admired by the Catholic people would not be fully stating the casehe was beved to a degree amounting almost to veneration. And for abundant reasons. He was a priest of many noble qualities, but his predominating characteristics were kindness, affability, charity, commiseration for the unfortunate and the trouble laden. Entering into the homes of the poor his countenance and his counsel and his ever-ready charity brought sunshine and gladness.

In making announcement of his death last Sunday in St. Peter's Cathedral. the rector, Rev. J. T. Aylward, spoke in most touching terms of the departed. Tears coursed the cheeks of many a one in the large congregation, for memories of the past came crowding upon them. The older people call to mind the fine looking young man who was ordained for the vineyard of the Master in the long ago, who spent himself unsparingly in the service of the people committed to his care, and then they recollected the man bent with premature old age, the result of the arduous work which he had performed as parish priest, rector of the Cathedral and Chancellor of the Diocese. Added to this was the great responsibility which rested upon his shoulders in connection with the erection of the magniacent Cathedral of St. Peter's, which will ever be remembered as a monument of the zeal of the late beloved Archbishop of Toronto and his able assistant who has just departed from our midst.

The very active work of good Father Tiernan was a labor of love. While his health and his strength endured every call to duty was entered upon with an enthusiasm which betokened the man of God, sparing not himself while any, even the least part, of the Master's work remained undone.

Shortly after the arrival of Bishop McEvay, His Lordship noticed that the energy of the priest who had stood in the front rank of the battle for so many wears had commenced to wane, and with that kindness and consideration which characterizes his every act made arrangements for a long vacation for the tired priest of God. He took a trip was found that his health had been wuch benefited. His Lordship then appointed him to Mount Carmel, an ideal parish; and lest again by any institutions has made scarcely any possibility he might be subject to a re-Lapse by over work, gave him an assist-

The Catholics of the Cathedral parish were more than pleased to find the one to whom they had ever been endeared so handsomely provided for. A few years passed, and it was noticed that the thread of the life of the gentle and kindly Father Tiernan was becoming weaker and weaker, and notwithstandand the employment of the best medical talent and the most tender nursing.

be breathed his last in Mary's Month.

ers of the people will follow him to the Throne of Our Heavenly Father. And may we not hope that Our Divine Lord will receive him with the same smile with which the good priest always greeted Christ's poor upon earth?

Solemn Mass of Requiem was celebrated in the Cathedral on Monday morning, May 9th, for the repose of his soul. Rev. Father Aylward, Rector, was the celebrant, assisted by Rev. Father Cherrier, C. S. B., as deacon and Rev. Father Stanley, subdeacon. His Lordship the Bishop assisted at the throne and pronounced the final absolution. A very large congregation was in attendance, many of whom approached the Holy Table for the repose of the beloved priest who had been their faithful friend and counselor for nearly a quarter of a century.

On the same morning Rev. Father McKeon celebrated a Requiem Mass in St. Mary's Church. A large num ber of the congregation attended.

AN INSTANCE.

As showing the wonderful change that has taken place in our Province of Ontario in the last twenty years in the position of our Catholic people, we submit an incident that occurred at St. Catharines, Ont., at the spring assizes that were held there last month. In the case of John Higgins versus the Cataract Light & Power Co., ar action involving a claim of \$1500 for damages for personal injury, Mr. Justice McMahon presided on the Bench, Mr. Thomas F. Battle, Barrister, of Niagara Falls, was counsel for the plaintiff, and Mr. Michael Brennan of St. Catharines, Barrister and Crown Attorney for Lincoln Co., was Counsel for defendant, the Judge

and Counsel being all Catholics. Mr. Battle is President of Branch 18 C. M. B. A., Niagara Falls, Ont., and is District Deputy for County of Welland; is also Separate School representative on Public Library Board.

CATHOLICITY IN SOUTH AMER-

At "a missionary rally" of the Union Bible class of Hamilton, held a few days ago, the Rev. George Smith. who claims to have been a missionary in South America, and who has been located, or at least claims to have been located recently in Buenos Ayres, and the Argentine Republic, spoke of the state of darkness and superstition in which the Indians of the Southern continent exist. He adds :

"Their priests keep all means of disthe truths of Christianity, and the enlightenment therefrom, care fully out of the way."

Further he asserted in the course of his address that "the priests do little else than gamble and drink and are immoral in a majority of cases.' He "deplored this condition of affairs but it is the sad truth. The priests have no aim but to amuse themselves. which they do by most degrading pas times. Cock-fighting is one of the least of the sports." The speaker hoped that the time would soon come when a different order of things would exist in the South American branch of Roman Catholicism."

We cannot say that the condition of people in the South-American Repub. the whites are one half of the populalies is so peaceable or satisfactory as in tion, one-third are pure Indians, and other countries where there is a homo geneous white population who have been under the civilizing influences of religion for more than a thousand years, yet we do not hesitate to say that the Rev. Mr. Smith grossly misrepresents the people of those regions, and maligns the priesthood.

It is well known that the Indian races of America have not as a whole the mental capacity of the Caucasians or even of the Mongolians. There are, indeed some exceptional cases of Indians who have exhibited high intellect, and have acquired a high degree of knowledge through education, but such instances are exceedingly rare; and the Encyclopedia Brittanica says:

"The intellectual faculties of this great family appear to be decidedly inferior when compared with those of the Caucasian or Mongolian race. The aboriginal Americans are not only merse to the restraints of education but are for the most part incapable of a continued process of reasoning on to the old country and on his return it abstract subjects. Their minds solve with avidity on simple truths, but reject whatever requires investigation and analysis. Their proximity for than two centuries to European ceptible change in their mode of the ing or their manner of life, and as to their own social condition, they are obably in most respects exactly as they were at the earliest period of their national existence. They have made few or no improvements in constructing their houses or their boats ; their inventive and imitative faculties appear to be of very humble capacity, nor have they the smallest taste for the arts and sciences. One of the most remarkable of their intellectual defects is the great difficulty they find in compreending the relations of numbers; and Mr. Schoolcraft, the United States Indian agent, assured Dr. Morton that

United States Government and the native tribes." Art. America.

It will be remarked that this is said of the whole aboriginal population of America, North as well as South, and the truth of the remark is evident when we look at the present backward condition of the tribes. We cannot but see at once the difficulty of converting such people to the Christian faith, and we cannot be very much surprised if there is still a good deal of the ancient pagan superstition found among them. But the Protestant clergy should be the last to throw the blame for this upon the Catholic priesthood, for is it not a fact that in Canada and the United States, Protestantism has done almost nothing toward the conversion of the aborigines ?"

Until very recently almost all of the efforts to educate and civilize the Indians of the West were made by Catholic Religious Orders, the very orders which Protestant ministers like the Rev. Mr. Smith misrepresent as immoral as the Oblates and Jesuits, etc. and while Catholic missionaries were engaged in this work, the Protestant people of the United States were thinking only of exterminating the Indians of North America. The Catholic Governments of Spain, and later on of the Southern Republics, were also busily engaged in civilizing those of South America.

It is notorious that the Protestant colonizers of the United States held as an aphorism that "the only good In dian is a dead Indian," and acted upon it. Even at the present day, the Protestant missionaries of the West are busier in the effort to dechristianize the Catholic Indians, than to convert the pagans to Christianity; and the Protestant Senator Vest frequently in the United States Senate declared that the Catholic schools of the Jesuits were the only schools which were doing any efficient work in the civilizing of the Indians.

We may here again quote the Brittanica, which says in the same article as already quoted:

"Missions for the conversion of the Indians have been supported for more than two centuries by the Governments of Spain and Portugal. They are thinly spread over those parts of Mexico, La Plata, Peru, Brazil, and Columbia which are still occupied by the savages; but there are extensive districts all these provinces in which they have never been established, owing to the remote and inaccessible nature of the country. A mission consists in general of one or two friars or priests, who settle among the savages, learn their language, and besides teaching them the elements of Christianity, always en-deavor to instruct them in the simple and more u eful arts, and to train them to settled habits.

We may well ask if it is at all likely that the men who have so zealously sacrificed all earthly comforts for the love of God, and the conversion of the heathen, are the monsters of evil depicted by the Rev. George Smith?

We fearlessly say no; and we know that the results of their work have been that the great bulk of the aborigines are earnest though simple Christians, and the contrast between their civilization and their extermination in the United States is most striking. Thus, in Columbia at the present time, the remainder, with the exception of one tenth, who are negroes, are mixed of the two race. In Venezuela, the pure Indians are less numerous, but the mixed Red and Black races are about one half, in Equador the pure Indians are about one half, the whites are one ing peaceful relations between the two sixth, the remainder being either negroes or of mixed race. In Peru, the whites are only one fifth of the populamixed breed make up the other four fifths; and so we might go on with the other States, where the aborigines were neither deprived of their lives nor robbed of their property, as they were where the co-religionists of Rev. Mr. Smith were settlers.

The Peruvians are an intensely religous and devout people, and travellers describe the solemnity and piety with which they celebrate the mysteries connected with the sufferings of Christ for man's redemption during Holy Week as most edifying. If their spiritual directors were so wicked as they are described to be by Rev. Mr. Smith. this would certainly not be the case. The same is to be said of the people of Chili and Argentina, who only a few weeks ago celebrated the peaceful settlement of the troubles which threatened these countries with a disastrous war, by erecting a great statue of our Lord and Redeemer on the boundary line of these two countries ; and the occasion was celebrated by the in the expression of the most cordial feelings of friendship.

The Rev. George Smith is not specific in his accusations, and until he gives us something more definite in the way of demonstrated facts, we must brand and kindly Father Tiernan. The pray- the treaties entered into between the line dispenses the finued abstract the treaties entered into between the line abstract the treaties entered into between the line abstract the treaties as malignant falsehoods. In this statements as malignant falsehoods. In the treaties and the dispense of contributions above the finued abstract the treaties and abstract the treaties are treating that the treating that th

sionaries of his class have time and again been proved guilty of calumnies which were thoroughly refuted in detail, and there can be no doubt that he is following in their footsteps. As a specimen of this, we may mention that the martyr priest of Molakai, Father Damien, who sacrificed his life in the work of attending to the spiritual and temporal wants of the lepers of the Hawaiian group of islands, was maligned by a Protestant missionary who lived in comfort at Honolulu, but our King, Edward the Seventh, then Prince of Wales, amply vindicated the virtues of that good and noble priest. We are confident that the same thing would happen if Rev. Mr. Smith would only condescend to specify the names and residences of the priests whom he accuses in very general terms.

FRENCH - CANADIAN EVANGEL.

A children's paper styled "Onward," which is published in Toronto, gives a short historical sketch of the efforts made by the Methodists to evangelize the French Canadians in the province of Quebec through the French Methodist Institute of Montreal. If we had no other means of information than what the missionaries themselves say, we would be apt to believe that French Canadian boys and girls are being induced in large numbers to become Protestants.

The Methodist Institute is said to have been started in 1834 by a missionary sent by the Lausanne Churches in Switzerland. This was the Rev. H. Oliver, whose destination was to the American Indians, but who, finding that the French Canadians needed to be evangelized as much as the Indians, decided to remain in Montreal. We

"With such a staff much can be done, and it is with a bright prospect of success that our French Institute is

accomplishing its work. It would be difficult, if not impossible to exaggerate this great work. Viewed rom whatever standpoint, it has claims upon the Church of Christ in this Dominion that must not be ig nored. The French-Canadian of the province of Quebec and Eastern Ontario are searching for light and liberty as never eager for and God-honored Our consecrated founder rejoiced to say, "The world is my parish"; let us who are his followmanifest the same spirit in aggress ive effort for the evangelization of our fellow-countrymen around as.

All this blare of trumpets serves very well towards coaxing the dimes out of the pockets of the unwary, and from it one would suppose that the population of Quebec is fast becoming Methodist.

But the Dominion census for 1901 on being compared with that of 1891 tells as a very different story.

In 1891 there were 39,544 Methodists in the province, whereas in 1901 the number had increased to 42,012. This is an increase of 6.2 per cent. in the decade. But the total increase of population was 10.7 per cent. viz., from ,488,535 to 1,648,898.

It thus appears that the Methodists have not increased in population nearly so fast as the province itself. This does not look as if the people are following the Methodist "light and liberty ' very anxiously.

PRESIDENT LOUBET'S VISIT TO ITALY.

The visit of President Loubet to Italy is over, and it is to be hoped that the rejoicings of the Italian people on the occasion may tend toward preservnations.

The adhesion of Italy to the triple

alliance has been a source of suspicion tion, while the Indians and those of to France that Italy entertained hostile intentions toward both France and Russia, but the heartiness of the welcome accorded to the French President on the occasion of his visit would indicate that there is no deep-set enmity in Italy against France. We may perhaps judge from this fact that the much vaunted alliances have had an alarming effect on the minds of statesmen lest these alliances should become a real danger to other countries against which such alliances were presumed to have been effected; but these alliances have not proved very effective so far. The alliance between Great Britain and Japan did not cause Great Britain to become involved in the warfare now going on between Russia and Japan, nor did it present an obstacle to the recent better feeling which seems to have been brought about within an incredibly short time after hostilities began between these two powers. Neither has France become involved by the breaking of peaceful relations between Japan and France's officials of both countries participating ally. It is also noted that the Japanese victories so far have not created re sentment in France against Japan, or any desire to rush in to assist Russia. The causes of mutual hostility which have hitherto existed between Great Britain and France have also been re-

at the very moment when their dear allies were flying at each other's throats.

All these things show that the alliances effected hitherto are not quite so strong as they were at one time supposed to be, nor so threatening to the general peace of Europe.

President Loubet's visit has, however, indoubtedly increased the strained relations between France and the Pope. The French President is the first head of a Catholic Government who has visited the Italian King since the Italian usurpation of the Pope's territory-a fact which makes it manifest that the Catholic feeling which has heretofore been characteristic of France is, for the moment, weaker than has been hitherto supposed. We are still of opinion that the Catholic sentiment of the country will assert itself, notwithstanding present indications that it is but a weak sentiment. The expressions of cordiality toward the Italian King do not of themselves imply that France is unsound in faith, but only that the present Government of the country is ecoming more and more aggressive against the Catholic Church, and in fact against all religion. The fact that President Loubet did not visit the Holy Father is not to be wondered at, as the Holy Father from the beginning refused to allow such a visit, whereby it would be virtually proclaimed that it is not to be expected that the Papal territorial independence will ever be restored, and that France approves of the present condition of affairs which makes the Pope a prisoner in the Vatican.

It is said that President Loubet's visit has forced the Pope into a more difficult position than ever in regard to France, and that some important action by the Pope in the near future seems inevitable. The papers are wondering what that action will be. There is no need to wonder. President Loubet has practically declared that France is no longer a Catholic power, but France itself has yet to speak. In the meantime, the Holy Father may go on in the even tenor of his way. So long as the rnlers of France are anti-Christian there can be no cordial relations between them and the Pope, but this was the case also a hundred years ago. France itself was the greatest sufferer thereby, and the country was soon glad enough to get rid of the monsters in human form who ruled her then. The time will come when she will also rid herself of the Combes's and the Pelletans who are disgracing her before Europe and the whole world,

Time is the great righter of wrongs, and the Pope can afford to let Time work out the remedy for the present disagreeable situation; the Church being as secure of victory as she ever was when suffering persecutions even more dire than the one to which she is now subjected. The promise which Christ made to His Church that the gates of hell shall not prevail against her still holds good.

WHITHER DRIFTING?

The Messenger for April gives some interesting statistics regarding the Catholic and Protestant Theological faculties and the number of students taught in the various Universities of Germany. We are informed that in the Universities of the Universities o the Universities of Bonn, Breslau, Tubingen and Strasburg there are distinct faculties of each religion. Munich, Freiburg, Munster, Wurzburg, and the Hosianum in Bramsberg have Catholic Faculties only. There are besides six Catholic Theological Lyceums in Bavaria to which if we add the students of the diocesan seminaries. we find a total of more than 3,200 Catholic students of Theology.

The sixteen Protestant faculties existing in the same number of Universities, have 189 professors and lectures with 1,982 students. Thus we find that though the Catholic population of Germany is but a little more than onethird of the total population of the German Empire, the Catholic theological students are almost 61 2 3 per cent of all who are studying theology.

This state of affairs is causing muc alarm in Lutheran circles, and the press of the State Church is discussing the causes why the Protestant youths show so little inclination to study for

the ministry. We do not doubt that the fact is at tributable chiefly to the former gradual, and later rapid spread of Rational ism among German Protestants. It is natural to suppose that the youths who are willing to devote their lives to the propagation of religion are they who are strongly convinced of the truth of the Christian religion, and who in their conviction of faith are willing to sacrifice themselves for what they believe to be a true and meritorious cause. Take away this conviction, and there will be left no motive to lead them to make the sacrifice. Rationalism has as a vacation and in order to gratify certainly brought many to doubt, or even to disbelieve the fundamental

Protestant ministers who preach their individual phantasies from the pulpit, and spread doubts which have driven faith from the plastic minds of young students.

The first field in which the Rationalistic principles now inculcated by ministers and professors will take root is necessarily the minds of young students who think most earnestly and continu. ously on religious subjects, and the very class among whom these principles will make most ravages must necessar. ily be those who are disposed to study for the ministry. We have no doubt that this is the principal cause for the falling off of theological students in Germany, and the same cause will soon be found to be producing the same effect in Canada and the United States; in the latter country it is already plainly seen to be having its effect, and Canada will soon follow in the same path.

What will be the ultimate consequence of this tendency? It must be that Protestantism itself will dissolve into infidelity.

Our Protestant brethren are much delighted at the prospects of the union of several denominations to form one Church, which will become very soon a powerful Christian organization. We do not see the matter in the same light. We can see that the present desire for union arises out of the growing disregard for religious dogma or religious truth. The proposed union will confirm this disregard, since it will necessarily lay aside those doctrines which have hitherto been the rallying points of the various denominations. Let the people be once convinced that these doctrines are of no account, and they will soon come to the belief that all Christian dogmas are merely an hallucination: and indeed many have already reached exactly this conclusion. We cannot but think, therefore, that the abyss of Rationalism is perilously near the various denominations of Protestantism in Canada, just as German Protestantism is already on the brink of the pit.

J. William Fischer, M. D., who has been for the past two years head house surgeon at St. Joseph's Hospital, has resigned that position, and will in future practice his profession at Waterloo, Ont. During his stay in London both as a student and physician, Dr. Fischer was highly respected. A gentleman at all times, a man of fine literary taste and a physician who ranks among the best in the profession, a bright future awaits him. This is the sincere wish of his many friends and admirers in London.

Another Father Mathew.

We find the following account of a temperance society among students of a young ladies' seminary, in the Bulletin of the C. T. A. U. of America: "A few months ago, while Father Sienben-foercher was in Hartford, Conn., as the guest of Father Shanley, he visited Mt. St. Joseph Seminary for young ladies, of which Father Shanley is director, and spoke to the students in such a way as to inspire great enthusiasm for the temperance cause. This feeling was so strong among the young ladies that on Monday evening, Feb. 29, Father Shanley gave us the pledge and organized a branch of the National League, so that Mt. St. Joseph Seminary

Thus far, Rev. A. S. Sienbenfoercher, national organizer of the Priests Total Abstinence League, which also includes among its members students preparing for the priesthood, succeeded in enroll ing 1,600 students under the banner of life total abstinence. Father Sienbenfoercher is now in Canada, where he will begin the work of organizing branches of the Priests' Total Abstinence League. — North-West Review. Winnipeg, Man.

The Right Rev. Peter Emmanuel Amigo has been consecrated and en-throned Bishop of Southwark at St. George's Cathedral, London. The Cathedral was crowded, and the congregation included many of the leading Catholics of the country.

Since the restoration of the Hierarchy in Scotland, in 1878, the Catholic population has increased by more than 40 per cent .: missions have increased by more than 61 per cent.; churches by 39 per cent.; priests by 86 per cent. and schools by 58 per cent.

Mr. Henry Harland, author of " The Cardinal's Snuff Box," "My Friend Prospero" and "The Lady Para-mount," is a convert to the faith. He is a pastmaster in clothing serious philosophic thought in light, airy, poetic language.

A few days ago a delegation of one hundred Catholic Chinese called on Bishop Bruchesi, Montreal, praying him to provide them with a priest who could speak their own language and attend to their spiritual wants. The Archbishop promised to endeavor to secure a Jesuit pastor for them.

The Apostolic Delegate at Washington, Msgr. Falconio, will sail the last of May for a visit to Rome. The trip is not to be undertaken on account of any specific problems demanding the delegate's presence in Rome, but rather his natural yearning to revisit the Eternal City after the years of con-

Messenger of the Sa The Society for Psy-might profitably enq-modern anti-clerical or (and the terms are at synonymous), always n graven things to adore ago a brazen idol of was erected in Rome of he is alleged to have be misdemeanors. To day ent reason, attention is ilar honor paid to Paol friar who distinguish friar who distinguish being the reverse of with to be. Is this monu-species of atavistic pin the blood, or an una pulsion to imitate "th saints," which is rep proach for Catholics a else no matter how far else no matter how far oration may lead? Probably, however,

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that rulers were regar owy images of that enduring reality know dreaded as the State. in fact, that sometin in addressing the D. "From time immem-has, been, etc.," as has, been, etc.," as only a recurrent phas State looming Perhaps never since Christendom had such acted and exercised properties, actions, thoughts of the people The government cla ell as temporal sisted on naming all at one time the Do cised the privilege thirty-four episcopa triarch was to be State; and one may surmise that the ref government to accept appointment of a pattern of that old to the state legislar.

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of priests to be ord monks and nuns to large ecclesiastical be; what legacies co how moneys should should say Mass and what doctrine was so bells should be run what church doors when; what convent how ecclesiastics ar tives should be exclu then just as effective poses as it was in Fr Combes is the Friar a word, was furth any other Europea modern interpretati Church and State, 1 tion of the Church of the lady and the

It is notable the tical theories of anc only ones a sane man or is permitted to a glorifications of men tended to enforce. virtues which churc till they are outside approval of such a one is from the ren to help the wavering

on this side of the drew D. White, who istic vigor, informs Monthly for Janu 1904, that "Paole most bitter fight fo the Papacy ever le profited ever since reater than Machi threw a bright important general Church and revea the methods that the

Possibly it would bias, but as the re the distinguished n the Oligarchy less attract attenti is akin to that top consider some of t Atlantic reviewer those who might fa

The important which Sarpi threw the Council of Tr tern he employed in Council. Its flash pose. For its bril notable work, we a such a hercu much to his credi of original docu appropriated and self, as well as the

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THE TERRIBLE FRIAR SARPI.

Messenger of the Sacred Heart Messenger of the Sacred Heart
III The Society for Psychical Research
might profitably enquire why the
modern anti-clerical or anti-Christian
(and the terms are at least remotely
synonymous), always makes to himself
graven things to adore. A few years
ago a brazen idol of Giordano Bruno ago a brazen idol of Giordano Bruno was erected in Rome on the spot where he is alleged to have been burnt for his misdemeanors. To-day, for no apparent reason, attention is called to a similar honor paid to Paola Sarpi, another friar who distinguished himself by being the reverse of what a friar ought to be. Is this monumental craze a species of atavistic paganism lurking in the blood, or an unadverted-to compulsion to imitate "the worship of the saints," which is regarded as a reproach for Catholics and for no one else no matter how far extravagant adoration may lead?

else no matter how far extravagant ad-oration may lead?

Probably, however, this eulogy of Sarpi, "the terrible friar," as he was called, is a political apology for some-thing for which he stands pilloried in marble. It has all the appearance of one of those ethico-political contribu-tions to popular knowledge which keep continually flowing in upon us through a variety of channels, such as the daily press, the current reviews, the novel, a variety of channels, such as the daily press, the current reviews, the novel, the utterances of political speakers, the action of legislatures, the decision of judges and what not else besides, for the purpose of developing in the public mind the exaggerated notion it already possesses of the greatness of what is called the State; and to present it to the public as the origin of all power, the arbiter and source of all morality and the rightful ruler of all institutions, human and divine.

In the present instance it is easy to

Institutions, human and divine.

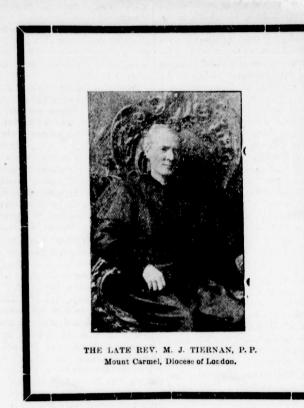
In the present instance it is easy to inculcate such a lesson. It is almost peremptory. For in Venice, where Sarpi belonged, the idea of State supremacy was not far removed from the way the old pagans viewed "Immortal Rome." It was so fixed in their minds that rulers were regarded as only shad. that rulers were regarded as only shadowy images of that great and ever enduring reality known and revered or enduring reality known and revered or dreaded as the State. It went so far, in fact, that sometimes an ambassador in addressing the Doge would write: "From time immemorial your policy has, been, etc.," as if the ruler were only a recurrent phase of the imperishments State learning up, bakind him. able State looming up behind him. Perhaps never since the formation of Christendom had such control been exacted and exercised over the lives, properties, actions, words and even thoughts of the people as had been the practice in Venice for many centuries. The government claimed spiritual as as well as temporal authority. It insisted on naming all the Bishops, and at one time the Doge actually exercised the privilege of investiture for thirty-four episcopal Sees. The patriarch was to be nominated by the Seater, and one may be permitted to triarch was to be nominated by the State; and one may be permitted to surmise that the refusal of the present government to accept Plus the Tenth's appointment of a patriarch is a persistency of that old tradition, although Venice has long ago lost its autonomy. The State legislated on the number of priests to be ordained, and of the monks and nuns to be received; how large ecclesiastical revenues were to be: what legacies could be accepted;

only ones a sane man is supposed to have or is permitted to advance, and which glorifications of men like Sarpi are in-tended to enforce. He was a friar; a man accredited with all those brilliant virtues which churchmen never possess till they are outside the Church. The approval of such an authority on the property and right of predominance of State over Church, flaunted as this one is from the remote past, can have no other effect, it is thought, than to help the wavering to come to a de-

The Promoter of Sarpi's canonization on this side of the Atlantic is Mr. An drew D. White, who, with his characteristic vigor, informs us in the Atlantic Monthly for January and February, 1904, that "Paolo Sarpi fought the most bitter fight for humanity against the Papacy ever known in any Latin country by which the whole world has profited ever since. As a man he was

is akin to that topic, it may be well to consider some of the statements of the Atlantic reviewer, for the benefit of

allow that the paper as the decuments that passed through his hands were interpreted by the Council of Trent. The dark lantern he employed is his History of that Council. Its flash had a sinister purpose. For its brilliancy is admitted; but not its honesty. Whether his friend and admirer has ever read that notable work, we are inclined to doubt. If he were able to spare from his grave diplomatic duties the time necessary for such a herculean task it is very much to his credit, as it necessarily involved the collating of a vast amount of original documents which Sarpi appropriated and arranged to suit himself, as well as the study of the rival



history by Pallavicini written to cortect the errors of his predecessor. Even the old Titan Ranke moans over the labor it entails. "A sort of dread comes over us," he says, "as we approach these voluminous works. The task of mastering their contents would be enough, even if they contained nothing but what was authentic, but how immensely is the difficulty increased when at every step we are obliged to have a wary eye lest we should be misled by one or the other, and beguiled into a maze of wilful department. He struck into a different ourse from that commonly pursued by the historians of his day. His work is disparaging, condemnatory, hostile. He set the first example of a history which accompanies the whole progress of its subject with increasing censure; far more decided in this than Thuanus who first made a cursory use of this system. Sarpi has found numberless imitators on this score." (p. 373) We should be misled by one or the other, and beguiled into a maze of wilful department.

justify that view.
"His work," declares this fearless old Protestant, "is not to be regarded with suspicion purely on the ground of definition of the accept Pius the Tenthal's appointment of a patriarch is a persistency of that old tradition, although Venice has long ago lost its autonomy. The State legislated on the number of priests to be ordained, and of the morks and nuns to be received; how more should be received to the control of the Church and State, namely, the absorption of the Church by the State; that of the lady and the tiger.

It is notable that these ecclesiastics and even their relatives should be applied, who consisted hargely in any other European country in the modern interpretation of the union of Church and State, namely, the absorption of the Church by the State; that of the lady and the tiger.

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It is notable that these ecclesiastical that these ecclesiastics that of the lady and the tiger.

It is notable that these ecclesiastical that these ecclesiastical than the control of the control o he falls again into the faults already mentioned. In one instance he de-stroys the whole force of the passage, totally misrepresenting the constitu-tion of the empire," which Ranke says

profited ever since. As a man he was greater than Machiavelli and Galileo; he threw a bright light into the most important general council of the Church and revealed to Christendom the methods that there prevailed."

Possibly it would be love's labor lost to wrestle with so much constitutional bias, but as the recent monograph of the distinguished Mayor of New York on the Oligarchy of Venice will doubtless attract attention to anything that is akin to that topic, it may be well to consider some of the statements of the Atlantic reviewer, for the benefit of cuts this off. In no respect will he diantic reviewer, for the beneat of cuts this on. In the conservation with the paper of the pape

should be misled by one or the other, and beguiled into a maze of wilful deceptions. In these folios from which industry shrinks back appalled there lurks a poet." Here moreover is his special verdict on Sarpi's History of the Council of Trent. We take it from the Appendix to the History of the Popes pp. 368 et seq.

"To this day," he says, "Sarpi is regarded by one party as veracious; by the other his name is almost a byword for a liar." Ranke will not use this harsh word, but he puts before his readers an array of conclusions which, without any breach of charity, amply justify that view.

"To this day," he says, "Sarpi is regarded by one party as veracious; by the other his name is almost a byword for a liar." Ranke will not use this harsh word, but he puts before his readers an array of conclusions which, without any breach of charity, amply justify that view. Sarpi's superiority over Pallavicini we have nothing to say. That is a side issue. Ranke says, "they both swerved from the truth." (p. 379.) We are thus enabled to take the measure of Mr. White's reliability on other mat-

ters.
While we are on the subject of Mr.

tise in 1363 insisting upon the necessity of dissection. Baas, in his History of Medicine, also tells of the universality of the practice in other universities, especially at Montpellier in France, which depended on the Popes when they were at Avignon. Moreover, most of the discoveries about the interelsewhere "he did not understand." most of the discoveries about the inter-"In his use of secret authorities to nal organs were made in Bologna, and which he had exclusive access, as for example, Contarini's Instructions, he takes the contents of the Instructions and weaves them have and threating movement in anatomy must be available. example, Contarin's Instructions, he takes the contents of the Instructions and weaves them here and there into discourses held by the legate with the emperor. It cannot be denied that truth is jeopardized by this method of proceeding." (p. 372) "To the first departure from his original in applying the words of the Instructions to a case for which they are not intended, he for which they are not intended, he have illustrations of dissections by no have illustrations of dissections by no have intended and the statement of the first was in evidence. We have illustrations of dissections by no have illustrations of dissections by no have intended the first was in evidence. We have illustrations of dissections by no have intended the first was in evidence. versed with another young man who was there at the same time and who was known as Ignatius Loyola," the first

vailed over his Roman ideas of fealty to the Vatican; his nobler qualities asserted them against the casuistry of his brother prelates which sanctioned assassination.

Without heeding the venerable cal-umny contained in the closing words of the paragraph, except to remark that Bellarmine must stand or fall with his brother prelates in the ethics of assassination, we ask in bewilderment what is meant by Bellarmine's. "Scotch ideas of duty to humanity?" Is there any peculiar philanthropy of that description?

'What was I or my generation That I should get sic exaltation, I wha deserve sic just damnation?"

I who deserve sic just damnation?"

Possibly it is fancied that not only Bellarmine's philanthropy but Bellarmine himself was Scotch. If so, then the Cardinal's red made him? a most disloyal subject, and the author of this fiction never could have heard how Bellarmine assaulted the Scotch King of England James I, while all Europe stood aghast at his audacity; how the diminutive Italian Jestit denied "the divine right of kings," which James was clamorously and stoutly defending; and how at a great and evident peril was clamorously and stoutly detending; and how at a great and evident peril to himself and the society of which he was such a conspicuous member, he taught the very Jesuitical, and very democratic, and very American, and very un-Scotch doctrine, viz., that authority does not come to a ruler directly from God but through the people. Mr. White's democracy is as much at sea as his historical information. much at sea as his historical informa-tion. Nor has he heard how the king's fears were so wrought upon that he founded a chair in Oxford to refute anything and everything that this redoubt able antagonist might say on any sub ject, lest such democratic and Catholic ideas might be even aired in England and "the land of cakes and ale and

brither Scots."

Or is this delusion about Bellarmine's Scotch warp suggested by the fact that his name was Robert? Perhaps that is the explanation of it. There was indeed a Robert Bruce and a Robert Burns, but there was a Robert of Sicily, and a Roberto Diavolo. Roberto as an and a Roberto Diavolo. Roberto as an Italian name was common in those days. It was sometimes written Ruperto. Bellarmine's god father was Cardinal Robert Pucci, and he had a nephew a famous Jesuit saint called Roberto de Nobili, who lived among the Indian bonzes. As a matter of fact Bellar-mine was an out-and out Tuscan, born in Montepulciano, and his noble ances try dates far back it Italian history. His mother was the sister of Pope Marcellus II. and as if to enforce his Latin extraction besides Robertus he was also called Romulus. He had no "Scotch ideas" about him at all, and it is pretty certain that "Caledonia stern and wild was no meet nurse for such a child."
It is only a trifle to be sure, but it shows how Mr. White is a victim of impressions. If we are looking for race traits, Sarpi, whose name has more of a Scotch twang to it than Bellarmine's, might wear the tartan, for his political career is not unlike that wild revel in

compare him with his originals, the more we are convinced of his skill in filling up and rounding a story and enhancing the force of expressions by a slight turn; at the same time, his endeavor is manifest to strengthen the impression unfavorable to the Council."

"In the use of three German authors he falls again into the faults already where the falls again into the faults already where the more warmed and also Puschman's question only of the cruel oligarchy, libellously called a republic, which furnishes about the worst example of tyranny perpetrated through long centuries that can be found in modern times. Someone has rightly said of it that it was not a republic at all, but a monarchy tempered by assassination.

Medicine, also full in the same time, his ends in the university of dissection. Baas, in his History of the university tempered by assassination.

All historians of note, excepting pertimes. Someone has rightly said of it that it was not a republic at all, but a monarchy tempered by assassination. All historians of note, excepting per-haps Romanin, who wrote for interested reasons, are unqualified in their denun-ciation. Take, for example, an extract at random from Daru, whom Mr. McClellan will not quote because of Daru's anti-papal bias, a quality which would recommend him to others. "We have arrived at the year A. D. 1172," he says. "By that time five Doges had abdicated, nine were exiled, five banished with their eyes put out, and five massacred." This is merely an example of the methods of the Screne Republic. All historians concur in saying that in spite of the splendor with which he was surrounded the Doge have illustrations of dissections by no less a man than Leonardo da Vinci, and forbidden to open any letter, except in less a man than Leonardo da Vinci, and even Michael Angelo and Titian used their pencil for the same purposes, and all this under papal authority. It might be well to add to all this a curious passage by Sir Michael Foster, Professor of Physiology in the University of Cambridge, in his address to the Cooper Medical College of San Francisco in the autumn of 1969. "It is probable," he says, "that while Vesalius pursued his studies in the hospital at Venice, that he often conversed with another young man who was there at the same time and who return or his goods would be conversed.

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Archbishop ure a Jesuit ail the last The trip

called on praying him st who could attend to

anding the be but rather or to gratify revisit the by his ardu-Delegate in tes. BY A PROTESTANT THEOLOGIAN. CCC.

The Presbyterian Witness, of Halifax, N. S., under date of March 19, page 4, column 3, commands an article of mine, appearing in this Review, but which it inadvertently credits to the Ave Maria, in which I give my reasons for thinking that as Protestant persecu-tion of Catholics seems pretty much at an end, so Catholic persecution of Protestants does not appear likely to revive. There may be local and temporary recrudescence on either side but probably nothing more. I re-mark, it will be remembered, that peron of Christians in the future is more likely to be anti-Christian than Christian, instancing the policy of Combes, which I am glad to perceive that the Witness, much to its credit, frankly describes as "odious."

The Witness says: "Mr. Starbuck's argument is good and it will do good." So I hope, though not for just the reason which it assigns. I am not arguing with Catholies as to the wrong fulness of persecuting Protestants but with Protestants as to the apparent futility of such fears for the future.

However, the Witness thinks that I have ignored a vital consideration, namely, "that the Pope insists on his Church being always and everywhere

Now if the editors had read more of my numerous papers, amounting to three hundred of this series, they would have discovered that I have ignored very few points indeed which are in the minds of Protestants touchare in the minds of Protestants touching the Church of Rome. However, as repetition is not only the mother of learning, but still more of conviction, and as I have been reminded that I must take account of new readers as well as of old, I will, I hope once for all, repeat somewhat in detail my grounds for believing that we may reasonably look forward to a future of hindling feeling among Christians genkindlier feeling among Christians gen-erally than in the past.

Before doing so, let me remark that I am much gratified at being praised by Presbyterians, for although now an Episcopalian in membership, I doubt whether I do not love Presbyterianism that whether the party other form of Christians. better than any other form of Christianity, above all when, as in Nova Scotia, it is still substantially good Scottish.

plea that Protestants must always be looking for explosions of persecutions by Catholies, wherever these recover the power to persecute, because otherwise they would disobey the Pope's exhortation to be always one and the same, is of perpetual repeti-

and the same, is of perpetual repetition, and is utterly futile.

It is utterly futile, because it is utterly untrue. The Pope does, indeed, require the Catholic Church to be one and the same in doctrine. But he does not require uniformity in rite in discipline, or in administrative policy. He allows that in different repolicy. He allows that in different regions, in different ages among different races, under varying conditions, the Church may vary indefinitely in all these particulars. The old saying, (dissidium jejunii non impedit consonan-tiam fidei;) "A difference of outward observance does no wrong to unity in the faith," is still in full force through-out the Church, and receives the widest possible application. Are the South Americans, who are exempt from the fasts of the Church, any less perfectly

Catholic on that account?

First: Look at the profound difference in everything but doctrine, between Latinism and Orientalism. About nine-tenths of the Church is of the Latin rite, and does not differ very much internally in observance or discipline, although even within this the
Ambrosian rite, the Old Sarum use,
the Mozarabic liturgy, vary widely
from the Roman, and from each other, besides particular pontificals and breviaries of certain orders.

But when we come to the difference between East and West, there is hardly anything left in common except doc-trine and the substance of the sacraments. The liturgies, their languages, secondary ceremonies, vestments, the number and furniture of the altars, all these things are completely unlike. And how deep the cleavage of discipline, between the West, with its unmarried, and the East, with its ried priesthood, the separated and the Uniate churches being in all these par-ticulars almost exactly alike. In ad-ministration also, as the Catholic Dictionary remarks, the Pope governs the Latin Church, which is his own immediate Patriarchate, more directly than he does the various Eastern rites, which are mostly left under the control of their own patriarchs. Of course the United Easterns also must acknowledge his "immediate and ordinary jurisdic-tion," but, as various Popes have taken pains to assure the Orientals, he does not thereby hold himself morally excused from bandling their ancient usages and historical traditions, and peculiar genius, with a special reserve and reverence. In the West there has been from the beginning a much greater measure of uniformity so that local usage, although nowhere viewed as unimportant, is not so specifically momentous as in the East.

Now the treatment of heretics is not a matter of doctrine, but of discipline. It is, I suppose, a doctrine, that the Church, abstractly speaking, has authority to exercise a coercive jurisdiction, through her own officers, over all the baptized, and to inflict upon the re-fractory any panishment not capital. So also this is a part of the creed of the Presbyterian Church of Scotland, except that she puts coercion, capital and non-capital alike, over heretics and schismatics, in the hands of the magistrate, who, however, is held bound to carry it out. The last Scot-tish execution of a heretic, about 1690 or 1695, though inflicted by the State. was distinctly carried out under the bidding of the Church. See Lord

Macaulay.

Now as Scottish Presbyterianism, without a change of creed, has con-sented to a profound change of prac-tice, in the treatment of heresy and fortune have made.

schism, even so has the Church of Rome, and with inward consent, as Froude himself reminds us. So far as the

and with inward consent, as Froude himself reminds us. So far as the growing freedom of erroneous teaching is the fruit of growing indifference to religious truth, so far, of course, Rome laments it, but then so do all true Christians. So far, on the other hand, as Christians are more and more inclined to meet spiritual errors by spiritual remedies, there is absolutely no doctrine of Rome which forbids her to welcome this growing refinement of religious zeal. The harsh methods of the Middle Ages were allowed even then as a lamentable necessity, al-though so profound a Protestant as Paul Sabatier maintains that they were radi Sabatier maintains that they were sometimes, as against the Albigenses, an overwhelming necessity. Yet even then, when such Catholic nations as England, Scotland, Ireland, Scandinsections. avia, refused to receive the severe con tinental legislation against heresy they found themselves thereby neither "in spiritual nor in temporal difficulties" with their Head, so that the misgivings of the Witness as to our

misgivings of the Witness as to our time seem curiously chimerical.

As I have shown already, some elder Bishops and Popes, as Ximenes, St. Pius V., Bonner, perhaps even Bossuet, persecuted * some, as Talavera, Tunstall, Fenelon, refused to persecute, and Innocent XI. energetically remonstrated against the Dragonades. strated against the Dragonades. Neither class found themselves on this account in "spiritual or temporal difficulties" with the Church, except that when Talavera fell into the hand of the Inquisition, Rome rescued him

from them.

Come now to the nineteenth century. In 1830 overwhelmingly Catholic Bel-guim enacted that Catholics, and the few Protestants and Jews, should be civilly and religiously equal. The Bishops asked the Pope whether they could support this constitution. He told them they could, which they have most loyally done to this day. Lately the Catholics there have had a strong temptation to give non-Catholics the choice between having their children taught Catholic doctrine or taught nothing, but they have distained to avail themselves of this trick. They have been advised by the Bishops, and

these by the Pope.
In, or near, 1838, Charles Albert of Sardinia was petitioned by 600 leading citizens of Turin, 80 of them priests, to enfranchise the Waldenses. He consented. I have read a detailed Protestant account of this, but it makes no mention of any adverse suggestion of

From 1855 to 1870 the Catholic hier archy in Austria seems to have had greater authority than ever before since the Reformation. Yet, says Dr. Schulte, it found no fault when the Government raised Protestants to full civic equality. As Patrick Henry says, we can only judge of the future As Patrick Henry says, we can by the past.

CHARLES C. STARBUCK, Andover, Mass.

"| Persecution is defined:—" Harsh or malignant oppression; the infliction of pain, punishment, or death upon others unjustly, particularly for adhering to a religious croed or mode of worship." St. Pius V. never persecuted in this sense. Our friend, the Rev. Mr. Starbuck. has in mind, no doubt, the explode charge that the holy Pope "hired assassing to murder Queen Elizabeth of England." Hergenrother and other modern historians show that "there is not the smallest proof that the the Pope in any way favored, far less instigated, such a plan."—E1 |

MODERATE DRINKERS" WHO THINK TOTAL ABSTINENCE BEST.

In reading the remarks made by "moderate drinkers," as given in the Report of the Committee of Fifty, one is struck by the testimony they furnish in favor of complete total abstinence. One writes: "In army and professional life, I have seen more evil result than good from the occasional or rational use of liquor.'

Another says : " For a person with a touch of alcoholism either inherited or acquired, nothing less than total abstin-

harmful - but what is a moderate amount is difficult to define. The great danger in the use of liquor is the nificance than any mere earthly charms tendency to increase gradually the amount as the system becomes accustomed to the stimulant."

Another: "From my personal experience, I should say that, aside from the matter of sociability, it would have been better for me, enjoying good health, not to have drunk at all, and my advice to the young would be not to begin to use alcoholic drinks in any

Another: "I believe a man when under forty - five years is not benefited

by the use of liquors."

Another: "I believe that the daily use of spirits, wine, or beer, is neither necessary nor beneficial to any man in a good normal condition of health."

There are many other such words in favor of total abstinence by men who are themselves "moderate drinkers. but who have not experienced enough benefit from the use of liquors to convince them that the practice of oc-casional or rational drinking is worth while .- Sacred Heart Review.

Our Greatest Need.

Lacordaire said half a century ago Never was the world in such dread of a bare-headed man with a wretched woolen cassock on his back." We may say to-day: Never was a country in greater need of bareheaded men with woolen cassocks on their backs than is ours. Never did the spirit of worldliness, forgetfulness of God, contempt of ours. religion, love of sensual pleasure pre vail in a greater degree than in our day and country. Never, therefore, was there greater need of living examples of the evangelical counsels, such as the monastery is destined to exhibit to men.-Very Rev. L. F. Kearney, O.

Learn to say pleasant things of others. Always look for the good in others, but never for their faults. Try to see the man or woman that God made, not the distorted one which sin and mis-

FIVE-MINUTES SERMON.

Sunday Within the Octave of the

THE CONSTANT STRUGGLE.

Be prudent, therefore, and watch in pray." (St. Peter iv. 7) What a happiness many Christians have at the Easter time through confession and Communion, and how desirable it is that this happiness should continue! I will tell you how to be always tinue! I will tell you how to be always thus happy. Wage a constant warfare against your evil passions; for sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving." I answer, that the victorious in any contest do not notice the labor which their triumph costs. Defeat is what makes warfare painful. For your consolation, remember that you have only to be resolute and arm yourself only to be resolute and arm yourself with God's grace, which is given most abundantly, and defeat is impossible. God has provided help for you in all possible difficulties. He will not abandon you unless you throw down your arms. You have already gained much in obtaining God's friendship. Your hardest fight was when you were doing penance to get this friendship. What a pity it would be to throw away what as cost you so much labor!
"Be prudent, therefore," and do not

let yourselves be ensnared again by evil. Consider the great happiness which you now have and compare it with your great misery when you were in danger of being lost for ever. Experience is a great teacher, and it is folly not to profit by it. See how it has been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of gratification, and your soul was agitated, depressed, and sor rowful. Besides, in this unhappy state rowful. Besides, in this unhappy state you deserved only everlasting pains.

Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your prudence by "watching in prayers."

Since the Paschal Communion have you watched yourself? on have the old behice watched yourself? or have the old habits of neglect once more begun to appear? Have those morning and evening prayers been omitted? Watch. These are ers been omitted? Watch. These are the beginnings which prepare the way for a fall into sin. Your prayers are your chief defence. God's assistance is continually necessary for all, and it is granted through prayer. The assistance of God continues

while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the duty of prayer, and continually repair and correct them. No temptation can move one who is faithful to prayer. Such a one's salvation is infallibly certain. If you do not pray, you are without excuse, because all, even the greatest sinners, can pray. It is a maxim of the spiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul, diminishes one's daily faults, takes away the temporal punishment due to sin, increases one's merits, and finally conducts to Paradise.

MAY AND MARY.

As the weary watcher greets the breath of morning; as the tempest-mariner hails the sight of land; so comes to the thoughtful heart, after the drear days of the long and pitiless winter, the ever fair and fragrant May. Sweetest of all the months, she comes crowned with the floral festoons of the spring — " with breath all incense and with cheek all bloom "-an oasis in the dewless desert of life and a deluge dove to the weary soul of promise, of hope and joy.

May has always been an enthroned

queen in every heart. The poets of every age and clime have welcomed her presence and invoked the divinities of stream and grove to celebrate her return. And so her path is flowerence is safe." song of greeting birds, and the skies Another: "A moderate amount is not look down with radiant joy.

> can impart. From oldest days Catholic devotion as dedicated this fairest season of the year to the special honor of the fairest of creatures—the Virgin Mother of the world's Redeemer. She, the "Blessed among women," was the chosen tabernacle of the unborn Saviour. When other shelter there was none, she pillowed Him on her immaculate breast in the lone stable; and for thirty years afterwards He was her obedient Son in the little Nazarene home. From Bethlehem to Calvary she was bone of His bone and flesh of His flesh; and when, at last, all was accomplished, was from her heart He drew the blood with which He washed away the sins of the world.

Is it, therefore, any marvel that the Christian heart should have always Christian heart should have always gone out in reverence and love to Christ's Virgin Mother; that the greatest of the world's poets have woven garlands of sweetest song for her snowy brow; that architecture has received its noblest inspiration from her character, her person and her history; that music has thrilled the soul with her Ave Marias; that sculpture has glorified the rude marble with her face so fair: and that the canvas has glowed with the matchless grace and beauty of the Madonna?

In the same spirit the Catholic heart offers to the Virgin Mother of Christ all that is fair and sweet in the beautiful May; dedicates all its fragrant hours to her special honor; and implores her intercession with her Divine Son in behalf of a sinful world. — Catholic Union and Times.



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ALL THAT WE DESIRE.

The following beautiful exhortation is from the pen of the Rt. Rev. Bishop Cotton of Buffalo; "Son, daughter give Me thy heart." I hear a voice, a dear, familiar voice, resounding in my ears and echoing to

my soul, and ever and anon it is saying "Give me thy heart." Nor will it be still. It is my Lord's voice in viting me to peace and rest, tells me I will seek happiness in vain if I seek it out-side of Him. There is another voice calling me; it is the voice of Satan, who tells me I will find joy in forbidden pleasures and happiness in sin. One is the voice of the Eternal Truth, the other the voice of the father of Sins. Which shall I obey? Shall I obey God my Creator, Redeemer and Sanctifier? Or shall I obey him who has been the de-ceiver of the human race from Adam's time and draged down millions to hell?

Our Lord wishes to lift us up and en-noble us ; for that did He adopt our noble us; for that did He adopt our humanity; He gave us the pattern of perfection in Himself and bade us imitate Him. He bids us not to be deceived by the false and sinful pleasures of the world. Our Lord knows the tendency of the heart to go out with its affections to something outside itself for He had a heart Himself and its affections went out first to His Father in tions went out first to His Father in heaven and then to us children of the Father, and with a heart all on fire and consuming itself from its love He says "Behold the Heart which hath loved men so much," and feeling that He can satisfy the longings of the heart of man-kind, He cries out in pity as well as love: "Son, daughter, give Me thy heart!" Oh, who can resist an appeal so touching and so tender? The Son of God asking for my heart. Vain, senseless would I be to deny it to Him? To whom should I give it rather than to God Who made it, and Who made it for Himself that it might be the dwell. ing place of His delights, and made it for me as the place I might meet Him and find my delights, and enjoy safety

woven, the air is resonant with the song of greeting birds, and the skies look down with radiant joy.

But to the Catholic heart the beautiful May hath a deeper and helion sign. Sacred Heart of Jesus. Its flames of love are reaching out to us and are striving to draw us to it. Let jus not turn away from them, or put ourselves be-yond their reach. In that Heart we shall find all we desire—and the joyof time will be crowned with seeing

CONVICTION IS NOT CONVER-S10N." Some fifteen years or so ago there was

in Denver a Baptist minister by the name of Kerr Tupper. I believe he is now in Philadelphia. He was not fond of Catholies, but was a great hand at getting his name in the papers. He one time preached a sermon on the so-called "Mariolatry." As may readily be imagined, he didn't know what he be imagined, he didn't know what he was talking about and misrepresented the teachings of the Catholic Church. A friend of mine called on Mr. Tupper and stated that he was a Catholic layman and that he had seen a report of Mr. Tupper's lecture, which much mis-represented the Catholic Church. He then asked Mr. Tupper to read a small book which gave a correct statement of the doctrines of the Catholic Church. The book given to Mr. Tupper was Fra Bruno's "Cathelic Belief." Some weeks later Mr. Tupper returned the book, thanking the lender and expressing himself as much impressed. Later on Mr. Tupper felt himself called upon to vigorously denounce Papal Infalli-bility. Of course he got his lecture in print. My friend called on Mr. Tupin print. My friend called on Mr. Tup-per again, this time with Father Lyon's book, "Christianity and Infallibility: Both or Neither." I believe I have given the correct title. I can't get at



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they actually make new, rich rec they actually make new, rich red blood; they strike right at the root of all complexion troubles; they are a positive and permanent cure for all virulent skin diseases like eczema, scrofula, pimples and erysipelas. The give you a clear, clean soft skin, fre-frem all blemish and full of rosy health Mr. Matthew Cook, Lamerton, N. W. T., tells how Dr. Williams' Pink Pills cured him of erysipelas after other medicines had failed. He says: "My skin was inflamed; my flesh tender and sore; my head ached; my tongue was coated; I had chills and thought I was taking lever. I tried several medicines, but nothing helped me until I began using Dr. Williams' Pink Pills and drove the the trouble from my system, and I am now in the best of health. think these pills the best medicine in the world for blood troubles."

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CHATS WITH YO

"No" is one of the in our vocabulary. Yet charged with greater It is a stepping stone to the temporary of a plife. It may be the mag tion. Who learns to use the results of spil ways and it was a spil ways a spil ways and it was a spil ways and it was a spil ways a spil way a spi master of evil ways and h of eternal happiness in a
—Church Progress.

Lack of Prepar

"Sidetracked by ignalack of a little more would be a fitting epi grave of many a failure. Value of Technical

century rose from the an engineering education had in the shops; but years, technical education government patronage, strides, and a young ma the time he attains his than his father could master in years of pract What Catholics O

"Catholics ought to lies. They ought to plary in every department thing in life. Good Ca husbands and fathers, ness and professional me be so with all Catho be enough on inquiring acter of a man to say, ogood, honest reliable a Catholic."—Catholic To Those Who Mai

" Let Catholic young Catholic Columbian, feeling that the world because of their fair Catholic feeling certain country, but it is now keep down ability
Native talent combined and tactfulness wins in Catholics should rem not get into the lazy, attitude. If we all Catholics in this cour amount to anything. It

On Doing On The habit of always enters into the very heart and character bearing, one's self-man who does everyth a feeling of serenity thrown off his balance to fear, and he can look face because he feels has not put shoddy in he has had nothing t and that he has alwa master of one's craft, any emergency; the possessing the ability iority whatever one give soul-satisfaction hearted, slipshod wor -Success.

"Oh, just getting making a living," " such are the replie quently make when a progressing.—Practic fession of stagnation one's own, "just g making a bare living,

life.
It may not always l to increase your inco self materially, but i to keep adding to

life.
If each to-morrow than to-day it must vesterday. We must yesterday. We must astic spirit, an out mind and heart to Our work will reflect tude. Such a spirit possible for us not to

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CHATS WITH YOUNG MEN.

" No " is one of the smallest words "No" is one of the smallest words in our vocabulary. Yet few others are charged with greater consequences. It is a stepping stone to self-conquest. It is the armor of a pure and noble life. It may be the magnet of degradation. Who learns to use it wisely is master of evil ways and holds assurance of stepping happiness in great security. of eternal happiness in great security.

Lack of Preparation. "Sidetracked by ignorance, for the lack of a little more preparation," would be a fitting epitaph over the grave of many a failure.

Value of Technical Education.

The captains of industry of the last century rose from the ranks, because an engineering education could only be had in the shops; but, within a few years, technical education, under wise government patronage, has made great strides, and a young man can learn, by the time he attains his majority, more than his father could have hoped to

master in years of practice. What Catholics Ought to Be.

"Catholics ought to be good Catholics. They ought to be very exemplary in every department and in everything in life. Good Catholics are just husbands and fathers, exemplary business and professional men. It ought to be so with all Catholics. It should be created an inquising into the observed. be so with all Catholics. It should be enough on inquiring into the char-acter of a man to say, of course he is a good, honest reliable man—he is a a Catholic."—Catholic Register.

To Those Who Make Excuses.

"Let Catholic young men," says the Catholic Columbian, "get rid of the feeling that the world is against them because of their faith. Some anti-Catholic feeling certainly exists in this country, but it is never too strong to keep down ability and character. Native talent combined with hard work and tactfulness wins in the end. Young Catholics should remember this, and not get into the lazy, 'what's the use' To Those Who Make Excuses. not get into the lazy, 'what's the use' attitude. If we all felt this way, Catholics in this country would never amount to anything. It is pretty much the same with all other lines of busi-On Doing One's Best.

The habit of always doing one's best enters into the very marrow of one's heart and character; it affects one's pearing, one's self-possession. man who does everything to a finish has a feeling of serenity; he is not easily thrown off his balance ; he has nothing to fear, and he can look the world in the face because he feels conscious that he has not put shoddy into anything, that he has had nothing to do with shams, and that he has always done his level

best. The sense of efficiency, of being master of one's craft, of being equal to any emergency; the consciousness of possessing the ability to do with superpossessing the admity to do with super-iority whatever one undertakes, will give soul-satisfaction which a half-hearted, slipshod worker never knows.

-Success.
"Just Getting Along." "Oh, just getting along," "just making a living," "holding my own" making a living," "holding my own"—such are the replies young men frequently make when asked how they are progressing.—Practically, this is a confession of stagnation. Merely holding one's own, "just getting along," or making a bare living, is not making a life.

It may not always be possible for you to increase your income or better your-self materially, but it is always possible to keep adding to the real riches of

life.

If each to morrow is to find us farther

on advance on than to day it must be an advance on yesterday. We must bring an enthusiastic spirit, an outreaching effort of mind and heart to everything we do. Our work will reflect this mental attitude. Such a spirit will render it impossible for us not to do more than hold

The great deeds of the world, the triumphs of the race have not been accomplished by men who were content to hold their own merely or "just get along." They were dominated by their purpose, filled with an overmastering enthusiasm which swept everything before it, as a mountain torrent sweeps aside or overleaps every obstacle that would bar its progress.

If you are Well-Bred

You will be kind.

You will not use slang. You will try to make others happy. You will not be shy or self-conscious. You will never indulge in ill-natured

gossip.
You will never forget the respect due to age. You will not swagger or boast of

your achievements.
You will think of others before you

think of yourself.
You will be scrupulous in your regard for the rights of others.

You will not measure your civility by

You will not measure your civility by people's bank accounts.
You will not forget engagements, promises, or obligations of any kind.
In conversation you will not be argumentative or contradictory.
You will never make fun of the peculiarities or idiosyncracies of others.

You will not bore people by con-stantly talking of yourself and your

affairs.
You will never under any circumstances cause another pain, if you can help it.
You will not think that "good intentions" compensate for rude or gruff

the fine joiner work in hardwoods and the carving and other decorations are necessarily intrusted to the French technically trained workman. Americans paint houses, but for the frescoing and decorative work the Italian, Frenchman, or German has the call. Our apprentice laws have fallen into disuse, and the trades unions have dis-criminated against some lads who wished to become mechanics.

Then there are so many opportunities for making money in trade and speculation that ambitious young Americans are eager to enter the fields of commerce, to become politicians, to do anything in fact, rather than confine thing, in fact, rather than confine themselves to the farm, the shop, or the factory. And so it comes about that when any work requiring technical skill is required foreigners have to be employed.

employed. It is true that machinery has supplanted manual labor in the manufacture of clothing material, but no in vention can take the place of the skilled workman. We have too many traders and speculators. An advertisement for a bookkeeper or a salesman is answered by a hundred boys and young men, while skilled and artistic workmen are so scarce that we are forced to import them them from Europe.

Ignorance Has No Excuse. One of the most pitiable tragedies in human life is that of strong men letting their powers go to waste for lack of education. Many of them lament their ignorance, but excuse it on the ground of "no chance," or opportunity. Such excuses, in a land which teems with chances, deceive no one but those who

In this era of education, of books and libraries, of newspapers and periodicals, of schools and universities, evening schools and universities, exchanges schools, lectures, and the other endless opportunities for self-culture which our country affords all classes, there is no excuse for ignorance. 't is only will

that is wanting.

Examples are not lacking to prove this. A gentleman told me, the other evening, of a poor Russian Jew who came to the United States to better his came to the United States to better his fortunes. He was only seventeen years old when he arrived here, and could not speak a word of English. After securing employment he began to attend evening school. For three years every spare moment was given to study, and at the end of that time he was lecturing before Americans on the great men o

America. At ten years of age, Jacob Gould At ten years of age, Jacob Gould Schurmann was a country lad on a backwoods farm on Prince Edward Island. "It is impossible," says Mr. Schurmann, "for the boy of to day, no matter in what part of the country he is brought up, to appeciate the life of Prince Edward Island as it was forty years age. At that time it had neither years ago. At that time it had neither railroards nor daily newspapers, nor any of the dozen other things that are the merest commonplaces nowa-days, even to the boys of the country

At thirteen, your Schurmann was : At thireen, your standard and clerk in a country store, at a salary of \$30 a year. At eighteen he was working his way through college. At twenty-five he was professor of philosophy in Acadia College, Nova Scotia, and at thirty-eight he was made president of Cornell University.

Few boys in town or country have

less opportunity to become educated men than had this little backwoods farmer boy; but he willed to be of the "elect," and that carried him over all difficulties and hardships.—Success.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

THE GLORIOUS MYSTERIES. No. 1.-The Resurrection.

AN ACT OF FAITH. Mr. Vanderman did not, as a rule, appear until Ida had finished breakfast, unless she had been out late the night before, when she had it in her room, and when he did so that morning he appeared that he would be array room, and when he did so that morning he announced that he would be away all day on business. No allusion had again been made to the conversation about her mother, and Ida had no

desire to bring the subject forward.

After a brief interview with the housekeeper, Ida went up to her bouhousekeeper, Ida went up to her boudoir, which was one of the most charming rooms in the beautiful house Ida
loved so well. She had all her life
been accustomed to being surrounded
by beauty and luxury, and took it all
as a matter of course. She had always
had her own carriage, her hack, servants to do her bidding, a secretary to vants to do her bidding, a secretary to attend to her correspondence and every possible thing that she could desire. The house everywhere gave evidence of good taste and money alike, for many of the pictures and statuary had been brought from far and were in themselves very valuable. Ida's boudoir had chairs and inlaid tables that connoissers raved about, Ida's boudoir had chairs and iniaid tables that connoissers raved about, and the costly fittings of her writing table were in the latest fashion. She had had the things for the tableaux all brought there, and as she busied herself with her maid, choosing what would be of use her thoughts were far self with her maid, choosing what would be of use, her thoughts were far distant, and soon formed themselves into a very practical conclusion. She knew that there were many Catholic churches in London, and one near that house, and she walked there that day and reed on the heard near the door.

and read on the board near the door the hours of Mass and other services. And so it came about in a few days that Ida, the next Sunday morning, found herself at High Mass, which was followed by a sermon. The former was quite unintelligible to her, but the late. manners.
You will be as agreeable to your social inferiors as to your equals and superiors.—Success.

ILearn a Trade.

Why is it that so many of our American boys are prejudiced against learning a handicraft or trade? asks P. W. Humphreys in the American Boy. It is said with a deal of truth that such Americans as must work at the mechanical trades find themselves at a disadvantage when competing with trained foreigners. Americans lay the bricks, but the stonemssons are from Europe. There are native plasterers, but the ornamental work is nearly always intrusted to a German. There are American and English carpenters, but

the penalty of sin. The preacher spoke forcibly of the power of the Resurrection which all the baptized

share, for as they are buried with their divine Lord in baptism, so they could rise with Him by newness of life. This rise with Him by newness of life. This resurrection was essentially the same in those who rose from sin after losing their baptismal grace, and who must preserve the new life by flying from all occasions of sin, and by definitely seeking those things pertaining to the kingdom of God, above all by means of the Sacraments, prayer, and sharing in the life of the Church by using her manifold means of grace.

Ida made up her mind during that seemen, and decided to do that which it seemen, and decided to do that which it

Inanifold means of grace.

Ida made up her mind during that sermon, and decided to do that which it the is a pity those inquiring about the Faith, or in doubt as to their own Faith. ground, do not do oftener. Instead of temporizing and seeking intermediate helps, Ida went direct to one of those appointed to teach the religion in which she desired to be instructed, no difficulty being experienced, as she found out from the sacristan when and where the preacher could be seen.

was not half an hour's walk Ida had no difficulty in going there unknown to any one in her home.

She had much to learn as well as to unlearn, a great deal to accept at which her reason rebelled.

"It's rather lucky Father Hodson being asked out to dinner, so you and I can be tete-a-tete. And you can stay till Wednesday?"

"Yes. It is very good of Manual transfer of the house in the house in

She had much to learn as well as to unlearn, a great deal to accept at which her reason rebelled, and very much to cause her astonishment and wonder. Trying to work the whole thing out as if it were a mathematical problem utterly failed, and she found that she must use that gift of faith which alone could help her now. Father Allan was determined that she should be thoroughly grounded and instructed, and before her mental vision rose the Church of God. and while the rose the Church of God, and while the temptation to disbelieve in its reality assailed her soul, faith enabled her to apprehend a little of the matchless beauty of the immaculate Bride of Christ. Baptismal grace, so long dor-mant in Ida's soul, asserted itself and

in its power she made her choice.
Father Allan, to whom she fully explained the circumstances of her life, foresaw difficulties and he trembled for her. Many an hour did he spend before the altar through the time when the great feasts came and went— Ascension, Whitsuntide, the Feast of Corpus Christi and the Holy Trinity, until the end of June approached, and on St. Peter's Day Ida became a Cath-

Her father returned a day or two later and then Ida told him, herself fully prepared for his anger, but it had never entered her head that he would turn her out of the house.

However, Mr. Vanderman did not hesitate for a moment. Once he had fully grasped the fact that Ida was not to be moved, and that she was absolutely determined to practice her relig-ion at all costs, he made up his mind and told her she and Arthur must leave the house within a week, and that the only money she would have to live upon would be what she had inherited from her mother, which, owing to a decrease of value in the shares, was worth but little over fifty pounds a year, a sum that Ida had over and over again paid for a dress. It seemed that her husband had had a large annuity, and, besides that, had lived on his capital, and from him she had inherited nothing at all, but her father's wealth was so great that it had never made any difference to her.

rather Allan was full of sympathy for Ida, but could, of course, do nothing in the way of material help. He introduced her to a Mrs. Ayre who was a great worker in his parish, and that lady did her best for Ida, who was soon forsaken by the butterfly friends

of her society days, and as it happened she had not any others. It all happened so quickly, and Ida succeeding a storm. Her faith had, in deed, been tried, and she had a fierce struggle with herself, for it went hardstruggle with herself, for it went hardly with her to give up all her wealth and luxury and to sacrifice Arthur's education and prospects in life. It was indeed a dark outlook, but the strength of her risen Lord was hers, and in it she endured the present and faced the

After a while she earned a little After a while she earned a little money by needlework, for she embroidered beautifully, and then Arthur was able to be educated as a "dowry" child at a monastery through some friends of Mrs. Ayre. Gradually Ida made some friends, but the loneliness may arrow great and to learn an entirely

made some triends, but the loneliness was very great and to learn an entirely new way of living was an education of a somewhat drastic order.

Poverty is a means of making people better or worse, and the sudden transportation from affluence to barely will apply the court work. portation from ailluence to barely sufficient to exist upon was a severe test to Ida's faith. There were times when the temptation to return home on the only condition of her reception there was very strong; but grace conquered, and by faith she was able to estimate at its true value the earthly treasures which she would have to purchase at the expense of her hely religious. treasures which she would have to purchase at the expense of her holy religion. To add to her anxieties, Idaheard, a year later, that her father had had a paralytic seizure, and was now a helpless invalid. She had long ago forgiven him the act which had been prompted by mistaken conviction, out, as her letters were never ans wered, she left off writing, though her heart yearned for news of him.

riched her soul with many gifts of

grace.

Many years later we find Ida in very

She is sitting in the small study in

lays a loving hand on Mrs. Devereux's shoulder.

'No, dear. You see I am quite well now,' and Mrs. Devereux looks up at her tall son. She has changed much in these years, but her face is still charming, and her white hair suits

her very much.

"It is delightful to have you, mother, and all to myself, too!" says Arthur, throwing himself into an Ox-

"Yes. It is very good of Mrs. Daw, for the house is very full of convalescents just now, but she would make me go, and really the holiday is the one of all others I should have chosen, and the journey is only five chosen, and the journey is only live shillings third-class," says Mrs. Devereux, who in the old days had always travelled in a coupe, with every possible luxury to lessen any fatigue or trouble. However, she seems very happy and her face shines with joy as she looks at her son, who has lost all she looks at her son, who has lost all the delicacy of his early days and now has the desire of his heart, namely, a curacy in a parish where "You like your post, mother?"

"You like your post, mother?"
"Yes, dear, very much. You see when you were a child I carned a little by work, and it was very had to do that, and I was quite unfitted to be a governess, for I had no certificates and not the slightest aptitude for teaching. Then in those days there were none of the way work and the surpress golds for women to work Then in those days there were none of the numerous fields f.e women to work in that exist now, and seven years ago when this post was offered me I was thankful indeed. It is a healthy place as you know, the work is rather hard, but the pay is good enough for me to be able to put by something for the days when I shall be too old to work. I have many blessings to be thankful for, and having my dear boy a priest of God is one of the greatest. This is the happingst Easter of my life. Arthur!" nappiest Easter of my life, Arthur !"

happiest Easter of my life, Arthur in happiest Easter of my life, Arthur in "You must have gone through a great deal, mother," says Arthur as he looks at his mother. "It was wonderful how the faith became yours and you had the strength to persevere in face of such trials."

"Yes, faith is a wonderful thing," says Mrs. Devereux quietly. "As I was reading lately: 'Logic and reason would not make us accept the divine truths; it needs the divine gift of faith to enable us to do so.' Well, that act of faith has indeed been in my case richly rewarded." And Arthur, as he silently bends his head in assent, knows that it is to her prayers that he owes the vocation in which he so rejoices. He is thankful indeed when he thinks of that Easter his mother has thinks of that Easter his mother has told him of in which her decision was made; for her it was a real Pasch, or "passing" from death to Resurrection life.

TO BE CONTINUED.

BABY'S HOLD ON LIFE.

The little ones are frail—their hold upon life is slight. The slightest symptom of trouble should be met by It all happened so quickly, and Ida had to live through so much in so short a time, that when it was over, and she was settled in two little rooms at Hammersmith, it seemed like the calm succeeding a storm. Har faith had in children. The Tablets cure all stomach and bowel troubles, allay the irritation of teething, break up colds, prevent croup and destroy worms.

The mother has a guarantee that this medicine contains no opiate or harmful medicine contains no opiate or harmind drug. Mrs. T. E. Greaves, Maritana, Que., says:— "I have used Baby's Own Tablets with great success. They never fail, in my experience, to cure the little ills of children." You can get these Tablets from any medicine dealer, or they will be sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville,

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possess atterative and curative powers which place it in the front rank of medicines.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung froubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

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NDICESTION CONQUERED BY K.D.C.

DEATH OF FATHER TIERNAN.

A PRIEST BELOVED BY ALL CLASSES AND CREEDS. Rev. M. J. Tiernan, P. P., Mount Carmel and for twenty-three years connected with the Cathedral in this city, died about noon on the First Friday cf Our Lady's month, at the pastoral residence. The deceased clergyman had been in ill-health for a considerable period, and for the past five months confined to bad, the was known to be near to death's door, but it was fondly hoped that he would recover. The news of his decease came as a great shock to large numbers of people in this city and district, where his was for so many years an hon ored, nay, a beloved name. Five years agreated the control of the control of the control of the course of the control of the country for his advancing years and decreasing physical strength.

owing to the work here having become too heavy for his advancing years and decreasing physical steenth.

Hev, M.J. Tie nan was born in the county of Essex Ont... we miles from Essex Centre, in May, 1816, and is as one of James and Mary (Ward) Tiernan, who were born in county Leitrim and county Donegal, Ireland, in 1791 and 1804, respectively. In 1839 the father immigrated to the United States, and after residing for another three years in New York, went to Canton. Ohio, where he become acquainted with Miss Ward, who was brought to America by her parents in 1810, and their marriage was consummated in 1834. The same year they moved to Detroit, and in 1835, during the charge epidemic, he sent his wife and one child for a sety to a farmer living on the Canada side. She became so pleased with the country that Mr. Tiernan sold out in Destroit and moved to Canada, purchasing one hurfield and in Essex county, and as the author of the country that Mr. Tiernan sold out in Destroit and in the country that Mr. Tiernan sold out in Destroit and in the country that Mr. Tiernan sold out in Destroit and the country that Mr. Tiernan sold out in Destroit and moved to Canada purchasing one hurfield amily increased he purchased more that a mill he became the owner of the canada purchased more that a mill he became the owner of the canada which is still in possession of the family. During the rebellion of 1837 he was forced to leave his wife and children to suffer the hardships of pioneer life without his aid, and went to the front. He served until the rebellion was quelled, holding the rank of sergeant under Coi. Prince and then returned to the peaceful pursuit of farming. He was advoted member of the Canada chen returned to the peaceful pursuit of farming. He was advoted member of the Canada chen returned to the peaceful pursuit of farming and the returned to the peaceful pursuit of farming and the returned to the peaceful pursuit of farming and he we would be a considered on the farming and we would be a considered on the father'

years of ago, and to see eight of her eleven children grow to honorable manhood and womanhood.

The subject of the present sketch, Michael J., remained on his father's farm until seventeen years of age, receiving his early education in the parish school, within half a mile of where he was born. His preceptor then went with him to one of the teacher's examinations to see if he could obtain a certificate, and to his own and his teacher's examinations to see if he could obtain a certificate, and to his own and his teacher's surprise, he obtained a first-class certificate. He then engaged in teaching for six months, and in 1863 entered St Vincent's College, Latrobe, Pennsylvania, to prepare for the holy priesthood. Here he remained four years and then owing to ill health, made a change to the Seminary of Our Lady of Angels, at Niagara Falls, from which institution he graduated in 1863. He then spent two years in studying theology and teaching in the commercial course of Sandwich College, thishing his studies in 1875, in the Grand Seminary at Montreal. On December 19 of that year he was ordained priest in the old Cathedral of London by Archbishop (then Bishop) Walsh. Six weeks from that duy he was appointed rector of the Cathedral, and one year later Chancellor of the diocese For five years he was the Hishop's secretary, and when the latter began the erection of the Cathedral, which is one of the handsomest churches in the province of Ontario the financial transactions were placed in Father Tiernan s hands and in less than five years from the time the first sod was turned, the structure was practically completed and dedicated. It is a masterpiece of architecture, and will stand for years as a monument to the zeal and executive ability of itev. Father Tiernan.

A PROTEST.

To the Editor of the CATHOLIC RECORD.

Dear Mr. Editor—Will you kindly allow me space in the columns of your valuable paper—the leading Catholic publication of Canada—to protest against a very erroneous impression, that I regret to say, is still prevalent in many quarters, not only amongst the illiterate and ignorant, but too many people pretending to education.

ignorant. but too many people pretending to education.

Not long ago a revival service was held in this district, and while the reverend gentleman was admonishing his hearers, back-silders, worldlings and libertines in particular, he indirectly referred to the deaf and dumb. I do not know if the revorend gentleman really means to insinuate that the deaf and dumb as aclass, have no conscience, but I am told, what he did say, was as much as to say so, or in other words, was interpreted to me as saying such. If that report is correct, I am very sorry the reverend gentleman has evidently never came in contact with an educated deaf mute, otherwise he would not condescend to speak that way of us. Too bad calumny and misrepresentation is still the stock in trade notwithstanding all the blustering and blowing about the twentieth century enlightenment.

We have in Ontario, at Belleville, on the shores of the beautiful Bay of Quinte, one of the best, it not the very best, school to be found any where in Canada or the United States, with Robert Matheson, Eq. M. A., at the head, and assisted by an unexceiled staif of teachers and officers.

Although I am a Roman Catholic by the

assisted by an unexectical staff of teachers and officers.

Although I am a Roman Catholic by the grace of God and conviction, and I intend to live and die as such, the Ontario Institution, a public non-denominational institution, liberally supported by the government of Ontario—is, in my humble estimation, faultiess and beyond repreach, at least so, since the able, universally respected and beloved present incumbent, Mr. Matheson was appointed to the superintendency in 1879 twenty five years ago next Sept. The moral and religious training instilled into the minds of the young there is all that could be wished for, during this age of infidelity and skepticism, intermperance and indifference. The Roman Catholic children are taught extechism, after the regular school hours, every

JUST

Monday, Wednesday and Friday, by our good friend and beloved teacher, Professor Paul Denys, an examplary gentleman of deep scholarly attainments and sterling qualities of head and heart. They attend St. Michael's Catholic church in the city every Sunday and holydays of obligation, if weather permitting, they having to walk about two miles distant, where the Venerable Mouseigneur Farrelly, V. G., and his able assistant. Rev. Rev. Bev. Ev. Rev. Dr. Kingsley, take a great interest in thioir temporal as well as spiritual wolfare, After leaving school the mutes fill responsible positions to almost all walks of life, and earn a comfortable compatency. But, to come back positions to almost all walks of life, and earn a comfortable compatency. But, to come back our moral ettail bear out best testimony, as to our moral ettail bear out best testimony, as to our moral ettail bear out best testimony, as to our moral ettail bear out best testimony, as to our moral ettail bear out best testimony, as to our moral ettail bear out best testimony, as to our moral ettail bear out best testimony, as to our moral ettail bear out best feet were detained in such prisons in John there is one mute to every thousand of papulation. Not one has ever been convicted for murder or arson. Yet we are branded as having no onscience ! What a gratuitous insinuation!

I received my whole education at the Belle ville lossituition, and words are too inadequate and the language at my command I find is infinitesimally small, to express the eternal debt of gratitude I owe that stately seat of learning—the Ontario school for the deaf—which has been the light of the deaf and dumb of this fair province for nearly thirty-four years, and shall continue (D. V.) to be the light of genea lone yet unborn.

In conclusion I wish to electerly and heartily thank the Outario Government for having left simust absolute control of the school in the hands of a competeur. God fearing and liberal minded man, like Mr. Matheson, who imakes and gantile alike; in fine whose e

OBITUARIES.

MRS. ALICE MARTIN, GLENVILLE.

MRS. ALICE MARTIN, GLENVILLE.

On Wednesday, April 27th, at 12:30 p m, at her home 82 Hazsidell Avenue, Gienville Ohio, occurred the death of Mrs. Alice Martin, widow of the late Chas. Martin, after a lungering liliness of nearly three years. Mrs. Martin, whose maiden name was Stokes, was born in Soskin ner Thurles. County Tipperary, Ireland, and in early childhood came with her parents to Canada, and after a short residence in Brockville and North Croeby, moved to Gowego, N. Y. finally going with her husband to Kelley's Island. becoming one of the few pioneer Catholic families there, when the Island was a mission of Sandusky and Mass was celebrated in the homes of the few scattered Catholic families then on the Island. Her funeral took pace from St. Aloysius church. Gienville, Friday morning, April 29th, with a Solemn Mass of Requiem, Father Malloy as celebrant, Father Smith and Father Secholz mas sub deacon. The informent took place at Sandusky in the family lot in St. Joseph's cemetery. R. 1 P.

Mr. James Burns, London.

On last Sunday afternoon, May S. Mr. James

MR JAMES BURNS, LONDON.

On last Sunday afternoon, May 8 Mr. James Burns died at the family residence, York street, after an ilness of over two months' duration. Mr. Burns and reached the advanced age of eighty five years. He was a resident of this city for very many years and was well known, especially by the older residents of our Forest City. During all these years he was a regular attendant at the Cathedral, no matter how inclement the weather. In fact his death was the result of a fall which he received while on his way to assist at the Holy Sacrifice of the Mass a little over two months ago. Mr. Burns was remarkable throughout his life for his special devotion to the Blessed Virgin, and it was consoling that his life's closing should take place in the month of Our Lady and on the very day that Holy Church was commemorating the fiftieth anniversary of the proclamation of her Immaeulate Conception. Besides his widow the chief mourners are his four daughters and six sons and twenty-eight grandchildren. The funeral will take place to morrow morning to the Cathedral. Interment will be made in the family plot in St. Peter's cemetery. May he rest in peace!

MRS, WM MCRAE THORAH.

Mrs, WM McRae Thoran.

On Tuesday, the 19th inst. one of the oldest residents of the township of Thorah, died, in the person of Mrs. Wm McRae axed eighty-three years. Coming to this country among the first settlers she lived to see it completely transformed and the privations of those days gives place to the full and plenty of to-day. For almost two years her illness lasted, which she bore with unfalling patience and resignation to God's holy will; and when at length He called her, fortified by all the sacraments of our Holy Mother the Church, death came very quietly and peacefully. Surrounded by her children and grandchildren who implored the Divine Morry, her soul left is earthly home for its true one in beaven, accompanied by the earness prayers of all around her. It was indeed a truly Catholic death, and the peace of heaven was fells there. One of the largest funerals seen in Thorah testified to the esteem in which she was held by all who know her. Requiem High Mass was celebrated by her pastor, Rev. Father Chine, after which he delivered a very able sermon taking as his text. Blessed are the dead who die in the Lord, "non Catholics as well as Catholics being very much impressed by its force and clearness. She was laid to rest beside her late husband and con, and leaves

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to mourn her loss five sons and two daughters May her soul through the great mercy of God rest in peace. Amen.

MRS HOWARD MCCANN, SYRACUSE,
In Syracuse on Monday, May 2nd, Fiorence Richards, beloved Mrs of Howard McCann, and only sister of Frank and Pierce Richards, Riogston, Canada, died suddenly. Deceased was married only one year. Her mother died December 6th, 19/3. The sorrowing husband and brothers have the sympathy of a large circle of friends, both in Kingston and Syracuse. The funeral left her late residence, 514 Jackson street, Syracuse, Tuesday May 3rd, for St. Mary's French church, where High Mass was celebrated, thence to Sc. Agnes cometery, where her remains were laid at rest. The pall bearers were her two brothers and brother-in law, Horbert McCann, and Thomas Murphy of Kingston, Ont.

The remains of the late Rosella Richards were buried to-day in St. Mary's cemetery.—Kingston Whig, May 5. MRS. HOWARD MCCANN, SYRACUSE

DEATH OF FATHER REID.

One of our esteemed subscribers in Kelly's Cross, P. E. I., writes: Cross, P. E. I., writes:

We have met with a severe loss in the death of our good Father Reid, who died in North Carolina at Hot Springs. He had been our parish priest only eight years. In that time he finished our new church and paid for it. The parochial house was burned. Father Reid rebuilt it, paid for a new one; and had the old church converted into a splendid hail. He was present in it at the opening, and that was about the last seen of him in public. He suffered intense rheumatic pain all fall and winter and is followed him up till the last moment. He is now at rest. Truly he was a mart yr. May he rest in peace!

MARRIAGES.

BRIODY CROMWELL,

St. Thomas was the scene of a pretty but quiet wedding on the morning of April 25th 1901, when Bernard Briody of Detroit formerly of Port Stanley, led to the altar Miss Daisy Mary Cromwell of Wales, The ceremony was corformed by Rev. Father West of St Thomas. The bride's dress was blue voile over taffeas silk, a iwhite picture nat. She carried cream roses. Her brides maid was Miss Annie Briody, sister of the groom, and the groom was supported by his brother, James. After the ceremony they took the train for the East amid the good wishes of their many friends. Mr. and Mrs. Briody will make their home in Detroit, where Mr. Briody holds a lucrative position with the Western Robs Company.

GALLAGHER-KENNEDY.

GALLAGHER-KENNEDY.

On Tuesday, April 26, one of the prettiest weddings that has taken place in St. Michael's Church. West Huntley, in a long time was solemnized when Mr. Francis Gallagher and Mies Mary Kennedy, both of West Huntley, were united in holy materianopy, Rev. Father Gagnon, parish priest, officiating. The bride wore a travelling suit of blue cloth with that to match, and her sister Mies Maggie, of Ottawa, as bridesmaid wore a prey suit, with black picture hat. Mr. W. J. Egan acted as groomsman. After the ceremony the bridal party, with a host of their friends drove to the home of the bride's father, where a sumptuous wedding breakfast awaited them. The happy courle will leave in a few days for their future home in Carleton Place accompanied by the best wishes of all.

DUHAMEL HOWLETT.

His Grace A chbishop Duhamel efficiated at the wedding of his nephew. Mr. J. B. Duhamel, to Miss Lucy L. Howlett, this morning, in the Basilica. The ceremony took place at 8,30 in the presence of only the immediate relatives of the contracting parties, and Rev. Father ORielly, of Oskville, Oat., and Rev. Fathers Archambault and Corbeil, of the Archbishop's Palace, assisting His Grace. The bride is the youngest daughter of the late W. F. B. Howlett, C. E. Mr. W. A. Howlett, brother of the bride, and Dr. Duhamel, uncle of the groom, acted as sponsors. The bride locked charming in a gown of cream silk voile, over cream silk taffeta, with a black picture hat and carrying only a white ivory prayer book. After the ceremony the DUHAMEL HOWLETT.



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1 " Aster, all varieties
1 " Mignonette, Large Flowering
1 " Stock, Dwarf German Ten Week,
mixed

mixed

1 " Pholx Grandiflora, mixed

1 " Nest-Egg Gourds

bridal party repaired to the home of the bride's mother, 25 Fourth avenue. Glebs, where the wedding breakfast was served at which His Grace was present.

The happy young couple were presented with numerous and costly wedding gifts in testimony of the great esteem in which they are held by their many friends. They leave this afternoon for Moatreat, Quebec and other points on their honeymoon. — The Ottawa Evening Journal, April 27th.

CURRAN-LONG

At St. Andrew's church, Oakville, on Wednesday, April 20th, Rev. Father O Rolly, united in the hely bonds of marrimony Mr. Thos. Curran. of Oakville, to Miss Cassie Long, of Munn's Corners, Trafaigar. — Raymond's Record, May 5, 1994

NEWSPAPER PROGRESS.

The Ottawa Citizen Company, Limited, has use completed a new six-storey fire proof building which is one of the finest newspaper buildings in Canada. The building is very bandsome and imposing, and is a credit to the Canadian Capital The Citizen Company has also installed a new three deck hoe press with a capacity of 24,000 papers per hour.

ST. HELEN COURT.

ST HELEN COURT.

Gold Stick Pins were recently presented to Bros Peter Curtis and J. G. Lavelle by the Provincial Court of Oatario as rewards for their services to the Order.

At the meeting to b. held on the 15th of May a lecture and concert will be given and as this will probably be the last lecture for the season, a large attendance is requested.

Prince Max of Saxony has been preaching in the Church of St. Clotilde, Paris, in aid of a charity, and drew a large congregation. The young priest spoke fluently and even elegantly in

Mrs. Thomas F. Ryan, of New York, has been notified by Mgr. Falconio, Apostolic Delegate, that Pope Pius has bestowed on her one of the decorations of the cross. The exact order to which Mrs. Ryan has been raised will not be known until the Delegate and Bishop Van De Vyver of Richmond will go to New York to bestow the decoration. This honor is given in recognition of Mrs. Ryan's work for the Church and the Vatican. She is known throughout the country as a builder of churches. She has aided in erecting thirty-five, be-sides defraying the expenses of the erection of the Cathedral at Richmond. She also maintains many missions and chapels among the poor.

MARKET REPORTS.

LONDON.

London.

London. May 12.—Grain. per cental—Wheat per cental, \$1.50: asts. \$1 to \$1.05; corn. 90 to \$1.00; baries; 93 to \$1; peas, \$1.00 to \$1.50; buckwheat. 90cto \$1.10; rye, 90 to 95c.

Meat—Dressed Hogs \$6 25 to \$6 60; pork, by lb. to 9; beef. by the quarter \$6 00 to \$7.25; veal \$5 to \$7.00; mutton, \$7 to \$8.00; lamb, per pound, \$ to 10c; do. each, \$4 50 to \$5.

Poulbry—Dressed chickens, per pair, 90 to \$1.25; lived do., per pair, 80 to \$50; turkeys, dressed per lb. 16 to 17c; turkeys, live, per lb. 14 to 15c.

Live Stock—Live hogs, \$4.80; pigs,

At 0 15c.
Live Stock — Live hogs, \$4.80; pigs, par, \$4.00 to \$6.00; stage, per cwt. \$2.00 to \$6.00; stage, per cwt. \$2.00 to \$2.124; sows, \$3.25 to \$3.50; fat cattle, \$3.25 to \$3.73.
Vegetables—Potatoes, per bag \$1.20 to \$1.50; onloss, per bag, \$2; carrots, per bag, 30 to 40c; turnles, per bag, 40 to 50c.

Toronto, May 12—Wheat, steady to firm, at 92: to 93c for No. 2 red and white, west; Manitoba, wheat, 93c for No. 1 hard; 91 to 92 for No. 1 northern, 88 to 89c for No. 2 aorthern and 85; to 89c for No. 2 aorthern, at Georgian Bay ports and 60 more x. i. h.

northern, at Georgian Bay ports and 6c more g. i. t.
Flour steady, at \$3.60 bid for cars of 90 per cent. patents in buyers' bags, west or east; choice brands, 15 to 20c higher; Manitoba \$5 for cars of Hungarian patents; \$1.70 for second patents, and \$4.67 for strong bakers, bags included, on the track, Toronto. Millfeed steady, at \$17 for cars of shorts, and \$20 for bran in bulk, west: Manitoba, \$21 for cars of shorts, and \$20 for bran, sacks included, Toronto freights.

Barley, dull, at 42c for No. 2; 41c for No. 3 extra and 38c for No. 3, west.

Buckwheat quiet, at 48 to 49c for No. 2 west.

Res steady, at 50c to 60c for No. 2, west.

West.

Rye steady, at 59c. to 60c for No. 2, west.

Corn—Steady; at 41c. for cars of mixed, and
42c for yellow, west, American is easier, at 57c
for No. 2, yellow, 56c for No. 3, yellow and 55c
for No. 3, mixed, in car lots, on the track Tor-

onto. Oats steady, at 32 to 32 to for No 1 white and 31 to for No. 2 white east; No. 2 white are quoted at 31 west. 314c for No. 2 white case, and 5 value uses.

Rolled oats, steady at \$4.50 for cars of bags and \$4.75 for barrels, on the track Toronto, and 25c more for broken lots here, and 40c, more for broken lots outside.

Peas are steady, at 65c for No. 2 west.

Montreal.

Montreal.

Montreal.

Montreal, May 12—The market for oats was about steady to-day, there were still sellers of bout steady to-day, there were still sellers of boundary to be market at

about steady to-day, there were still sellers of No. 3 Montreal inspection, on the market at 380 in store, and of No. 2 at 380 in store, and of No. 2 at 380 in store, and of No. 2 at 380 in store is several carloads have changed hands at these figures. Several carloads of Peter borough have been sold at around 350 in store, but demand at present appears to be light on them and heavier on No. 2 stock and higher grades, Peas were about steady at 71c affoat, May; No. 2 barley, 490; and No. 3 extra, 480, No. 2 rye, 62c.
Flour -Prices were reported a little easier on Oatsrio grades Manitoba patents, \$5.10; strong bakers, \$4.80; Winter wheat patents, \$4.80 to \$5.10; straight rollers, \$4.60 to \$4.85; straight rollers in bags, \$2.25 to \$2.30.
Feed -Oatarlo bran is quoted at a slight decline, Manitoba bran, in bags, \$19; shorts, \$21.05 to \$21.50; monilite, \$25 to \$2.80; specific, Manitoba bran, in bags, \$19; shorts, \$21.50; shorts, \$20.50; bo \$21.50; monilite, \$25 to \$28.50; shorts, \$20.50; bo \$21.50; monilite, \$25 to \$28.50; shorts, \$20.50; bo \$21.50; monilite, \$25 to \$25.50; Monical outs-The market is firm. Dealers

323 per ton. Rolled oats—The market is firm. Dealers re asking \$2.3% for bags and \$1.99 in barrels

on track.

Provisions—Heavy Canadian short cut bork \$17 to \$19; light short cut, \$16 to \$17,50; American fat backs, \$17,50; compound lard, \$1 to \$10; Canadian lard, \$1 to \$17,50; chile rendered \$\frac{1}{2}\$ to \$9\cdots; hams. Il to \$13; bacen, \$12\$ to \$14\$; fresh killed abattoir hogs, \$7,50 to \$7.75; live hogs, \$5,25 to \$5,50.

Eggs—New laid, \$14\$ to \$15c.

Butter—New-made \$15\$ to \$16c; western, dairy, \$13c; rolls, \$11c.

Cheese—Ontario fall made, \$1 to \$15c; new fodder, \$7 to \$71c.

Live Stock Markets.

Kast Buffalo May 12. —Cattle— Receipts—300 head; nothing doing; prices unchanged. Venls—Steady; \$4 to \$5.50. Hoge—teceipts—\$200 head; active; pigs, 5 to 105 higher; others steady; heavy and mixed, \$5.15 to \$5.20; Yorkers, \$5 to \$5.15; pigs, \$1.90 to \$5; roughs, \$4.25 to \$4.50; stage, \$3 to \$3.25. catries, \$4.90 to \$5. Sheep and lambs—Receipts, 3.100 head; active; lambs, 10c; yearlings and wethers, \$5.25 to \$5.65; owes, \$4.25 to \$5.5; sheep, mixed, \$3.25 to \$5.5.

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VOLUME X

The Catholi LONDON, SATURDAY,

MAN-MADE CHU Our ministerial fri Church union. They that dissension and harmonize with the id as set forth in the Bi ber of sects is a repre tian name. But here and elsewhere, their o to failure, because th on which to rest the long for.

Suppose the differe gether and agree to disagreement betwee way they may have unity, but far remove ent from that unity Lord and perpetuate chosen by Him. A d which should present est believer is the po a mistake in this ma of the programme which is intended t discord are but fall tions pertaining to e above the reach of re of leading their flo the least.

Again, what is to unity of the various s the Bible. But if th by the learning of vines, has not effect power shall the san do this at this junct ing they decided t authority could th They should also be unity of the Church nature as to convinc divine mission of world may know th Me." The scheme elaborate is of ma caprice and whim out an element of unity for which Chr and it endures. T visible during the Church that was, Schaff, the Alma M ians of Europe. Si immovable rock be fundamental facts holy religion and unity, unbroken c pendence of the Ch

" THE DEMANI Rev. Dr. Milliga St. Andrew's chur in favor of Church age, he is report simplicity of cree ago a statement would have shocke tian. He believe its entirety show He did not believ blasphemous meth velation in order tract from it what the age demands pulpiteers counts question is : Ha us certain laws a have to acknowled to accept them clamors for this ment to show right to play Revelation and privilege of pas

merits or demeri A preacher may pretensions of t is surely not of fashion a bette than Christ ga that he could b ments, and give that is carried couraged in it those who shoul iency, a very si puts himself ag tates to Him as new creeds the place for him sa you, and would Christ. But t from heaven pr

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" The Romi

paganism float Middle Ages." Reading thi that the rev. g date as he p

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